

# Our Lord and the Gadarene Demoniac Mark 5:1-20

by R.A. Torrey

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*The sermon explores the transformative power of Christ as demonstrated in the healing of the Gadarene demoniac and emphasizes the importance of witnessing for Him.*

**Scripture:** Mark 5:1

**Topics:** "Deliverance", "Testimony"

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## Description

R.A. Torrey explores the profound encounter between Jesus and the Gadarene demoniac, illustrating the devastating effects of demonic possession and the transformative power of Christ's love and authority. The sermon emphasizes that while human efforts to tame the man were futile, Jesus effortlessly restored him, showcasing His divine nature and compassion. Torrey highlights the man's journey from torment to peace, and his subsequent role as a witness for Christ, demonstrating the importance of sharing one's testimony of God's grace. The response of the local people, who feared Jesus and asked Him to leave, contrasts sharply with the demoniac's desire to follow Him, underscoring the varied reactions to divine intervention. Ultimately, the sermon calls believers to recognize the power of Christ over evil and the necessity of proclaiming His works in our lives.

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## Transcript

(Compare Matthew 8:28-34; Luke 8:26-39)

### DISCOVERY OF THE FACTS

1. In Satan's Power, vv. 1-13 Where is the scene of this lesson laid? Was it a very godly neighborhood? Is there anything fitting that this extreme instance of the degradation and misery caused by Satan's power should be found in such a locality? What time of day was it when they reached Gergesa? (4:35-37.) By whom was our Lord met as they left their boat? What was his condition? (Matt. 8:28; Luke 8:27.) In this fearful picture of the demonized man, what do you see illustrated?

Of what future state of existence does it give us a slight hint? What had men ineffectually attempted to do? In what brief clause is the result of these attempts summed up? Could anyone tame him? If "no man could tame him," and our Lord tamed him, who then was our Lord? By what means had men endeavored to tame him? By what means did our Lord tame him? Which is most effectual--the force and chains of men or

the love and word of our Lord? Does it prove because a man today cannot be subdued by man's force that he cannot be subdued by our Lord's love?

When the demonized man saw our Lord, what did he do? What had he usually done when he saw men approach him? (Matt. 8:28.) Was it the man's overmastering sense of need, or the demons within, that brought him to the feet of our Lord? What evidence is there in v. 7 that there was a superhuman intelligence within the man? What is indicated by his words as to the moral character of this indwelling being? Do we ever nowadays see a person drawn (as this man was) now toward the divine and again toward the devilish by mighty contending forces within?

How do you account for that? What words does Matthew add to the demon's prayer "Torment me not"? (Matt. 8:29.) What is indicated by that addition? Why did the demons offer this prayer to our Lord? What did our Lord ask the man? Was it the man's or the demon's name that He asked? (Luke 8:30.) When did He ask him his name? For whom did the man answer? What is the explanation of that? How did the demons further show their cowering, cringing and malicious nature? How does Luke put their prayer? (Luke 8:31, R.

V.) What is the "abyss" into which they feared they should be sent? (Rev. 20:2, 3, R. V.) Where did the demons ask that they might go? What is indicated by this as to the character of their subjection to the will and word of our Lord? Is there anything encouraging in that? Did He permit them to go into the swine? Was that right on His part? (Lev. 11:7, 8.) Did He send the demons into the swine or simply give them leave to go? Ought He not to have exercised His supernatural powers to protect the illegal property of these men?

What became of the swine? What made them do that? Which had most willingly submitted to the indwelling of demons, the hogs or the man? Do men nowadays ever voluntarily surrender themselves to the power of the devil in a way a hog would not? Were there really demons in this man, or did he only imagine so? 2. At the Feet of Our Lord, vv. 14-18 What did the keepers of the swine do? Why? In which were those who heard most interested--the good which had come to the man, or the harm which had come to the swine?

What did those who heard do? Why? What wonderful sight greeted their eyes? What had wrought this marvelous change? Would the bare word of a mere man have wrought such a change? Does our Lord work any such changes in men today? What sort of a spirit do we receive from Him? (2 Tim. 1:7.) Where did this formerly naked demoniac get his clothes? What would one naturally suppose would be the effect of such a sight upon the beholders? What was the actual effect? Why were they afraid?

What singular prayer did they offer to our Lord? Do men ever offer that prayer nowadays? Why did they make this request? (Luke 8:37; Deut. 5:25; Job 21:13-15.) Who had given utterance to a similar prayer earlier in the chapter? (v. 7.) Which of the apostles had once offered a similar prayer to Jesus? (Luke 5:8.) How did Peter's prayer differ from that of these Gergesenes? (Luke 5:9-11.) Did our Lord do as these Gergesenes wished? What lesson is there in that? What very different prayer did the restored demoniac offer?

Why did he wish to be with our Lord? (Phil. 1:23.) 3. Witnessing for Our Lord, vv. 19, 20 Did He grant the saved man's request? Why not? Why is it that Christ oftentimes does not permit His longing disciples "to depart and be with Him"? (Phil. 1:23, 24.) What did he tell this man to do? Where was he to testify first of all? Is there any lesson in that for us? What was he to tell his friends? What should be the substance of

our testimony? Why did our Lord in this case bid the man to testify, while in previous instances He had bidden others to say nothing to any man?

Ordinarily does He wish us to testify of our blessings received? (Ro. 10:10; Ps. 66:16.) As what does He wish newly saved men to go out, teachers or witnesses? How did the man show the genuineness of his gratitude? What would we think of this man if after our Lord had done so great things for him, and bidden him go tell it, he had kept it to himself? Is it probable that his testimony was always favorably received? Would he stop testifying on that account? Would it be very pleasant to tell how degraded he had been?

Why ought he still to do it? Would he tell it in a boasting way, as if he were proud of it? Who was it, he would say had wrought the change? Would he take any credit to himself? Where did he tell it? Did our Lord ever visit Decapolis again? (7:31.) Who had prepared the way for this second visit?

## CLASSIFICATION OF TEACHINGS

### 1. Our Lord

#### (1). What He was:

Divine: (a) the unwilling testimony of demons, 7; (b) the testimony of deeds, 4, 15; compassionate--toward Satan's victim, 8; toward those who did not want Him, 19; long-suffering: they asked Him to depart but He left a witness, 19; omnipotent: can subdue by His mere word those whom human force cannot tame, 3, 4, 14; absolute power and authority over demons, 7-13; feared: by demons, 7; by ungodly men, 17; His companionship more desirable to the saved man than that of all earthly friends, 18.

#### (2). What He did:

Had mercy upon a poor outcast, 19; saved one of whom men despaired. 15; transformed a fierce, indecent, untamable, self-torturing demoniac into a self-possessed, gentle, teachable, faithful pupil and witness, 15, 20; did not protect illegitimate property, 13; departed from those who did not desire Him, 18.

### 2. The Demoniac

#### (1). What he was:

In Satan's power, 1-5; possessed of a legion of demons, 2, 9; deluded, his identity lost in that of the indwelling demons, 7, 9; indecent, 15; fierce, untamable, an inhabitant of the tombs, 3; self-torturing, in agony night and day, 5.

#### (2). What he did:

Saw our Lord, ran to Him, kneeled to Him, 6.

#### (3). What happened to him:

Our Lord had mercy upon him, 19; banished the demons from him, 8.

#### (4). The result:

He became calm, sane, clothed, joyous, 14; grateful, 18-20; desired to be with our Lord always, 18; at His word remained behind as a witness, testified to his friends first, then throughout the country, and always of what our Lord had done, 19, 20.

### 3. The Devil and Demons

Malignant, 3-5; cringing, 10; apprehensive of coming doom, 7; self-destructive, 13; absolutely subject to Jesus' power and word, cannot even enter into hogs without His permission, 7, 8, 12; take possession of men, drive men mad, torment men, 2-5,

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