

# Mark 5:15

Authorized King James Version (KJV)

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

## Analysis

They found the formerly possessed man 'sitting, and clothed, and in his right mind'—complete transformation. 'Sitting' (*καθήμενον*) contrasts with previous violence and wandering. 'Clothed' (*ἱματισμένον*) contrasts with nakedness (Luke 8:27). 'In his right mind' (*σωφρονοῦντα*) contrasts with demonic insanity. The transformation is comprehensive: physically peaceful, socially restored (clothed), mentally sound. The phrase 'him that was possessed with the devil' (*τὸν δαιμονιζόμενον*) uses perfect participle indicating past state—he's no longer possessed. Their response: 'they were afraid' (*ἐφοβήθησαν*). Paradoxically, they feared healed sanity more than violent madness—divine power disturbed them more than demonic destruction.

## Historical Context

The transformation's completeness authenticated exorcism. Ancient exorcisms, when successful, sometimes left victims disoriented or traumatized. Jesus' exorcisms produced complete, immediate wholeness. The man sitting peacefully 'at Jesus' feet' (Luke 8:35) indicates grateful discipleship posture. Clothing represents restored human dignity and social reintegration—naked madman becomes respectable community member. 'In his right mind' meant restored rationality, self-control, normal function. The townspeople's fear reveals uncomfortable truth: divine intervention disrupts comfortable status quo. Early

church emphasized salvation's transforming power. Church history records countless dramatic conversions producing similar radical transformation.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does the man's complete transformation demonstrate salvation's comprehensive nature—spiritual, mental, social, physical?
2. What does the townspeople's fear reveal about human resistance to divine intervention's disturbing power?
3. How does your life evidence Christ's transforming power, and what areas still need His healing touch?

## Interlinear Text

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καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν  
And they come to G3588 Jesus And see G3588  
G2532 G2064 G4314 G2424 G2532 G2334

δαιμονιζόμενον καθήμενον καὶ ιματισμένον καὶ  
him that was possessed with the devil sitting And clothed And  
G1139 G2521 G2532 G2439 G2532

σωφρονοῦντα τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ  
in his right mind and had the legion And  
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ἐφοβήθησαν  
they were afraid  
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## Additional Cross-References

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**Colossians 1:13** (Parallel theme): Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

**2 Timothy 1:7** (Parallel theme): For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

**Mark 5:9** (Parallel theme): And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

**Luke 10:39** (References Jesus): And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

**Luke 8:27** (Evil): And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

**1 Samuel 16:4** (Parallel theme): And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

**Psalms 14:5** (Parallel theme): There were they in great fear: for God is in the generation of the righteous.

**Job 13:11** (Parallel theme): Shall not his excellency make you afraid? and his dread fall upon you?

**1 Chronicles 15:13** (Parallel theme): For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

**Mark 5:18** (Evil): And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.