

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

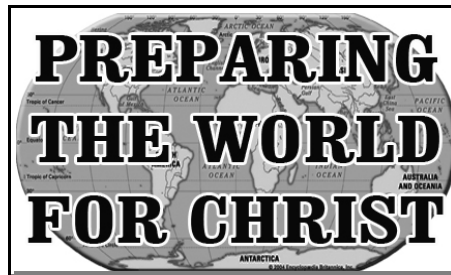
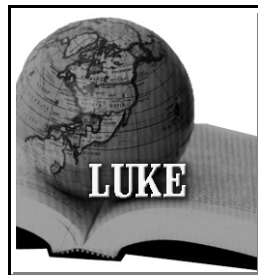
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 28

COMMENTARY ON: 8:19-39

THE GADARENE DEMONIAC

Thinking He was too busy, Jesus' mother and brothers seek unsuccessfully to interrupt His teaching, while Jesus does not even recognize them. On a certain day, Jesus went into a ship with His disciples, and told them to go to the other side. A fierce storm arose, threatening their lives, and Jesus is asleep. They awaken Him and say they are perishing. He quiets the storm and asks them, "Where is your faith?" They arrive at the country of the Gadarenes where Jesus confronts a wild man dominated by a legion of demons. The demons recognize Jesus and plead with Him not to send them from that country, but to allow them to enter a herd of swine there. Jesus heals the man, allowing the demons to enter the swine, who ran into the sea, and were drowned. Those feeding the swine reported the event to the owners, who joined the other citizens requesting Jesus to leave their country. Jesus forthwith entered the ship, preparing to leave. The healed man asked Jesus if he could go with Him, but Jesus declined, saying he should return home and report what great things had been done to him.

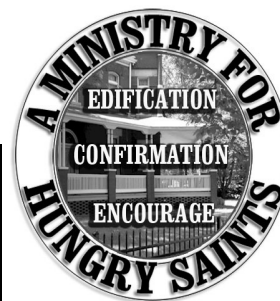


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 11/27/2015

Lesson Number 28



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT=Rotheram Bible (1999); RPT=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE GADARENE DEMONIAK

LUKE 8:19 "Then came to Him His mother and His brethren, and could not come at Him for the press.²⁰ And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee.²¹ And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.²² Now it came to pass on a certain day, that He went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. And they launched forth.²³ But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.²⁴ And they came to Him, and awoke Him, saying, Master, master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.²⁵ And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.²⁶ And they arrived at the country of the Gadarenes, which is over against Galilee.²⁷ 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.²⁸ When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, Thou Son of God most high? I beseech thee, torment me not.²⁹ (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)³⁰ And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.³¹ And they besought Him that He would not command them to go out into the deep.³² And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.³³ Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.³⁴ When they that fed them saw what was done, they fled, and went and told it in the city and in the country.³⁵ Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.³⁶ They also which saw it told them by what means he that was possessed of the devils was healed.³⁷ Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again.³⁸ Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying,³⁹ Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." Luke 8:19-39

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Thinking He was too busy, Jesus' mother and brothers seek unsuccessfully to interrupt His teaching,

while Jesus does not even recognize them. On a certain day, Jesus went into a ship with His disciples, and told them to go to the other side. A fierce storm

arose, threatening their lives, and Jesus is asleep. They awaken Him and say they are perishing. He quiets the storm and asks them, "Where is your faith?"

Jesus' mother and brothers seek to interrupt Him, A fierce storm, and the Gadarene Demoniac – Given O. Blakely

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They arrive at the country of the Gadarenes where Jesus confronts a wild man dominated by a legion of demons. The demons recognize Jesus and plead with Him not to send them from that country, but to allow them to enter a herd of swine there. Jesus heals the man, allowing the demons to enter the swine, who ran into the sea, and were drowned. Those feeding the swine reported the event to the owners, who joined the other citizens requesting Jesus to leave their country. Jesus forthwith entered the ship, preparing to leave. The healed man asked Jesus if he could go with Him, but Jesus declined, saying he should return home and report what great things had been

done to him.

In this passage we are exposed to the reactions of Jesus' relatives, those who hear the word of God and do it, the interruption of nature, the sensitivity of demons, the reaction of unbelievers to Jesus, and the reaction of believers to Jesus.

WHAT WE WILL SEE

In this text we will see the following:

- ⇒ Flesh and blood cannot inherit the Kingdom of God.
- ⇒ Jesus' view of His relatives in the flesh.
- ⇒ Jesus refusal to leave those who are attentive to Him.
- ⇒ How men can react when they are with Jesus.
- ⇒ How Jesus responds to a lack of faith.
- ⇒ That Jesus is recognized by the powers of darkness.
- ⇒ That there are regions where Satan can work more freely.
- ⇒ That demons do not care to relinquish their territory.
- ⇒ How unbelievers view the work of Jesus.
- ⇒ What those who are delivered by Jesus should do.
- ⇒ How Jesus responds to those who want Him to leave.

All of these are part of *"the record God has given of His Son"* (1 John 5:10-11). They are a kind of index to the Divine character, man's character,

and the character of Satan's hosts.

FOR THOSE WHO WANT HELP FROM JESUS

Those who are interested in what Jesus can do for them, must be acquainted with the things Jesus is known for doing, and what He simply will not do. If the motives of a person are not in synch with the kind of people Jesus has been revealed as helping, then the individual must develop acceptable reasons for Jesus to come to his aid.

Jesus will not depart from the will of God to help anyone. That is, He will not abandon the mission He has been given by God to meet the perceived needs of men.

As the *"pillar and ground of the truth"* (1 Tim 3:15), the church is to acquaint men with both the manner and will of the Lord. Although all things are possible with God (Matt 19:26), and, from the standpoint of His ability, there is nothing that He cannot do, there are some other things that must be known about Him. It is His purpose that determines what He will or will not do. He will not do anything that is contrary to His nature, His purpose, or His will. He will not, for example, settle family disputes (Lk 12:13-14). He will not overlook the desecration of His Father's house (John 2:12). He will not stay where He is not wanted (Lk 8:37).

Divine manners are made known in the ministry of Jesus Christ. This is why He always remained within the perimeter of the will and commission of His Father. It is to our advantage to be good students of the record God has given of His Son. That very commitment will liberate us from self-centeredness and erroneous expectations. When we are dealing with the Word of God, we are on holy ground, demanding that we be sober.

JESUS' MOTHER AND BROTHERS COME TO HIM

LUKE 8:19 *"Then came to Him His mother and His brethren, and could not come at Him for the press."* ²⁰ *And it*

Jesus' mother and brothers seek to interrupt Him, A fierce storm, and the Gadarene Demoniac – Given O. Blakely

was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. ²¹ **And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it."**

Although Jesus maintained an aggressive and prodigious ministry, the Spirit gives us selected snapshots of certain events associated with that ministry. As a whole, this is **part** of "the record God has given of His Son." (1 John 5:10-11). The purpose of the record is not to provide a thorough biography, but to acquaint us with Christ the Savior, and God His Father. Incidents are recorded to shine the light upon certain Divine traits that are expressed and amplified in salvation.

THEN CAME HIS MOTHER AND BRETHREN

"Then came to Him His mother and His brethren, and could not come at Him for the press. . ."

Other versions read, "could not approach Him because of the crowd." ^{NKJV}

Matthew's account reads, "While He yet talked to the people, behold, His mother and his brethren stood without, **desiring to speak with Him**" (Matt 12:46). Mark reads, "There came then His brethren and his mother, and, standing without, sent unto Him, calling Him" (Mark 3:31).

We do not know the specific reason why they came, but they may have been thinking like some of His other friends and relatives thought after He had ordained the twelve: "And the multitude cometh together again, so that **they could not so much as eat bread**. And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside himself" (Mark

3:20-21). In the place of "friends," other versions read "His own people," ^{NKJV} and "His family." ^{NIV/NRSV} These people, at that time, could not understand a work so aggressive that it did not allow time for the person to eat. Surely, they reasoned, "He is out of His mind," ^{NKJV} "has lost His senses," ^{NASB} "off his head," ^{BBE} "become mad," ^{DOUAY} "has become unhinged," ^{MIT} "He's crazy!," ^{IE} "He has gone crazy," ^{WILLIAMS} and "He is out of His mind (beside Himself, deranged)!" ^{AMPLIFIED}

There you have the reasoning of some of the best "flesh." Although they were reared in a Divinely revealed religious culture that required "all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30), they simply could not understand someone who actually did this – the Messiah Himself who grew up in their presence.

By His own admission, Jesus came to do the will of His Father: "For I came down from heaven, **not to do Mine own will, but the will of Him that sent Me**" (John 6:38). In our text, Jesus is doing the will of His Father, and His own mother and brothers are standing outside of the house, asking Him to come to them, which required Him to cease from doing that will. **His reaction will instruct us on the matter of proper conduct.**

IT WAS TOLD HIM

" . . . And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. . . "

Other versions read, "And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You," ^{NASB} and "Your mother and Your brothers are standing outside,

desiring to have an interview with You." ^{AMPLIFIED}

How will the Lord respond to the request of His mother and brothers. Perhaps there is a crisis that demands His attention? He had just finished explaining the parable of the Sower to His disciples (Lk 8:9-18). It is probable that the women who were traveling with Him were also present with "the twelve" (Lk 8:1-3). Will He leave them to confer with His mother and brothers?

HE ANSWERED AND SAID

" . . . And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it."

Other versions read, "those who have knowledge of the word of God and do it," ^{BBE} "those who listen to God's word and do it," ^{CEB} "those who pay attention to the word of God and put it into practice," ^{MIT} "those who hear the word of God and act on it," ^{NAB} "those who hear God's word and obey it," ^{NLT} "those who the word of God are hearing, and doing," ^{YLT} "all those who hear the message of God and obey it." ^{LIVING}

There you have it from the mouth of the Lord Himself. Those whom He considers to be His closest relatives are those who hear the Word of God and do it! For those who are in Christ, such are also our closest relatives. Some may imagine that this is having respect of persons, but that conclusion is far from having any association with the truth.

Actually, those who are closer to flesh and blood relatives than those who hear the word of God and keep it, are really the ones who have respect of persons, and a corresponding lack of respect for the Lord Jesus Christ.

IT CAME TO PASS ON A CERTAIN DAY

" ²² Now it came to pass on a certain day, that He went into a ship with His disciples: and He said unto

them, Let us go over unto the other side of the lake. And they launched forth."

IT CAME TO PASS ON A CERTAIN DAY
"Now it came to pass on a certain day . . ."

Jesus' mother and brothers seek to interrupt Him, A fierce storm, and the Gadarene Demoniac – Given O. Blakely

Other versions read, *"happened on a certain day,"* NKJV *"came about on one of those days,"* NASB *"one day,"* NIV *"One day this incident occurred,"* MIT *"And it chanced on a certain day."* TNT

A literal rendering of the Greek text is, *"it became [egeneto] yet in one of the days."* INTERLINEAR The word translated *"came to pass"* [egeneto], means "TO BECOME, I. E. TO COME INTO EXISTENCE, BEGIN TO BE, RECEIVE BEING: ABSOLUTELY; TO BE BORN; TO ARISE, APPEAR IN HISTORY, COME UPON THE STAGE." THAYER "AS WHAT COMES INTO EXISTENCE BECOME, COME TO BE, ORIGINATE," FRIBERG "TO COME INTO EXISTENCE - TO BE FORMED, TO COME TO EXIST," LOUW-NIDA AND "BE BORN OR PRODUCED." GINGRICH

This is the language of Divine purpose, and reflects the precision with which the will of the Lord is executed. It is never carried out in the environment of happenstance, chance,

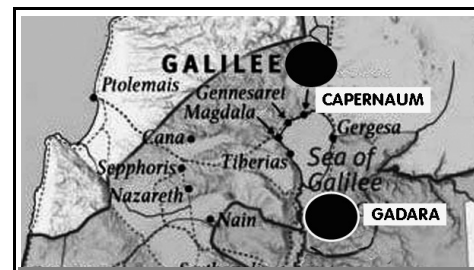
or fortuity. What follows is an event that God had willed, and it was carried out by His providence and guidance. All of Christ's ministry was according to this direction.

LET US GO OVER UNTO THE OTHER SIDE OF THE LAKE

" . . . that He went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. . . "

Other versions read, *"Let us go across to the other side of the lake."* NRSV

The Lake was *"the lake of Gennesaret"* (Lk 5:1), another name for the sea of Galilee (Matt 15:29), also called *"the sea of Tiberias"* (John 6:1). This body of water is thirteen miles long, and eight miles across at the widest section.



AND THEY LAUNCHED FORTH

" . . . And they launched forth."

Assuming they set out from Capernaum, they would have sailed southeast, a distance of several miles, estimated to have been 6-8 miles, a trip of considerable length for a small vessel, yet it did not appear to concern them. Unbeknown to them, there was a work to be done in *"the country of the Gadarenes"* (Lk 8:26).

THERE CAME DOWN A STORM

"²³ But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.²⁴ And they came to Him, and awoke Him, saying, Master, master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.²⁵ And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him."

HE FELL ASLEEP

"But as they sailed He fell asleep. . . "

The Lord had been ministering for some time with no break – not even having time to eat (Mk 3:21). He had no doubt became weary, as He was earlier, when He sat on the well of Jacob (John 4:6). We are taught that He subjected Himself to the human experience in order that He might be a merciful and faithful High Priest to us (Heb 2:17). His weariness, of course,

was associated with His aggressive ministry, as He went about doing good, and healing all who were oppressed by the devil (Acts 10:38). When it says *"He fell asleep,"* it means He dropped off into a sleep, physically exhausted with the labors of the day.

THERE CAME DOWN A STORM

" . . . and there came down a storm of wind on the lake . . . "

Other versions read, *"a windstorm came down on the lake,"* NKJV *"a fierce gale of wind descended upon the lake,"* NASB *"a squall came down,"* NIV *"Gale-force winds swept down,"* CEB *"a squall hit the lake with high winds,"* MIT *"a tempest of wind,"* MRD *"a violent windstorm⁷³ came down,"* NET *"A fierce storm developed that threatened to swamp them,"* LIVING *"a furious squall of wind rushed down,"* WILLIAMS and *a whirlwind revolving from below upwards swept down on the lake."* AMPLIFIED

The Greek text suggests a tornado-type wind, swirling and

revolving in a destructive manner. This was no ordinary wind. I do not doubt that *"the prince of the power of the air"* (Eph 2:2) caused this because of the devastating blow that Jesus was delivering to his kingdom.

THEY WERE IN JEOPARDY

" . . . and they were filled with water, and were in jeopardy. . . "

Other versions read, *"the boat was being swamped, and they were in great danger,"* NIV *"the boat was filling with water,"* NRSV *"the boat became full of water,"* BBE *"and nigh was the vessel to be swallowed up,"* ETH *"the boat was about to sink."* MGI

In his record of this event, Mark adds *"and there were also with Him other little ships"* (Mk 4:36). He also writes, *"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow"* (Mark 4:37-38). Matthew records, *"And, behold, there*

arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep" (Matt 8:24).

There you have it – a peaceful resting Jesus in the midst of a raging life-threatening storm. Unknown to the disciples at that time, He was the Master of that storm, that would obey His command instantly.

It should not be necessary to remind ourselves that in the midst of any danger or turbulence, whether outward or inward, the Lord Jesus does not share our agitation or fear, for He still rules over all.

THEY AWAKE JESUS

" . . . And they came to Him, and awoke Him, saying, Master, master, we perish. . . "

The disciples had done all that they could to master the situation, but the boat was filling up with water and was sinking. They had tried to handle the situation on their own, but now they resort to Jesus. They do not know a lot about Him at this point, and had not witnessed His power over nature in a damaging posture. But they had seen enough of His works to know that He had real power and authority.

They awaken Jesus with their assessment of the situation: *"Master, Master, we perish!"* Other versions read, *"we're going to drown!"* ^{NIV} *"destruction is near,"* ^{BBE} and *"We're going to die!"* ^{GWN}

Mark records, *"and they awake Him, and say unto him, Master, carest thou not that we perish?"* (Mark 4:38). Other versions read, *"Teacher, don't you care if we drown?"* ^{NIV} *"Master, is it nothing to you that we are in danger of destruction?"* ^{BBE} and *"Rabbi, doesn't it matter to you that we're about to be killed?"* ^{CJB} Matthew records that they said, *"Lord, save us: we perish"* (Matt 8:25).

HE REBUKED THE WIND AND THE RAGING OF THE WATER

" . . . Then He arose, and rebuked

the wind and the raging of the water: and they ceased, and there was a calm . . . "

Matthew records, *"Then He arose, and rebuked the winds and the sea; and there was a great calm"* (Matt 8:26), Mark records, *"And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm"* (Mark 4:39).

See with what great authority Jesus speaks. He even rebukes nature. When God delivered Israel from Egyptian bondage, it is written that He *"He rebuked the Red sea also, and it was dried up: so He led them through the depths, as through the wilderness."* (Psa 106:9). Nahum says of the Lord, *"The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth "* (Nahum 1:3-4).

The Lord's authority over nature is to be duly noted by men. This is the God to whom men are answerable, and they do well to conduct their lives so His rebuke is not required.

WHERE IS YOUR FAITH?

" . . . And He said unto them, Where is your faith? . . . "

Matthew's account of this response records, *"Why are ye fearful, O ye of little faith"* (Matt 8:26). Mark reads, *"Why are ye so fearful? how is it that ye have no faith?"* (Mark 4:40). All of these are in the text, whether by quotation or elaboration: *"Why are you fearful? . . . ye of little faith . . . How is it that ye have no faith? . . . Where is your faith?"* **Although the Lord was gentle, this was a rather stern rebuke.** These disciples had been with Him long enough to respond better.

Other versions read, *"Where is your trust?"* ^{CJB} *"Why can't you trust me?"* ^{MESSAGE} and *"Where is your faith (your trust, your confidence in Me—in*

My veracity and My integrity)?" ^{AMPLIFIED}

All other versions read *"Where is your faith?"* The gravity of the question is found in the reports of both Matthew and Mark: *"O ye of little faith"* (Matt), and *"how is it that ye have no faith?"* (Mk 4:40). This is anything but a casual observation!

All three of the Gospels connect this deficiency of faith with fear: *"And they being afraid wondered"* (Luke 8:25). *"Why are ye fearful"* (Matt 8:26; Mk 4:40). It may take some spiritual courage to do so, but when we are unduly afraid, at the very best, our faith is *"little"* – and *"little"* faith is never noted for its ability (Matt 6:30; 8:26; 14:31; 16:8; Lk 12:28). That deals a devastating blow to the distorted view of *"faith as a mustard seed"* that is entertained by many (Matt 17:20; Lk 17:6). That is not speaking of the size of faith, but of its capacity – as in Matthew 13:31, Mark 4:31, and Luke 13:19.

How does a person answer a query like this? *"Where is your faith?"* It is no wonder that believers are admonished, *"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"* (2 Cor 13:5).

WHAT MANNER OF MAN IS THIS?

" . . . And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him."

These are disciples that, to this point, have been said to have believed on Christ: *"His disciples believed on Him"* (John 2:11). However, believing on Christ is not a one-time event. Believing is something that begins, then grows until the time we pass from life in this world. There is life to be matured *"after that ye [initially] believed"* (Eph 1:13), or *"first trusted in Christ"* (Eph 1:12). It is possible for a person to *"cast off their first faith"* (1 Tim 5:12). That, of course is not what happened here. The faith of the disciples was small and undeveloped. Still, the

response of Jesus confirms that this could not be easily excused. A

weakness or deficiency in faith is always serious. Such a condition should

not be treated as though it was really insignificant.

THEY ARRIVED AT THE COUNTRY OF THE GADARENES

"²⁶ And they arrived at the country of the Gadarenes, which is over against Galilee. ²⁷ 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. ²⁸ When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, Thou Son of God most high? I beseech thee, torment me not."

THEY ARRIVED AT THE COUNTRY OF THE GADARENES

"And they arrived at the country of the Gadarenes, which is over against Galilee . . ."

GADARENES: the inhabitants of Gadara, in Revised Version "Gerasenes" (Mark 5:1; Luke 8:26,37). In Matthew 8:28 they are called Gergesenes, Revised Version "Gadarenes." EASTON

In Matthew 8:28, it is called the country of the Gergesenes, as it is here, in the Arabic and Ethiopic versions; and "of the Gerasenes", in the Vulgate Latin; but the Syriac and Persic versions read, "of the Gadarenes", as in (Mark 5:1). JOHN GILL

Matthew refers to this place as *"the country of the Gergesenes"* – the people of Gergesa SMITH'S DICT (Matt 8:28). Mark refers to it as *"the country of the Gadarenes"* – the people of Gadara SMITH'S DICT (Mk 5:1), while Luke also refers to it as *"the country of the Gadarenes"* (Lk 8:26,37).

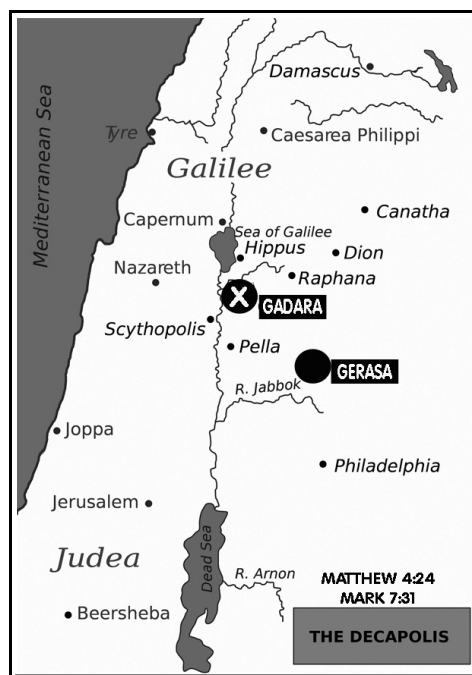
This area was in Canaan, the land promised to Abraham, and now occupied by Israel. Yet, although within the borders of the promised land, Jesus now confronts a man who was dominated by demons.

THERE MET HIM OUT OF THE CITY

" . . . 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 . . ."

As Jesus stepped out of the boat and on to the land, *"a certain man"* met him *"out of the city."* I am assuming he was originally from the city of Gadara. At the time of our text, however, he was no longer living in the city.



Matthew writes that it was *"two men"* who met Jesus. Mark and Luke fasten on only one of them, probably the dominant one. He is described thus:

⇒ **LENGTHY HISTORY.** He had demons for *"a long time"* (Lk 8:27).

⇒ **NO SENSE OF MODESTY.** He was wearing *"no clothes"* (Lk 8:27). Public nakedness, then, can be traced to Satanic influence.

⇒ **DID NOT LIKE CONTAINMENT.** He did not abide in a house (Lk 8:27). He was like a wild man, ranging through the countryside.

⇒ **IDENTIFIED MORE WITH THE DEAD.** He lived *"in the tombs"* (Lk 8:27). The region of the dead was an area where these demons felt at home.

⇒ **AGGRESSIVELY MET INTRUDERS.** He *"came out of the tombs"* (Matt 8:28).

⇒ **FEROCIOUS AND HOSTILE.** He was *"exceeding fierce, so that no man might pass by that way"* (Matt 8:28).

⇒ **CONTAMINATED BY LAW.** The man had *"an unclean spirit"* (Mk 5:2).

⇒ **COULD NOT BE RESTRAINED.** *"No man could bind him, no, not with chains"* (Mk 5:3).

⇒ **EXTRAORDINARY STRENGTH.** He had frequently been *"bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces"* (Mk 5:4).

⇒ **COULD NOT BE TAMED OR CONTROLLED.** *"No man could tame him"* (Mk 5:4).

⇒ **IN CONSTANT MISERY AND SELF-ABUSE.** *"And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones"* (Mark 5:5).

This is what Satanic influences can do to a man. We are not told what caused this possession to take place, but the very possibility of such a thing taking place should cause unbelievers to shudder. On the other hand, those who are *"born of God"* have this promise: *"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not"* (1 John 5:18).

WHEN HE SAW JESUS

" . . . When he saw Jesus . . . "

What happens when members of the world of demons confront *"the Word"* having become *"flesh"* (John 1:14)? Will that demon be confused by the robe of flesh The Word now wears? Men were – but what of demons? We do not have to resort to conjecture on this matter, for the inspired record of an actual confrontation is before us.

He Cried Out and Fell Down

" . . . he cried out, and fell down before Him, and with a loud voice said, What have I to do with thee, Jesus, Thou Son of God most high? . . . "

Matthew records them saying: *"What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us **before the time?**"* (Matt 8:29). Mark records them saying, *"Saying, Let us alone; what have we to do with thee, thou **Jesus of Nazareth?** art thou come to destroy us? **I know thee who Thou art, the Holy One of God**"* (Mark 1:24).

It is clear that the demons knew the real identity of "Jesus of Nazareth" – which, to this point had not been revealed to the multitudes – and even the disciples. Jesus had assaulted the empire of these spirits, and apparently the news had traveled among them. The demons made no effort to attack, subdue, or resist Jesus. No personality who knows who He is will attempt such folly. This provides an explanation for why men do not submit to Jesus – why they disobey Him, ignoring what He says. **It is because they do not know who He is!** When the true identity of Jesus Christ is fully revealed – when God sets Him forth as He is, *"the blessed and only Potentate, the King of kings, and Lord of lords"* (1 Tim 6:15) – "every knee [will] bow, of things in heaven, and things in earth, and things under the earth" (Phil 2:10; Rom 14:11). Until that time, those who perceive Jesus as He really is submit to Him, willingly and consistently.

Torment Me Not

" . . . I beseech thee, torment me not. "

The demons are speaking to Jesus through the voice of the wild man who has fallen down before Jesus. They know they are destined to be tormented. That is why Matthew reports them saying, *"art thou come hither to torment us **before the time?**"* Of their coming torment Jesus said, *"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"* (Matt 25:41). Although that text does not mention devils, or *"demons,"* in particular, they are associated with each other, as indicated by the words of Jesus regarding the casting out of demons: *"If Satan also is divided against himself, how will his kingdom stand? Because you say **I cast out demons by Beelzebub**"* ^{NKJV} (Luke 11:18). When Satan is cast into the lake of fire, he judgment will be against his entire kingdom, even including men who were his vassals (Rev 19:20; 20:10,15).

The vehemence of this punishment is seen in the plea of the demons. Of that sinners had such fear!

A MAN DRIVEN BY A DEMON INTO THE WILDERNESS

" ²⁹ (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) ³⁰ And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him."

HE HAD COMMANDED THEM TO COME OUT

"For He had commanded the unclean spirit to come out of the man. . . "

Luke does not tell us when Jesus gave this commandment to the "unclean spirit." Matthew makes no reference to Jesus commanding the unclean spirit to come out of the man. Mark also refers to this command: *"And cried with a*

loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For He said unto him, Come out of the man, thou unclean spirit" (Mk 5:7-8). I gather that as soon as Jesus had confronted this man, He commanded *"the unclean spirit"* to come out of him. This spirit will now make an effort to avoid being tormented immediately.

IT HAD CAUGHT HIM

" . . . For oftentimes it had caught him . . . "

Other versions read, *"often seized him,"* ^{NKJV} *"many times had seized him,"* ^{NIV} *"would take a grip of him,"* ^{BBE} *"had taken possession of him,"* ^{CEB} *"had been enthralled of him"* ^{ETH} *"had taken control of him,"* ^{MIT} *"had been held*

captive by him," ^{MRD} *"snatched him away,"* ^{ROT} and *"it had seized and held him."* ^{WEYMOUTH}

The power of demons over mankind is staggering to consider. If men duly considered this matter, they would flee to Jesus for refuge (Heb 6:18). In this case, the demon apparently brought the man under his control whenever he wanted. This was no doubt a violation of his "free will" – but that is quite another matter. **It is ever true, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"** (Jer 10:23).

HE WAS DRIVEN BY THE DEMON

" . . . and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into

the wilderness . . .

What a miserable condition was found in this man. Men bound him, and a spirit drove him. Other versions read, *"driven by the demon into the desert,"* NASB *"into the wilds,"* NRSV *"he would be sent by the driving of the evil spirit into waste places,"* BBE *"the demon would force him into the wilderness,"* CEB *"carried of the devil into wildernesses,"* GENEVA *"led by the [demon] into the wilderness"* LEW *"rushed out into the wilderness, completely under the demon's power"* NLT *"carried of the fiend into wilderness,"* PNT *"impelled by the demon, to escape into the Desert."* WEYMOUTH

The word translated "driven" {el-ow'-no} means "OF AN IMPELLING FORCE DRIVE, URGE FORWARD" – like a hurricane-type wind driving a boat at sea." FRIBERG

Now, what do the advocates of the +free moral agency of man" have to say about this? Does this not contradict their postulate of this being an inherent part of the human nature? And if, in this case, the man's will was not free, how did that condition come about? I do not wish to be contentious about this matter, but it seems to me that some answers are in order.

WHAT IS YOUR NAME?

" . . . And Jesus asked him, saying, What is thy name? . . ."

Other versions read, *"What name hast thou?"* ROT

One might ask, "Why did Jesus ask the demon for his name? Did He not know it?" There is no question that the name of this demon was not hidden from Jesus. However, he was not the only person there. Others were listening, and needed to know what was happening. The answer will come from the man's mouth, but it will not be him speaking. This would confirm the man was possessed by an alien spirit. This was not a mere mental illness. Nor, indeed, was this simply an undisciplined man.

AND HE SAID

" . . . And he said, Legion: because many devils were entered into him."

Other versions read, *"Lots,"* CEV *"Mob,"* MESSAGE *"Legion [Six Thousand]."* GW

"Legion" is a transliteration of the Greek word "leg-i-ohn." The lexical meaning of this word is, "LEGION, ARMY; LITERALLY, A ROMAN MILITARY UNIT OF ABOUT 6,000 FOOT SOLDIERS AND 120 ON HORSE, PLUS AUXILIARIES." FRIBERG "A UNIT OF ABOUT 6,000 ROMAN SOLDIERS." GINGRICH

A LEGION

"A Roman legion did consist of many, though its number was not always alike: in the time of Romulus, a legion consisted of three thousand foot, and three hundred horse; afterwards, when the city was increased, of six thousand foot, and six hundred horse; sometimes it was six thousand and two hundred foot, and three hundred horse; sometimes four thousand foot, and three hundred horse; sometimes five thousand foot, and three hundred horse. Some make a legion to consist of six thousand six hundred sixty six; and others make it much larger, even twelve thousand five hundred; however, the number in a legion was many; hence the word is retained among the Jews, and is used for a large number." JOHN GILL

There are only three occurrences of this word in Scripture, and they are all associated with this incident (Mark 5:9,16; Lk 8:30).

We are not sure of the precise number of demons represented by the word "legion," but it is generally agreed that is a **very large number** – a number that could appropriately be called an "army."

There are numerous texts revealing that Jesus cast demons out of people (Matt 4:24; 8:16; Mk 1:22,39; Mk 16:9; Lk 4:41; 8:2). Also, when He first sent out the twelve, He told them to "cast out demons" (Matt 10:8). He did the same when He sent out "the seventy" (Lk 10:9,17).

The number of demons that were among the people in Canaan must have

been staggering. Jesus assaulted their kingdom, driving them out of multitudes. Then the twelve were sent out and did the same, with the seventy later casting out even more. There were also a phenomenal number of people healed by Jesus, the twelve, and the seventy (Matt 4:24; 8:16; 12:15; 14:14; 15:30; 19:2; 21:14; Mk 1:34; 3:10; 6:13; Lk 4:40; 5:15; 6:17,19; 9:11).

I want to again emphasize that the conditions of illnesses and demon possession were the direct result of Israel forsaking the Lord. This is exactly what God said He would do if they forsook Him (Deut 28:58-59; 29:20-22).

We have some idea of what a single demon can do to a person.

- ⇨ Cause dumbness – Matt 9:32; Lk 11:14
- ⇨ Cause blindness and dumbness – Matt 12:22
- ⇨ Cause one to be lunatic, or epileptic – Matt 4:24; Mk 9:18; Lk 9:39
- ⇨ A crippling spirit, causing a woman to be bowed together for eighteen years – Luke 13:11-12,16

THE CAPACITY OF A MAN

Here was a man, in whom dwelt an army of wicked spirits. They were apparently marshaled and directed by a single demon, who is now speaking with Jesus. It is staggering to consider. These wicked spirits can control the entire person – what he does, how he speaks, where he goes. It seems to me that there is no cost too great to pay to move us into an area where such spirits have no power over us.

Also, the fact of such an army inhabiting the body of a man assists us to expand our thinking about being filled with the Holy Spirit – a circumstance that we are urged to fulfill: *"be filled with the Spirit"* (Eph 5:18). **Who is able to fathom what a person filled with the Holy Spirit is able to do?**

THE DEMONS BESOUGHT JESUS

"³¹ And they besought Him that He would not command them to go out into the deep."

THEY BESOUGHT HIM

"And they besought Him . . ."

Other versions read, *"begged Him,"* NKJV *"were entreating Him,"* NASB *"begged Him repeatedly,"* NIV *"made a request to,"* BBE *"pleaded with,"* CEB *"implored Him,"* NAU *"kept begging,"* NLT *"was calling on him"* YLT *"were beseeching"* ROT *and "appealed to."* ABP

It is obvious from the very language used, and how men translated it from Greek to English, that this depicted a very strong and relentless request. The word translated "besought," {par-ak-al-eh'-o}, means "TO BEG, ENTREAT, BESEECH," THAYER "AS SPEAKING WITH PERSISTENCE EARNESTLY ASK FOR, IMPORE, BEG," FRIBERG "TO ASK FOR SOMETHING EARNESTLY AND WITH PROPRIETY - TO ASK FOR (EARNESTLY), TO REQUEST, TO PLEAD FOR, TO APPEAL TO, EARNEST REQUEST," LOUW-NIDA "REQUEST, IMPORE, APPEAL TO, ENTREAT," GINGRICH

This is a fervent request from the inferior to the Superior, from the subject to the Ruler, from the lesser to Greater. The petitioner has no question about who is higher-ranking, and who will make the final determination. This is a revelation of what James said in words about demons: *"You believe that there is one God. You do well. Even the demons believe; and tremble!"* (James 2:19). In this text we find the demons trembling.

If demons know there is only one God, and tremble before Him, what can be said of men, made in the image of God, who do not tremble before *"the Lord of all the earth"* (Zech 6:5). **These demons knew they would have to do what Jesus said.** They did not question that nor resist it. What will be said of men who questioned the authority of Jesus, not obeying Him?

NOT TO COMMAND THEM TO GO INTO THE DEEP

" . . . that He would not command them to go out into the deep."

Other versions read, *"the abyss,"* NKJV/NRSV/NIV/NRSV/RSV/ASV/CSB/DOUAY/ERV/ETH/MGI/MIT/MRD/NAB/NET/NAU/NIB/NJB/YLT/NOY/ROT/RPTE *and "the Bottomless Pit."* CJB/DARBY/NLT/GOODSPEED/GW/ISV/MESSAGE/LIVING/IE/WEYMOUTH/ISV/WILLIAMS/AMPLIFIED

The word translated *"the deep"* {ab'-us-sos} is a transliteration, and has the following lexical meaning: "BOTTOMLESS; UNBOUNDED; THE IMMEASURABLE DEPTH, THE ABYSS; HENCE, OF 'THE DEEP' SEA: GEN. 1:2; 7:11; DEUT. 8:7; SIR. 1:3; 16:18, ETC.; OF ORCUS (A VERY DEEP GULF OR CHASM IN THE LOWEST PARTS OF THE EARTH)," THAYER LITERALLY BOTTOMLESS PIT, TRANSLITERATED INTO ENGLISH AS ABYSS," FRIBERG "GENERALLY, UNFATHOMABLE, ENORMOUS, THE GREAT DEEP, THE ABYSS, BOTTOMLESS PIT," LIDDELL-SCOTT "UNFATHOMABLE DEPTH, ABYSS, UNDERWORLD." GINGRICH

As you can see, this word is not easily defined. Even the educated linguists and etymologists have resort to general, rather than specific, definitions. To me, that simply means that there is no special advantage to having a specific definition of *"the deep,"* or *"the abyss,"* or *"the bottomless pit."*

The Greek word, here translated *"the deep,"* is found nine times:

- ⇒ LUKE 8:31 – Translated *"the deep,"* KJV *"abyss."* NIV
- ⇒ ROMANS 10:7 – Translated *"the deep,"* KJV *"Abyss."* NASB
- ⇒ REVELATION 9:1 – Translated *"bottomless pit,"* KJV *"Abyss."* NIV
- ⇒ REVELATION 9:2 – Translated *"bottomless pit,"* KJV *"Abyss."* NIV
- ⇒ REVELATION 9:11 – Translated *"bottomless pit,"* KJV *"Abyss."* NIV
- ⇒ REVELATION 11:7 – Translated *"bottomless pit,"* KJV *"Abyss."* NIV
- ⇒ REVELATION 17:8 – Translated

"bottomless pit," KJV *"Abyss."* NIV

The *"bottomless pit,"* assuming it is synonymous with *"the deep,"* or *"the Abyss,"* is mentioned in the Revelation. Here is what we know of it.

- ⇒ An angel from heaven had the key to this place (Rev 9:1).
- ⇒ When the angel opened the bottomless pit, *"there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power"* (Rev 9:2-3).
- ⇒ These destructive forces were commanded, *"that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads"* (Rev 9:4).
- ⇒ This destructive force had a king over them named *"Abaddon"* in Hebrews, and *"Apollyon"* in Greek (Rev 9:11). The meaning of the words is *"destroyer."* *It is assumed that this is Satan.*
- ⇒ A vicious *"beast"* ascends out of "the bottomless pit" to make war against two powerful witnesses (Rev 11:2), that would prophesy during a period of oppression (Rev 11:3-6).
- ⇒ When these two witnesses have *"finished their testimony,"* a *"beast"* rises out of *"the bottomless pit"* and *"shall make war against them, and shall overcome them, and kill them"* (Rev 11:7; 17:8).
- ⇒ An angel comes down from heaven with the key to the *"bottomless pit,"* and *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into*

the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev 20:2-3).

We can draw some preliminary and general conclusions from what has been revealed about this "bottomless pit," which, I am affirming, is the same as "the deep," or "the Abyss." First, this is not "the lake of fire," to which Satan and all associated with him will be cast (Rev 10:20; 20:20.14.15). No one will be loosed from that area.

- ⇒ Second, this is a place of restraint, where evil powers are held back from doing what they want.
- ⇒ Third, it is apparent that Satan and the powers of darkness fear restraint and confinement. To them, that is torment.

The demons that had bound the man they had oppressed, themselves dreaded the thought of being bound, restrained, or forcible restrained from doing what they wanted.

I will go so far as to say that any personality cannot grow accustomed to captivity, restraint, or bondage. The very existence of a will postulates the desire to be free, or able, to express it.

In my opinion, no mortal is capable of grasping the effect that resisting the devil has upon him. There must, to some degree, be torment associated with such frustration – for the devil to have power that transcends that of mere mortals, and yet to be unable to void or neutralize the resistance and rejection of those who are living by faith and walking in the Spirit. As he prowls about, "seeking whom, he may devour (1 Pet 5:8), he does so in a wild rage that can only be controlled by the King of kings and Lord

of lords!

Thus, as I see it, these demons pled with the Lord – their Lord – not to end them into the place of ultimate confinement. They seem to have a sense that they must spend some time in that place. Matthew records them saying to Jesus, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt 8:29).

SOMETHING TO CONSIDER

I do not believe Satan can be discouraged because of failure. **Rather, when He is not successful, he becomes more ferocious, more subtle, more intense, and more determined.**

Once men realize this, they will be the more determined to live in a state of constantly resisting the devil, avoiding areas where he works, and shunning the desires that he provokes. Satan has forces that can absolutely dominate an individual.

THERE WAS THERE A HERD OF SWINE

"³² And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them. ³³ Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked."

THERE WAS A HERD OF SWINE

"And there was there an herd of many swine feeding on the mountain..."

Because swine, or pigs, were officially "unclean," They could not be eaten by the Jews. An "unclean" animal was defined as one that did not have a parted hoof, and did not chew the cud. "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but

divideth not the hoof; he is unclean unto you. And the coney, because he

SWINE

Regarded as the most unclean and the most abhorred of all animals (Leviticus 11:7; Isaiah 65:4; 66:3, 17; Luke 15:15, 16). EASTON BIBLE DICTIONARY

A well-known animal forbidden as food to the Hebrews, who held its flesh in such detestation that they would not pronounce its name (Leviticus 11:7; Deuteronomy 14:8; Isaiah 65:4; 66:3, 17; Matthew 8:32; Luke 5:14, 16; 2 Peter 2:22; Matthew 17:6). SMITH-BIBLE DICTIONARY

In the Old Testament the swine is mentioned in Lev 11:7 and Dt 14:8 as an unclean animal: "And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you." In Isa 65:4 and 66:3, 17 the eating of swine's flesh and the offering of oblations of swine's blood are referred to as abominations. INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA

The flesh of swine was forbidden as food by the Levitical law (Leviticus 11:7; Deuteronomy 14:8). The abhorrence which the Jews as a nation had of it may be inferred from Isaiah 65:4, where some of the idolatrous people are represented as "eating swine's flesh," and as having the "broth of abominable things in their vessels;" see also 66:3, 17. McCLINTOCK & STRONG'S BIBLE CYCLOPEDIA

cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you." (Lev 11:3-8).

The swine fell into that category: "And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" (Lev 11:7-8; Deut 14:7-8).

This is the only text of Scripture referring to a "herd" of swine. In the parable of the prodigal son who degenerated, in his fallen state he was depicted as feeding swine that were "in

the fields" (Lk 15:15) – and that was depicted as being in a "far country" (Lk 15:13).

In this text, Gadara was in the land of Canaan. Yet, no reference is made to who owned this herd of swine. There was no Divine law against raising swine, only against eating them. I do not know what kind of reasoning would support raising swine. They were not a productive animal, or useful in carrying loads, etc.

THEY BESOUGHT HIM

" . . . and they besought Him that He would suffer them to enter into them . . . "

Other versions read, "begged Him," ^{NKJV} "entreated Him," ^{NASB} "made a request," ^{BEB} "implored him," ^{MIT} "pleaded with him," ^{NAB} "calling on him," ^{YLT} and "appealed." ^{ABP}

The word translated "besought" is an especially strong one that speaks of begging, imploring, pleading, and entreating. Mark says that the lead demon "besought him much that he would not send them away out of the country" (Mark 5:10). Demons do not apparently feel at home everywhere. In this "country of the Gadarenes" (Lk 8:26), a "legion," or army, of them apparently felt at home. I conclude from

this that there are environs in which demonic forces prefer to dwell – like this poor man who was dominated by them. These demons had rather live in swine than be driven from that area.

HE SUFFERED THEM

" . . . And He suffered them . . . "

Other versions read, "He permitted them," ^{NKJV} "He gave them permission," ^{NASB} "He gave them leave," ^{RSV} "He let them," ^{BEB} "he let them do this," ^{GWN} "He consented," ^{MIT} "he allowed it," ^{NIRV} "Jesus said they could," ^{LIVING} and "He allowed them [to do so]." ^{AMPLIFIED}

Jesus never allowed demons to remain in a person, for man bears the Divine image – and these demons knew He would not permit such a thing. However, He did allow them to enter into a herd of unclean animals. This is the only example we have of demons inhabiting the impersonal living creation.

THEY ENTERED THE SWINE

" . . . Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. "

Even the unclean beastly creation cannot tolerate to be inhabited by demons. There is something about their presence that promotes derangement

and acting contrary to nature. These swine ran down a steep decline – something their physical constitution, and disposition did not incline them to do. Like they did to the man they left, they moved the swine to act contrary to their nature. We do not know what effect this had upon the demons. However, if their disposition compels them to occupy some kind of body, this proved most frustrating to them.

A Herd of 2,000

Mark tells us that the herd of swine number "about two thousand" (Mk 5:13). A sizeable herd, indeed, representing a considerable loss.

Jesus Refers to an Expelled Demon

Jesus spoke of an "unclean spirit" (which is what this man had (Mk 5:2), going out of a man, and walking "through dry places, seeking rest, and finding none" (Lk 12:43). Not content to simply wander about, that spirit returned to the person out of which he had been expelled. Finding it unoccupied, he returned with seven spirits "more wicked than himself" (Matt 12:43-45). What the demons who entered into the swine did after the swine drowned, we do not know. However, if they were still active, they were in the position of that wandering spirit. Going through dry places and seeking for rest.

THEY TOLD IT IN THE CITY AND IN THE COUNTRY

" 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. "

THEY THAT FED THE SWINE

"When they that fed them saw what was done, they fled, and went and told it in the city and in the country. . . "

This was not a secret miracle. Those who were keeping and caring for the swine saw and heard precisely what had happened. Immediately "When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside." ^{NIV} This would have made the headlines in any modern newspaper. The report surely interrupted the monotony that must have characterized that region. It also, at least for the time being, put these men out of work.

THEY WENT OUT TO SEE WHAT WAS DONE

" . . . Then they went out to see what was done . . . "

Other versions read, "the people went out to see what had happened," ^{NIV} "the people came out to see for themselves," ^{CJB} and "they came out to see what was done." ^{GENEVA}

The people had certainly never received a report like this before. So they went out to see what had actually happened. Perhaps it was too difficult for them to believe.

May the Lord hasten the day

Jesus' mother and brothers seek to interrupt Him, A fierce storm, and the Gadarene Demoniac – Given O. Blakely

when there will be a church in which such significant things have taken place, that people will come to see what has happened.

THEY CAME TO JESUS

" . . . and came to Jesus . . . "

The people came to the One who had performed the miracle, and, as it should be, the one on whom the miracle was performed was himself remaining with Jesus.

AND FOUND THE MAN

" . . . and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind..."

Sitting, clothed, and in his right

mind – quite different from his formed condition: *"exceeding fierce so that no man might pass through that way," were no clothes, neither abode in any house, but in the tombs," "Kept bound in chains and fetters," driven by the demon into the wilderness," "neither could any man tame him, and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones"* (Matt 8:28; Mark 5:5; Lk 8:27-29).

That a notable work had been done, could not be denied. The people from that area were familiar with what the man was – and this was no longer that man!

That was a visible depiction of the very real work that is wrought in the

new creation.

AND THEY WERE AFRAID

" . . . and they were afraid."

Other versions read, *"they became frightened,"* ^{NASB} *"fear came on them,"* ^{BBE} *"filled with awe,"* ^{CEB} *"they were seized with fear,"* ^{NAB} *"the whole crowd was badly frightened,"* ^{LIVING} *"they were terrified,"* ^{WEYMOUTH} *"for a short time they were more reverent than curious,"* ^{MESSAGE} *and "they were seized with alarm and fear."* ^{AMPLIFIED}

This was a fear caused by the unknown. When men are subjected to obviously superior powers, they become afraid. In the case of Divine power, faith neutralizes this fear so that the individual does not draw back.

THEY TOLD THE MEANS BY WHICH HE WAS HEALED

" 36 They also which saw it told them by what means he that was possessed of the devils was healed."

Those who witnessed the man knew he had not been healed by any natural means or process. This was something that could not have happened without some kind of supernatural intervention, and the people knew it. What they did not know was whether or not the power was hostile, for it is human nature for people with superior strength to take

advantage of the inferior.

However, Jesus worked in such a way as to leave witnesses – which was also His manner. Sometimes He would leave selective witnesses – like the parents of Jairus' daughter, whom He raised from the dead. He also included Peter, James and John (Lk 8:51-56). Then, there were the servants that drew the water He turned into wine (John 2:9). But Jesus always left witnesses – whether it was His miracles, the fact that He was raised

from the dead, or His ascension.

That is something of what was involved in Paul's words to Agrippa, *"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner"* (Acts 26:26). God intends for men to know about *"Divine power"* (2 Pet 1:3). Of course, validating the work of God is not even an issue when there is a powerless church.

THEY BESOUGHT HIM TO DEPART FROM THEM

" 37a Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear . . . "

THE WHOLE MULTITUDE OF THE COUNTRY

"Then the whole multitude of the country of the Gadarenes round about..."

In this case, there was total unity among the people – they did not want Jesus of Nazareth to remain there, even though He had shown great mercy on one of their citizens. The people who do not know God are eventually repelled by what He says and does. **Part of this is owing to the fact that the Lord does not use the resources of this world to do His work.**

Jesus obviously did not fit into their culture, not socially, personally, or even economically. That very circumstance makes it a transgression for the church to attempt to fit it its culture, attempting to make its ministry more palatable, and seeking to please men. Particularly in the matter of doing the work of the Lord, Paul wrote, *"For if I yet pleased men, I should not be the servant of Christ"* (Gal 1:10). James

said with great conviction, *"Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God"* (James 4:4).

It ought to be apparent that if the world shuns the people of God because their light has been shining, that light must not be dimmed in order that the world feel more comfortable before them. I do not believe this is generally perceived by the professing church.

BESOUGHT HIM TO DEPART

" . . . besought Him to depart from them . . . "

Other versions read, *"asked Him,"* NKJV *"made a request to him to go away from them,"* BBE *"begged him,"* MGI *"begged."* NLT

The word from which *"besought"* is translated {er-o-tah'-o} has a much stronger meaning than some of the translations suggest. *"TO REQUEST, ENTREAT,*

BEG, BESEECH," THAYER "MAKING A REQUEST ASK DEMAND, BEG SOMEONE TO DO SOMETHING," FRIBERG and "BESEECH ." GINGRICH

There is an intensity reflected in the request, because it was driven by fear – and fear cannot be casual, or general in the petitions it requests. Perhaps they envisioned their entire economy being turned upside down by the presence of Jesus. Even though one of their own citizens had been miraculously healed, they did not rush to bring all of their infirmed people to Jesus, like others did. Instead, they asked Him to leave their country.

In this, they had adopted the same attitude as the demons that wanted to stay in their country, while they felt quite comfortable with Jesus leaving.

THEY WERE TAKEN WITH GREAT FEAR

" . . . for they were taken with great fear . . . "

Other versions read, *"seized with great fear,"* NKJV *"gripped with great fear,"* NASB *"overcome with fear,"* NIV *"holden with great fear,"* ASV *"possessed with great fear,"* DARBY *"they were terrified,"* GWN *"a great wave of fear swept over them,"* NLT *"with a great fear, were they oppressed,"* ROT *"they were so frightened,"* CEV *"they were scared,"* MESSAGE and *"they were possessed and suffering with dread and terror."* AMPLIFIED

These people were confronted with a superior power that was not of this world. They had been living where they were exposed to a possessed man that had greater power than mortal beings have. Yet, not they were confronted with a man who overthrew that evil power with His word. They reacted with fear, which is what any mortal being would do. If this power were turned against them, they know they would be utterly helpless. Yet, rather than asking for mercy from Jesus, they begged Him to leave.

HE RETURNED AGAIN

" 37b . . . and He went up into the ship, and returned back again. "

Other versions read, *"He got into the boat and returned,"* NKJV *"So He got into the boat and left,"* NIV *"he got into a boat and went back,"* BBE *"So he got into the boat and returned across the lake,"* CEB *"embarked in a ship, and retired from among them,"* MRD *"So Jesus returned to the boat and left, crossing back to the other side of the lake."* NLT

The Lord Jesus made no attempt to change their mind. Thinking as a

man, He might have asked them if they had other sick folk among them that needed to be healed, and asked them to bring them to Him. But He did not.

Remember, Jesus only did what He saw the Father doing. He said, *"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise"* (John 5:19). That means that the Father had done what He was going to in that area for the time, and there was no valid reason for remaining there. Jesus had come across the lake, teaching His disciples some

unforgettable things about His power and faith on the way, and healed this man.

Secondly, we see here how neither the Father nor the Son remain where they are not wanted. It is said of Israel, *"But My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels"* (Psa 81:11-12). I am persuaded this kind of Divine reaction has taken place throughout until this very day, and more than often it has not even been detected. Religious organization has covered it up.

JESUS DIRECTS THE MAN TO RETURN TO HIS OWN HOUSE

" 38 Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent

him away, saying, 39 Return to thine own house, and show how great things God hath done unto thee. And he went

his way, and published throughout the whole city how great things Jesus had done unto him. "

Jesus' mother and brothers seek to interrupt Him, A fierce storm, and the Gadarene Demoniac – Given O. Blakely

THE MAN BESOUGHT HIM

"Now the man out of whom the devils were departed besought Him that he might be with Him . . ."

The once-possessed man knew what had happened to him – what Jesus had done to him. His affliction was not a perpetual one. Apparently there were times when he was lucid. His condition was described in this manner: ***"For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness"*** (Luke 8:29.) Other versions read, *"Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places,"* ^{NIV} and *"For many times it had snatched and held him . . . and be driven by the demon into the wilderness (desert)." AMPLIFIED*

Now, however, he knew he had been freed. He had personally witnessed the demons that had possessed him entering a herd of swine, and driving them off a cliff into the sea. Who is able to measure the impact of his newfound liberty? He wanted to stay with Jesus, leaving this area with all of its bitter memories.

BUT JESUS SENT HIM AWAY

" . . . but Jesus sent him away,

saying, Return to thine own house, and show how great things God hath done unto thee . . ."

The reality of what Jesus had done would be confirmed to the man as he remained among these unappreciative people testifying and being maintained by the God of heaven. He would learn by experience what it means to be sustained, and to grow in understanding, and to even witness to people had to heart for the One who had freed him. He will not have a support group, but will be like Paul witnessing among hostile Jews (Acts 22:1-23), and as a prisoner in Rome (Phil 4:22).

The man no doubt was not fully aware of how he was being kept – at least not at first. But you may be sure of this, that the person who has faith, and faithfully does what he is able to do will surely be kept by the power of God through faith, and will survive in unlikely places – like some even survived in the dead church in Sardis (Rev 3:4).

HE WENT HIS WAY AND PUBLISHED IT

" . . . And he went his way, and published throughout the whole city how great things Jesus had done unto him."

The words *"he went his way"* show how he obeyed the Lord who said to him, *"Return to thine own house."* It

would have been wrong for him to go anywhere else. That is where his testimony had to begin – *"his own house."* Jesus told him to return to his *"own house and show how great things God hath done unto thee."*

Let them see a man who had seasons of insanity and wildness, yet had been freed from them. Let them behold a man who could not even be restrained with chains, now moving about harmlessly and in his right mind. Let them see a man who no longer was driven into the wilderness, stripped of his clothing and cutting himself with stones. Let them behold a man who no longer dwelt among the tombs, but moved about freely among the living without anyone fearing what he would do. When they inquired what happened, he would *"show how great things God"* had done unto him!

He had not passed through a special program for wild men. He was a walking exhibit of what God can do – a mobile testimony.

This is the kind of testimony that is sorely needed in our day – someone who is an exhibit of the working of the Lord, whose change cannot be accounted for apart from the Lord Jesus Christ– someone whose life shows forth the power of the grace of God, and the extent of real freedom.

Our next Hungry Saints Meeting will be held on Friday, 12/11/15. In our next lesson, we will continue our series in the Gospel of Luke. The twenty-ninth lesson will cover verses 40 thru 56 of chapter 8: ***"THE WOMAN WITH THE ISSUE OF BLOOD, AND THE RAISING OF JAIRUS' DAUGHTER."*** The great power of the Lord will again be made known – that there is no circumstance He could not thoroughly and effectively address. This ability has, if anything, been enhanced with His return to glory. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.