

[Sunday, June 11, 2017] Luke Series, Luke 8, vss 26-39, The Demoniac of Gadara – Craig Thurman

Earlier Christ had shown to His disciples His power to cure many of diseases and demons. Now, they sailed for the eastern side of the Sea of Galilee, but not without a lesson to be learned along the way. He could even command the wind and the waves to be at peace and they obeyed his voice. They said, ‘What manner of man is this!’ They were not asking a question. They were awed at the power of Christ. They now reach the desire haven.

This has to be, next to the crucifixion of our Lord, one of the ugliest examples of darkness, human suffering and depravity. But here is Christ come to one, single place where there are kept thousands of swine; to one, single man possessed of thousands of demons, to do one, single work, and return home.

vss. 26-40 The Gadara Episode (Cf. Mt.8.28.34; Mk.5.1-21)

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν ἣτις ἐστὶν
26 And they arrived at the country of the Gadarenes, which is
they sailed down to

they arrived, κατέπλευσαν, 3rd pl. aor. ind. of καταπλέω, κατά over, down + πλέω, to sail; Luke’s gospel is the only place where this word is found.

ἀντιπέραν τῆς Γαλιλαίας
over against Galilee.
beyond opposite

over against, ἀντιπέραν, adv., ἀντί against, opposite + πέραν across, other side, beyond, over; Luke’s gospel is the only place where this word is found.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας

ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν
27 And when he went forth to land, there met him out of the city a certain man,
Mk.5.2 immediately

met, ὑπήντησεν, 3rd pl. aor. ind. of ὑπαντάω, ὑπό by, under + αντάω, to reach or meet; this word conveys the sense of a meeting to subjugate (Mt.8.28; Lk.8.27; Jn.11.20,30; Jn.12.18); perhaps to meet with compelling force.

This is not a parable. There really was a man that immediately met our Lord as soon as they came to shore. *Out of the city* means that he was identified as being of that place.

χρόνων ἱκανῶν καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο,
which had devils long time, and ware no clothes,
(cf. v.33) put on himself no garment from some unspecified point in the past and until now

clothes, ἱμάτιον, this is the only time this is put into the plural; KJV, *clothes, cloke, garment, robe, vesture*.

ware, ἐνεδιδύσκετο, 3rd ps. imperf. mid. of ἐνδιδύσκω, ἐνδιδύσκω, ἐνδύω, ἐν in, by, with + δύω, δύνω, to set; George Wigram, ἐνδιδύσκομαι, Lk.16.19 *was clothed*; the imperf. mid. is that this man in the past put on himself no garment and continued so to this time.

A good portion of this man's life had been spent under the powerful and personal affects of demons. One of those affects was he refused to put on any garment.

ἀλλ' ἐν τοῖς μνήμασιν
neither abode in any house, but in the tombs.
remained, tarried a
continued, endured

abode, ἔμενεν, 3rd ps. aor. ind. of μένω; KJV, *abide, continue, dwell, endure, being present, remain, stand, tarry*.

any house, οἰκία, dat. sing. of οἶκος.

tombs, μνήμασιν, dat. pl. of μνῆμα; KJV, tombs, sepulcher, grave

Mt.8.28 ... **two** possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

The next affect was that he didn't live as others did in houses. He lived in the tombs, caves and dens where the inhabitants would stow the bodies of their dead.

There couldn't be a better example of a man blinded by the god of this world.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (... proving the life they have in Christ).

*Eph 2:2 Wherein in time past ye walked according to the course of this world, **according to the prince of the power of the air**, the spirit that now worketh in the children of disobedience:*

*3 Among whom also **we all had our conversation** in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

'[S]ince Demoniactal possession deprives its victims of their personal consciousness, rational considerations are not in the least instrumental to their deliverance, which must come by a sheer act of divine power ...' *J-F-B Bible Commentary, vol.3, p.152*

27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ χρόνων ἰκανῶν καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν

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?

There can be no doubt in our minds that this man was not seeking the Lord. The demons have such control over his life he couldn't even speak for himself. He hasn't the slightest inkling of a bent to faith in Christ. Such a thought would certainly be a vain imagination because the Word of God shows us the very terrible state of this man at this very moment. He wasn't knocking on any door of the Lord for any opportunity, or asking for just one more chance to do something right or good. He was without hope. (Eph.2.12) He wasn't praying to God the sinner's prayer. He had absolutely no merit to warrant Christ doing anything for Him in the least. For Christ to help this man would be to have mercy on Him. And if He should it would be of His grace.

There is a power in this man that is addressing the Lord. It is a single unclean spirit. He speaks for the whole of them. Notice that he who Jesus is. There have been several examples of this in Scripture:

*Mk.1.23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out, 24 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.*

Mr 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Lu 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

*Ac 19:15 And the **evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?***

I beseech thee, torment me not.

Mt.8.29 ... art thou come hither to torment us before the **time**?

Time: Before the due season, *καιρός*; there has not been any but the dead without Christ that have gone to this punishment. No evil spirit has received that punishment which is certainly coming.

torment, βασανίσης, 2ps. aor. subj. act. of βασανίζω; KJV, to torment, toss, toil, vex, and pain; a reference to the coming everlasting punishment which very likely every fallen spirit knows is their end.

Torment me not by casting us out of this person, and out of this country (Mk.5.10, *that he would not send them away out of the country.*) and into what is called *the deep*, or 'the abyss.' (v.31) Very clearly the torment is in reference to that punishment which awaits every fallen creature which is not Christ's.

Satan and his demons have more knowledge of the coming of eternal judgment than men do. Unregenerate men mock at the coming day of judgment. The demons know that it is coming. And they acknowledge that Jesus Christ is *that One* who shall send them to their eternal punishment.

28 ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου δέομαί σου μή με βασανίσης

29 (For he had commanded the unclean spirit to come out of the man.

the unclean spirit: The singular notes that Christ is being addressed by some leading evil spirit in the man. In Mk.5.10,

*Mr 5:10 And he besought him much that he would not send **them** away out of the country.* (he, being the principal, evil spirit, and *them* being the others)

The demons are called unclean spirits. In Mk.9.25 such a spirit caused one to be dumb and deaf, dashes him about falling upon the ground, causes him to gnash his tongue and foam at the mouth.

In public instances Christ would not allow the demons to speak, but in this case the discussion serves to instruct His disciples privately.

Mr 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

πολλοῖς γὰρ χρόνοις

For oftentimes it had caught him: and he was kept bound with chains

For many times

it had caught, συνηπάκει, 3ps. pluperf. (or past perfect) act. of συναρπάζω, σύν fellow, together, with + ἀρπάζω, to seize, force, catch, pluck, pull; συναρπάζω is always tss. with the English word *caught*.

The pluperfect tense of the verb: 'It represents action as complete and the results of the action in existence at some point in past time, the point of time being indicated by the context. *A Manual Grammar of the Greek New Testament*, Dana and Mantey, p.205

'It is continuance of the completed state in past time up to a prescribed limit in the past.' *A Grammar of the Greek New Testament in the Light of Historical Research*, p.903, A. T. Robertson

and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

brake, διαρρήσων, nom. sing. masc. part. pres. of διαρρήσσω, διά by, through + ρήγνυμι, KJV, *rend, burst, tear, break, threw down*; διαρρήσσω, KJV, *to rent clothes, break bands and nets*.

driven, ἠλαύνετο, 3ps. imperf. pass. of ἐλαύνω; KJV, Mk.6.48, *toiling in rowing* the ship; Lk.8.29, he was *driven* of the devil; Ja.3.4, *driven*

of fierce winds; 2Pe.2.17, clouds that are *carried* with a tempest; certain carries the idea of ***helplessly out of control***.

Next, is the unusual strength which he possessed, and yet he was a prisoner of Satan, being destroyed a day at a time. Notice in Acts how that this demon possessed man overpowered seven other men.

Acts 19.16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Satan and fallen angels, demons, devils, or unclean and foul spirit works can work in men an unusual physical strength, enhance their knowledge, and increase their riches.

Angels, fallen and elect, possess greater power than the natural man:
2Pe 2:11 Whereas angels, which are greater in power and might (ἰσχύι και δυνάμει, strength and capacity), bring not railing accusation against them before the Lord.

Demons may increase physical strength:
Lu 8:29 (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.)

Satan may give power, thrones, and authority:
*Re.13.2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him his power, and his seat, and great authority.***

Satan may give power and riches:
*Lu 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for **that is delivered unto me; and to whomsoever I will I give it.***

Satan may give influence:

Re.13.4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Satan works miraculous works:

Re.13.13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men ...

We want to be careful to attribute every malady to direct demonic activity. It might be simply because of the corruption of sin. People are affected or defected in their minds and bodies. They can be ill in body and mind. They may suffer diseases, birth defects and mental disorders. Sin has naturally worked many defects in man.

Mt 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Demon possession can be the cause of blindness, dumbness, deafness, insanity, but it might not be. (The man that was born blind for the glory of God. [Jn.9.2, 3]) Like this episode, demonic activity is the manner of the response to the gospel of Christ.

Acts 16.16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

29 Παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν καὶ ἐδεσμεῖτο ἀλύσειν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους

30 And Jesus asked him, saying, What is thy name? And he said,

Not that the Lord Jesus doesn't know. The question posed works three purposes:

1. To inform those who are with Him.
2. To show this man's utter helplessness against his condition. And,
3. The to show the power of Christ to deliver.

Λεγέων ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν
Legion: because many devils were entered into him.
(cf. v.33)

were entered, εἰσῆλθεν, 3ps. aor. ind. of εἰσέρχομαι; into + enter

That there were many unclean spirits in this man is proved shortly by the fact that Mark will note as many as 2,000 swine were in this particular herd.

It doesn't matter if there is no devil, if there is one, seven, or 6,000 evil spirits men without Christ are powerless, helplessly, hopelessly lost but Christ have mercy and bestow His grace of life upon them.

*Mt.12.43 When the **unclean spirit** is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

*45 Then goeth he, and taketh with himself **seven other spirits** more wicked than himself, and they enter in and dwell there: and **the last state of that man is worse than the first ...***

Such was the case of Mary Magdalene. She had seven devils.

Mr 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Lu 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils ...

But Christ is Almighty. When He chooses to work His will is done. He who created the hosts of heaven with His Word cannot be *outnumbered* by them.

‘There is here also an illustration of the divine power of Jesus Christ over the multitude of demons, and for this incident we may infer that they are never too numerous for him.’ *An Interpretation of the English Bible*, B. H. Carroll, p.440

Our Lord asks the question and the demons must give an answer. They must obey the Son of God.

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα ὃ δὲ εἶπεν
Λεγεὼν ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν

31 *And they besought him that he would not command them to go out into the deep.*

deep, ἄβυσσον, acc. sing. of ἄβυσσος; KJV, deep (2), bottomless (7).

to go out, ἀπελθεῖν, aor. infin. of ἀπέρχομαι, to send forth, go forth, depart from.

By this the demon acknowledges the omnipotence of Christ. They see Him as that Judge which shall send them ultimately to their everlasting punishment. The abyss is a temporary hold for the damned until the time of the final judgment at the last resurrection. There is no reason to believe that any of the demons have been sent to this place called the abyss. At the moment only the damned of humanity are presently kept here. This is a place where Satan shall be bound during the millennial reign of Jesus

Christ. At the end of that he shall be loosed for a short season, and ultimately he and all of his fallen angels, and all of the damned shall be cast into the lake which burns with fire and brimstone for all eternity. (cf.Re.20.1-3, 7, 10, 14, 15)

Mt 25:41 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 ...

31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν

32 And there was there an herd of many swine feeding on the mountain:

herd, ἀγέλη, noun; always used with reference to this episode (Mt.8.30-32; Mk.5.11, 13; Lk.8.32,33) and tss. herd.

*swine, χοίρων, gen. pl. of χοῖρος; always tss. swine; Mt.7.6, neither cast ye your pearls before swine; Mt.8.30, 32; Mk.5.11-14; Lk.8.32, 33 the Gadara episode; Lk.15.15, 16, of the prodical son; **swine are only referred to specially in the New testatment in three different instances.***

and they besought him that he would suffer them to enter into them.

These unclean animals was a suitable host for these unclean spirits. But the devils cannot do anything outside of the will of God.

‘The devil cannot so much as trouble a swine without leave from God.’ Matthew Poole’s Commentary on the Holy Bible, p.36.

‘Satan desired to have forth Peter to winnow, as Goliath desired to have an Israelite to combat with He could not make a louse, Exod. viii. 18, fire a house, Job i. 19, drown a pig, [Mt.8.32], without divine permission.’ A Commentary on the New Testament, John Trapp, p.145

And if he cannot trouble a swine without the will of God, then we must conclude that any trouble designed to be upon those of humanity must be of God's sovereign will and design. But know this above all, the elect of God have His eternal, good purpose upon them. Not so much as an hair of our heads shall perish; not a sheep of Christ's fold shall be lost. The redeemed of Christ shall all, every one, be gathered around the His glorious throne one day and praise Him saying,

Re.19.5 ¶ And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

Nothing falls beyond the eternal parameters of God's holy will. Nothing! The wind and the waves, every storm, every earthquake, every sickness, every hardship, every angel fallen or elect, every man, woman, boy and girl, elect or reprobate, and every other created thing are under the control of Jesus Christ,

All of the angels are commanded to worship Him:

He.1.6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

let worship, προσκυνήσάτωσαν, 3rd pl. aor. imper.: 'Angels, worship Him!' This is the decree of God.

The souls of every person subject to His will:

Ro.9.18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

*Ro 11:7 What then? Israel hath not obtained that which he seeketh for; but **the election hath obtained it, and the rest were blinded ... (8) unto this day.***

And he suffered them.

suffer, ἐπιτρέψῃ, 3rd ps. aor. subj. of ἐπιτρέπω, ἐπί about, upon, unto + τρέπω LXX, to route the enemy; KJV, to suffer, permit, give liberty,

give leave, let; same verse, suffered; in this case, not to overrule their desire to ...

So, they begged that he not overrule their desire to enter into the swine.

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν καὶ ἐπέτρεψεν αὐτοῖς

τὰ δαιμόνια ἀπὸ
33 Then went the devils out of the man,
from

devils, δαιμόνια, vss. 27, 30, 33, 35, 38; the Gr. is used 60 times in the N.T.; 59 times tss. with the English devil, and once gods (Acts 17.18)

In every case where Jesus speaks life to the soul He commands Satan 'go,' and he goes. The blindness to which this man had former been kept captive under Satan's cruel dominion is dispelled that moment. Just a word from the Master and it is so. Is anything too hard for the Lord?

This man, in that moment became an overcomer. Not by what he did, but by what Christ did freely, of His grace.

1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

and entered into the swine:

The gospel of Mark gives us an estimated number of these swine.

Mr 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently

down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

κατὰ

and the herd ran violently down a steep place into the lake, and were choked.

- rushed –

ran violently, ὤρμησεν, 3ps. aor. ind. of ὀρμάω; KJV, ran, ran violently, rushed.

steep place, κρημοῦ, gen. sing. of κρημνός; KJV, steep place; LXX, 2Chr.25.12, κρημοῦ, precipice.

choked, ἀπεπνίγη, 3ps. aor. ind. pass. of ἀποπνίγω, ἀπό from, of, since + πνίγω KJV, Mt.18.28, by the throat; Mk.5.13, choke; ἀποπνίγω, Mt.13.7; Lk.8.7, parable of the sower, choked.

Evidently, on the eastern shores of the sea of Galilee there was such a precipice where the demons caused the swine to run madly to this place and to fall into the sea below, drowning.

Was the Lord surprised at what this legion of unclean spirits did? Did He not know beforehand what they would do? Of course He was neither surprised nor unaware of what these would do. But this shows the end of all those without Christ. The darkness and the destruction that Satan and his foul spirits work leads to this one end. As these demons blinded the senses of these swine so that they could plunge off into the deep of the waters below, so shall these and all theirs be plunged into the abyss of hell. That is the end of all those that are without Christ.

All of the riches, all of the charisma, all of the strength, power, and thrones that Satan can proffer a man in this life are left behind at death, and the soul lost without Christ.

Mt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Few among Christians possess these things in great measure.

1Co 1:26 For ye see your calling, brethren, how that not many wise [σοφοί] men after the flesh, not many mighty [δυνατοί], not many noble [εὐγενεῖς], are called ...

More often than not, when Christ is revealed to the heart there begins to be a diminishing, a de-emphasizing of those things that we once thought were so important.

Mt 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

33 ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη

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

what was done, γεγενημένον, acc. sing. neut. part. perf. pass. of γίνομαι, to become.; cf. Jn.2.9, same verb tense, that was made.

34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς

35 Then they went out to see what was done;

what was done, γεγονὸς, acc. sing. neut. part. perf. of γίνομαι;

ἀφ’

and came to Jesus, and found the man, out of whom the devils were departed,

Perhaps looking off in the distance and seeing the carcasses of the thousands of swine laying dead along the shoreline, and here, this man ...

sitting at the feet of Jesus, clothed, and in his right mind:
being clothed of sound mind

clothed, ἱματισμένον, acc. sing. masc. part. perf. pass. of ἱματίζω;
where the noun in verse 27, *garments*, he refused to put on, now he
has clothed himself.

in ... right mind, σωφρονοῦντα, acc. sing. masc. part. pres.
σωφρονέω, σως sound + φρήν or φρένες (plural) mind; KJV,
Mk.5.15; Lk.8.35, *right mind*; Ro.12.3, *soberly*; 2Co.5.13; 1Pe.4.7,
sober; Tit.2.6, *sober minded*.

Here sat this man. He was a certain man of the city. He was known of the inhabitants of the city. The man of Gadara is a completely changed man. He that once exceeding fierce, that men had tried to bind with fetters and he broke them, and had prevented any man from passing that way (Mt.8.28) is now quiet and humble at the feet of one man, Jesus. He that went about shamefully naked (Lk.8.27) is now modestly clothed. And he that had abhorred society, miserably cried out day and night cutting himself with stones, and lived in the dens of the dead, is now in his right mind.

‘Never is a man in his right mind till he is converted, or in his right place till he sits by faith at the feet of Jesus, or rightly clothed till he has put on the Lord Jesus Christ.’ *Expository Thought, Luke*, J. C. Ryle, p.270

ἐφοβήθησαν
and they were afraid.

they were afraid, ἐφοβήθησαν (13 times), 3ppl. aor. ind. pass. of φοβέω; ἐφοβήθησαν by the KJV is tss. *were ... afraid, feared, they were afraid*.

The inhabitants of the city could not understand this. All that they had ever done had failed. No programs of men, only Christ alone, can change the nature of the sinner.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον
καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ
σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν

πῶς

36 They also which saw it told them by what means

- how -

ἐσώθη

he that was possessed of the devils was healed.

*was healed, ἐσώθη, 3ps. aor. ind. pass. of σώζω, to save, heal;
ἐσώθη, KJV, Mt. 9.22, was made whole; Mt.24.22; Mk.13.20, be
saved; Lk.8.36, was healed; this use of this verb means to be
delivered from whatever is referenced in the context.*

They told them that this was the doing of that man, Jesus.

36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς

τῆς περιχώρου τῶν Γαδαρηνῶν

37 Then the whole multitude of the country of the Gadarenes round about
of the surrounding country of the Gadarenes

multitude, πλῆθος, KJV, multitude, company, bundle.

besought him to depart from them; for they were taken with great fear:
they were held with

*they were taken with, συνείχοντο, 3ppl. imperf. pass. of συνέχω,
σύν fellow, together, with + έχω to have.*

Men in their natural state cannot reason with sound reasoning. What Christ is and what He did is beyond the power of human intellect. When Christ works the world reacts with fear, hatred, and persecution. Satan and

the world under his dominion love their hogs, their hog pen and will do all in their power to keep it so. (cf. B.H. Carroll, p.440, of Matthew Henry)

and he went up into the ship, and returned back again.

or simply, returned. (v.39)

returned back again, ὑπέστρεψεν, 3ps. aor. ind. ὑποστρέφω, ὑπό by, from, under + στρέφω to turn;

See what Jesus did. He didn't try to persuade anyone that He is only here to do them good. He without rebuttal simply left them. For us He gave an example. We are not militant. Sow the Seed in peace and leave the work to God. This is the Lord's work. Trust Him to work freely in the souls of others. Christians should not be agitators of society.

Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord ...

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

We simply do not know the end of this.

'But oh how dangerous a thing it is for men to reject Christ! he immediately departeth, and we do not read that he ever came here any more.' *Matthew Poole's Commentary on the Holy Bible*, p.37

If we will trust the Lord to work then He will receive the glory. Men's names do not need to be affixed to anything. Exalt Christ and Him alone. A lot that goes in the name of Christ seems often to be the building of a the name of a man or a group of men. Get men out of it and see Christ do His work.

37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ’ αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν

ἀφ’

38 Now the man out of whom the devils were departed besought him

from

had come out

were departed, ἐξεληλύθει, 3ps. pluperf. of ἐξέρχομαι; ἐκ from, of, out + ἔρχομαι, to come; the devils had come out and remained out of this man.

besought, ἐδέετο, 3ps. imperf. of δέω, δέομαι; KJV, *to pray, beseech, request*;

The imperfect verb, *besought*, tells us that this man made his request and to now continued with that request.

εἶναι σὺν αὐτῷ

that he might be with him: but Jesus sent him away, saying,

that he might be, εἶναι, pres. infin., *to be*.

sent away, ἀπέλυσεν, 3ps. aor. ind. act. of ἀπολύω, ἀπό of, from, since + λύω, to loose;

The Lord Jesus had ordained another purpose for this man. It is quite amazing that the Lord did not follow the rule that some brethren put upon the Great Commission. I can almost hear some brethren raising an objection, ‘How dare Thee not instruct him further.’ Recently I’ve had such objections for my stance on baptism. What! you just leave him hanging. No church, no teaching? I believe it is correct to take each a step at a time. Baptize believers and then instruct them. For various reasons these two things are not inseparable. The Lord will carry on His work. But the worst thing that can be done by any man is to formulate a scheme to fill in blanks

that simply do not need to be filled in. God's Word must be able to speak freely.

38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἔξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων

Ἐπίστρεψε εἰς τὸν οἶκόν σου καὶ διηγοῦ
39 Return to thine own house, and shew how great things
(v.37) your house lead through whatever, whatsoever

shew, διηγοῦ, 2ps. pres. **imper.** of διηγέομαι, διά by, through + ἡγέομαι to lead; KJV, *to tell, shew, declare*; 'you lead or guide through'

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

Notice another text of Scripture which tells us beyond question that Jesus is God. Did you see it?

Zec.14.5; Lk.8.39; Jn.1.1, 2, 14; 20.28; Acts 7.59; 16.31, 34; 20.28; 1Co12.28; 1Th.4.14; 1Ti.3.16; Tit.2.13; He.1.6, 8; 1Jn.3.16

Jesus commanded this man to return to his own house, and to show to them what God had done for him. He is to remain here and to witness to them of the grace of God shown to Him by Jesus Christ. Did he obey. He certainly did. *He went his way, and published throughout the whole city ...* We don't know what the end of this is. What about those who believe in Christ at the word of this man? Are they ill prepared for discipleship? I think they have all that is sufficient for the time. I trust that the Lord will work a full work in their lives. I don't need to create a system of theology to envelope them. I simply take Him at His word whether or not I can explain every single detail.

Has Jesus Christ revealed Himself to your heart. You know that it doesn't matter where you've been or what you've done. He has given you the desire to sit at His feet and learn of Him. He has worked repentance in your

heart. Have you followed Him in baptism, and by that signified that you have died with Christ and are raised to walk with Him in newness of life. Walk with Him faithfully in a church like this one and tell others what great things God has done, what Jesus has done to you.

39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησεν σοι ὁ θεός καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς