

## Great Multitudes Followed Jesus

**MAT 8:1 And when He had come down from the mountain, great multitudes [crowds] followed Him.**

### Five Miracles - Others briefly described

#### Matthew 8:1-34

#### Miracle One - A Leper

<p>MAT 8:1 And when <b>He had come down from the mountain</b>, great multitudes followed Him.</p> <p>MAT 8:2 And behold, a leper came to Him, and <b>bowed down to Him</b>, saying, "Lord, if You are willing, You can make me clean."</p> <p>MAT 8:3 And He stretched out His hand and <b>touched him</b>, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.</p> <p>MAT 8:4 And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them."</p> <p>Matt. 8:5 indicates Jesus was in Galilee.</p>	<p>MAR 1:40 And a leper came to Him, beseeching Him and falling on his knees before Him, and saying to Him, "If You are willing, You can make me clean."</p> <p>MAR 1:41 And <b>moved with compassion</b>, He stretched out His hand, and <b>touched him</b>, and said to him, "I am willing; be cleansed."</p> <p>MAR 1:42 And immediately the leprosy left him and he was cleansed.</p> <p>MAR 1:43 And He sternly warned him and immediately sent him away,</p> <p>MAR 1:44 and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them."</p> <p>Mark 1:39 indicates it was during or after preaching and casting out demons in Galilee.</p>	<p>LUK 5:12 And it came about that while <b>He was in one of the cities</b>, behold, there was a man <b>full of leprosy</b>; and when he saw Jesus, he <b>fell on his face</b> and implored Him, saying, "Lord, if You are willing, You can make me clean."</p> <p>LUK 5:13 And He stretched out His hand, and <b>touched him</b>, saying, "I am willing; be cleansed." And immediately the leprosy left him.</p> <p>LUK 5:14 And He ordered him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them."</p> <p>LUK 5:15 <b>But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses.</b></p>
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**MAT 8:2 And behold, a leper came to Him, and bowed [knelt]down to Him, saying, "Lord, if You are willing, You can make me clean."**

- "lepros" - a leper - Matt. 8:2, 10:8; 11:5; 26:6; Mk. 1:40; 14:3; Lk. 4:27; 7:22; 17:12.

1. Lepers were cut off from the people. (Num. 5:2, 3).

NUM 5:2 "Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a dead person.

NUM 5:3 "You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst."

2. They were stand at a distance and to cry out unclean. (Lev. 13:45, 46; Deut. 24:8; Lk. 17:12, 13).

LEV 13:45 "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!'

LEV 13:46 "He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

DEU 24:8 "Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests shall teach you; as I have commanded them, so you shall be careful to do.

3. If healed they had to show themselves to the priests before they could be readmitted among the people. See Lk. 17:12, 13.

**Note:**

1. Matthew does not give the exact time of the coming of this leper. [There may be a time lapse between coming down from the mountain and the healing of this leper.]
  - a. It was after He came down from the mountain and after the great multitude was following Him.
  - b. Luke says "while He was in one of the cities." (Lk. 5:12).
  - c. It would not appear that the "great multitude" was not with Him or the instructions of Matthew 8:4 and Luke 5:14 do not make a lot of sense. See also Mark 1:44.
  - d. The news of his healing did spread. (Lk. 5:15).

LUK 5:15 But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses.

- e. All three writers report the leper humbly came to Jesus instead of keeping his distance and crying out "Unclean, Unclean."
  - f. The gospel writers bring out various details.
    - 1) "bowed down to Him" (Matt. 8:2).
    - 2) Mark "falling on his knees." (Mk. 1:40)
    - 3) "fell on his face" (Lk. 5:12).
    - 4) "a man full of [covered with] leprosy" (Lk. 5:12).
    - 5) Jesus was "moved with compassion." (Mk. 1:41).
  - g. All three writers stress that Jesus "touched him." (Matt. 8:3; Mk. 1:41; Lk. 5:13).
  - h. All three writers affirm that the leprosy immediately left the man. (Matt. 8:3; Mk. 1:42; Lk. 5:13).
2. Leprosy is marked by the formation of nodules, ulcerations, and deformities and by disturbances of sensation.
- a. It was one of the most horrible and dreaded diseases of mankind.

- b. There were different kinds of leprosy in the past and in the present.
  - c. We cannot be certain what kind of leprosy this man had.
3. Some cases of leprosy in the Old Testament. (Exod.4:6; 12:10; 2 Kg. 5:1-14).
  4. Healing lepers was a sign of the coming of the Messiah. (Matt. 11:5).

MAT 11:5 the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.

5. Uncleanness was ordinarily imparted with the contact of the unclean.
  - a. The touch of Jesus produced instantaneous cleansing.
  - b. Neither He nor Matthew manifest concern about His touching this leper. Jesus is not rebuked nor the leper.
  - c. There is no evidence Jesus later went through a purification ceremony. (Lev.13, 14).
6. Jesus often touched those He healed or allow Himself to be touched. (Matt. 8:15; 9:20, 21, 29; 14:35,36).

**MAT 8:3 And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.**

1. Jesus did what others would not do - He touched the leper.
2. He did what most others could not do - He healed the leper. See apostles (Matt. 10:8).
3. Jesus shows we should be merciful to all even those who most want to shun.
  - a. There are those who some do not want to have contact with.
  - b. There are those who do not want to touch or come even near some human beings. This can be for innumerable reasons.
  - c. Imagine the loneliness, depression and low self-esteem this creates.
4. There is a temptation for us to shun or avoid some people, but if we have the mind of Christ we will show mercy to all and even reach out to those others seek to shun and avoid.
5. We are the hands of Jesus today and we need to reach out to the desirables and undesirables of humanity.

### **Jesus' Instructions**

**MAT 8:4 And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony [of the healing] to them." Lev. 14:1-4, 10, 11.**

**Possible reasons for the statement "See that you tell no one."**

1. The people might try to make Him an earthly king. (Jn. 6:14, 15).

- a. He did not come to reign on earth nor was His work yet accomplished.
  - b. He had much teaching to give before He died on the cross.
  - c. His was a heavenly kingdom. (Jn. 18:36; Acts 2:32, 33).
2. Because of bias or pressure from religious leaders, the priests might not receive him if they knew he had been healed by Jesus.
    - a. They gave the man born blind and his parents all kinds of trouble.
    - b. The parents fear excommunication from the Synagogue. (Jn. 9:20, 21)
  3. Some think Jesus was using reverse psychology, but it is very unlikely that this was the intent of Jesus' prohibition.
  4. See Matt. 8:4; Mk. 1:44; Lev. 14:4, 10.
  5. Silence was often requested (Matt. 9:30; 12:16; 16:20; 17:9).
    - a. Jesus did not always require silence.. (Mk. 5:15-20).

MAR 5:15 And they came to Jesus and observed the man who had been **demon-possessed** sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened.

MAR 5:16 And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine.

MAR 5:17 And they began to entreat Him to depart from their region.

MAR 5:18 And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him.

MAR 5:19 And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."

MAR 5:20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.

- b. Jesus' instructions following a healing may have varied with the prevailing circumstances at the time.

## **Miracle Two - The Slave Of A Roman Centurion**

MAT 8:5 And when He had entered Capernaum, a [Roman] centurion came to Him, entreating [begging] Him,

1. "Capernaum" was Christ's headquarters in Galilee. (Matt. 4:13; 8:5; 11:23; 17:24; Mk. 1:21; 2:1; 9:33; Lk. 4:23, 31; 7:10; 10:15; Jn. 2:12; 4:46; 6:17, 24, 59).
  - a. It was on the east side of the sea of Galilee.
  - b. Jesus was born in Bethlehem, raised in Nazareth, and spent a lot of time in Jerusalem and Capernaum.
2. A "centurion" was the captain of 100 men.
  - a. He was an outstanding man. (Lk. 7:4,5).
  - b. One is reminded of Cornelius. (Acts 10:1,2).

### 3. Notes

- a. Luke affirms Jesus going near to the home of the centurion's home. (Lk. 7:6-8).
- b. Matthew's account is not as detailed, but is more of a brief summary.
- c. Luke's account gives us more of the details of what happened that day.

MAT 8:5 And when He had entered Capernaum, a **centurion came to Him**, entreating Him,  
MAT 8:6 and saying, "Lord, my servant is lying paralyzed at home, suffering great pain."  
MAT 8:7 And He said to him, "I will come and heal him."  
MAT 8:8 But the centurion answered and said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.  
MAT 8:9 "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."  
MAT 8:10 Now when Jesus heard this, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.  
MAT 8:11 "And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven;  
MAT 8:12 but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth. "  
MAT 8:13 And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that very hour.

LUK 7:2 And a certain centurion's slave, who was highly regarded by him, was sick and about to die.  
LUK 7:3 And when he heard about Jesus, he sent some **Jewish elders asking Him to come** and save the life of his slave.  
LUK 7:4 And when they had come to Jesus, they earnestly entreated Him, saying, "He is worthy for You to grant this to him;  
LUK 7:5 for he loves our nation, and it was he who built us our synagogue. "  
LUK 7:6 Now Jesus started on His way with them; and when He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof;  
LUK 7:7 for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed.  
LUK 7:8 "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."  
LUK 7:9 Now when Jesus heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, not even in Israel have I found such great faith."  
LUK 7:10 And when those who had been sent returned to the house, they found the slave in good health.

1. Matthew abbreviated account does not mention the coming of the elders and the friends, but there is no contradiction.
2. Luke is giving the fuller and more detailed account. (Lk.7:3).
3. Matthew says that the centurion came himself (Matt. 8:5, 8), but Luke says he sent the elders of the Jews and his friends. (Lk. 7:3, 6).
  - a. It is possible that the elders and friends came before the centurion, but this is not likely in view of Luke 7:10.

LUK 7:10 **And when those who had been sent returned to the house**, they found the slave in good health.

- b. There was a maxim among the Jews that what was done through others was the same as doing it yourself.
- c. Pilate is said to have scourged Jesus (Jn. 19:1), but he certainly did not do it himself.

- d. Jesus is said to have baptized others, but He did not do it personally. (Jn.. 4:1,2).
- e. Mark records that James and John asked that one sit at the right hand and the other at the left hand of Jesus (Mk. 10:35-37), but Matthew records the request was really made by their mother. (Matt. 20:20-22).
- f. I might say "I made application for a new trial" when in reality I applied for it through a lawyer.

**MAT 8:6 and saying, "Lord, my servant is lying paralyzed at home, suffering great [intense] pain."**

- "pais" can be rendered "son" or "servant," but Luke's use of "doulos" shows it should be rendered "slave." (Lk. (Lk. 7:2, 10).
- "pais" usually means "a boy, youth, girl, maiden."
  - 1) "boy-children" (Matt. 2:16).
  - 2) "boy" (Matt. 17:18).
  - 3) "boy Jesus" (Lk. 2:43).
  - 4) "child" (Lk. 8:54)
- It appears to used to mean "a servant, slave." (Matt. 8:6, 8, 13). The "slave" may have also been a youth or boy.
  - 1. He was at the point of death. (Lk. 7:2).
  - 2. Here is a powerful man who was concerned about his slave.
    - a. This does not sound strange to some of us, but this was unusual at best.
    - b. Most had very little regard for slaves.
  - 3. Jesus healed paralysis on several occasions. (Matt. 4:24; 8 :6; 9:2).

**MAT 8:7 And He said to him, "I will come and heal him."**

- 1. Jesus quickly responded to this humble centurion, that is, the Jewish elders and friends.
- 2. He responded in a way that the centurion never dream.
- 3. The Son of God was coming to his home.

**Centurion's Humility And Faith**

**MAT 8:8 But the [Roman] centurion answered and said, "Lord, I am not worthy [deserving] for You to come under my roof, but just say the word, and my servant will be healed.**

- 1. The centurion had great humility and may have known the public opinion was against a Jew entering the home of a Gentile.
- 2. He had such great faith that he believed Jesus did not have to be present, but could heal from a distance ""Just say

the word.”

- a. He was not too proud to ask Jesus to heal his servant.
- b. He believed without any doubt that Jesus could heal his servant.

**3. We certainly need this humility and faith.**

- a. We should humbly depend on Jesus for salvation and believe every word of Jesus.
- b. We should take Jesus at His word and never doubt His power or promises.

**MAT 8:9 "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave [doulos], 'Do this!' and he does it."**

### **Jesus Marveled At The Gentile's Faith**

**MAT 8:10 Now when Jesus heard this, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.**

1. “He marveled” at this man’s great faith.
  - a. “thaumazo”[thow ma’ zo] means “to marvel, to be astonished.”
  - b. This is a tremendous compliment only given one other time.
  - c. **See Matthew 15:28** - Canaanite woman had “great faith.” (Lk. 7:22,28).
3. “In Israel” - This was the name given to Jacob. See Gen. 32:28, 29

**MAT 8:11 "And I say to you, that many shall come from east and west, and recline at the table [the feast] with Abraham, and Isaac, and Jacob, in the kingdom of heaven;**

1. Jesus seems to be predicting the conversion of the Gentiles.

GEN 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed. "

2. Gentiles would enjoy the spiritual blessings promised the Abraham’s seed.
3. See John 10:16; Isa. 19:24; 25:26; 45:6; 49:12; Mal. 1:11.

**MAT 8:12 but the sons of the kingdom [the unbelieving Jews] shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth. "**

- “sons of kingdom” was Semitic phrase for rightful heirs.
  1. Being a physical descendant of Abraham did not give a person special privileges or salvation. (Matt. 3:9).
  2. Those who did not accept Christ would be lost in hell. (Jn. 14:6; Acts 4:12; 2 Thess. 1:8,9).
  3. Hell is depicted here as a place of suffering - “shall be weeping and gnashing of teeth.” See Matt. 25:30.

4. This description hardly fits the concept that hell is merely the grave.
5. A state of non-existence and unconsciousness is hardly a hell.
6. If the atheist is right, at death there will be no consciousness, no reward, no punishment, no nothing.

### Jesus Heals Servant

**MAT 8:13 And Jesus said to the centurion, "Go your way [return home]; let it be done to you as you have believed." And the servant was [completely] healed that very hour [moment].**

1. "that very hour" is an expression unique to Matthew. (Matt. 8:13; 9:22; 15:28; 17:18).

**Lit.** "And the boy [servant] was healed in that hour."

2. **The idea is that the servant was instantaneously healed.**
3. This was not a partial or gradual healing.

### Miracle 3 Peter's Mother-In-Law

<p>MAT 8:14 And when Jesus had come to <b>Peter's home</b>, He saw his mother-in-law lying sick in bed with a fever.</p> <p>MAT 8:15 And He touched her hand, and <b>the fever</b> left her; and she arose, and waited on Him.</p> <p>Gr. "penthera" [pen the rah] - "mother-in-law"</p>	<p>MAR 1:29 And immediately after they had come out of the synagogue, they came into <b>the house of Simon and Andrew</b>, with James and John.</p> <p>MAR 1:30 Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Him about her.</p> <p>MAR 1:31 And He came to her and raised her up, taking her by the hand, and <b>the fever</b> left her, and she waited on them.</p>	<p>LUK 4:38 And He arose and left the synagogue, and entered <b>Simon's home</b>. Now Simon's mother-in-law was suffering from a <b>high fever</b>; and they made request of Him on her behalf.</p> <p>LUK 4:39 And standing over her, He rebuked the fever, and it left her; and she immediately arose and waited on them.</p>
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**MAT 8:14 And when Jesus had come to Peter's home, He saw his mother-in-law lying sick in bed with a fever.**

- Mark and Luke affirm that this visit occurred after Jesus left the Synagogue. (Mk. 1:29; Lk. 4:38).
  - The Synagogue was in Capernaum. (Mk. 1:21).
1. Peter's house was in Capernaum. (Mk. 1:21, 29).
    - a. He was a native of Bethsaida. (Jn. 1:44).
    - b. Mark adds "into the house of Simon and Andrew." (Mk. 1:29).
  2. "James and John" are with Jesus. (Mk. 1:29).
  3. Some contend Peter was not married, but he had a "mother-in-law."



- a. 1 Cor. 9:5 shows he was married.
  - b. 1 Pet. 5:1-4 indicates he was an elder and thus was a married man. (1 Tim. 3:2; Tit. 1:6)
  - c. Marriage is honorable (Gen. 2:18-25; 1 Tim. 4:3; Heb. 13:4), and there is no reason to deny Peter was married.
4. Luke states she was “suffering with high [great] fever.” (Lk. 4:38). Luke was a “physician” (Col. 4:14).
- a. He used the Greek word “megas” meaning “great,” but it has the meaning of “high.”
  - b. Galen, a 2<sup>nd</sup> century B.C. physician and writer, is sometimes called “the father of medicine.”
  - c. He divided fevers into “little” and “great.”
  - d. Luke speaks as a physician, and this may suggest that verbal inspiration does not suppress **the writers knowledge and personality.**

**MAT 8:15 And He touched her hand, and the fever left her; and she arose, and waited on Him.**

- 1. Luke adds that Jesus “was standing over her.” (Lk. 4:39). Mark says He “raised her up and took “her by the hand.” (Mk. 1:31).
- 2. Luke also adds “He rebuked the fever”. (Lk. 4:39).
  - a. “Rebuke” does not suggest her illness was associated with demons. None of the Synoptic writers make any mention of demons in regard to her illness. The cause of his illness is not discussed.
  - b. Both persons and things are rebuked. (1) wind and sea ((Matt. 8:26) (2) Those bringing children to Jesus. (Matt. 19:13). (3) Peter is rebuked. (Mk. 8:33). (4) Demons are also rebuked. (Matt. 17:18; Mk. 1:25; 9:25; Lk. 4:35; 9:42, 55).
- 3. The healing was not gradual, but was instantaneous and complete. See “immediately” (Lk. 4:39).
- 4. All three writers stress she waited on Jesus and others after she was healed. (Matt. 8:15; Mk. 1:31; Lk. 4:39).
  - a. Matthew has “Him.” (Matt. 8:15).

MAT 8:15 And He touched her hand, and the fever left her; and she arose, and waited on Him.

- b. Mark and Luke have “them.” (Mk. 1:31; Lk. 4:39).

<p>MAR 1:31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on <b>them.</b></p>	<p>LUK 4:39 And standing over her, He rebuked the fever, and it left her; and she immediately arose and waited on <b>them.</b></p>
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- c. Matthew puts emphasis on what she did for Jesus rather than the others.
- 5 Those of us who have been saved should be waiting on Jesus by serving others.

**Miracle Four  
Jesus Heals Demon-Possessed**

<p>MAT 8:16 And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill</p> <p>MAT 8:17 in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."</p>	<p>MAR 1:32 And when evening had come, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed.</p> <p>MAR 1:33 And the whole city had gathered at the door.</p> <p>MAR 1:34 And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.</p>	<p>LUK 4:40 And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them.</p> <p>LUK 4:41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.</p>
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**MAT 8:16 And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill**

- Matthew emphasizes Jesus was casting out demons “with a word.” This likely has the meaning of authoritative command or rebuke.
- Matthew “healed all who were ill” (Matt. 8:16; Lk. 4:40) manifesting His unlimited power.
- Mark uses the word “many” that seems to suggest the “all” in Matthew and Luke was a hyperbole. (Mk. 1:34). See Matt. 3:5,6.

**Identity of demons**

1. Some think they were the spirits of wicked men.
2. Others think they were wicked angels.
  - a. It is believed, by some, that all wicked angels are not all confined to Tartarus. (2 Pet. 2:4; Jude 6).
  - b. This may or may not be true.
3. “Demons” (unclean spirits) are real, but their identity or origin is never revealed.
4. Satan is “the ruler of demons.” (Matt. 9:34).

**MAT 8:17 in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."**

**1. The fact Jesus would heal had been prophesied by Isaiah the prophet.**

ISA 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

2. Mark adds that Jesus did not permit the demons to speak. (Mk. 1:34).
3. Luke is even more detailed. (Lk. 4:41).

LUK 4:41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

4. Jesus did not want the witness of demons to His Son ship or to the fact He was the anointed One of God
5. Some had already accused Him of being in league with the prince of demons. (Matt. 12:24).

**MAT 8:18 Now when Jesus saw a crowd around Him, He gave orders to depart to the other side [of the lake, sea].**

1. "The whole city had gathered at the door."
2. It appears He was still at Peter's home. (Mk. 1:31-35).

### **"A Certain Scribe"**

**MAT 8:19 And a certain scribe [teacher of the law] came and said to Him, "Teacher, I will follow You wherever You go."**

1. "Teacher" is used often in Matthew. (Matt. 12:18; 19:16; 22:16, 24, 36). See Matt. 23:8.
- 2 This statement suggests great commitment - "I will follow You wherever You go."
3. It is not certain if he was really that committed.
4. Jesus did not recognize or comment on that commitment assuming it really existed.
5. Jesus teaches following Him is not easy.

**MAT 8:20 And Jesus said to him, "The foxes have holes [caves, dens], and the birds of the air have nests [lodging places]; but the Son of Man has nowhere to lay His head." See Luke 9:58**

1. Jesus had almost no wealth except the clothes on His back.
2. His family was very poor. (Lk. 2:24).

LUK 2:24 and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons."

LEV 5:11 ' But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.

LEV 12:8 'But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean.' "

3. See 2CO 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, **yet for your sake He became poor, that you through His poverty might become rich.**
  - a. Jesus left the wealth and glory of heaven and came to this earth and was born to a very poor family.
  - b. He could have used His power to become wealthy, but did not.

- c. He lived in poverty putting His emphasis on the salvation of man.
- 4. Even His grave was a borrowed one. (Matt. 27:57-60).
- 5. As followers of Christ, we must be cautious about being too materialistic. (Matt. 6:19-21, 24; 19:26; 1 Tim. 6:10).
- 6. “Son of man” is used frequently in the scriptures.
  - a. It seems to denote One sent to minister to man, and One greatly interested in man.
  - b. The term sometimes denotes Deity. (Mk. 13:26; Matt. 25:31; 26:64; Acts 7:56).

MAR 13:26 "And then they will see <b>the Son of Man</b> coming in clouds with great power and glory.	MAT 25:31 "But when <b>the Son of Man</b> comes in His glory, and all the angels with Him, then He will sit on His glorious throne.	MAT 26:64 Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see <b>the Son of Man</b> sitting at the right hand of Power, and coming on the clouds of heaven."	ACT 7:56 and he said, "Behold, I see the heavens opened up and <b>the Son of Man</b> standing at the right hand of God."
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- c. It seems to be some sort of Messianic title.

### “Another Of The Disciples”

**MAT 8:21 And another of the disciples said to Him, "Lord, permit me first to go and bury my father."**

- “mathetes” [math ay\_tace’] - pupil, learner, follower.
- The other “disciple” was the “scribe.” (Matt. 8:19).

MAT 8:19 And a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."

1. **Amp.** “bury [care for till death]
2. The Amplified is an interesting interpretation that suggests the father might not yet be dead.
3. Tobit urged his son Tobias to be sure to bury him, “Son, when I am dead, bury me.” (Tobit 4:3).

The question has been raised “Was the father actually dead or near death?”

- **No one can prove the father had not just died**, but here are some reasons why some have questioned it.
- It was the normal practice to bury the dead on the day of death. (Lk. 7:12). See Matt. 9:18, 23; Acts 5:6-10.
- If the father had just died (breathed his last breathed), why was he there with Jesus and not at the side of his father and grieving family.
- It is conjectured that this is a case where the father may have been frail or very old or both and the son believes it to be his duty to bury him.
- He may have been using this as an excuse. **Of course, all of this is speculation.**

**MAT 8:22 But Jesus said to him, "Follow Me; and allow the [spiritual] dead to bury their own [physical] dead."**

1. Ordinarily burial took place immediately following death. (Matt. 9:18, 23; Acts 5:6-10).
2. It was an obligation of the 5<sup>th</sup> commandment to bury parents. (Exod. 20:12). There was also a time of mourning.
3. Jesus did not forbid burying the dead, but we must not let anything stand in the way of serving Him.
4. He saw this man was giving an excuse.
  - a. It is interesting that Matthew does not record the response of the disciple.
  - b. Matthew does not reveal if he obeyed Jesus or returned home.
5. The first use of "dead" is referring to the "spiritual dead." (Eph. 2:1,2; Col. 2:13).
  - a. "nekros" [ne kros'] is the word for "dead."
  - b. It can be used of the literal dead or to the spiritual dead.

EPH 2:1 And you were **dead** in your trespasses and sins,

EPH 2:2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

COL 2:13 And when you were **dead** in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

6. This was ordinarily right, but not if it comes before following Christ.
7. Obedience to Christ must be the most important thing in the world to us.
8. **Nothing should stand between us and Jesus.** (Matt. 10:37-39; Lk. 14:26,27).

MAT 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.  
MAT 10:38 "And he who does not take his cross and follow after Me is not worthy of Me.  
MAT 10:39 "He who has found his life shall lose it, and he who has lost his life for My sake shall find it.

LUK 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.  
LUK 14:27 "Whoever does not carry his own cross and come after Me cannot be My disciple.  
  
See Luke 14:28-33.

9. As one lady put it, "If Jesus will not accept the ultimate excuse of burying one's father, it means no excuse is acceptable to Jesus."
  - a. What a shock many will have on judgment day to find their excuses are vain.
  - b. The One who knows our hearts and knows all things will not be fooled or deceived by our excuses even if we and others accept them.

10. **Cheap discipleship is never taught by Jesus**, but it is often taught today.

- a. Some suggest a confession of faith assures salvation. Refuted See Matt. 7:21
- b. Other contend that confession of faith and baptism assures salvation. Refuted See Col. 3; Eph. 5.
- c. Some suggest a fruitless life assures salvation. Refuted See Jas. 2:14-26.

11. **Note:**

- a. LUK 9:60 But He said to him, "Allow the dead to bury their own dead; but as for you, **go and proclaim everywhere the kingdom of God.**"
- b. Luke records Jesus giving this person instructions to proclaim the good news of the kingdom.
- c. Proclaiming (sharing) the gospel of the kingdom is of utmost importance.
- d. No excuse relieves us of the responsibility of sharing the good news of salvation in Christ and the importance of being in His kingdom.
- e. All disciples have the responsibility to share Christ.

### **Jesus On The Sea Of Galilee**

MAT 8:23 And when He got into the boat, His disciples followed Him.  
MAT 8:24 And behold, there arose a great storm in the **sea**, so that the boat was covered with the waves; but He Himself was asleep.  
MAT 8:25 And they came to Him, and awoke Him, saying, "Save us, Lord; we are perishing!"  
MAT 8:26 And He said to them, "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and it became perfectly calm.  
MAT 8:27 And the men marveled, saying, "What kind of a man is this, that even the winds and the sea obey Him?"

MAR 4:35 And on that day, when evening had come, He said to them, "Let us go over to the other side."  
MAR 4:36 And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him.  
MAR 4:37 And there arose a **fierce gale of wind**, and the waves were breaking over the boat so much that the boat was already filling up.  
MAR 4:38 And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, "Teacher, do You not care that we are perishing?"  
MAR 4:39 And being aroused, He rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm.  
MAR 4:40 And He said to them, "Why are you so timid? How is it that you have no faith?"  
MAR 4:41 And they became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

LUK 8:22 Now it came about on one of those days, that He and His disciples got into a boat, and He said to them, "Let us go over to the other side of **the lake.**" And they launched out.  
LUK 8:23 But as they were sailing along He fell asleep; and a fierce gale of wind descended upon the lake, and they began to be swamped and to be in danger.  
LUK 8:24 And they came to Him and woke Him up, saying, "Master, Master, we are perishing!" And being aroused, He rebuked the wind and the surging waves, and they stopped, and it became calm.  
LUK 8:25 And He said to them, "Where is your faith?" And they were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

**MAT 8:23 And when He got into the boat, His disciples followed Him.**

1. We do not know how many disciples were in the boat.
2. This is before Jesus officially gave charge to the 12 apostles. (Matt. 10:1).

MAT 10:1 And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

MAT 10:2 ¶ Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

MAT 10:3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus;

MAT 10:4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

3. Mark may have used “His disciples” with a historical perspective, that is, referring to most of the twelve who were already following Him before the Matthew list their names.

**MAT 8:24 And behold, there arose a great storm [fierce gale of wind] in the sea [of Galilee or Tiberias], so that the boat was covered with the waves; but He Himself was asleep.**

1. Luke calls “the sea” a lake. (Lk. 8:23).
  - a. It is also known as “lake Gennesaret.” (Lk. 5:1).
  - b. It is also known as the “sea of Tiberias.” (Jn. 6:1; 21:1).
2. “the boat” is from “ploion” [ploy’ on].
  - a. The word means “vessel, ship, boat.”
  - b. We do not know the size of the boat.
3. Mark says “there arose a fierce gale of wind.” (Mk. 4:37).
4. Mark also says “and other boats were with Him.” (Mk. 4:36).
5. Mark states He was asleep “in the stern,” that is, the rear of the boat. (Mk. 4:38). Gr. is “prumna” [proom nah].
6. He had His head on “a cushion” which was a sheep skin with a fleece which when rolled up served as a pillow. (Mk. 1:38). “proskephalaion” [pros ke fal’ li on]
7. Jesus could sleep because of who He was and His awesome power.
8. He needed sleep because of His humanity.
9. He needed rest because of His humanity.
  - a. JOH 4:6 and Jacob's well was there. Jesus therefore, **being wearied from His journey**, was sitting thus by the well. It was about the sixth hour.
  - b. If Roman time, it was about 6 P.M. - the usual time for drawing water.

c. “kopiao” [ko pee ah’ o] means “labor, toil, to be wearied.

**MAT 8:25 And they came to Him, and awoke Him, saying, "Save [rescue] us, Lord; we are perishing [going to drown]!"**

- “apollumi” [a pol’ loo mee] - destroy, perish.
  - Here it has the meaning of about to drown.
1. It is very human that they were afraid.
  2. It shows great lack of faith that they were so fearful with Jesus [Deity] in the boat with them.
  3. They had been with Jesus for a time, and heard His teaching and witnessed His awesome power.
  - 4. Jesus is always with us (Matt. 28:20), but we so often manifest the same fear.**
    - a. It is not sinful to be afraid.
    - b. It is sinful to let fear control us, and us to doubt and fail to do what we have been required to do.

**MAT 8:26 And He said to them, "Why are you timid [afraid], you men [disciples] of little faith?" Then He arose [stood up], and rebuked the winds and the sea; and it became perfectly [completely] calm.**

- “epitimaō” [e pee tee mah’ o] means “to rebuke, censure, admonish.”
1. Mark adds Jesus said, “Hush, be still.” (Mk. 4:39).
  2. Luke, like Matthew, omits the words Jesus spoke in rebuking the wind, but he does say Jesus “rebuked the winds and the sea.” (Lk. 8:24).
  3. Luke also adds He rebuked the “waves.” (Lk. 8:24).

**MAT 8:27 And the men [disciples] marveled, saying, "What kind of a man is this, that even the winds and the sea obey Him?"**

1. “The men marveled” because they had never seen the winds or sea obey a man.
2. Jesus had earlier marveled at the faith of the centurion. (Matt. 8:10).
3. They should have realized Jesus was far more than a mere man. (Matt. 1:23; 16:16; Jn. 6:68; 20:30, 31).

MAT 1:23 "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

MAT 16:16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

JOH 6:68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.

JOH 6:69 "And we have believed and have come to know that You are the Holy One of God."

JOH 20:30 Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;

JOH 20:31 but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.



## Application

1. This miracle reveals the true identity of Jesus as God’s Son. (Matt. 8:27; Mk. 4:41; Lk. 8:25).
2. It sets forth Jesus had unlimited power.
  - a. He is the One who created the universe. (Jn. 1:3; 1 Cor. 8:6; Heb. 1:2).
  - b. There is nothing too hard for Jesus.
  - c. He could heal the sick, cast out demons, raise the dead, and do anything that was the will of His Father.
3. It gives confidence that the One who can still literal storms can still the storms in our lives.
4. Life will have many storms, and it is vital that we have One in whom we can trust when they come.
5. We should daily trust in Jesus.- We can do all things through Him. (Phil.4:13).
6. He is our King, our Savior, our Head, our Captain, our High priest, our Mediator, our all.

### Two Demon-Possessed Men

<p>MAT 8:28 And when He had come to the other side [of the sea of Galilee] into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs; they were so exceedingly violent that no one could pass by that road.</p> <p>Cho’ ra - country, land, region, inhabitants, countryside, field.</p> <p>gadarenos [gad a ray nos’] - Gadarene.</p> <p>Gadara was the chief city of the region and its territory extended to the sea of Galilee and to the east of the sea.</p>	<p>LUK 8:26 And they sailed to the country of the Gerasenes, which is opposite Galilee. Best rendered “Gergesenes”</p> <p>LUK 8:27 And when He had come out onto the land, He was met by a certain man from the city [of Gergesa] who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.</p> <p>“country” - See notes previous column.</p> <p>gerasenos’ [ge ra say nos’]- Gerasene</p> <p>antipe’ra [an tee pe’ ra] - opposite</p> <p>NIV has “across the lake from Galilee”</p> <p>Gergesa was a part of the region of Gadara</p>	<p>MAR 5:1 And they came to the other side of the sea, into the country of the Gerasenes. “Gergesenes”</p> <p>MAR 5:2 And when He had come out of the boat, immediately a man from the tombs with an unclean spirit met Him,</p> <p>MAR 5:3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain;</p> <p>MAR 5:4 because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him.</p> <p>MAR 5:5 And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.</p>
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1. The “Gadarenes” were inhabitants of “Gadara” that was a city not far from the Sea of Galilee. (Matt. 8:28).
  - a. Matthew does not affirm Jesus entered the city, but He came “into the country of the Gadarenes.”
  - b. Scholars are not sure how extensive the territory of Gadara was.
2. Jesus entered into a region in which both Gadara and Gergesa were located.

- a. Matthew talks about “Gadara.”
  - 1) This was an important city and its territory extended to the sea of Galilee.
  - 2) Its territory also likely extended to the territory east of the sea including Gergesa.
- b. Mark and Luke have “Gerasenes” (Mk. 5:1; Lk. 8:26)
- c. Gerasa was a city 25 miles southeast of Gadara.
- d. Some believe there was a city “Gergesa” or “Gergese” on the eastern shore of the Sea of Galilee. **See Map.**

**Gadara** was 5 or 6 miles southeast of the southern tip of the Sea of Galilee.

1. Territory probably extended to lake or sea shore.
2. It is the modern Um-Keis
3. Its inhabitants were known as Gadarenes.
4. It has no steep slope leading to lake, but one cannot be certain this was true 2,000 years ago.
5. It was the capital city of the Roman Province of Perea, and the chief city of the 10 cities called Decapolis.
6. Those who lived near the Sea of Galilee might be called Gardarenes or Gerasenes.
7. Some have thought the words “Gergesenes” or “Gerasenes” are not words referring to people from another city, but different variations of the word “Gadarenes.”

**Note:**

1. It was about 20 miles between Gergesa? and Gadara.
2. Gerasa [Ger’ a sa] - This city may have been in the district of the city of Gadara.
  - Modern Jarash.
  - Gerasenes.
    - a. It was 30 or 40 miles southeast of sea of Galilee. McGarvey states the name Gerasenes is probably an error of transcribers for Gergesenes as the ancient writer Origen suggested.
    - b. It is not known as far its borders extended toward the sea. of Galilee.
    - c. This city seems very unlikely in view of its great distance from the sea.
    - d. The pigs would not have run 30 miles
3. It was too far away from the sea of Galilee to fit the description in the gospels. (Lk. 8:32, 33; Mk. 5:11, 13).  
Mountain & Steep bank

**Gergese** or Gergesa

1. This is modern Kersa.
2. Its topography fits the details of Luke 8:32.
3. It lies on the east side of the sea of Galilee.

LUK 8:32 Now there was a herd of many swine **feeding there on the mountain**; and the demons entreated Him to permit them to enter the swine. And He gave them permission.  
 LUK 8:33 And the demons came out from the man and entered the swine; and the herd **rushed down the steep bank** into the lake, and were drowned.

MAR 5:11 Now there was a big herd of swine **feeding there on the mountain**.  
 MAR 5:13 And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down **the steep bank** into the sea, about two thousand of them; and they were drowned in the sea.

### Comments

1. In the manuscripts variants of all 3 gospels the people are called Gadarenes, Gergesenes or Garasenes. It may not be possible to be certain about which city Jesus entered.
2. All three writers were drawing attention to the same spot near the sea of Galilee referring to this area with different terms. (Matt. 8:32; Lk. 8:33; Mk. 5:13).
3. We do not know the precise place where the miracle occurred, but this is not essential.
4. The essential thing is that this miracle actually occurred, and it proves the Deity of Jesus and His power over the demons.

### A Demon-Possessed Man (Lk. 8:27).

1. Literally a certain man having demons. (Lk. 8:27)
2. Mark uses the singular “with an unclean spirit” (Mk. 5:2), but later references the plurality of demons. (Mk. 5:9, 10, 12, 13).

### Lived In Tombs (Lk. 8:27; Mk. 5:2).

1. Legion was naked. (Lk. 8:27).

LUK 8:27 And when He had come out onto the land, He was met by a certain man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

2. They were not able to bind him any more. (Mk. 5:3, 4).

MAR 5:3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain;

MAR 5:4 because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him.

3. He was crying out night and day and gashing himself with stones. (Mk. 5:5).

MAT 8:29 And behold, **they** cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?"

**Jesus manifested courage in stopping to speak to these men especially Legion. He did what others would not do.**

LUK 8:28 And seeing Jesus, **he** cried out and fell before Him, and said in a loud voice, "What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me."

LUK 8:29 For He had been commanding the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard; and yet he would burst his fetters and be driven by the demon into the desert.

LUK 8:30 And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him.

LUK 8:31 And they were entreating Him not to command them to depart into the abyss.

MAR 5:6 And seeing Jesus from a distance, **he** ran up and bowed down before Him;

MAR 5:7 and crying out with a loud voice, he said, "What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!"

MAR 5:8 For He had been saying to him, "Come out of the man, you unclean spirit!"

MAR 5:9 And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many."

MAR 5:10 And he began to entreat Him earnestly not to send them out of the country.

### **Demons Express Faith In Jesus, But Not Saving Faith** (Matt. 8:29; Lk. 8:28; Mk. 5:7).

1. Demons could speak and have faith. See Jas. 2:19.
2. Demons were permitted to temporally dwell in bodies.
3. Their final destination is hell.
4. The words "Most High God" are used elsewhere. (Lk. 1:32; 6:35; Acts 16:17)

### **Two Men In Matthew** (Matt. 8:28).

1. Mark and Luke mention only one man (Mk. 5:2, 9; Lk. 8:28), and his names is Legion. (Lk. 8:30; Mk. 5:15).
  - a. They do not say there was only one man though one might make this assumption.
  - b. Mark and Luke speak only of the most fierce and notorious of the men.
  - c. The Roman Legion numbered about 6,000.
  - d. Imagine being possessed by hundreds or thousands of demons.
2. Luke and Mark indicate that he "fell before Him," that is, "bowed down before Him." (Lk.8:28; Mk.5:6).
3. Legion begs or implores Jesus not to torment him. (Lk. 8:28; Mk. 5:7).
  - a. See Lk. 8:31 for meaning of torment. They did not want to be sent or cast "into the abyss." (Rom. 10:7; Rev. 9:1, 2, 11; 11:7; 17:8; 20:1,3).

b. Matt. 8:29 shows the demons feared Jesus would enact the torture of Lk. 8:31 immediately rather than on the final day of judgment.

4. Luke indicates the condition had existed over a period of time. (Lk. 8:27, 29).
5. The demons gave the man great strength. (Lk. 8:29).
6. Jesus here converses with the demons. (Lk. 8:30).
7. The man answered. (Lk. 8:30; Mk. 5:9).

<p>MAT 8:30 Now there was at a distance from them a herd of many swine feeding.</p> <p>MAT 8:31 And the demons began to entreat Him, saying, "If You are going to cast us out, send us into the herd of swine."</p> <p>MAT 8:32 And He said to them, "Begone!" And they came out, and went into the swine, and behold, <b>the whole herd rushed down the steep bank into the sea and perished in the waters.</b></p>	<p>LUK 8:32 Now there was a herd of many swine feeding there on the mountain; and the demons entreated Him to permit them to enter the swine. And He gave them permission.</p> <p>LUK 8:33 And the demons came out from the man and entered the swine; <b>and the herd rushed down the steep bank into the lake, and were drowned.</b></p>	<p>MAR 5:11 Now there was a big herd of swine feeding there on the mountain.</p> <p>MAR 5:12 And the demons entreated Him, saying, "Send us into the swine so that we may enter them."</p> <p>MAR 5:13 And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, <b>about two thousand of them</b>; and they were drowned in the sea.</p>
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### Herd Of Swine

1. The Jews were forbidden to eat swine. (Lev. 11:7; Deut. 14:8).

<p>LEV 11:7 and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you.</p>	<p>DEU 14:8 "And the pig, because it divides the hoof but does not chew the cud, it is unclean for you. You shall not eat any of their flesh nor touch their carcasses.</p>
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2. If these people were Jews they were violating the law of Moses.
3. They may have been Gentiles, but the text does not say.

### Demons Enter Herd Of Swine

1. This was at their request. (Matt. 8:31; Mk. 5:12; Lk. 8:32).
2. They begged not to be sent into the abyss. (Lk. 8:28, 31).
  - a. This would be there home later - "before the time." (Matt. 8:29).
  - b. The devil and his angels are in hades and eventually will be cast into hell. (Matt. 25:41). See 2 Pet. 2:4; Rev. 20:3.
  - c. Jesus gave them permission and said "Begone."

3. Mark states there were 2,000 swine. (Mk. 5:13).
  - a. Luke calls it “a large herd.” (Lk. 8:32).
  - b. Legion literally means 6,000, but may be used figuratively for a large number.
4. “They “rushed down the steep bank into the sea.” (Mk. 5:13; Lk. 8:33).

**Problem**

1. Some have questioned Jesus’ right to destroy these 2,000 swine that were the property of the Gadarenes.
  - a. They charge the conduct of Jesus was sinful.
  - b. One thing is certain. You cannot make a charge unless a crime was actually committed.
  - c. Those who charge Jesus with sin are saying that the miracle actually occurred and Jesus cast out the demons.
  - d. In order to charge Him with sin, they are accepting He actually performed the miracle which validates His Sonship.
2. There is no simple solution except as the Son of God that Jesus had the right to cast out the demons.
  - a. Jesus is Sovereign over creation and owns everything. (Col. 1:16; Psa. 50:10).
  - b. He may have permitted the destruction of the swine knowing ultimately it would have a great influence over the region and be additional proof of the healing of Legion.
  - c. In the interest of higher good (the saving of souls), the Lord had the right to order or permit this incident.
  - d. Jesus created an economic loss for those buying and selling in the temple for a higher good. (Jn. 2:13-17; Matt. 21:12, 13).

<p><b>First Cleansing</b>          JOH 2:13 And the Passover of the Jews was at hand, and Jesus went up to Jerusalem.          JOH 2:14 And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated.          JOH 2:15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables;          JOH 2:16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise."          JOH 2:17 His disciples remembered that it was written, "Zeal for Thy house will consume me."</p>	<p><b>Second Cleansing</b>          MAT 21:12 ¶ And Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves.          MAT 21:13 And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den."</p>
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3. The well fair of the men was a lot more important than the swine.

4. If the owners were Jews, it was unlawful to keep or eat swine.

### **Problem**

These words present the crucial difficulty for interpreters as to why Jesus allowed the demons to enter the hogs and destroy them instead of sending them back to the abyss. Certainly it was better for hogs to perish than men, but this loss of property raises a difficulty of its own akin to the problem of tornadoes and earthquakes. RWP

### **Another Problem**

The question of one man containing so many demons is difficult also, but not much more so than how one demon can dwell in a man and make his home there. One is reminded of the man out of whom a demon was cast, but the demon came back with seven other demons and took possession. RWP

### **Some charge that this miracle is untrue because Jesus' action toward the swine is cruel.**

1. We do not know enough to make this judgment.
2. Jesus valued the man more than the swine.
3. We do not know if Jesus had any other options since the demons needed to dwell in something living.
4. The swine drown, but we do not know what happened to the demons.
5. They did not cease to exist.

### **Some argue the story is untrue since Jews did not keep swine.**

1. We do not know if these men were Jews or Gentiles.
2. One cannot know or prove that no apostate Jews kept swine. It is against Jewish law, but not every Jew kept the law.
3. Jesus made reference to swine in "a distant country." (Lk. 15:13-16).

LUK 15:13 "And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.

LUK 15:14 "Now when he had spent everything, a severe famine occurred in that country, and he began to be in need.

LUK 15:15 "And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine.

LUK 15:16 "And he was longing to fill his stomach with the pods that the swine were eating, and no one was giving anything to him.

### **Some object to this story has having any historical basis since Jesus would not be so superstitious as to believe in demons.**

1. It is clear Jesus believed in demons, and He often had encounters with them.
2. Those who reject Jesus' belief in demons must reject the gospels, and if you reject what the gospels teach any view of Christ is based on feelings and bias.

3. Some liberals maintain Jesus did not believe in demons, but was merely accommodating the naive and ignorant people.
4. This argument has no evidence to validate it, and it puts Jesus in the position of perpetuating lies, myths, superstitions, etc.
5. **Jesus was truth, and never taught or implied anything false.**
  - a. He was the Holy One of God and only taught the truth.
  - b. Jesus did not perpetuate lies, myths, superstitions or anything false.
6. He taught us to accept only truth. (Jn. 8:31, 32). **See Jas. 1:18**

### **Herdsmen Report What Happened**

MAT 8:33 And the herdsmen ran away, and went to the city, and reported everything, including the incident of the demoniacs.	LUK 8:34 And when the herdsmen saw what had happened, they ran away and reported it in the city and out in the country	MAR 5:14 And their herdsmen ran away and reported it in the city and out in the country.
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### **The Whole City Comes To Meet Jesus**

MAT 8:34 And behold, the whole city came out to meet Jesus; and when they saw Him, they entreated Him to depart from their region.	LUK 8:35 And the people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. LUK 8:36 And those who had seen it reported to them how the man who was demon-possessed had been made well. LUK 8:37 And all the people of the country of the Gerasenes and the surrounding district asked Him to depart from them; for they were gripped with great fear; and He got into a boat, and returned.	MAR 5:14b And the people came to see what it was that had happened. MAR 5:15 And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. MAR 5:16 And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. MAR 5:17 And they began to entreat Him to depart from their region.
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1. **They were afraid when they saw the man “clothed and in his right mind.” (Lk. 8:35, 37).**
2. They were also more interested in swine than Christ.
3. They should have been interested in the Man who had power over the demons.
4. The former demoniac conversion is described.
  - a. He was not being driven by demons (Lk. 8:29), but he was sitting. (Lk. 8:35).



- b. He had been without clothes (Lk. 8:27), but he was now “dressed.” (Lk. 8:35).
  - c. He had been living in tombs (Lk. 8:27), but he was now at Jesus’ feet. (Lk. 8:35).
  - d. He was no longer “chained hand and foot and kept under guard” (Lk. 8:29), but he was “in his right mind.” (Lk.8:35).
  - e. All of this, even more than the drowning of the swine, demonstrates the demons had left him.
5. The demon-possessed man had been “saved” or “healed.” (Lk. 8:36).
6. His actions show he had been both “saved” and “healed.”

### **Legion Wants To Accompany Jesus**

<p>LUK 8:38 But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,          LUK 8:39 "Return to your house and describe what great things God has done for you." And he went away, proclaiming throughout the whole city what great things Jesus had done for him.</p>	<p>MAR 5:18 And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him.          MAR 5:19 And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."</p>
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1. Legion wants to accompany Jesus. (Lk.8:38; Mk. 5:18).
- a. Matthew omits this.
  - b. Mark and Luke omit the other man. (Matt. 8:28).

### **Jesus’ Instructions To Man**

<p>LUK 8:39 "Return to your house and describe what great things God has done for you." And he went away, proclaiming throughout the whole city what great things Jesus had done for him</p>	<p>MAR 5:19 He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."          MAR 5:20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled</p>
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1. He is instructed to go to “your house” or “your people” and report the great things “God” or “the Lord” had done. (Mk. 5:19; Lk. 8:39).
2. The man obeys Jesus. (Mk. 5:20; Lk. 8:39), and became a powerful advocate or preacher for Jesus.
- a. Mark has “Decapolis” and Luke has “the whole city.” (Mk. 5:20; Lk. 8:39).
  - b. “Decapolis” means 10 cities, and was a distinct in the northeast part of Galilee and was near the sea of Galilee.
  - c. “Gadara” and “Gerasa” were 2 of the cities.

**Decapolis (ten cities) is used several times in the New Testament.** (Matt. 4:25; Mk. 5:20; 7:31).

1. The cities were Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Raphana, and Damascus.
2. We should be doing what this man was doing - “And he went away and began to proclaim in Decapolis what great things Jesus had done for him.”
3. Jesus has done great things for us - saved us from our sins, taught us how to live, prepared a home for us in heaven.

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