

Jesus, Jesus, Go Away
Luke 8:26 - 37

Nutshell: The Gadarene people will want Jesus, the Rescuer of souls, to go away. But that's people's *general* response to Him.

I. Context: The stilling of the wind and waves.

II. Text

Luke 8:26 And they sailed down to the region of the Gadarenes, which is across from Galilee.

27 And *as* He *was* coming out onto the land, a certain man out of the city met Him, who had had demons for a considerable time. And he had not worn clothing, nor had he stayed in a house, but *rather* among the tombs.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you'll know about this Jesus, 1:1-4

II. Rejoice! The Messiah is born! A boyhood turning point, 1:5 – 2:52

III. John proclaims repentance for Christ's coming, 3:1 – 20

IV. Messiah's Entry Credentials: Baptism and Genealogy, 3:21–38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: the **FIRST MAN** with absolute authority **in** Scriptures, and **over** angels/demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 – 32

A. Repatriating a leper, 5:12 – 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

B. Forgiving sin, 5:17 – 26, thus declaring His Deity

C. Healing/ renewal of a man's (Matthew's) soul, 5:27 – 32

IX. New and Old Covenants:

A. NC=OC *replacement*, ~~patch-up~~, 5:33–39. NC: Law in ♥.

B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

X. Picking the 12, 6:12-16.; teaching / etc., incl. Tyrites, 6:17-19

XI. Jesus' manifesto: the **SERMON ON THE PLAIN**, 6:20-49

A. *Earthy* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity

B. Right teaching alone produces right living. Convict *self* 1st. Only building on Christ survives life's floodplains.

XII. Messiah's Mission Portrayed in His Interactions

A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10

B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17

C. John's Q. A.: 2 diverse comings & an interval, 7:24-30

D. John & Jesus differently wise. Both rejected, 7:31-35

E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.

F. 8:1-15, The Parable of the Soils shows 4 kinds of "hearing" of the Word. Only one bears fruit- the "virtuous and sound heart," whose constancy uses perplexing trials to grow its self-control.

1. Hence, take care HOW you hear that Word, 8:16-18.

2. Word-hearers are 'insiders', Mary wasn't, 8:19-21

G. It is a Word of power

1. Silencing a gale & stilling 10 trillion lbs. of H₂O, 22-25

2. Today, casting out a legion of demons

Kid-speak: Last time, we talked about Jesus making a churning lake just stop churning. How many pounds of water was that? 82 Great Wall of Chinas! 10 Stone Mountains!

B. 8:26-37, Jesus' power over darkness makes Him unwanted

Outline:

I. Demons ask for a partial mercy, v 26-31

II. Jesus grants their request, healing their host, v 32

III. Jesus' power scares all the people from there, v 33-36

IV. They ask Him to leave, v 37

C. 8:26, Wherever the storm had taken them, they completed the journey across. Maybe Jesus foresaw it, 2 Kings 4:27d.

1. Galilee was the whole region *west* of the lake.

2. They are now in the *opposite* region, called the Gadaraynes or Gerasaynes, depending on the MSS

- D. 8:27, Jesus had no sooner stepped foot on land than a demonized man came to meet him. Mark says “immediately.”
 - 1. The man was ‘clothes-free’ and had been for some time, living only in people’s above-ground tombs!
 - a. There were actually two of them, Matt 8:28, but one of them apparently took the lead
 - b. Or the focus is on the demoniac who asked to come with Jesus at the end
 - 2. He “had had demons for a considerable time.” It had become his norm.
- E. Matt 8 gives the shortest account of this; Mark the longest
 - 1. Mark 5:6 tells us that the demoniac had seen Jesus from far off before running over
 - 2. Matt 8:28 tells us that the demoniac’s violence made this territory a stay-away zone

Kid-speak: When Jesus stepped out of the boat, who ran up to see Him? A man who had demons in him!

Luke 8:28 And having seen Jesus, and having cried out, he fell before Him, and with a loud voice said, “What to me and to You, Jesus, Son of the Highest God? I’m begging You, don’t torture me!” **29** For He directed the unclean spirit to come out of the man. For many times it had seized him, and he was bound with chains and shackles, being guarded. And tearing apart the constraints, he was driven by the demons into the deserted *places*.

- F. 8:28, Luke focuses on the meeting (v 27), following it with the demoniac’s request, but Jesus had *first* commanded the demon to come out, v 29
- G. 8:29, We are struck with the demons’ permission to ‘bargain’. That is, they didn’t exit immediately at Jesus’ direction. (They are referred to in the singular as well as the plural in the account, also both together in Mk 5:10)
- H. Mk 5:6 says that the demoniac “worshipped” him
 - 1. Not all worship is from love
 - 2. “Every knee shall bow”
- I. “What to you and to me?” is a common OT and NT phrase, meaning “What do I have to do with you?”
- J. “Don’t torment me,” Matthew adds, “before the time”
 - 1. That is, they know that they are doomed to punishment *and*

- who will inflict it. They just thought it would be later.
2. In fact, they seem to *know* something about the timing of the Lake of Fire
 - a. *We* know that the Antichrist is the next prophetic event, 2 Thess 2:1-8. Maybe they'd derived that from Daniel.
 - b. But they feared Jesus might begin their punishment early

Kid-speak: What were the demons afraid of? That Jesus came to throw them in the Lake of Fire already!

- K. "Son of the Highest God." The demons knew Jesus' natural relation to the Father. They knew He was the *same substance* as the Father, and they knew He was *from* the Father.
- L. "Many times it had seized him," indicating that the possession (or its manifestations) were intermittent, but enough for the man to be called a "demoniac," v 36
 1. People had unsuccessfully tried to chain him up
 2. The angelic chain in Rev 20 will be of sufficient strength
 3. Mark 5:5 adds that the demoniac bruised himself with stones. 'Cutting' ain't a good sign.
- M. "Driven by the demons," a different word than Jesus being "cast out" by the Spirit into the wilderness for His temptation, Mk 1:12, but an interesting parallel

Luke 8:30 And Jesus queried him, saying, "What is your name?" And he said, "Legion" (because many demons entered into him).

- N. "What to you is a name/description?" literally.
 1. Jesus asked its name *after* its request
 - a. Asking a demon's name, therefore, does not represent the norm in exorcism
 - b. Normally, Jesus cast them out, forbidding them to speak
 - c. The only other demon name we know (?) is Python, or a 'genus' name, pythonic, Acts 16:16 ("of divination")
 2. Legion, probably not a direct reference to a Roman detachment, since Jesus names "legions" of angels, whose ranks preceded Rome's, Matt 26:53
 - a. Nor an original name, since this is the demon horde's conglomerate description
 - b. Jesus, who is already acknowledged as the demons' final

judge, will listen to their request

Luke 8:31 And they began imploring Him that He not order them to go away into the Abyss.

- O. The Abyss is a “Bottomless” (literally) place. In Rom 10:6-7, the Abyss is placed opposite Heaven.
1. Perhaps the “lowest Sheol,” Deut 32:22; Ps 86:13. Satan’s Rev 20 prison.
 - a. A place the demons apparently recognize as their pre-Lake of Fire prison. 7x in Revelation.
 - b. Where Jesus normally sent expelled demons?
 - c. Anyway, an undesirable present outcome
 2. Bunches of them will come *from* there later, Rev 9

Kid-speak: What is the jail place where a bunch of demons are locked up? The Abyss or Bottomless Place (Pit).

Luke 8:32 And there was a herd of many pigs feeding there on the hill. And they implored Him that He would allow them to enter into those. And He allowed them.

- P. A strange alternative, we may think. Probably just anywhere but the Abyss. Matt 8:30 says the herd was some way off.
1. Mark 5:10 says they also asked not to leave that region
 2. Dan 10:13, 20 indicate that demons have earthly regions. Perhaps as ‘losers’, these demons wouldn’t be welcomed into other demons’ regions.
- Q. Did Jesus disrespect/beggar the pig owners?
1. The form of the word for “feeding” in v 34 indicates that the herd was not a wild herd
 - a. The easiest inference: this was a Jewish community and Jesus was confronting their trade in unclean animals
 - b. But many insist that this region was mainly Gentile, Greek in particular
 - i. If so, Jesus may have been recognizing Israel’s former ownership of the land. It had been Manasseh’s.
 - ii. But we don’t see Jesus elsewhere pressing Israel’s original borders (though it is David-like)
 2. Jesus may have simply been giving the community there a lesson in relative values. Here was a human restored to

humanity. *Was that worth the loss of 2,000 pigs?*

- a. But the 3 Gospels connect the community's negative response, not to the pig loss, but to Jesus Himself and/or the transformation of the man
- b. They were saying, "We prefer the Satanic darkness we were accustomed to."

Kid-speak: Why did Jesus let the demons go into pigs? If these were Jews, they shouldn't have been raising pigs anyway.

Luke 8:33 And coming out from the man, the demons entered into the pigs; and the herd rushed down the cliff into the lake and was choked.

- R. Luke uses the same word for "choked" as in the Parable of the Soils, v 7. Matthew has "perished" and Mark has "strangled."
- S. Did the demons expect this? It sounds like the possession drove the pigs mad.
 1. But the pigs still followed their herd instinct
 - a. They normally knew not to go off a cliff
 - b. The demons' presence must have been suicidally uncomfortable.
 2. Presumably, demons, reasoning creatures, would not have an easy hookup to an animal's thinking process
 3. The demons evidently went from there to "dry places," Lk 11:24, Matt 12:43, hoping to find another host

Luke 8:34 And seeing what had happened, those feeding *the pigs* fled. And *they* reported *it* in the city and on the farms.

T. Shepherds had told the news of Christ, 2:17. These herders had a more agitated take.

Luke 8:35 Then they went out to see what had happened, and they came to Jesus, and found the man from whom the demons had come out of, sitting at the feet of Jesus, clothed and emotionally-controlled. And they were afraid.

36 And those who saw also reported to them how the demoniac was rescued.

U. "They," the people of the city and country (even more

comprehensive than Matt 8:34, “the whole city”) came to Jesus. **He** was the subject of scrutiny.

1. But here was Exhibit A at Jesus’ feet: a man made whole; a countryside delivered from fear of him.
2. The Apostles or others (Mk 4:36) had apparently shared some clothes with him, which he was now willing to wear.
3. He was “emotionally-controlled,” literally, “rescued of gut,” the gut being our emotional center
 - a. A requirement of an elder, 1 Tim 3:2, “sober-minded.”
 - b. And of Christians generally, Rom 12:3; 1 Pet 4:7. Our emotions cannot control us.

Kid-speak: How was the guy who had all the demons in him before? He was perfectly fine now!

- V. “And they were afraid”- at this show of power over what was previously beyond their power
1. Matt 8:34 lets us know that the herders had reported the exorcism. Lk 8:36 means they’d *already* told them, added by Luke to explain the people’s fear.
 2. They reported it as a “rescue,” using the common word for our “salvation”!
 3. Yet the populace didn’t see the good in it. The rescue made them feel unsafe.
 - a. This is the unbeliever’s universal plight. He doesn’t see the good in salvation. “**I’m already ‘safe’ enough.**”
 - b. “My good certainly outweighs my bad.” (Oh really!)

Luke 8:37 Then the whole multitude from the surrounding region of the Gadarenes asked Him to go away from them, because they were gripped with great fear. And He got into the boat and returned.

- W. This must have been quite a crowd. They apparently all felt the same. They could accept a world with powers of darkness, but the Power of Light was too frightening. Note the words “gripped” and “great.”
1. Again, no mention of the pigs. This was way beyond that.
 2. But all these are are natural folk. They intuited a threat from so great a Goodness.
 - a. Indeed, if we don’t want Goodness as the ‘new me’, we

- don't see the Gospel as clearly as these people did
- b. And if the Goodness doesn't *overawe* us, maybe we've watered it down to niceness
- c. God's goodness means that my God-less life is behind me- back to man-before-sin (except eventually better).

Kid-speak: Jesus scared these people, and they wanted Him to leave. Is that how most people are with Jesus? Yup. How about you?

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
Hey, Jesus IS scary. Maybe you just feel it more.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?
How have I lost righteousness?**
Do I know the side of me where Jesus is unwelcome?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will not pretend I like "cutting my hand off," etc. Col 3:5

VII. Schooling in Righteousness: **How do I take this on the road?**
Lord Jesus, thank You for Your Spirit, making You welcome in my spirit. Please show me where I've left darkness.

Wrap-up: Oh happy day, when Jesus became desirable rather than unwelcome! If He is welcome in your life today, you also anticipate His coming. At His coming, we have no fear of the Lake of Fire, though we have learned a fear of the God of it, Lk 12:5.

Demons are just as active today, 1 Peter 5:8, though their tactics, like any good army, are fitted to the battlefield.

1 Tim 4:1 warns us to anticipate demonic doctrines in the church ("departing from the Faith" means "the Faith" is where they started). That is as raging a battlefield as a violent demoniac, but we must execute the battle on an even keel, 2 Tim 2:24-26.