

CREATOR AND LORD OF THE WATERY DEEP (ABYSS) LUKE 8:22-39

REV. CHARLES R. BIGGS

Introduction

Both passages from Luke's Gospel today show forth the marvelous truth that Jesus is the Sovereign Creator and Lord and ministers with power and authority.

Jesus is Divine Creator and Sovereign Ruler over creation and all created beings (including demons or fallen angels that threaten sinful mankind). In our passage from Luke 8:22-39, Dr. Luke paints a narrative portrait of Jesus' power and authority over the great sea as he calms the wind and waves, as well as his sovereign dominion over the abyss or watery deep inhabited by demons in this present age. The abyss in Scripture is sometimes translated "bottomless pit" and the Book of Revelation teaches that the abyss is ruled over by an angel named Abaddon or in Greek Apollyon (Rev. 9:1, 11). As King of the Messianic Kingdom, Jesus reveals his power and sovereignty in our passage today over all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come (Ephesians 1:20-21).

The calming of the wind and the waves is the second great miracle in Dr. Luke's Gospel (the first being the great catch of fish in 5:1-11). The first miracle of the catch of fish was to show Jesus' compassionate *provision*; this miracle is to show Jesus' authoritative *protection and power*. Dr. Luke wants the readers to ask the question with the disciples:

"Who then is this, that he commands even winds and water, and they obey him?"

I. Creator and Lord of Creation (Luke 8:22-25)

- a. **The Decision:** "Let us go across to the other side of the Lake" (Sea of Galilee also known as the "Lake of Gennesaret") (8:22). We learn from Mark 4:34-35 that Jesus needed some rest after teaching on the parables of the Kingdom, and in the context in Luke, he has been busy proclaiming the gospel of the Kingdom and parables as you will remember from the last sermon (Luke 8:1-21).
- b. **The Danger:** "And a windstorm (or "strong whirlwind"; Greek: *lai/lay*) came down on the lake, and they were filling with water and were in danger" (8:23b- Jesus had fallen asleep). The reference to "whirlwind" or "windstorm" may have echoes of Job 21:18 and 38:1 that use this same Greek word, and this would connect this pericope of

scripture with the healing of the demoniac and give an additional apocalyptic touch to the scene:

^{ESV} **Job 21:18** That they are like straw before the wind, and like chaff that the storm carries away?

^{ESV} **Job 38:1** Then the LORD answered Job out of the whirlwind and said...

Dr. Luke reveals to us that Jesus is truly God, but he is also truly man. Here Jesus calmly and peacefully sleeps in the boat's stern preparing himself for the Kingdom work that is still ahead of him.

^{ESV} **Mark 4:38** But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?"

Jesus is not disturbed the great stormy squall that begins to threaten the helpless disciples. The Lake of Galilee (or Sea of Galilee) is surrounded by steep mountains. The wind is funneled through the mountains and makes sudden storms and squalls common to those who sail on this body of water (see Marshall, pg. 333).

New Testament scholar Prof. Plummer wrote of the mountains around the lake: "These are furrowed with ravines like funnels, down which the winds rush with great velocity" (Quoted in Geldenhuys, pg. 253).

While Jesus slept, the boat began to fill with water! When the Apostles cry for the help of the Master ("Master, master, we perish!"- v. 24), immediately the Lake-sea is calm showing the power of this miracle. Experienced fisherman like some of the Apostles knew this kind of storm would not calm so easily unless the LORD was with them (in their cry to the Lord, Greek scholar Darrel Bock says that in using the double vocative "master, master" they believed they were on the edge of death; Bock, pg. 761)!

The Watery Deep

It is important at this point to be reminded of how the Israelites thought about the sea, or the waters of the deep in the ancient Middle East. The Israelites were land people, and they were very fearful of the great waters, or the deep that was beyond any human control. This should be understood as part of the background to this narrative in Luke.

Imagine if you saw a great white shark or a killer whale washed up on a sandy shore without the convenience of modern studies of oceanography or the background commentary of a 'Discover Channel' Documentary!?

This was long before Jacques Cousteau and the fact that you could see these sea monsters through glass at the local zoo or aquarium (but the fear should be real- -would you ever jump in the water with some of those ferocious fish at the National Zoo that shows to us the monsters that live in the Nile River?!)

According to the *Dictionary of Biblical Imagery*, the sea for the Hebrews was a fearsome and alien abode of sea monsters and the site of storms. One of the most salient features of the sea for the Hebrews was simply that it was deep...with connotations of fearsome and uncontrollable power, as well as its being a mysterious realm where forces were hidden from human understanding” (“Deep”, pgs. 200-201).

- c. **The Creator and Lord Speaks:** “And He awoke and rebuked the wind and raging waves, and they ceased and there was a calm” (8:24b). As God said “Let their be light...and there was light” so Jesus speaks with authority and power, and whatever he commands comes to pass by virtue of his awesome, omnipotent, creative power.

^{ESV} **Mark 4:39** And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm.

As Jesus rebuked [Greek verb: **εὑπιτίμα, w**] the unclean spirit in Luke 4:35 and the fever in 4:39, so he now rebukes with the same authority and power the watery deep.

*Jesus is revealing himself as the One spoken of in the Old Testament:
“What God did then, Jesus is doing now.”*

Creation:

^{ESV} **Genesis 1:1-2:** In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

^{ESV} **Proverbs 30:4:** Who has ascended to heaven and come down? Who has gathered the wind in his fists? *Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!*

Colossians 1:15-17: He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together.

Redemption at the Red Sea in the Exodus: the most foundational Old Testament redemptive event was remembered by each succeeding generation through the Prophets and the Writings (Isa. 43:2, 16-19; 44:26-27; 51:9-14):

^{ESV} **Isaiah 51:9-14:** Awake, awake, put on strength, O arm of the LORD; awake, as in days of old, the generations of long ago. Was it not you who cut Rahab in pieces, that pierced the dragon? ¹⁰ Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over? ¹¹ And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. ¹² "I, I am he who comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass, ¹³ and have forgotten the LORD, your Maker, who stretched out the heavens and laid the foundations of the earth, and you fear continually all the day because of the wrath of the oppressor, when he sets himself to destroy? And where is the wrath of the oppressor? ¹⁴ He who is bowed down shall speedily be released; he shall not die and go down to the pit, neither shall his bread be lacking.

^{ESV} **Isaiah 43:2, 16-19:** When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. . . . Thus says the LORD, who makes a way in the sea, a path in the mighty waters, ¹⁷ who brings forth chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: ¹⁸ "Remember not the former things, nor consider the things of old. ¹⁹ Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

The LORD God Almighty, the Creator and Lord of the Seas or Waters that the Psalms spoke of:

^{ESV} **Psalms 89:8** O LORD God of hosts, who is mighty as you are, O LORD, with your faithfulness all around you? ⁹ *You rule the raging of the sea; when its waves rise, you still them.*

^{ESV} **Psalms 93:3** The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their roaring. ⁴ Mightier than the thunders of many waters, mightier than the waves of the sea, the LORD on high is mighty!

Psalms 107:23-32 is an especially important Old Testament text for understanding Luke 8:22-25:

^{ESV} **Psalm 107:23** Some went down to the sea in ships, doing business on the great waters; ²⁴ they saw the deeds of the LORD, his wondrous works in the deep. ²⁵ For he commanded and raised the stormy wind, which lifted up the waves of the sea. ²⁶ They mounted up to heaven; they went down to the depths; their courage melted away in their evil plight; ²⁷ they reeled and staggered like drunken men and were at their wits' end. ²⁸ Then they cried to the LORD in their trouble, and he delivered them from their distress. ²⁹ He made the storm be still, and the waves of the sea were hushed. ³⁰ Then they were glad that the waters were quiet, and he brought them to their desired haven. ³¹ **Let them thank the LORD for his steadfast love, for his wondrous works to the children of men!** ³² **Let them extol him in the congregation of the people, and praise him in the assembly of the elders.**

The confessional consciousness of an ancient Israelite was deeply committed to YHWH being sovereign creator and ruler over the waters or seas; faithful to save his covenant people from their greatest threat. Some Jewish scholars such as Kaufmann and Levinson have said that YHWH's mastery over or ability to control the sea and waters was "the basic idea of Israelite religion" (Quoted in Beale and Carson, pg. 308).

d. **The Rebukes of Jesus:**

i. **To the wind and raging of the water:** Although God had allowed this occurrence of a great storm as Almighty sustainer and governor of creation in the lives of Jesus and His Apostles, nevertheless it seems that the Evil One was allowed by God the Father to use this incident to oppose Jesus' Divine Messianic Mission and threaten its fulfillment.

1. Jesus "rebukes" the wind and waves" perhaps implying that there is evil at work here or that God has allowed Satan to use a storm to threaten the Son's work. As theologian Geldenhuys wrote: "The earth 'and the fullness thereof belong to the Lord and He guides the courses of wind and weather. Nevertheless, God sometimes permits the Evil One to exercise power over the forces of nature within certain limits" (pg. 252).
2. As Job was threatened by the evil use of weather in the life of his family that was allowed by God Almighty, here Jesus and his Apostles' lives are threatened (as well as the Divine Messianic Mission he is seeking to accomplish).

Job 1:8-11, 18-22: And the LORD said to Satan, "Have you considered my servant Job, that there is none like

him on the earth, a blameless and upright man, who fears God and turns away from evil?"⁹ Then Satan answered the LORD and said, "Does Job fear God for no reason?"¹⁰ **Have you not put a hedge around him and his house and all that he has, on every side?** You have blessed the work of his hands, and his possessions have increased in the land.¹¹ But stretch out your hand and touch all that he has, and he will curse you to your face."

While he was yet speaking, there came another and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house,"¹⁹ **and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.**"²⁰ Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped.²¹ And he said, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD."²² In all this Job did not sin or charge God with wrong.

Job's testing was to increase his faith and glorify God; Jesus' testing was to increase the faith of the Apostles and teach men who believe how to trust in him and glorify God! And so Jesus doesn't merely rebuke the wind and waves, but the Apostles for their lack of faith in him, as well as the lack of faith in God's power that the Lord had already shown throughout redemptive-history.

ii. **To the Apostles: "Where is your faith?"** (8:25)- The Apostles had been witnesses to the great power and authority of Jesus and His Kingdom; but here they doubted that there was one thing that Jesus could not do; they were terribly wrong, and God used this incident to bring glory to himself in the Person and Work of Jesus Christ, His Beloved Son.

e. **The Fear and Astonishment:** "And they were afraid, and they marveled..." (8:25)

The disciples feared in the presence of God and the supernatural work that Jesus had performed; they were also astonished, or amazed:

qauma, zw intrans. marvel, wonder, be amazed. The people marveled, wondered, were amazed (cf. Luke 1:63; 2:18; 11:14).

The Apostles are amazed and wondered at the omnipotence, or almighty power of Jesus Christ. As the Apostles say in their amazement:

"Who then is this, that he commands even winds and water, and they obey him?"

In order to remember the larger context of Luke's gospel, all that Dr. Luke has recorded since Jesus being tempted by the devil in the wilderness beginning his public Divine Messianic Mission, up to his rebuking the storm and the waves, and all of the authority and power of the Kingdom he has displayed in redemption, healings, miracles, and exorcisms, is driving us toward one question and answer at the end of the this section found in Luke 9:

^{ESV} **Luke 9:18, 20-22:** Now it happened that as he was praying alone, the disciples were with him. And he asked them, ***"Who do the crowds say that I am?"*** ²⁰ Then he said to them, ***"But who do you say that I am?"*** And Peter answered, ***"The Christ of God."*** ²¹ And he strictly charged and commanded them to tell this to no one, ²² saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

Application: *Where is your faith?*

In the Church: No matter how much opposition may come, or what God sovereignly allows to threaten the Church of Jesus Christ, the gates of hell will never prevail (Matthew 16:18). No matter how much unbelief we might observe, no matter how secularized our culture may continually become; no matter how much error that is allowed by God to threaten his church from within; no matter how many divisions within her pale, Christ is still ruling over His Church, and we can confidently trust in He who rules over heaven and earth and tells us to go forth making disciples of all nations (Matthew 28:18-20).

As the great hymn 'The Church's One Foundation' reminds us so eloquently, yet joyfully:

The Church shall never perish!
Her dear Lord to defend,
To guide, sustain, and cherish,
Is with her to the end:
Though there be those who hate her,
And false sons in her pale,

Against both foe or traitor
She ever shall prevail.

Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed:
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song!

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

In Your Life: No matter what the Lord allows to come into your life, you can have faith in Christ that He is doing it for his glory and your good. We must never forget not only what Jesus has done for us, but what he is presently doing in us by His Holy Spirit.

The greatest fear and threat of the Israelites was the watery deep and Jesus showed his sovereign mastery and Lordship in rebuking the creation! What is your greatest fear or threat? The Sovereign Creator and Lord died for you, and he loves and cares for you! Not one hair on your head will be threatened apart from the protection and sovereign hand of God!

Romans 8:28-39 reminds all who are united to Jesus Christ that if God is for us who can be against us; if all things work out for the good of those whom he has called, elected, and loved, then we indeed are more than conquerors through him who loved us:

^{ESV} **Romans 8:28-39: *And we know that for those who love God all things work together for good, for those who are called according to his purpose.*** ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. ³¹ **What then shall we say to these things? If God is for us, who can be against us?** ³² **He who did not spare his own Son but gave him**

up for us all, how will he not also with him graciously give us all things?³³ Who shall bring any charge against God's elect? It is God who justifies.³⁴ Who is to condemn? Christ Jesus is the one who died- more than that, who was raised- who is at the right hand of God, who indeed is interceding for us.³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?³⁶ As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."³⁷ No, in all these things we are more than conquerors through him who loved us.³⁸ **For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.**

The calmness of the waters, the fact that the whirlwind that threatened his disciples was rebuked reveals who Jesus is: The Creator God in the flesh.

II. Creator and Lord of Good and Evil (Luke 8:26-39)

Dr. Luke included these two revelations of Jesus' power and authority as Creator and Lord together in the context because of the teaching of Psalm 65:5-8, showing that Jesus Christ is *very God of very God, being of one essence with the Father*...:

^{ESV} **Psalm 65:5-8:** By awesome deeds you answer us with righteousness, O God of our salvation, the hope of all the ends of the earth and of the farthest seas;⁶ the one who by his strength established the mountains, being girded with might;⁷ **who stills the roaring of the seas, the roaring of their waves, the tumult of the peoples,**⁸ so that those who dwell at the ends of the earth are in awe at your signs. You make the going out of the morning and the evening to shout for joy.

It should be noted that there is a connection in the Hebrew cosmology and worldview of apocalyptic writings between the watery seas and the abyss (which we will see below). In the Bible, the waters or seas are not only evidences of God's creative power, but also his powerful reign over them, keeping the deep within its boundaries so that the world will not be flooded again like in the days of Noah. In Proverbs 8, we read of God's wisdom and power in creation with regard to the *waters of the deep*:

^{ESV} **Proverbs 8:27-30:** When he established the heavens, I was there; when he drew a circle on the face of the deep,²⁸ when he made firm the skies above, when he established the fountains of the deep,²⁹ when he assigned to the sea its limit, so that the waters might not transgress his command, when he

marked out the foundations of the earth,³⁰ then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always...

The larger Redemptive-Historical context in Dr. Luke's work is that Jesus is binding the strong man, or the Satanic Kingdom since the beginning of his public Divine Messianic Mission (recorded in Luke 4 in Jesus' temptations in the wilderness-desert). Matthew records this truth for us in chapter 12 of his gospel:

^{ESV} **Matthew 12:28-29:** But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.²⁹ Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

Or in Luke's Gospel the disciples are sent out with Christ's authority to bind and destroy the enemy:

^{ESV} **Luke 10:19** Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

- a. **The Country of the Gerasenes** (8:26)- **Gerashno, j, h, , o, n** of Gerasa/ "Gerasenes" refers to the inhabitants of Gadara which is on the Lake of Galilee (Today the name is Kersa and there are numerous tombs in the ruins near this town). It possessed lands extending to the lake and was known for its ship ports (Marshall, pg. 337). The area was predominantly Greek and that is why we find swine here (this is in the Decapolis where many Greeks lived). Jesus' Kingdom power and authority revealed in his ministry extend beyond Israel.
- b. **The Demonic of the Gerasenes** (8:27-39)- "He had worn no clothes and lived in the tombs" (8:27)- This story is to show Christ's power in exorcising an incredibly severe and difficult demon possession. The man had been demon possessed by these demons "for a long time" or it could be translated "on many occasions" [cro, nw | i`kanw/] (8:27).

The fact that the man lived in tombs shows that he was ceremonial unclean or impure before God according to Leviticus 11:24-28 and Numbers 19:11, 14-16, and that he was not like a normal man in his right mind that would feel uncomfortable (as well as unclean!) living amidst death and decay, but he was someone who lived sadly among death and decay. This is all the sadder when we remember this was a man made in God's image, created to worship and serve God in his right mind.

- c. **The Demons** (8:28-30)

- i. **Demon Possession during the Incarnation:** As we have noted in an earlier sermon on Luke 4, there was a heightening of demonic activity in Jesus' time as Jesus was threatening the very rule and enslavement of Satan over humanity.

Jesus has already exorcised demons recorded in Luke 4:31-37, but here there are many demons and therefore he is outnumbered spiritually. Will Messiah be able to stand up to these many demons?

There is a reality in demon possession here that we do not want to miss. As the Evil One masquerades as an angel of light, and as he counterfeits the very Trinity of God, he also devilishly desired to be incarnate and magically fake the powers and authority of Christ's Kingdom.

We should be reminded of the Devil's tricks at being "like God" throughout Scripture; he is the Great Deceiver.

From the very beginning of redemptive-history, Satan tempted Adam and Eve in Genesis 3 that they could be "like God" (implying that he had already achieved this himself).

^{ESV} **2 Corinthians 11:13** For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴ And no wonder, ***for even Satan disguises himself as an angel of light.***

^{ESV} **2 John 1:7** For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. ***Such a one is the deceiver and the antichrist.***

^{ESV} **Revelation 12:9** And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, ***the deceiver of the whole world-*** he was thrown down to the earth, and his angels were thrown down with him.

Anywhere that the devil can harm and threaten mankind with his powers and authority, whether we are speaking of real demon possession or more subtle power of earthly politics or false religions and magical superstitions, he seeks to make himself Lord and God of all heaven and earth, even though he is not, and has been defeated and disarmed by Christ himself (Col. 2:15).

In demon possession, the devil seeks to deceive the world with power and authority, and “incarnates” himself by taking possession of men made in God’s image in order that men will worship and serve him in diabolical fear and helpless bondage (cf. Luke 4:1 ff).

As we are taught in Luke 11:24-26 concerning the importance for demons to possess a material “house” (whether man or animal):

^{ESV} **Luke 11:24-26:** "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.'²⁵ And when it comes, it finds the house swept and put in order.²⁶ Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first."

Geldenhuis added helpfully here: "... We have pointed out that everything indicates that with the incarnation of the Word, the Son of God, the forces of the devil also, in order to oppose Him as Man and in His work of redemption, endeavored to incarnate themselves in human beings. The Evil One, as it were, also wanted to become man. It is for this reason that demon-possession was such a characteristic phenomenon of the time when Jesus was upon the earth" (Geldenhuis, pg. 256).

- ii. **The Demons’ Power:** 8:29b- “He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.”

The demons had possessed the man so powerfully, that he had become their slave. He was literally kept under guard and bound with chains and shackles to prevent him from killing himself or others. However, the demons would give him supernatural strength to break the bonds and drive him to solitude to be enslaved. As we see in the demonic attack in Acts 19:16, demonic possession can make a person have superhuman strength:

^{ESV} **Acts 19:15-17:** But the evil spirit answered them, "Jesus I know, and Paul I recognize, but who are you?"¹⁶ **And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded.**¹⁷ And this became known to all the residents of

Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled.

The demons were named “Legion” (v. 30) because many were in this man (“legion” like a Roman regiment of soldiers, cf. Mark 5:9, 15; Matt. 26:53- Jesus could call twelve legions of angels).

A legion of demons suggests 5-6,000 strong (although Mark 5:13 records there were only 2,000 pigs into which the demons were rebuked-sentenced by Jesus (but there could still be 5-6,000 demons sent into 2,000 pigs- -do you need only one demon per pig?)

Again, Dr. Luke is making the point that in this spiritual warfare, the evil legion of demons outnumber Jesus!

The odds are thousands to one! Will Messiah complete his Divine Messianic Mission- -or is this the end? Will these demons possess Jesus and make him serve them for their ends?

- iii. **The Demon’s Submission to Jesus:** (8:28): When the man sees Jesus, the demons within him cause him to drop to his knees in submission and begging mode. This might cause you to think of what James says in his epistle:

^{ESV} **James 2:19** You believe that God is one; you do well. Even the demons believe- and shudder!

The demons know who has authority and power over them despite their numbers and superhuman powers, they are no match the LORD’s Christ!

- iv. **The Demons’ Knowledge of God and Jesus Christ** (8:28):
"What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."

Remember earlier in Luke 4, the demons there also recognized Jesus:

^{ESV} **Luke 4:34** "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are- the Holy One of God."

^{ESV} **Luke 4:41** And demons also came out of many, crying, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

1. “Son of the Most High God”- ^{ESV} **Luke 1:35** And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy- the Son of God.
2. This is more than a name; Jesus is being called the very unique Son of God as he was earlier by the Angel Gabriel in Luke 1:35 (Angels and demons, all of the spiritual realm are witness to as well as participants in the historical redemption and dawning of the Kingdom of God in the Person and Work of Jesus Christ!).
3. ^{ESV} **Psalm 2:7** I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you.
4. This title of “Son of the Most High God” expresses the demons’ understanding of Jesus’ absolute sovereignty and rule over them. As Satan in the temptation of Jesus in the wilderness-desert knows Jesus is the unique Son of God, so the demons do as well (cf. Luke 4:3, 9: “*If you are the Son of God...*”).
5. “Most High God” is a very early name of God revealed in Genesis: ^{ESV} **Genesis 14:18** And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) [In Hebrew: “El Elyon”/ **!Ay*1.[, laeîl.]**.
6. We should be reminded that from the beginning of Jesus’ public Divine Messianic Mission, he has been binding the Strong man, and he has been conquering through this power and authority the rule of Satan’s kingdom over fallen man. This passage should remind us of Daniel’s prophecy in chapter 7 that foretells of the arrival of the rule and reign of the King of the Kingdom of God in power against all opposing rules:

^{ESV} **Daniel 7:13-14, 27:** I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. ¹⁴ And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. ^{ESV} **Daniel 7:27** And the

kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.'

- v. **The Demons' Weakness and Defenselessness:** (8:31): "And they begged him not to command them to depart into **the abyss.**"

Although Satan tries to deceive by counterfeiting the True God and His powers, when faced with God himself in the Person and Work of Jesus Christ, he is nevertheless terrified!

1. The demons beg, implore, beseech Jesus (an appeal on one's knees gets at the stance of the request): **de, omai** (impf. 3 sg. *evdei/to* ; aor. *evdeh, qhn, impv. deh, qht i*) ask, beg (often= interj. please!); pray; implore.

2. **Where is the abyss [th. n a; busson] they are referring to? a; bussoj**, ou f abyss; the home of demons and evil spirits; the world of the dead (Ro 10.7).

The abyss in Scripture and in ancient Near Eastern apocalyptic writings is the place of imprisonment for evil powers (similar concepts of this place are called "the underworld", "Tartarus", Hades, and Gehenna).

Interestingly enough, the word originated from the Sumerian language word *apsu* or "sea". In popular Hebrew cosmology of Jesus' day and in later Jewish writings, it was known as the "watery deep" below the earth to which the seas are connected and the idea of spirits being confined in it appears in apocalyptic literature:

In the uninspired, non-biblical, Apocryphal books of **Sirach, Jubilees, 1 Enoch, and Prayer of Manasseh** that tells of the fall of angels and their punishment, this imagery of the abyss is used that would have been commonly known at Jesus' time in the ancient Middle East:

^{RSV} **Sirach 1:1-4:** All wisdom comes from the Lord and is with him for ever. ² The sand of the sea, the drops of rain, and the days of eternity -- who can count them? ³ **The height of heaven, the breadth of the earth, the abyss, and wisdom -- who can search them out?** ⁴ Wisdom was

created before all things, and prudent understanding from eternity.

1 Jubilees 5:6-7: And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and **He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.** 7. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

1 Enoch 10: 18: And again the Lord said to Raphael: 'Bind Azâzêl [leader of the fallen angels] hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have **disclosed** and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.'- 1 Enoch 10:4-8

And I saw a deep abyss, with columns **]]** of heavenly fire, and among them I saw columns **]]** of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. 13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. **The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times.**- 1 Enoch 18:11-15.

^{RSV} **Prayer of Manasseh 1:1-4:** O Lord Almighty, God of our fathers, of Abraham and Isaac and Jacob and of their righteous posterity; ² thou who hast made heaven and earth with all their order; ³ **who hast shackled the sea by thy word of command, who hast confined the deep and sealed it with thy terrible and glorious name;** ⁴ at whom all things shudder, and tremble before thy power...

Compare this historical background in the thought of Jesus' day with two inspired texts in the Bible by Jude and Peter:

^{ESV} **Jude 1:6** And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day-

Cf. **Jude 1:14:** ...wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

^{ESV} **2 Peter 2:4** For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment...

3. Biblical Theology of the Abyss or th.n a;busson

[Heb. ~AhT. n.f. et m. deep, sea, abyss (almost alw. poet.) -- **1. deep**, of subterranean waters. **2. (deep) sea**].
Translated from Hebrew in the Greek LXX (Septuagint) as “deep” (th.n a;busson.)

New Testament interpreter, Professor G. K. Beal writes that “the abyss in the LXX (Septuagint: Greek trans. of the Old Testament) is always related to water, whether it be the chaotic waters—the ‘primeval deep’—of the creation account (Gen. 1:2; Psa. 103:6), the waters of the sea (Isa. 63:13), or the waters below the earth (Ezek. 31:15). Because all of these could be symbolically associated with evil forces, however by New Testament times the abyss was spoken of more broadly as the place of punishment and/or confinement for wicked spirits” (Beale and Carson, pg. 1114).

It is important to note here that the association with the sea suggests the reason why ‘abyss’ is used here in Luke, since the demons are destined for the Sea of Galilee—showing

Jesus as Lord over the “deep” “the underworld” “Hades” etc. (cf. Bock, pg. 775).

In his commentary on Revelation (NIGTC, pg. 493), Professor Beale writes concerning the abyss in Revelation 9:1, 11: “The ‘abyss’ is synonymous with the concept of Hades (Job 38:16; Ezek. 31:15; Jonah 2:6) and is the realm of suffering (Psa. 71:20) and death (Exodus 15:5).”

^{ESV} **Genesis 7:11** In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of ***the great deep [LXX: τῆς ἀβύσσου*** “the abyss” ***burst forth***, and the windows of the heavens were opened.

^{ESV} **Genesis 8:2** ***The fountains of the deep*** and the windows of the heavens were closed, the rain from the heavens was restrained,

^{ESV} **Psalms 33:7** He gathers the waters of the sea as a heap; ***he puts the deeps in storehouses.***

^{ESV} **Romans 10:7** or “Who will descend into the abyss?” (that is, to bring Christ up from the dead).

^{ESV} **Revelation 9:1, 11:** And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit [τῆς ἀβύσσου]... ^{ESV} **Revelation 9:11** They have as king over them the angel of the bottomless pit [τῆς ἀβύσσου]. His name in Hebrew is Abaddon [“Destruction”], and in Greek he is called Apollyon [“Destroyer”].

^{ESV} **Revelation 17:8** The beast that you saw was, and is not, and is about to rise from the bottomless pit [τῆς ἀβύσσου] and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come.

^{ESV} **Revelation 20:1, 3** Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit [τῆς ἀβύσσου] and a great chain... ^{ESV} **Revelation 20:3** and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any

longer, until the thousand years were ended. After that he must be released for a little while.

Millennial Messianic Reign NOW: This is another reason why I think it is clear that the dawn of Jesus' Kingdom in his Divine Messianic Mission is what is being described vividly in Revelation 20; now is the Millennial Reign of Christ because he has disarmed and defeated the forces of darkness through his death, resurrection and ascension to God's right hand:

Colossians 2:15: He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

As The Book of Revelation depicts Jesus, he is who victoriously declares over all creation and evil:

“I died, and behold I am alive forevermore, and I have the keys of Death and Hades.”

According to theologian Greydanus (quoted in Geldenhuys, pg. 258) the biblical-theology of *The Abyss* is “the abode of the devils during this earthly dispensation...After the day of judgment they will be cast into the lake of fire (Rev. 19:20; 20:10, 14; 21:8).

This is the hope of all mankind that one day all of the forces of evil, including the very devil-Satan himself, will be thrown permanently into the Lake of Fire for eternity. For now, we must not fear these real spiritual threats and forces but stand firm in Christ, in His armor and strength (Eph. 6:10-18).

^{ESV} **Revelation 19:20** And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

^{ESV} **Revelation 20:10** and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

^{ESV} **Revelation 20:14** Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

This *exorcism event* shows forth Jesus' power and authority as Creator and Lord of all and gives us a cosmic sneak preview of the Last Day and restoration of the entire creation (cf. Bock, pg. 775).

- d. **The Rebuke of Jesus (Permission of Jesus):** (8:30-33): ³² Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. ³³ Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned.

^{ESV} **Mark 5:13** So he gave them permission. And the unclean spirits came out, and entered the pigs, and the herd, numbering about two thousand, rushed down the steep bank into the sea and were drowned in the sea.

1. Herd of Swine, or Pigs: Pigs were unclean animals:

^{ESV} **Leviticus 11:7** And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you.

^{ESV} **Deuteronomy 14:8** And the pig, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat, and their carcasses you shall not touch.

2. It is fitting then for the demons to be sentenced by Jesus to unclean pigs.
3. Why do the demons want to inhabit pigs? It is not necessary that they inhabit pigs, but something created, something material that they must pervert; whether a physical being like a man, or a lesser being like an animal, they desire materiality. This is the opinion and insight of many theologians on the subject (Geldenhuis, pg. 258; A. Plummer; see also Bock, pg. 776, et al).
4. Dr. Luke gives us an interesting contrast: Jesus has saved his own people from the danger of the water and waves (8:22-25); he has saved a man from demons who inhabit and are sentenced to the abyss or "watery deep"; he destroys the demons through a drowning (8:33) and they

return to a literal “watery deep” or the abyss where they will no longer be a threat to Jesus’ own.

It should be pointed out that there is irony here because Jesus does not force the pigs to drown in the water, the demons enter the pigs and then they react to this and run down the hill and drown, but we should not think that Jesus did not know that this would happen.

Darrell Bock comments further: “Jesus does not command the animals’ reaction. It is also clear that the animals were sacrificed for the sake of the man, something that is not out of touch with the Old Testament and its numerous sacrifices. Jesus will later say that people are more important than sparrows (Luke 12:6-7). In addition, it is clear that the removal of evil is always costly. The loss of the swine graphically pictures the cost of purging evil—as will another death on the cross” (ECNT, *Luke*, pg. 777).

5. Like the LORD is drowning Pharaoh and his officers in the Red Sea, so Jesus sovereignly allows the demonic threat that is behind all of his enemies to be drowned in pigs; those evil forces that mar and attempt to destroy the image of God in man.

^{ESV} **Hebrews 11:29** By faith the people crossed the Red Sea as if on dry land, but the Egyptians, *when they attempted to do the same, were drowned.*

Some scholars and commentators see the sea as a “demon-destroying force” (or the possibility of this being Dr. Luke’s point here; Marshall pg. 340; Hull, pg. 100; Bock, pg. 776), as well as the testimony of the *Testament of Solomon*.

In the Pseudepigraphical writing of *The Testament of Solomon* (ca. 3rd century) (5:11; 11:6), this unbiblical, yet historical early Jewish writing teaches that water is a “demon destroying force” and this gives perhaps further significance to this act of Jesus (*Old Testament Pseudepigrapha* volume 1, Edited by James H. Charlesworth, Doubleday, 1983, p. 935 ff.).

In this writing, there exists a fictional story that told of a person using the identity of King Solomon, who mastered and controlled angels and demons in his rule:

“Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught....

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. **I pray thee, King Solomon, condemn me not to [go into] water.**" But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed³⁰, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

- e. **The People's Response to the Restoration of the Demoniac:** (8:35, 37): Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid....³⁷ Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned.

Two Reactions to Jesus' Authority and Power

- 1) Worldly fear: "Get out of here Jesus!"
- 2) Faith, leading to worship and service of Jesus.

The demons had perverted the image of God in this man, but Jesus the Creator, through whom this man was made or created (cf. John 1:1-3), he is restored whole to God's image.

- ii. The Kingdom's presence in the Person of Jesus Christ means that the restoration of all people to the full conformity to God's image in Christ has begun.
- iii. The former demoniac has been delivered from the demons, and now he is under the discipleship-service of Christ; he is no longer a slave to Satan, but a bond-servant of Christ. This is a picture of the diabolical slavery that the Apostle Paul describes all men who are not in Christ:

^{ESV} **Ephesians 2:1-4:** And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴ But God, being rich in mercy, because of the great love with which he loved us...

This is the slavery that the Pharisees and Teachers of the Law could not understand that they too were enslaved. They did not necessarily have demonic manifestations like this man, but they nonetheless were slaves:

^{ESV} **John 8:31-36:** So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, ³² and you will know the truth, and the truth will set you free." ³³ They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?" ³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. ³⁵ The slave does not remain in the house forever; the son remains forever. ³⁶ So if the Son sets you free, you will be free indeed.

- iv. The former demoniac is now clothed and in his right mind as he was created to be (cf. Romans 12:1-2). As the Apostle Paul teaches in Romans, our minds have been tainted terribly by sin (Rom. 1:18-32), but God in Christ restores us so that we might have the mind of Christ:

Romans 12:2: Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may

discern what is the will of God, what is good and acceptable and perfect.

^{ESV} **1 Corinthians 2:16** "For who has understood the mind of the Lord so as to instruct him?" **But we have the mind of Christ.**

- v. The former demoniac is no longer restlessly and demoniacally dangerous to himself and to others, but he sits peacefully and gratefully at Jesus' feet (v. 36).

This passage in Luke, should make us rejoice with this foretaste of the restoration of all things when evil will be fully defeated and Christ will reign!

Revelation 12:7-12: Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back,⁸ but he was defeated and there was no longer any place for them in heaven.⁹ And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world- he was thrown down to the earth, and his angels were thrown down with him.¹⁰ And I heard a loud voice in heaven, saying, **"Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God."**¹¹ **And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.**¹²

Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

- f. **The Delivered Man's Response:** (8:38-39) The former demoniac is called to Discipleship, service, and proclamation of the Gospel of the Kingdom- -as we are as well as those who have experienced the decisive defeat of the Evil One through our union with Jesus Christ.

Conclusion

In our passage we see Jesus Christ as Creator and Lord over heaven, the earth, and the seas. We praise God for the glorious revelation of Jesus' rule over creation and all of the forces of the Evil One.

Jesus Christ has been given power and authority permanently ruling over heaven and earth, and whatever is under the earth (including the "abyss") - -Jesus, not the Evil One is Lord of the Abyss, and at his Great Judgment Throne devils and evil people will all be judged and sentenced to eternal damnation in this abysmal place where the worm does not die, and the fire is never quenched (Mark 9:48)!

^{ESV} **Matthew 28:18** And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

John 17:1-2: "Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him.

^{ESV} **Ephesians 1:19-21:** and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might ²⁰ that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

^{ESV} **Jude 1:24** Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵ to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

But our greatest salvation-redemption is from the “watery deep” or the abyss not of the sea, nor of realm of fallen angels of this present age. The great salvation-redemption in Christ that we all experience through faith in Christ is to be seated with him the heavenly places (Eph. 2:6-10) where we have already begun to rule with Christ right now, and the coming eternal separation of abyss in hell that Jesus tells us about in Matthew 25:

^{ESV} **Matthew 25:41, 46:** "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels....And these will go away into eternal punishment, but the righteous into eternal life.'"

When our Great God and Savior restores all things, he assures those who are still intimidated by the seas great powers:

^{ESV} **Revelation 21:1** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

As Jesus asked his doubting Apostles in the boat on the sea, so I will ask you: ***Where is YOUR faith?***

CRB

Purpose of the Passage: Christ is the Creator and Lord over creation and all evil. Jesus Christ is willing as Creator and Lord to have compassion on and give divine help to human beings in their weakness. The first example is the apostles being threatened by a situation that involved the wind and waves; the second example is a man from Gerasenes (aka "Gadarenes") who has been afflicted for a long time by demonic possession and is helpless.

Exegetical Notes

²² One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out, ²³ and as they sailed he fell asleep [We should note again here that Dr. Luke wants us to realize and meditate upon the fact that Jesus was truly human (and in this passage will show us that he is also the powerful Creator (cf. Luke 2:40, 52)].

And a windstorm came down on the lake, and they were filling with water and were in danger. [God has sovereignly allowed a situation to come into their lives to see if they will turn to and cling to Jesus for their help after all that they have seen and heard about his power and authority.]

²⁴ And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. [With a mere word Jesus rebukes the wind and waves, and they cease, and there is calm; this is an allusion to creation: order is brought by the Creator out of chaos.]

²⁵ He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?" [Jesus rebukes not only the wind and waves, but he rebukes the Apostles for fearing while they were in the very presence of God the Creator himself! They ask rhetorically a question about Who Jesus is that is similar to texts in Job and Proverbs, cf. Proverbs 30:4; Job 38-39]

²⁶ Then they sailed to the country of the Gerasenes, which is opposite Galilee. ²⁷ When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. [The man of the Gerasenes had lived demon possessed and lived among the dead. In great bondage and defilement among the people he lived.]

²⁸ When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." [The demons possessing the man recognize Jesus as Son of the Most High God, who has authority and power to torment and even destroy them.]

²⁹ For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he

would break the bonds and be driven by the demon into the desert.) [The possession of this man was severe, and the situation would have seemed hopeless to all mere men.]

³⁰ Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him. ³¹ And they begged him not to command them to depart into the abyss. [Dr. Luke makes the point that the demons are begging him not to send them into the abyss because Jesus has the authority and power to do so.]

³² Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. ³³ Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned. [The pigs are filled with the demons per the permission of Jesus Christ, and they are drowned in the lake.]

³⁴ When the herdsmen saw what had happened, they fled and told it in the city and in the country. ³⁵ Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. [Again, the people respond in awe and fear and amazement that Jesus has the power to deliver a demon-possessed man and to bring him to his right mind again.]

³⁶ And those who had seen it told them how the demon-possessed man had been healed. ³⁷ Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. [The people seem to be seized by a fear of his power and authority, rather than a true fear of God that find peace.]

³⁸ The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, ³⁹ "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him. [This delivered man becomes part of the mission to proclaim the Kingdom of God and that it had come in Jesus Christ- -he was an example of the Kingdom's power and authority- -and he would declare that Jesus was the hope of the world.]

Scripture Lesson

^{ESV} **Genesis 1:1-6:** In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. ³ And God said, "Let there be light," and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. ⁶ And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."

^{ESV} **Job 38:1-18:** Then the LORD answered Job out of the whirlwind and said: ² "Who is this that darkens counsel by words without knowledge? ³ Dress for action like a man; I will question you, and you make it known to me. ⁴ "Where were you when I laid the

foundation of the earth? Tell me, if you have understanding.⁵ Who determined its measurements- surely you know! Or who stretched the line upon it?⁶ On what were its bases sunk, or who laid its cornerstone,⁷ when the morning stars sang together and all the sons of God shouted for joy?⁸ "Or who shut in the sea with doors when it burst out from the womb,⁹ when I made clouds its garment and thick darkness its swaddling band,¹⁰ and prescribed limits for it and set bars and doors,¹¹ and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'?¹² "Have you commanded the morning since your days began, and caused the dawn to know its place,¹³ that it might take hold of the skirts of the earth, and the wicked be shaken out of it?¹⁴ It is changed like clay under the seal, and its features stand out like a garment.¹⁵ From the wicked their light is withheld, and their uplifted arm is broken.¹⁶ "Have you entered into the springs of the sea, or walked in the recesses of the deep?¹⁷ Have the gates of death been revealed to you, or have you seen the gates of deep darkness?¹⁸ Have you comprehended the expanse of the earth? Declare, if you know all this.

^{ESV} **Proverbs 30:4:** Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

Colossians 1:15-20: He is the image of the invisible God, the firstborn of all creation.¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things were created through him and for him.¹⁷ And he is before all things, and in him all things hold together.¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.¹⁹ For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

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