(29) Gadarene Demoniac(s) Healed (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39)

1. The harmonization.
   a. Matthew gives the shortest account. He does not name Legion, and refers to <u>two</u> demoniacs. Matthew does not reference the healed man (men) being given speaking ministries to their native region.
   b. Mark and Luke give lengthier accounts. They both name Λεγεῶν (Legion), and refer to "a man" with unclean spirits or demons. They both reference a speaking ministry the healed man is given.
   c. Mark and Luke are not untruthful when they emphasize the demoniac named Legion. Their reference to one demoniac never states or infers that he was the *only* one.

      Illustration: A newspaper story summarizing a Texas Longhorns football game refers to only four Longhorns by name. A box score for that same game refers to an additional ten players and presents the game stats for all fourteen. A team roster of active players for that same game lists a total of one hundred twenty-seven players. Are these sources contradictory or complementary?

2. The region.
   a. Gadarenes. Γαδαρηνός [#1046] (Matt. 8:28 B C* CR; Mk. 5:1 A C f^{13} 𝔐 sy$^{p.h.}$; Lk. 8:26,37 A W f^{13} 𝔐 sy).
   b. Gerasenes. Γερασηνός [#1086] (Matt. 8:28 892 latt sy^{hmg} sa mae; Mk. 5:1 ℵ* B D latt sa CR; Lk. 8:26,37 𝔓^{75} B D latt CR).
   c. Gergesenes. Γεργεσηνός [#1086] (Matt. 8:28 ℵ^2 L W $f^{1.13}$ 𝔐 bo; Mk. 5:1 ℵ^2 L f^1 33 sy^s bo; Lk. 8:26,37 ℵ L f^1 33).
   d. Gazarenes. (Matt. 8:28 ℵ*).
   e. Gerasa was one of the leading cities of Decapolis, largely autonomous, having trading relations with Nabateans to the south.

3. The demoniac(s).
   a. Two men who were demon-possessed. δύο δαιμονιζόμενοι duo daimonizomenoi (Matt. 8:28). δαιμονίζομαι daimonizomai [#1139]$_{13x}$ to be possessed by a δαιμόνιον daimonion [#1140]$_{63x}$.
   b. A man with an unclean spirit. ἐν πνεύματι ἀκαθάρτῳ en pneumati akathartō₁ (Mark 5:2).
   c. A man who was possessed with (having) demons. ἔχων δαιμόνια echōn daimonia (Lk. 8:27).

4. Their fear.
   a. What business do we have with each other, Son of God? Have you come here to torment us before the time? (Matt. 8:29).
   b. What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me (Mark 5:7). He began to implore Him earnestly not to send them out of the country (Mk. 5:10).
   c. What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me (Lk. 8:28). They were imploring Him not to command them to go away into the abyss (Lk. 8:31).
   d. The idiomatic question was featured in the Water to Wine miracle (Jn. 2:4) [BoJM 4]. The Hebrew idiom is found twice in the OT (Jdg. 11:12; 2nd Sam. 16:10).

5. The swine.
   a. Unclean animals, being tended by an unclean people, and now possessed by unclean spirits.
   b. Animal possession is preferable to being disembodied for these δαιμόνια.
   c. Why did the swine drown? What's the connection between drowning in H_2O and the dimensional torment of the abyss? (ἄβυσσος abussos [#12]$_{9x}$ Lk. 8:31; Rom. 10:7; Rev. 9:1,2,11; 11:7; 17:8; 20:1,3).

6. The locals.
   a. The native Gerasenes (Gadarenes, etc.) were accustomed to the demoniacs, but afraid of Jesus.
   b. A land can become acclimated to demonic presence and oppression (Isa. 13:21,22; 34:14; Rev. 18:2).