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Rice Memorial MBC

Rice Memorial Missionary Baptist Church
Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894
www.RiceMemorialBaptistChurch.org

Spiritual deliverance

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus - **April 17, 2016**

Luke 8:26-36

Introduction: "In his account of this incident, Luke stressed the SAVING (*deliverance*) of the man (v. 36), the FEAR of the spectators (v. 37), and the abyss as the final destiny of the **demons** (v. 31). As Jesus had calmed the sea, he now calmed this **demon-afflicted man.**" (Constable, *Thomas Constable's Notes on the Bible*, Tyndale).
(Source: *The Bible Expositor and Illuminator*, Union Press Publication- Christian Life Series)

Luke 8:26, And **they arrived** at the country of the **Gadarenes**, which is over against **Galilee**.

Matthew 8:28 ...when he was come to the other side into the country of the **Gergesenes**...

NOTE: Country of the Gergesenes - Mark **Mark 5:1** says that he came into the country of the "Gadarenes." This difference is only apparent. "**GADARA**" was a city not far from the Lake Gennesareth, one of the **ten cities** that were called "**Decapolis.**" See the notes at Matt. 4:25. "**GERGESA**" was a city about **12 miles** to the SOUTHEAST of **Gadara**, and about **20 miles** to the EAST of the Jordan. There is no contradiction, therefore, in the evangelists. He came into the **region** in which the **two cities** were situated, and one evangelist mentioned one, and the other another.
(Source: <https://www.studylight.org/commentaries/bnb/matthew-8.html>)

Matthew 4:25, And there followed him great multitudes of people from Galilee, and FROM **Decapolis**...

NOTE: From Decapolis - Decapolis was the name of a **region** of country in the bounds of the half-tribe of Manasseh, mainly on the east of Jordan. It was so called because it included **10 cities** - the meaning of the word **Decapolis** in **Greek**. Geographers generally agree that Scythopolis was the CHIEF of these cities, and was the only one of them WEST of the Jordan; that Hippo (Hippus), **Gadara**, Dion (or Dios), Pelea (or Pella), Gerasa (or **Gergesa**), Philadelphia, and Raphana (or Raphanae), were SEVEN of the remaining nine, and the other TWO were either Kanatha and Capitolias, or Damascus and Otopos. These cities were inhabited chiefly by **foreigners (Greeks)** in the days of our Saviour, and **not by Jews**. Hence, the keeping of SWINE by the **Gergesenes** Matthew 8:30-33, which was **forbidden by the Jewish law**.
(Source: <https://www.studylight.org/commentaries/bnb/matthew-4.html>)

Luke 8:27, And when he went forth to land, there **met him** out of the city **a certain MAN**, which had **DEVILS** (*dæmonic* [*demonic*] *being*)

long time, and **ware no clothes**, neither **abode** in any house, but in the tombs.

Mark 5:2 ...a **MAN** with an **unclean spirit**...

Matthew 8:28 ... there met him **TWO** possessed with **devils (dæmonic [demonic] being)**, coming out of the tombs, exceeding **FIERCE**, so that no man might pass by that way.

NOTE: There met him two - Mark and Luke speak of only one that met him. "There met him out of the tombs a MAN," **Mark 5:2**. "There met him out of the tombs a certain man," **Luke 8:27**. This difference of statement has given rise to considerable difficulty. It is to be observed, however, that **neither** Mark **nor** Luke **SAY** that there **was no more than one**. For particular reasons, they might have been led to fix their attention on the one that was **MORE notorious**, and **furious**, and **difficult** to be managed. Had they denied plainly that there was more than one, and had Matthew affirmed that there were two, there would have been an irreconcilable contradiction. As it is, they relate the affair as other people would. It shows that they were **honest witnesses**. Had they been impostors; had Matthew and Luke agreed to write books to deceive the world, they would have agreed exactly in a case so easy as this. They would have told the story with the same circumstances. Witnesses in courts of law often differ in unimportant matters; and, provided the **main narrative coincides**, their testimony is thought to be more valuable.

Luke has given us a hint why **he recorded** only the **cure** of **ONE of them**. He says there met him "out of the city, a man, etc.; or, as it should be rendered, "a man of the city" a citizen. Yet the man did not dwell in the city, for he adds in the same verse, "neither abode he in any house, but in the tombs." The truth of the case was, that he was **born and educated in the city**. He had probably been a man of wealth and eminence (high rank); he was well known, and the people felt a deep interest in the case. Luke was therefore particularly struck with his case; and as **his cure** fully established (confirmed) the **power** of Jesus, he recorded it. The other person that Matthew mentions was probably a stranger, or one less notorious as a maniac, and he felt LESS interest in the cure. Let two persons go into a lunatic asylum and meet two insane persons, one of whom should be **exceedingly fierce** and **ungovernable**, and **well known** as having been a man of worth and standing; let them converse with them, and let the more violent one attract the principal attention, and they would very likely give the same account that Matthew and Luke do, and no one would doubt the statement was correct.

(Source: <https://www.studylight.org/commentaries/brn/matthew-8.html>)

Thought 1. Jude 1:14 quotes **Enoch**, which means he knew his work was of God.

NOTE: "Let me share with you a portion of the **book of Enoch**: But now the **giants** who are born from the [union of] the spirits (angels) and the flesh (daughters of humans, Gen. 6:1-2) shall be called **evil spirits** upon the earth, because their dwelling shall be **upon** the earth and **inside** the earth. Evil spirits have come out of their bodies. Because from the day that they were **created** from the **sons of God** they became **Watchers**: their first origin is the spiritual foundation. They will become evil upon the earth and shall be called **evil spirits**. The dwelling of the spiritual beings of heaven is **heaven**; but the dwelling of the spirits of **the earth**, which are **born** upon the earth, is IN the earth. (1 Enoch 15:8-10)"

(Source: *Origin of Demons* by Tom Brown, <http://www.tbm.org/origindemons.htm>)

Luke 8:28, When he **saw Jesus**, he **cried out**, and **fell down before him**, and with a loud voice said, *What have I to do with thee, Jesus, thou **Son of God MOST HIGH?** I beseech thee, **torment me not.***

Mark 5:6-7, But when he **saw** Jesus afar off, he **ran** and **worshipped (prostrate oneself**

in homage) him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou **Son** of the **most high** God? I adjure (urge with solemnity) thee **by God**, that thou torment me not.

Matthew 8:29, And, behold, **they** cried out, saying, What have **we** to do with thee, Jesus, thou Son of God? art thou come hither to **torment us** BEFORE the time?

NOTE: These **demons** freely admitted and, in a sense, confessed Jesus as the Son of God, admitting that he had the power (authority) to torment them "before the time." This shows that the time of **ultimate judgment** and **punishment** of the condemned is set for future fulfillment and that the whole demonic world is fully aware of it. (Source: <https://www.studylight.org/commentaries/bcc/matthew-8.html>)

Revelation 20:10, 15, And the **devil** that deceived them was **cast** into the **lake** of FIRE and brimstone, where the beast and the **false prophet** are, and shall be **tormented** day and night for ever and ever. ...And whosoever was not found written in the book of life was **cast** into the **lake of fire**.

Luke 8:29, (For he had commanded the **unclean spirit** to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he **brake** the bands, and was **driven of the devil** into the wilderness.)

Mark 5:3-5 ...Who had his dwelling among the tombs; and no man could BIND HIM, no, not with **chains**: Because that he had been **often** bound with **fetters** and **chains**, and the **chains** had been plucked asunder by him, and the **fetters** broken in pieces: neither could any man **tame** him. And always, night and day, he was in the mountains and in the tombs, **crying**, and **cutting himself** with stones.

NOTE: Very deplorable (pitiful) is the case of such as need to be thus bound, and of all miserable people in this world they are most to be pitied but his case was **worst** of all, in whom the **devil** was **so strong**, that he could not be bound. This sets forth the sad condition of those souls in which the DEVIL has **dominion** those **children of disobedience**, in whom that **unclean spirit** works. (Source: <https://www.studylight.org/commentaries/mhm/mark-5.html>)

Thought 1. A good question is "**Can a Christian be possessed?**" When we consider that demonic possession takes place in the mind, body, and SPIRIT, the answer is **NO**. A Christian **cannot be possessed** in this manner. However, because of yielding to sin, in different ways, SOME Christians expose their MINDS and BODIES to Satan and give him a "place" (Eph. 4:27) and they become demonically influenced in a small, or to a great degree. But, if God can get the truth of his WORD to them, and they RECEIVE it, he can DELIVER their MIND and body.

James 1:21, Wherefore lay apart ALL filthiness and superfluity (abundance) of naughtiness, and **RECEIVE** with **meekness** (**humility**) the **engrafted** (**implanted**) word, which is able to **SAVE (deliver or protect):--HEAL** your **souls** (**MIND**).

James 3:14-16, But if YE have bitter **envying** (**jealousy**, suspicion, distrust) and **STRIFE** in your **hearts** (**MIND**), glory not, and lie not against the truth. This wisdom descendeth NOT from above, but is earthly, sensual, **devilish**. For where ENVYING and STRIFE is, there is **confusion** and every evil work.

Strife defined 2052, **intrigue** (scheme), **faction** (clique, division), **contention** (quarrel, debate, angry contest, CROSS questions and CROOKED answers).

Thought 2. The reason Satan can't possess our spirit is because it's where God lives

by his Holy Spirit. Remember, we were darkness, like this man. But NOW we're LIGHT IN the Lord. (Eph. 5:8) We were "IN the flesh" the Old nature with which we were born, received from Adam, who sinned, and therefore DIED. It's called "human nature." But, now we're no longer "IN Satan's nature: the flesh." We're "IN the Spirit", IN Christ. This also reveals that we do NOT have TWO natures. We have only God's: LIFE/LIGHT.

Romans 8:9, But ye are **NOT** IN the flesh (human nature), but **IN the Spirit**, if so be that the Spirit of God dwell (LIVES) in you.

1 John 4:15, Whosoever shall confess that Jesus is the Son of God, **God dwelleth IN HIM**, and he in God.

Thought 3. So, this man had "supernatural strength" from Satan, but, was not in his right mind. Samson had "supernatural strength" from Yahweh, and a sound mind.

2 Timothy 1:7, For God hath not given us the spirit of fear; but of power, and of love, and of a **sound MIND**.

Luke 8:30, And Jesus asked him, saying, **What is thy name?** And he said, **Legion:** because *MANY devils were entered into him*.

NOTE: When Jesus asked the demon his name, he replied "Legion." Luke says there were many demons in him, A Roman legion was numbered between **three** and **six thousand men**, which indicates the number in the man was very large, even if not exactly that many. Jesus had previously driven individual demons out of a person, but this time, he faced an entire army of them! This man truly was extremely dangerous, but Jesus was about to **show his authority OVER** the entire demonic population.

(Source: *The Bible Expositor and Illuminator*, Union Press Publication- Christian Life Series)

Luke 8:31-32, And they besought him that he would **not command** them to go out into the deep. And there was there an **herd** of many **swine** feeding on the mountain: and they besought him that he would **suffer** them to enter into them. And he **suffered (give leave)** them.

Mark 5:10, And he besought him much that he would **not** SEND THEM away out of the COUNTRY.

Thought 1. We get a glimpse into the fact that demons in a particular country would rather remain in that country, if possible. We also see they would rather be in a body; if not in a human, then in an animal.

Luke 8:33, Then went the **devils** out of the man, and entered into the swine: and the herd ran violently down a steep place into the **LAKE**, and were **choked (drown)**.

Mark 5:13, And the **unclean spirits** went out, and entered into the swine: and the herd ran violently down a steep place into the **sea**, (they were about **two thousand**;) and were **choked (drown)** in the **SEA** (this word, like LAKE, signifies primarily a seat, set or lay, a repository [place where things are or may be deposited], a bason).

NOTE: The Syriac and Arabic versions read, "**the herd ran to the rock**", or "promontory", and "**fell into the sea**". The Ethiopic, the "herd GREW MAD, and was carried headlong into the sea": the sense is, that the **devils** having entered into them, **it had a like effect on them**, as on the man possessed; they RAN MAD, and were hurried on by the devils, to the rocks on the sea shore; where, falling down the precipice, they were all lost; and a considerable loss it was to their owners; for **they were about two thousand**; a very large herd, but there were devils enough in that ONE MAN, to possess all these, and run them into the sea:

...The Jew Jacob Aben Amram, port. ver. No. 1028. apud Kidder, Demonstr. of the

Messiah, par. 3. p. 51. objects to the destroying this herd of swine as an **unjust action**, being a great injury to the owners; and seeks to blacken the character of Christ, as being concerned in it: but, as Bishop Kidder^{F8}Kidder ib. p. 52. well observes, it does not appear that Jesus destroyed it; it was the devils that did it: he suffered them indeed to go into it, nor did he restrain the natural power which they had; nor did he think fit to do it, nor was he obliged to it:
(Source: <https://www.studylight.org/commentaries/geb/mark-5.html>)

Thought 1. The reasons why Jesus could deliver this man from the "Legion" are first, he wanted to be FREE, and most all, he had FAITH in God to be delivered.

Mark 9:23, Jesus said unto him, **If thou canst BELIEVE, all things** are possible to him that **believeth**.

Thought 2. In regard to the habits of demons, a teaching by Jesus comes to mind. He teaches us a truth about the need to receive God's word to protect it from them.

Luke 11:24-26, When the **unclean spirit** is **gone out of a man, he walketh** through dry places, **seeking rest**; and finding none, he saith, I will return unto MY HOUSE whence I CAME OUT. And when he cometh, he findeth it **swept** and **garnished (decorated)**. Then goeth he, and taketh to him **SEVEN** other SPIRITS more WICKED than himself; and they enter in, and **dwell there**: and the **last state of that man is WORSE** than the **first**.

Luke 8:34-36, When they that fed them **SAW** what was done, **they fled**, and went and **told it** in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, **clothed**, and in his **right mind**: and **THEY were afraid**. They also which **saw it TOLD** them by what means he that was possessed of the devils was **HEALED**.

Mark 5:15-16 ...see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his **right mind**: and they were **AFRAID**. And they that **saw it** told them how it befell to him that was possessed with the devil, and also concerning the swine.

NOTE: Not the **owners**, but the **keepers** of them, the swine herds, "**fled**"; being astonished at the power of Christ, affrighted at the noise of the devils, and **terrified** at the sight and loss of the swine:

and told it in the city and country; or "in the fields": they went into the city of Gadara, and told the story of the dispossession of the devils out of the man, that had been for some time troublesome in those parts; and of their entrance into the swine, and the destruction of them: and they went into the fields, or country adjacent; they went to the "villages" thereabout, as the Syriac and Ethiopic versions render the word; or to those houses that were in the fields, scattered about, here, and there one, and where perhaps the **owners** of the herd lived: and they not only hasted away to the **owners** of the swine, to acquaint them with what had happened, in order to remove all blame from themselves, and any suspicion of negligence in them; to make it appear that it was **not their fault**, or **owing to any carelessness** of theirs the swine perished...

...**sitting, and clothed, and in his right mind, and they were afraid**; not of the MAN, as they were before, when he was possessed, not daring to come that way because of him; but **of Christ, and his amazing power**; who was able to **dispossess** a legion of devils, and RESTORE a man to his perfect senses, to such composure and decency, who was before in such a dreadful condition, and so exceeding furious and outrageous: they saw the man was still and quiet, harmless and inoffensive; they had **nothing to fear** from him; but **they knew not what to make of Christ**: they might take him for an exorcist, or

a magician, and FEAR that he would exercise his art to the ruin and destruction of them... (Source: <https://www.studylight.org/commentaries/geb/mark-5.html>)

Luke 8:37, Then the **whole multitude** of the country of the **Gadarenes** round about besought him to DEPART from them; for they were taken with GREAT FEAR: and he went up into the ship, and **returned back again**.

NOTE: They **thought more** of the destruction of the swine than of the deliverance of their poor afflicted neighbour, and of the country from the terror of his frenzy, which was become a public nuisance and therefore *the whole multitude besought Christ to depart from them* for fear he should bring some other **judgment** upon them whereas indeed none need to be afraid of Christ that are willing to forsake their sins and give up themselves to him.

But Christ took them at their word: *He went up into the ship, and returned back again.* Those lose their Saviour, and their hopes in him, that **LOVE their swine better**. (Source: <https://www.studylight.org/commentaries/mhm/luke-8.html>)

Luke 8:38-40, Now the man out of whom the devils were departed besought him that he might be with him: but **Jesus sent him away**, saying, Return to **thine own house (family)**, and **SHEW** how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people **gladly received** him: for they were all waiting for him.

Mark 5:18-20, And when he was come into the **SHIP**, he that had been possessed with the devil prayed him that he might be WITH him. Howbeit Jesus suffered him not, but saith unto him, **Go home** to thy **friends**, and **tell them** how great things the Lord hath done for thee, and hath **HAD compassion** ([pity on], [shew **mercy**]) on thee. And he departed, and began to publish in Decapolis how **great things** Jesus had done for him: and ALL men did **MARVEL** (to wonder; to ADMIRE)

Thought 1. Jesus knew, to get pass the fear, the people needed to hear GOOD NEWS! The man obeyed Jesus and went beyond telling his friends! He gave his **testimony** throughout his hometown and the other 9 major cities of Decapolis (ten city region). His TESTIMONY produced UNDERSTANDING in their minds, which produced in them, FAITH in Jesus. This is because FAITH comes by hearing, which is another word for understanding.

Proverbs 20:11, Even a CHILD is **KNOWN** by **his DOINGS**...

Romans 10:17, So then **faith** cometh by HEARING, and **hearing** by the word **OF God**.

Hearing defined 189, hearing (the sense (discernment: understanding) or the thing heard): FAME (report of great actions).

Of, 1. FROM 2. denoting reference to a thing; ABOUT.

Thought 2. Now, let's look at Romans 10:17 along with the definitions. "So then FAITH comes by **report** of great actions and by understanding, and understanding (comes) by the WORD FROM or ABOUT God."

Psalms 119:99, I have more **UNDERSTANDING** than all my teachers: for thy **testimonies** (witness; evidence) are my meditation.

Psalms 119:130, The **entrance (opening (EXPLAINING))** of thy words giveth **LIGHT** (illumination of mind); it giveth **UNDERSTANDING** unto to the **simple** (seducible: capable of being drawn aside from the path of rectitude).