

Introduction

- I. THE MAN AT THE GADARENES SUFFERED INSANITY DUE TO DEMONIC POSSESSION. Lk. 8:27
 - A. A certain man met them who was possessed by “devils”. Vs. 27
 1. “Devils”s is the Greek word diamonion (plural). Cf. Matt. 12:27-28
 2. The man had been possessed by devils for a sufficient amount of time.
 - a) The word “had” is echon -- (pres. Act. part.) **to be in possession of a thing**. Cf. Lk. 6:8 (of a withered hand)
 - b) Hikanos -- “ample, sufficient” -- Thayer lexicon
 - c) Chronos -- looks at sequence of time.
 - B. Scripture records the impact upon his behavior due to his demon possession. Vs. 27-28
 1. He wore no clothes. Vs. 27
 - a) “Ware” is endidusko which is used in Scripture to note that he didn’t **put on one’s self**. -- Thayer
 - b) No clothes -- no garments
 2. He abode in the tombs. Vs. 27
 - a) He didn’t “abide” -- feel at remain in a house.
 - b) He felt at ease in the tombs -- mnema -- **sepulchre, grave**
 3. The demons spoke through him. Vs. 28 cf. Lk. 4:33; Acts 8:7 (of other demons)
 4. He possessed abnormal strength. Vs. 29
 - a) He “brake” diarrhesso -- **to tear asunder; rend**” -- Strong’s lexicon cf. Lk. 5:6 (of breaking nets)
 - (1) “Chains” -- **“a linked, metal instrument for binding”** -- Louw-Nida
 - (2) “Fetters” are -- **“These shackles would normally have consisted of chains with special links prepared to go around the ankles.”** -- Louw-Nida
 - (3) “Bands” is **“a ligament or shackle (of a prisoner); figuratively an impediment or disability: band, bond, chain, string.”**
 - b) The demons “drove” him into the wilderness. Vs. 29

- (1) "Driven" is elauano -- (imp. Pass. ind.) "**to push (as wind, oars or daemoniactal power); carry, row.**" -- Strong's lexicon cf. Jas. 3:14 (of ships driven by fierce winds)
- (2) "By" is the preposition hupo -- by means of.

C. Scripture records the demonic possession affected the man's ability to reflectively think. Vs. 35

- 1. The word used is sopronounta which a compound word made up of:
 - a) Sozo -- salvation
 - b) Phronos -- frame
- 2. This term is used five other times to note one who is in their right frame of mind or of a sober mind -- a mind that is level-headed and focused.
 - a) It is contrasted with one framing the mind above what they should. Rom. 12:3
 - b) It is contrasted with being outside of one's self -- stunned with amazement. 2 Co. 5:13 cf. Acts 12:16 (the girl upon hearing Peter's voice)

II. NEBUCHADNEZZAR SUFFERED DUE TO DEMONIC INFLUENCE.

A. God dethroned Nebuchadnezzar from his kingdom due to his arrogance. Dan. 4:16-18.

- 1. "Let it be wet with the dew belonging to heaven" -- is a phrase used to show the Nebuchadnezzar as **experiencing the elements**. Cf. Dan. 5:21
- 2. "His portion" is that **part that belongs to a person; sharing in common**. cf. 2 Chron. 10:16 (of that belonging to Rehoboam)
- 3. "Grass of the earth" is used to note extent. Cf. Job 5:25 (used to note offspring)
- 4. "Heart" is lebab deals with **the mind; the place from which one's the mental conceptions (rayon) operate**. Vs. 16 Cf. Dan. 2:29,30; 5:6 (**is the heart, the centre of the intelligent soul-life. The heart of man is dehumanized when his soul becomes like that of a beast; for the difference between the heart of a man and that of a beast has its foundation in the difference between the soul of a man and the soul of a beast-- K&D**)

B. Nebuchadnezzar gives insight into his mental frame of mind when he was deposed from his throne. Dan. 4:34

- 1. Nebuchadnezzar "Lifted up his eyes" to heaven.
 - a) "Lifted up" is a phrase used throughout the Old Testament to emphasize submission and dependency. Cf. Ps. 121:1 (lifted up to the place from which help comes); 123:1 (of one looking for mercy)

- b) "Unto heaven" is shamayin with the lamed prefix noting facing or towards heaven. Cf. Dan. 4:11 (of the first heaven)
- 2. "(Then) my understanding returned unto me"
 - a) Understanding is "manda" -- wisdom; ***the ability to know how to apply knowledge in the appropriate situation***. Cf. Dan. 2:21
 - (1) The Septuagint translates the word "manda" with phren which is used in the Greek to describe "***the faculty of perceiving and judging***" -- Joseph Thayer's lexicon cf. 1st Co. 14:20
 - (2) The absence of framing of the mind is aphreneo which is translated in Scripture of 1st Pet. 2:15; Lk. 11:40 (used of the thinking of the unsaved man); Ps. 92:6 (translated senseless in the Septuagint)
 - b) "Returned" is "toob" which means "to come back; to restore". -- Strong's lexicon

CONCLUSION