

# Harmony of the Gospels

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- Matthew speaks of two men. Mark and Luke focus on one of them.
- Note that the people who were controlled by the demonic range from a man living a normal life as the one Jesus encountered in the synagogue to these men whose behavior was so bizarre they could not live around other people.
- Description:
  - Extremely violent
  - Immodest
  - Tortured
  - Engaged in self-harm
  - Isolated

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- Interaction with Jesus
  - Fell down before Him. These men probably were in the habit of terrorizing people who unsuspectedly came to the shore near them. Yet, Jesus did not scramble back into the boat as others but stood to meet them.
  - Demons always recognized Jesus. “Son of the Most High God.”
  - The demons tried to curse or bind Jesus from dealing with them. “I adjure you by “God, do not torment me”

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- Interaction with Jesus
  - Note that although there is no doubt who is going to win, there is still a battle taking place.
  - Requested not to be sent to the abyss (Luke 8:31) See 2 Peter 2:4; Revelation 9:1-11
  - Jesus granted the request to be sent into the herd of pigs.

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- The aftermath:
  - The herdsmen
    - Would have had an opportunity to observe these men over time. Probably had been somewhat entertained by the frightened response of people who had been terrorized by these men.
    - Rushed back to tell all they had encountered.

Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- The aftermath:
  - The man described by Mark and Luke
    - Complete transformation from the previous description
    - Desired to go with Jesus
    - Sent back to his community and surrounding area to give witness to this amazing transformation

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- The aftermath:
  - The people of the area
    - Came to see for themselves
    - Observed the amazing transformation
      - From extremely violent, indecent, tortured, engaged in self-harm and isolated to seated, clothed and in his right mind.

# Healing the Gerasene demoniacs. Matthew 8:26-34; Mark 5:1-20; Luke 8:26-39

- The aftermath:
  - The people of the area
    - Asked Jesus to leave
      - They had been long terrorized by these two men. The only thing they knew about Jesus at this point was that He was more powerful than the demonized men. This terrified them even more. A sad example of the earlier teaching of Jesus that when God reveals truth about Himself we have the option of wanting more or shutting down. They chose to shut it down.
    - The grace of God is seen in the fact that Jesus sent the man back to bear witness. It will be in this area of the Decapolis where Jesus will feed the 4000.

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- **Jairus**

- Ruler of the synagogue-highest position of religious leadership outside the temple service.
- Man of humility and compassion.

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- The woman

- Had been ill for 12 years. The onset of her illness came the year Jairus' daughter was born.
- The particular condition would have made her perpetually ceremonially unclean. (Leviticus 15:25) Also anyone she touched would be ceremonially unclean. (Leviticus 15:19)
- Perhaps not feeling worthy of His attention, she simply came up behind Him in the jostling crowd and touched the fringe of his garment. She was immediately healed.

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- Jesus' response

- Suddenly stops and asked who touched Him.
  - This seemed an odd question to the disciples because of the jostling crowd
  - Jairus' heart had to sink at this delay.
  - He knew someone had touched him in more than an accidental way.
  - Jesus revealed God's love and compassion for this woman by calling her forward and commending her faith.
    - Note that there are times when Jesus heals and relates that faith is a major part of the reason for healing. Other times people are healed in spite of their lack of expressed faith or in the absence of any mention of faith.

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- News of the death of Jairus's daughter
  - Jesus never has to be in a hurry because he can always handle the situation.
  - Jesus quickly assures Jairus of the fact that His daughter will be well and calls for faith in that revelation.

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- News of the death of Jairus' daughter
  - This is one of three occasions when Jesus took Peter, James and John with Him where He did not take the other disciples. The other two are the Mount of Transfiguration and further in the Garden of Gethsemane.
  - Jesus referred to the dead girl as sleeping because He can wake someone from death as readily as we can wake someone from sleep. (Compare John 11:11-14)

Return to Galilee, healing of woman who touched Jesus' garment, and raising of Jairus' daughter  
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

- Raising Jairus' daughter

- Mark 5:41 records Jesus actual words spoken in Aramaic "*Talitha cumi*"
- Mark also records that they were overcome with amazement.
- Jesus instructed them to not spread the news and to give her something to eat.

# Three miracles of healing and another blasphemous accusation Matthew 9:27-34

- Healing of the two blind men
  - “Son of David” was a messianic designation
  - Note that it seems Jesus initially ignored them and they followed Him in the house.
  - Again an example of where faith is connected to the healing.
  - Again a stern warning to not spread the news of the healing.

# Three miracles of healing and another blasphemous accusation Matthew 9:27-34

- Healing of a demonized man
  - The man could not speak until the demon was casted out. Every disorder or disease is not attributed to the demonic but some are.
  - The people responded in amazement
  - The Pharisees persist in their blasphemous unbelief.

# Final visit to unbelieving Nazareth Matthew 13:54-58; Mark 6:1-6a

- Estimates are that Nazareth in Jesus day was the home to about 400 to 500 people.
- A person such as a carpenter would be well known in a town that size.
- The wisdom and authority of Jesus' teaching were undeniable as were the accounts of His miraculous works.
- Their account of His family reveals that people knew them well.

# Final visit to unbelieving Nazareth Matthew 13:54-58; Mark 6:1-6a

- This account is counter to the doctrine of the perpetual virginity of Mary.
  - This doctrine is based on the Protoevangelium of James, a writing from the second century that gives a fictional account of the life of Mary and Joseph before the birth of Christ.
- Their response was to be offended at him. Perhaps they saw Him as a miracle worker who had not chosen to exercise those powers for those around Him as He grew up there.
- Here we see the chilling effect of disbelief.