

four quarts remaining, and it was sold for £40 a quart. All that oil has by this time been used up, and no one knows how to make more like it. If a man could only find out the secret he would be sure of a fortune.

We read a good deal in the Bible about oil, and it is clear that it was regarded as an element of national wealth. But I was thinking when I read that article that the clock oil was not the only oil whose secret some of us have not yet learned. Let me mention a few, and while I do so, you ask yourselves the question whether you have any. There is the oil of gladness mentioned in the Bible. It is a figure of speech used to mark the joyousness of life. I am sure that some boys and girls know nothing of it, because they look so glum and sour. They always seem to have a pout upon their faces, and rarely do you see them smile. They are like some of the dull days we have had during the past week—they seem to have no sunshine. Now it makes a lot of difference when we get into the company of people that are not cheerful; you feel it is as bad as a London fog. But in the company of those who have sunshine in their faces, and who have it in their faces because they have it in their hearts, you feel that you are being braced up. Sunshine is a tonic. Cultivate it. Learn the art of cheerfulness, and carry sunshine with you wherever you go.

Then there is the oil of tactfulness. We say

that a person has no tact when unthinkingly he blurts out something which hurts another. If the scholar sitting next to you at school has some disfigurement on the face, it would be very rude and very tactless on your part to make him uncomfortable by looking at it, wouldn't it? Some people are splendid at patching up a quarrel. They bring divided ones together quickly. They are tactful folk. A visitor was taking dinner in a certain household one day, when the little girl said excitedly to the visitor, 'We are having pudding to-day, because you are here.' That was tactless, was it not? Well, look for the oil of tactfulness. It is a very precious oil in life.

Then there is the oil of healing. You remember that the good Samaritan took the wounded traveller and poured into his wounds wine and oil. You may never find such a case of distress in your path; but you will doubtless see many cases that need help and pity. If you can only say a kind word to cheer another, you are pouring in the oil of healing. For what is so healing as a kind word? If you can make somebody's load lighter, you are using the oil of healing. For what is so precious as practical sympathy, being sorry for others and showing it?

Well, have you the oil of gladness, the oil of tactfulness, and the oil of healing? You will need them as you go through life. If you have not learned their secret, go to Jesus and ask Him to teach you.

## The Gadaren Demoniac.

BY THE REV. J. E. SOMERVILLE, B.D., MENTONE.

WHEN Jesus said to His disciples, 'Let us pass over to the other side,' little did they know the wide and lasting issues that were dependent on their traversing the lake of Galilee that evening. Probably they thought their Master wanted a rest after the laborious day He had spent discoursing to the multitudes on the shore in those parables which had held the crowds enraptured and which have captivated the minds of millions ever since. He was utterly exhausted, as was shown by the deep sleep into which He fell soon after embarking, from which neither the raging of the winds nor the dashing of the waves was able to rouse Him, but

only the cry of His terrified followers. The Good Shepherd, who had been feeding His great flock, left them in safety on the west side of the lake, because away on the other side there was one lost sheep He resolved to seek and save. And so He faced the darkness of the night, the wildness of the storm and the danger from exhaustion and exposure, for they 'took him even as he was,' apparently without food and without sufficient covering. He went in search of one, who was out in the waste, lost, terribly lost.

The mission of Jesus to the Gadarene, or more correctly the Gergesene, shore might almost be

thought a wasted effort, for we do not hear of a single man or woman of that country being led to the knowledge of the Saviour or to the possession of life. But He who thought it not lost time to sit alone on the lip of Jacob's well that He might act the part of Good Samaritan to a bad Samaritan fallen among thieves and left an outcast, morally more than half-dead, in order that He might save one woman, did not think it lost time or effort to cross the sea in order to save one man, one who was an outcast from his fellows, and under a more dreadful disaster than had befallen the woman of Sychar.

No sooner had Jesus disembarked than there met Him a man with an unclean spirit 'exceeding fierce,' who terrified all whom he came near, a maniac of no ordinary kind. Often had he been bound with fetters and chains, but with super-human strength the chains had been rent asunder by him and the fetters broken in pieces, and no man had strength to tame him. The description is that of one of the most dreadful cases of demoniacal possession on record. The poor creature fled from his fellows, lived in the tombs hewn out in the mountains which echoed to his yells and cries, as he cut himself with stones. Conscious of his wretched condition and apparently guided by some gracious divine impulse, when he saw Jesus from afar he ran to meet Him and went down on the ground before Him, worshipping.

I do not enter into the many deeply interesting particulars of the case, the interview between the demoniac and the Lord, the miraculous cure, nor the sequel to the miracle involving the drowning of two thousand swine, and the request of the people of the town that Jesus would leave the country, a prayer which the Lord granted and never visited them again.

The one point which here concerns me is who was the man on whom the Lord exercised His gracious power in delivering him from the legion of demons? Can we arrive at any certainty as to what he was?<sup>1</sup>

Let it be observed (1) We are told that the poor creature dwelt among the tombs. That is hardly a place where a Jew even though a lunatic would take up his abode, such a thing would be absolutely abhorrent to him. (2) He was dwelling in a region

<sup>1</sup> Obligation is expressed to Dr. Chadwick's volume on the Gospel by Mark in the 'Expositor's Bible' series.

which was largely if not altogether Gentile. The people, not only in the town but in the villages round about, were swine farmers, an occupation which no Jew would follow on any consideration. More than likely therefore he was one of that race, a Gentile.

(3) When he saw Jesus in the distance he ran to Him, and although he worshipped Him, he cried, 'What have I to do with thee? What business have you with me? (Moffatt's New Testament) Jesus, thou son of the Most High God, I adjure thee that thou torment me not.' That is a very remarkable utterance. Some time before in the synagogue of Capernaum, as told by Mk 1<sup>24</sup>, a man possessed with an unclean spirit cried out on recognizing Jesus, 'What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.' That was the confession of the demons in a Jewish sufferer, in the midst of a Jewish congregation. On the present occasion the demoniac says, 'Jesus, thou Son of the Most High God.' That name was not a name in general use by Jews when speaking of God. But it is the name applied to Jehovah, God of Israel, by the heathen races and those outside the Jewish fold. In Gn 14<sup>19,20</sup>, it is used by Melchizedek when speaking to Abraham. Melchizedek, who is called Priest of the Most High God, says, 'Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God, which hath delivered thine enemies into thy hand.' Melchizedek was a Canaanite.

When Balaam, in Nu 24<sup>16</sup>, takes up his parable 'Balaam the son of Beor saith, the man whose eye is opened saith, he saith which heareth the words of God and knoweth the knowledge of the Most High.' Balaam came from Mesopotamia.

When Nebuchadnezzar gazed into the fiery furnace he spake and said, 'Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither' (Dn 3<sup>26</sup>). And when issuing his memorable account of his experiences, he begins, 'It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.' That was the name for the God of heaven, the God of Daniel, employed by the great monarch of Babylon. By the same name was Jehovah proclaimed to Belshazzar by Daniel (ch. 5<sup>18-21</sup>).

When Paul and his companions were in the city of Philippi the cry which the maid with the spirit of divination kept repeating daily as they passed by, till Paul had to interfere, was, 'These men are servants of the Most High God, which proclaim to you the way of salvation' (Ac 16<sup>17</sup>). She was a Macedonian.

That name, as has been said, is not the mode employed by Jews in speaking of Jehovah. It occurs only twice in the Book of Psalms (57<sup>2</sup> and 78<sup>50</sup>). It was the pagan title applied to Him. The use of that designation by the demoniac of Gadara seems to imply that he was a Gentile and not a Jew.

This conclusion is confirmed by what followed his deliverance and cure. Driven away by the inhabitants of the country, Jesus went back to the boat in which He had come, His mission was accomplished, the one man he had crossed the lake to save had been rescued from the power of the Devil. As he was entering the boat the cured demoniac came to his deliverer and entreated to be allowed to go with Him, but the Lord refused. Strange that He granted the petition of those who rejected Him but refused that of the only one there who loved Him. As Jesus sent him away what were His words? 'Go home to thy people,' not 'friends,' as both our versions give it, but Mk 5<sup>19</sup>, ἔπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοῦς, to thy people, and tell them how great things the Lord hath done for thee, and how He had mercy on thee.' The man, rather than gratify his own desire to be with the Lord, obeyed. The next verse tells: 'He went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.'

Now where and what was Decapolis? The Decapolis was a pretty wide district lying outside of Galilee to the south-east of the lake. It was known as Galilee of the Gentiles, Mt 4<sup>15</sup>. As its name indicates, it was a region largely populated by Greeks, who dated back to the conquests of Alexander the Great. There was a confederation of ten cities whose names are given us by Pliny and Josephus. Among them are Pella, Philadelphia, Gadara, and Hippos. The converted Gadarene demoniac went to his own people, in other words, to Gentiles, and there told the wondrous story of Jesus and what He had done for him. Jesus had bidden him go to his own. He received a commission from the Lord (see

Gal 1<sup>1</sup>) as well as the burden of his ambassador. The demoniac of Gadara was the first Christian missionary to Gentiles! He came before the Apostle Paul. Paul after his return to Jerusalem wished to remain in the city where his former life was known, but the Lord's command was, 'Depart, for I will send thee far hence to the Gentiles.' In a similar way the man who wished to remain at Jesus' side received the command to go to the Gentiles, the people of his own race.

The instructions given to this man seems to lead to the same conclusion. On almost every occasion when He cured individuals Jesus charged the recipient of the cure to tell no man. Why was that? And why did He prohibit His disciples from making Him known as the Christ? These all were to be silent till He had reached the cross and had been raised from the dead. To have been hailed by the Jews as king or even as the Messiah, before He had finished the work given Him to do, would have defeated the object of His coming into the world. But to be known among *Gentiles* as Son of the Most High God would entail no such consequence.

Now let us see how he carried out the commission. What did he accomplish? That is the very thing Jesus went out of His way to discover. After He left the coast of Tyre and Sidon, where He had listened to the cry and rewarded the faith of the Gentile Syrophenician woman, we read in Mk 7<sup>31</sup>, 'He came unto the sea of Galilee, through the midst of the coasts or borders of Decapolis, and they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.' How did they know of the power of the stranger? Doubtless from the lips of the cured demoniac. The case was a peculiar one, and was dealt with in a peculiar manner. When the miraculous cure was given the people were beyond measure astonished and bore splendid testimony, 'He hath done all things well.'

To get away from the crowd Jesus went up into the mountain or high ground, as Matthew tells us. But the crowd followed Him, an enormous crowd, and wishing to take advantage of their one opportunity they dragged their sick up the mountain—lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, no doubt wearied out with the severe effort. And the gracious Lord healed them all in so much that the multitude

wondered. What next? They glorified the God of Israel. What does that imply? They glorified the God of *Israel* because He was not their God. They were Gentiles, Greeks perhaps, and worshipped heathen gods. But they glorified the God in whose name and by whose power Jesus wrought these many signs. Had they been Jews it would have been said simply, 'They glorified God,' as they did in Capernaum (see Mt 9<sup>8</sup>) when the multitude saw the man with the palsy cured by the Lord, and at Nain when He raised the dead (Lk 7<sup>16</sup>).

The multitude wondered and hung about Jesus and seemed unwilling to leave the wonderful teacher. So mightily had the message of the cured demoniac touched them. How the heart of Jesus went out to these poor Gentiles, sheep without a shepherd! He had once declared, 'I am not sent but to the lost sheep of the house of Israel,' but the same Shepherd had also said, 'Other sheep I have which are not of this fold, them also I must bring.' The divine compassion seized the Saviour then. Accordingly He called unto Him His disciples, and said to them, 'I have compassion on the multitude (which, as Mark says, was very great) because they have now been with me three days and they have had nothing to eat, and if I send them away fasting to their homes they will faint by the way, for divers of them came from far,' from the wide region of Decapolis. Jesus bid them sit down upon the ground, not on the green grass, Mk 6<sup>39</sup>, as on the previous occasion, when He fed five thousand on the low ground and in the spring season. Here they were on the bare stony hill top. Then followed the miracle. I do not enter into the details of that great wonder. On this occasion the multitude numbered four thousand. Who were these people? All or nearly all were Gentiles. The five thousand fed on a former occasion were all Jews, many of whom were in the synagogue next day. Some foolish critics tell us the evangelists made a mistake, or intentionally tried to magnify the power of Jesus by making two miracles out of what was only one. O fools and slow of heart to believe! With a great purpose of grace in His heart, grace to us who now read the story, Jesus performed the miracle of feeding the four thousand. It was to show to the world that the same bread from heaven, typified by the bread which the Saviour broke and distributed is for Gentile as well as Jew. With all my heart I thank

the Lord for that miracle of feeding Gentiles on the mountain top.

Some one will perhaps say, 'Are you sure after all that this second recorded miracle is not another version of the feeding of the five thousand?' No, it is not another version of the same event. The Lord Himself makes that very plain. Some time after, misunderstanding Christ's meaning when He warned them to beware of the leaven of the Pharisees, the disciples said it was because they had forgotten to take bread. Jesus, disappointed at their obtuseness, said (Mk 8<sup>19</sup>), 'When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? they said unto Him, Twelve; and when the seven among four thousand, how many baskets full of broken pieces took ye up? and they said, Seven.' He most plainly indicates that the two miracles were performed on quite different occasions—yes, and with different applications. Jesus' words, however, do more than tell us the two occasions were distinct. He lets us see that the one crowd was of Jews and the other of Gentiles. In the first case when five thousand were fed, twelve baskets of broken pieces were collected. The word for basket is quite different from that in the second case—that of the four thousand. In the first case it is *κόφινος*. That is the usual name for the basket used by Jews, see Juvenal, *Sat.* iii. 14, 'Judæis, quorum cophinus fenumque supellex.' In the second case the word is *σπυρίδες*. The twelve *κόφिनους* may have been baskets brought from Capernaum to carry food, and were probably small. The *σπυρίδες* were large fish baskets. You may judge of their size when we read that Paul was let down over the wall of Damascus to effect his escape, not in a Jewish *κόφινος*, but in a Gentile *σπυρίς* such as were in use in Damascus.

To sum up, then, I have endeavoured to show that the Gadarene demoniac was by birth a Gentile. That when healed and converted he was sent by divine commission to the people of his own race. That he went to the Gentiles of Decapolis, and so was the first apostle to the Gentiles. That as the result of his labours—the labour of one man—thousands of Gentiles were brought into connexion with the Lord Jesus, heard His words, received from Him the miraculous supply of bread, may we not hope and believe also, the bread which endures unto everlasting life.