

# Luke 8:27

Authorized King James Version (KJV)

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

## Analysis

**And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.** Luke's detailed description reveals the man's utter degradation. The phrase "there met him" (hypēntēsen autō, ὑπήντησεν αὐτῷ) suggests the demoniac ran toward Jesus—a confrontation initiated by the demons recognizing Christ's authority. "A certain man" (anēr tis, ἄνήρ τις) emphasizes his humanity—though utterly possessed, he remained a person made in God's image, capable of restoration.

"Which had devils long time" (echōn daimonia ek chronōn hikanōn, ἔχων δαίμονια ἐκ χρόνων ἵκανων) indicates prolonged possession—not recent affliction but chronic torment spanning years. The plural "devils" (δαίμονια) previews verse 30's revelation that "Legion" possessed him. "Ware no clothes" (himation ouk enedidysketo, ιμάτιον οὐκ ἐνεδιδύσκετο) describes shameful nakedness, complete loss of human dignity and self-awareness. In Jewish culture, public nakedness was extreme degradation (Genesis 3:7, Isaiah 20:2-4).

"Neither abode in any house, but in the tombs" (en oikia ouk emenen all' en tois mnēmasin, ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν) completes the picture of total alienation. Houses represent civilization, family, community; tombs represent death, uncleanness, isolation. That he dwelt among tombs made him ceremonially unclean and socially untouchable. This man embodied complete satanic

destruction—stripped of clothing, family, sanity, community, and hope. Yet Jesus came specifically for him, demonstrating that no one is beyond redemption's reach.

## Historical Context

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First-century Jewish understanding viewed demon possession as real spiritual affliction, not merely psychological disorder. Tombs were typically caves carved into hillsides, considered ritually unclean (Numbers 19:16). That the man lived there compounded his isolation—no Jew would approach such places. His nakedness violated Jewish modesty standards (Exodus 20:26) and signified loss of humanity's distinctive characteristic (Genesis 3:21).

The Decapolis region, being predominantly Gentile, had different views on demon possession than Jewish Palestine. Greek and Roman cultures acknowledged demonic activity but lacked Judaism's theological framework for understanding spiritual warfare. Archaeological evidence from the region reveals pagan temples and shrines where demon worship occurred, possibly explaining the overt demonic activity.

Mark's Gospel provides additional details—the man had superhuman strength, broke chains, cut himself with stones (Mark 5:3-5). His condition made him dangerous and pitiable simultaneously. Society's only solution was restraint and isolation. That Jesus went to such lengths—crossing treacherous waters, entering defiling territory—to reach one demon-possessed Gentile demonstrates the gospel's radical inclusivity and Christ's compassion for the utterly lost.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does the demoniac's complete degradation illustrate Satan's ultimate goal for human beings?
2. What does Jesus' intentional journey to reach this one man teach about the value of individual souls?
3. How should the reality of demonic oppression shape Christian ministry and compassion for the severely afflicted?

## Interlinear Text

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ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ  
when he went forth And him to G3588 land there met him  
G1831 G1161 G846 G1909 G1093 G5221 G846

ἀνήρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ  
man a certain long G3588 the city which had devils long  
G435 G5100 G1537 G4172 G3739 G2192 G1140 G1537

χρόνων ἵκανῶν καὶ ιμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν  
time and clothes no ware and in  
G5550 G2425 G2532 G2440 G3756 G1737 G2532 G1722

οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν  
any house no abode but in G3588 the tombs  
G3614 G3756 G3306 G235 G1722 G3418

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