

# 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, ἀνὴρ 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 δαιμόνια ἐκ χρόνων ἱκανῶν) indicates prolonged possession—not recent affliction but chronic torment spanning years. The plural "devils" (δαιμόνια) previews verse 30's revelation that "Legion" possessed him. "Ware no clothes" (himation ouk enedidysketo, ἱμάτιον 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	
άνήρ	τις	ἐκ	τῆς	πόλεως	ὅς	εἶχέν	δαιμόνια	ἐκ
man	a certain	long	G3588	the city	which	had	devils	long
G435	G5100	G1537		G4172	G3739	G2192	G1140	G1537
χρόνων	ἱκανῶν	καὶ	ἱμάτιον	οὐκ	ἐνεδιδύσκετο,	καὶ	ἐν	
time	G2425	and	clothes	no	ware	and	in	
G5550		G2532	G2440	G3756	G1737	G2532	G1722	
οἰκία	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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