

The Impact of Different Audiences among Authors of the Synoptic Gospels: An Exegetical Exploration of Synoptic Problem in the Gadarene Demoniac Story “Work Forming Part of the Requirements for the Degree of Master of Arts In Religious Studies of Kenyatta University”

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Abstract: The first three gospels in the New Testament give their records in a similar way of expression, content and structure; however, these Gospels have differences in some similar narrations. The existence of similarities and differences in these Gospels is known as ‘the Synoptic Problem’. The purpose of this study was to explore how different audience among the author of the Synoptic Gospel influenced the Synoptic Problem. The researcher used Exegetical study to investigate the story of the Gadarene demoniac found in Matthew 8:28-34; Mark 5:1-20 and Luke 8:29-39. Findings showed that the authors addressed different audiences who had different challenges and experiences who in turn led the authors to focus on their needs focusing on specific issues which in turn affected their style, form, rhythm, occurrences, inclusion and vocabulary of each presenter and finally differences and similarities came upon their canonical gospels.

Keywords: Synoptic Gospel, rhythm, audience.

INTRODUCTION

The first three Gospels in the New Testament (Matthew, Mark and Luke) are known as “Synoptic Gospels” because they give their records in a similar way. Apart from being similar, they also have differences which bring the existence of similarities and differences which has been called Synoptic problem. One of the passages which have differences and similarities is Gadarene demoniac story which is found in Matthew 8:28-34, Mark 5:1-20 and Luke 8: 26-39.

This story gives a narration of Jesus dealing with unclean spirits. Matthew, Mark and Luke narrate this event but disagree in some details. According to Rist [1] the Gospel of Matthew is shortened and omits some facts. For this reason, he commented that the story of Gadarene demoniac came down in two versions. Freed [2] stated apart from being two versions, the Synoptic Gospels are closely related; some details are similar in content and structure. Some of details which are similar in content and structure are; the report of Jesus visit to the country of Gadarene, the demoniac cry “What have ... to do with thee, Jesus”, the violently ran of the whole herd of Swine into the sea. Jolley [3] stated “It is remarkable that the Synoptic Gospels agree so closely in the order of miracles which include the story Gadarene demoniac which is similar in some details” (P, 9) Newman [4] also reported that “In the three gospels there are both similarities and differences” (P, 8) One of the differences in this story is the number of

Demoniacs; Matthew mentions two demoniacs while Mark and Luke mention one. Wahlen [5].

Commented that Mark gives more details that the demoniac does not only come in tombs but dwells therein. Another difference noted by Twelftree [6] is the demons plea not to be tormented recorded in Luke, but Mark has the demons’ words of putting Jesus to oath “I adjure you”. The difference here noted is that, in Luke’s Gospel the demons gave a request while in Mark’s Gospel the demons asked Jesus to swear. According to France [7], Matthew overlooks the name Legion and the response of the demoniac after the healing while Mark and Luke maintain the details.

This argument led the researcher to find out how the audience of each author influenced the writing process of each author which finally brought differences and similarities in their Canonical Gospels.

Synopsis of the pericope in study (Mat 8:28-34; Mark 5:1-20 and Luke 8: 26-39)

Mat	Mark	Luke
<p>28 And when he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way.</p> <p>29 And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?"</p> <p>30 Now a herd of many swine was feeding at some distance from them.</p> <p>31 And the demons begged him, "If you cast us out, send us away into the herd of swine."</p> <p>32 And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters.</p> <p>Mathew 8:33-34</p>	<p>1 They came to the other side of the sea, to the country of the Gerasenes.</p> <p>2 And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit,</p> <p>3 who lived among the tombs; and no one could bind him anymore, even with a chain;</p> <p>4 for he had often been Bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him.</p> <p>5 Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones.</p> <p>6 And when he saw Jesus from afar, he ran and worshiped him;</p> <p>7 and crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me".</p> <p>8 For he had said to him, "Come out of the man, you unclean spirit!" (compare v 4,5)</p> <p>9 And Jesus asked him, "What is your name?" He replied, "My name is Legion; for we are many."</p> <p>10 And he begged him eagerly not to send them out of the country.</p> <p>11 Now a great herd of swine was feeding there on the hillside;</p> <p>12 and they begged him, "Send us to the swine, let us enter them."</p> <p>13 So he gave them leave. And the unclean spirits came out, and entered the swine; and the herd, Numbering about two thousand, rushed down the steep bank into the sea, and Mark 5:14-20</p>	<p>26 Then they arrived at the country of the Gerasenes, which Is opposite Galilee.</p> <p>27 And as he stepped out on land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. (Compare v 29b)</p> <p>28 When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me".</p> <p>29 For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and Bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.)</p> <p>30 Jesus then asked him, "What is your name?" And he said, "Legion"; For many demons had entered him.</p> <p>31 And they begged him not to command them to depart into the abyss.</p> <p>32 Now a large herd of Swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave.</p> <p>33 Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and Luke 8:34-39</p>

MATHEW 8:26-34

Historical context

Most scholars agree that the author of the Gospel of Matthew was Matthew who was called Levi, a Jewish tax collector who was converted to Christianity. Berkhof [8] noted that the early Church fathers like Irenaeus, Tertullian, Origen, and several

others point Matthew as the author who wrote it in Hebrew language. According to Woodley [9] the consensus of the early church was that the author of the Gospel of Matthew was Matthew the tax collector. This idea is supported by messianic expressions in the book which reveals that the author was a convert from Jewish religion.

Popular Papias' testimony as noted by Nichol [10] said "Matthew composed the oracles in the Hebrew dialect, and everyone interpreted them as he was able." (P, 191) However some disagree with the Papias testimony arguing that, the sayings are not the same with the canonical Matthew, Carson and Moo [11] said "the argument that Matthew was understood to be the author of the first Gospel long before Papias wrote his difficult words affirming such a connection seems very strong, even if not unassailable." (P, 142)

Moreover, internal evidence of the use of Messiah, the kingdom of God, and other Jewish traditions show that the book was written by a Jewish author to Jewish people [12]. As a Jewish author to Jewish community, he has no interest of explaining his use of "tradition of the elders" (Matt 15:2) because it is known by his audience. He is also aware of Jewish customs of almsgiving (6:1-4), prayer (6:5-8) and the laws proclaimed by the old prophets (5:17-18).

The authors' style and background bring him closer to his Jewish brethren to convince them that Jesus was the promised Messiah. Schultz [13] wrote that "the Gospel of Matthew is full of clues that it was written to convince Jewish readers that Jesus is the Messiah" (P, 2) This Messianic idea was developed in three stages;

The first stage was developed by Prophet Nathan (2Samuel 7) who prophesized everlasting dynasty from the house of David. Second stage was developed by Prophet Isaiah (chaps 7-9, 11) who prophesized the great Messianic hope of universal peace and success. The third stage was developed after the exile when prophet Zachariah prophesized the coming king who would bring salvation (Zech 9:9). According to Nichol [14] the Jews believed that the Messianic prophecies of the Old Testament promised a political messiah who would deliver Israel from foreign oppression and subdue all nations. Therefore, the present situation of the audience according to him was in need of freedom. He said;

"Having enjoyed political independence for some 80 years before the coming of the Romans, the Jews greatly resented the presence and authority of foreign civil and military representatives. The appointment by the Roman Senate of Herod the Great (37-4 B.C) as king over a large part of Palestine, made the Jews even bitterer". (P, 39-42)

This bitterness pushed their desire for independence from the York imposed to them by Roman leaders. This situation made the interpretation of the Messianic idea more imperative to the Jews and this is what the Gospel of Matthew was addressing.

Literary context

The book of Matthew is characterized by Jewish aspects, focusing on Messiah and his kingdom. Its narratives are not continuous but interjected by discourses of the Sermon on the Mount, chapters 5-7; the calling of the Apostles, chapter 10; the Church, chapter 18; and the eschatological discourses chapters 23-25. After every discourse the author reports the words ["And when Jesus had finished" (Mat 7:28, 11:1, 13:53 19:1, 26:1)] to affirm Jesus' mission and teaching which was set in topical and logical order rather than chronological setting. Thus, the context of the entire book declares that Jesus was the King of Israel promised to Davidic dynasty.

The context of the pericope in discussion (Matt 8:28-34) is tied in the larger context and is drawn from the previous incidents of Jesus' miraculous healing found in chapter 8. Every paragraph of this chapter focuses on Jesus' dealing. (v.1) starts with a phrase "When he came," (v.5) "as he entered," (v.7) "And he said" (v.14) "And when Jesus," (v.18) "Now when Jesus" (v.23) "And when he". This flow is evident, that the author's focus was to report Jesus' miraculous actions of healing the leper, centurion's servant, Peter's mother in law, and calming the storms. Henry [15] reported that "the scope of this chapter is to show the divine power of Christ, by the instances of his dominion over bodily diseases, which to us are irresistible; over winds and waves, which to us are yet more uncontrollable; and lastly, over devils, which to us are most formidable of all" (P, 265). The author's report does not exclude the presence of Jesus' companions, but his purpose was to report Jesus' actions.

The argument of the author in the pericope is centered in messianic ability, and the central concern is Jesus' teachings. The author starts his report pointing to Jesus (v.28) and develops his argument on how Jesus casted the demons from the Gadarene, and the coming of the all city to meet Jesus. The authors' absolute and central concern is Jesus' ability to deliver the oppressed.

Literary structure

The pericope is among the miracle narratives which have been put between the first discourse and the second discourse. These miracles have been compressed into three series followed by Jesus' teaching. The first series is the healing of the leper, centurion's servant, and Peter's mother (8:1-15) followed by the discipleship teaching (8:18-22). The second series is the calming of the storm, the Gadarene demoniac and the healing of the paralytic (8:23-9:8) followed by the fasting teaching (9:9-17). And the third series is the healing of Jairus' daughter, the hemorrhaged woman and the healing of a blind and

dumb person (9:18-36) which if followed by the second discourse (9:37-11:1)

Therefore, Matthew compressed the miracles to give more of Jesus' teachings. Gadarene demoniac miracle is brief and precise, giving only the important information to the audience. The use of personal pronouns 'he' and 'him' and omission of 'they' which is found in Mark and Luke shows that Matthew had special interest to bring forth Jesus into picture and indeed his focus was on Jesus' doing. A close study outlined the chiasmic structure of the passage as follow;

- Jesus visit the country side of the Gadarenes B Two demoniacs met him

C Demons led the persons to the tombs

D Demons acknowledge Jesus as the son of God and requested to be spared

C' Demons possess the swine and lead them to the sea

B' Demoniacs are healed

A' Jesus depart from the country side of the Gadarenes

Grammatical study

Grammatical analysis focused on important key words and unique vocabularies noted from the passage. The first key word noted is the pronoun 'he'. As it has been used, in this passage, it meant 'himself' the original Greek word 'αὐτῷ' (auto) has been used as pronoun, personal, dative, masculine and singular from the word αὐτός (autos) to show that the author was speaking about a specific person who was obviously Jesus.

Another word which was examined was 'two' 'δύο' which has been used as an adjective, cardinal nominative, masculine, plural no degree which shows that the author reports two individuals who were possessed coming out of the tombs. Barnes [16] commented that;

"Neither Mark nor Luke say that there was no more than one. For particular reasons they might have been led to fix the attention on one of them that was more notorious, and furious, and difficult to be managed. Had they denied plainly that there was more than one, and had Matthew affirmed that there were two, there would have been an irreconcilable contradiction?" (P, 204)

In this case, the word 'δύο' as used by Matthew meant two. Wesley [17], Henry [18], Spurgeon and Brown [20] affirm that Matthew reports two 'δύο' while Mark and Luke report the one who spoke with Jesus.

Affirming the double demoniacs, the word 'to be possessed' (δαμονιζόμενοι) (daimonizomenoi) has been used. This word is in the form of verb, participle, present, passive, and nominative, masculine, plural

from 'δαμονιζομαι' (daimonizomai). It shows that there were two individuals who were possessed by demons.

Another word which was studied is 'ἐκραζαν' (to cry, to scream). The word can be confusing if not taken into its usage and context. Important thing is to identify who were crying between demons and demoniacs. The context reveals that the cry came from the demons asking Jesus "What have you do with us... Have you come to torment us before the time? The phrase "What have you do with us" is a Jewish ascension which is prominent in the Old Testament (Jg 11:12; Ezr 4:3; 2ki 9:18; 2Sam 16:10) which signifies a sudden request not to be troubled. This clue tells that the plea came from the demons who asked Jesus not to torment them but instead requested to be allowed to possess the Pigs.

Therefore, Matthew shifts his attention from Demoniacs to Demons who acknowledged the authority of Jesus by calling him 'Son of God' 'υἱὲ τοῦ θεοῦ' (ui tou theus) which specifies that one who confronted them had the authority to torment them. This is evident on the death of Swine which died in the sea (v.32).

Furthermore, the herdsmen's report made the whole city to come to meet Jesus, probably because of what had happened to their Swine and the Demoniacs. The author uses the expression 'ἀπίγγελαν πάντα καὶ τὰ τῶν δαμονιζομένων' (apegeilan panta kai ta ton daimonizomenon) which indicates that all extraordinary happenings were reported and they were bound to go up to meet Jesus.

Theological analysis

The main idea of the pericope as noted from historical and literary context, literary structure and grammatical study was to inform the audience the Messianic authority over evil spirits. The text tells that the demons recognized Jesus as the son of God and was able to torment them (v.29) Being the son of God, the audience could believe that Jesus was the promised Messiah.

Another theological insight is found in the situation and manner of the Demoniacs. Jesus overcome their fierceness, took away the source of their problem and this revealed that he came to deliver the oppressed and the afflicted, showing that, no power could stand against him, however, the Gadarenes rejected and treated him as a trespasser who came to take away their wealth, requesting him to depart from their territory.

Moreover, the message of Matthew recorded in the Gadarene demoniac hangs in the larger context of the book. His special interest was on Jesus' teachings outlined in five main discourses. Gadarene Demoniac story is in the second series of miracles which is set

between the first and the second discourses. Its main message as drawn from the exegetical study was to affirm that no power could stand against the son of God, and to prove that Christ was the son of God. Matthew's interest therefore was to highlight Jesus' majesty to his fellow Jews.

MARK 5:1-20

Historical context

Tradition points John Mark as the author of the Gospel according to Mark. The earliest manuscripts bear the title of this Gospel as "according to Mark" and the late manuscripts reads "Gospel according to Mark". According to Focant [21], the first known author who point Mark as the author was Bishop Papias, who stated;

"Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them." (P, 3)

This testimony was followed by several Church fathers such as Irenaeus, Clement of Alexandria, Tertullian, Origen, and Jerome. As it has been noted, Mark was an interpreter of Peter; therefore he wrote what Peter shared in a form of written Gospel. Proving this view, Focant [22] said, "Later ecclesiastical opinion confirms the witness of Papias and even makes it more precise" (P, 3) Moreover, Berkhof [23] stated that Mark was mentioned first in connection with Peter's deliverance from prison in 44 A. D. After leaving the prison walls the apostle went to the house of Mary, the mother of John, whose surname was Mark (Acts 12:12) This connection leads Peter calls him his son. (I Peter 5:13) He was also the cousin of Barnabas (Col 4:1) and his home was in Jerusalem where apostles used to meet for worship. (Mat 26:18; Joh 20:19; Act 1:13, 12:12) This leads to the possibility that in his early years he had numerous contacts with the apostles. He was later worked under supervision of Peter (1 Pet 5:13) and lastly got his information from Peter who was the witness of Jesus ministry and wrote it from the view point Peter's preaching.

Concerning the date authorship, Church fathers give different opinions. Irenaeus bishop of Lyons declares that the gospel was written after Peter's death A.D 64-66 while Clement of Alexandria places it before Peter's death [24]. However, the consensus of authorship of the Gospel has been placed between A.D 55-70 assuming that Mark started his work before and

finished after Peter's death. This is evident from Peter's statement that his work would be put to remembrance (2 Pet 1:15)

In the face of many arguments of the place of composition, consensus points it to Rome. Carson and Moo [25] noted that a Roman provenance is the best alternative for Mark, it granted the strength of the early tradition and the lack of any evidence from within the New Testament to the contrary. This idea leads us to discover the audience of St Mark to be the Community of Christians in Rome. Evidence shows that Latin words like, *kodrantēs* found in (12:48) *aule* found in (15:16), the Roman manner of divorce (Mark 10:12), and the introduction of Simon of Cyrene as the father of Alexander and Rufus, (Mark 15:21) (cf. Rom. 16:13) point this Gospel to the Romans Christians [26]

This group (Community of Christians in Rome) was under persecution of Nero (67 AD) and their present situation was desperate, it was a time where they anticipated encouragement. Mark used this opportunity to record Jesus' deeds and actions showing Christ as a conqueror who overcame sin and its consequences and finally wrote the Gospel of actions written in lively style.

Having observed that, the purpose of Mark was to encourage and teach the desperate audience by highlighting Jesus' passion so that his readers would endure trials and focus on the expectation of his imminent second coming.

Literary context

The Gospel of Mark is the shortest Gospel with 16 chapters. It is a terse and dynamic Gospel, recording Jesus' action and deeds more than his teachings. His emphasis is on miracles, providing important details to peak the power of the son of God.

Therefore, the context of the entire book is framed in the passion of the son of God who came to deliver his people from oppression of every kind and assure future of all believers. Consequently, the immediate context of the pericope in discussion (Mark 5:1-20) follows the larger context of the book. It is connected to the previous incident of calming the storms which shows the passion of Jesus. This passage is among the four miracles which described Jesus' sympathy to those who were disturbed with nature (4:35-41), exorcism (5:1-20) diseases (5:25-34) and death (5:21-24, 35-43). In this pericope, Mark focuses on Jesus' Divine power over exorcism.

Literary structure

The Gospel of Mark does not follow chronological order as it was said by Papias in his popular statement "Mark became Peter's interpreter and

wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord” Accordingly, Freed [27] and Berkhof [28] noted that the incident sequence in Mark are those of authors himself.

Moreover the Gospel is lively and takes more time to observe Jesus’ works than other Synoptics. It contains very little teaching, it rather points out the mighty deeds of Jesus. Dever [29] noted that Marks’ Gospel is terse and full of action, and it recorded Jesus deeds than his words. The author has used twenty (20) verses to narrate the story of Gadarene demoniac (5:1-20), whereas Matthew used only seven (7) and Luke used fourteen (14) verses to narrate the same story.

In this narration Mark introduced more than one tradition into a single story. For instance, (v.6) is tenacious to (v.2) and (v.8) seems to be an immediate inclusion from other tradition. Verse 15 seems to be a repetition of verse 14, since the statement recorded in v.14 (The herdsmen fled, and told it in the city and in the country, and people came to see what it was that had happened) could be contextually understood by the readers. The Gospel also uses lively patterns that are described in the terrible situation of the demoniac recorded in (v.2-5) and thus speak loudly and expose the demoniac to the readers giving no room to gamble the real condition of the demoniac.

Grammatical study

The flow of arguments of the pericope is more heroic, the reader can draw a picture of what is being said because of its sharpness and energetic style. Grammatical study focused on important words and phrases which have significance for the meaning of the passage.

The first phrase noted is (v.2) “And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit” this sentence shows immediate event which came into effect shortly after Jesus landed at the sea show. The word ‘there’ has been translated from the word ‘εὐθὺς’(euthus) which means ‘immediately’. The word has been used as an adverb and it shows surprising event of a demoniac. This is supported by (v.6) “And when he saw Jesus from afar, he ran and worshiped him” the statement seems to be a phrase from another source which was used and it shows the immediate act of an individual.

Furthermore, Mark and Luke mention one demoniac while Matthew mentions two. There are several comments from different commentators who commented on the number demoniacs. Barnes [30] (2000:204) commented that “neither Mark nor Luke say that there was no more than one. For particular reasons, they might have been led to fix their attention on the one that was more notorious, and furious, and difficult to be managed”. Brown [31] also comments that

“though there is no discrepancy between these two statements, one testifies to something done by one person, while the other affirms that there were two”. Henry [32] commented that;

“In Matthew, they were said to be two possessed with devils; here it is said to be a man possessed with an unclean spirit. If there were two, there was one, and Mark does not say that there was but one; so that this difference cannot give us any just offence; it is probable that one of them was much more remarkable than the other”(P, 1073)

According to these observations, the demoniacs did not plan to provoke Jesus at once as they saw him, but one of them came ‘immediately’ (εὐθὺς) to meet him. The word immediately does not shows prior agreement of the demoniacs to meet Jesus but it was a personal decision of one of them who has been said by different commentator that was more notorious.

Unlike other Synoptics, Mark narrates the condition of the demoniac adding that he was bruising himself with stones ‘κατακόπτων ἑαυτὸν λίθοις’ (*katakopton euton lithois*) the word ‘κατακόπτων’ can be analyzed in the form of verb, participle, present, active, nominative, masculine, singular from the root word ‘κατακόπτω’ This was an active event which showed that situation was vilest of all and thus put Mark’s narration unique showing his heroic rhythm.

Another unique vocabulary in this pericope is found in the request of the demons to Jesus. Mark uses the word ‘ὀρκίζω’ (*opkizo*) which means to make one swear. This word is in the form of verb indicative present active 1st person singular. It shows that the action is on effect and is real; it meant that the demons were compelling Jesus to take an oath so that they could not be tormented because they had recognized him and their only safety was to do such appeal.

Moreover, Mark narrates the number of the Pigs which were drowning into the sea after the demons were allowed to enter them as they requested. ‘ὡς δισχίλιοι’(os diskilioi) ‘about two thousand’ this phrase is a rhetoric supplement that Mark uses to his message to bold and magnify the event and therefore draw attention to the actor, he is simply making comparison of the two opposing side to show the power of Jesus over armies of demons who killed about two thousands pigs at once.

Theological analysis

As an interpreter, Mark wrote the preaching of Peter. Because of the nature of Peter’s homilies, Mark’s Gospel is lose in chronology and lacks some historical events. A close observation of the book shows that in (6:45) Jesus directs his disciples to take their boat to Bethsaida while he releases the followers, in (6:53)

after he has got into the boat; they land at Gennesaret whereby there is no record of this immediate change of the destination. Another narrative which supports the idea is the narration of two sea trips crossing from west to east with no information of return (4:35 and 5:1 for the first voyage; 5:21 for the second). Clearly Mark has missed a return trip.

Based on the need of his audience and the nature of his sources, some details were not included in the Gospel of Mark, but wrote the story of Jesus in way that apt his purpose. His special interest was to present Jesus' distinctiveness and to let others progressively become aware of it. For this reason the details in Gadarene demoniac are livelier than in other Synoptic. Berkhof [33] commented that the Gospel shows the works of Christ on behalf of those that are bound by the shackles of Satan and are suffering the consequences of sin.

Therefore, the main idea of the pericope in discussion (Mark 5:1-20) is to introduce Jesus' power over exorcism. Mark is not concerned with chronology but combines his materials from different sources and presents them in vivid details in order to expose the real situation.

Repetition in v.3b and v.4c shows an emphasis of the evangelist on describing the demoniac and how worse the situation was, and consequently put Jesus' action lively to encourage the desperate readers who were under persecutions and finally gave a message that Jesus is able to subdue anyone even those who could not be subdued by anybody.

The fear of Gadarenes in v.15 is a positive observation, because they did not expect anyone to deliver the demoniac, so they transferred their fear from the evil spirits to Jesus.

LUKE 8:26-39

Historical context

The Gospel of Luke was first connected to the book of Acts of the Apostles and was considered as two volumes of the same work called 'Luke-Acts' addressing a Roman official called Theophilus (Luke 1:3; Acts 1:1) [34] 'Luke-Act' was later divided into two individual books, Gospel according to Luke and Acts of Apostles. General agreement points Luke the Physician as the author of this work. Berkhof [35] said that the testimony of Church fathers (Origen, Eusebius, Athanasius, Gregory Nazianze and Jerome) affirm Luke's authorship. He noted that Irenaeus wrote that "Luke, the follower of Paul, put in a book the Gospel that was preached by him" Moreover Carson and moo [36] stated "Internal and external evidence combine to point strongly to Luke, the doctor, as the author".

This conclusion has been drawn from the evidence noted by Berkhof [37] that the author looks at things with the eye of a physician and used technical language that was also used by Greek medical writers. From these observations, Luke stands as the champion of the authorship argument because he is the only physician who accompanied St Paul.

Studies show that Luke was a Gentile Christian Convert from Antioch, a companion of Paul [38]. The context of (Col 4:10-14) prove the idea, because Luke is not mentioned among the circumcision men mentioned in the text. Nichol [39] says;

"the author was associated with Paul during the pioneer days of the Gospel in Greece (Acts 16:10-18), was with him on his final visit to Palestine (20:5 to 21:18), and accompanied him on his voyage to Rome (27:1 to 28:16). In Col. (4:14, 24); Philemon (23, 24), as a co-laborer with Paul, sends greetings to those to whom these epistles are addressed. Toward the close of his final imprisonment in Rome, Paul wrote to Timothy, "Only Luke is with me" (2 Tim. 4:11). (P, 662-663)

After saying that, the author (Luke) wrote his Gospel from different oral and written sources, he affirms that he was not an eye witness of Jesus' ministry (Luke 1:1, 2) but composed his materials from eye witnesses and the ministers of the word, therefore his narratives were more dependent on other oral and written sources [40].

The Gospel's provenance from early tradition declares that the book was from Antioch, however, a reasonable inference point it to Achaia and was written not later than AD 63 and the reason behind this date as noted by Carson and Moo [41] is that Luke is older than Acts of Apostles (Acts 1:1).

Since the Gospel was addressed to Theophilus, it is generally agreed, however, that Theophilus was simply the representative of Gentile community. Prominent Church fathers Origen and Gregory Nazianze wrote that, "the third Gospel was composed for the sake of the Gentile converts" This observation is rationally evident in the content of the book itself because of author's omission of Aramaic language (Rabi, Mk 9:5 and Abba, Mark 14:36) which was adjusted to a familiar word 'Master' (Luke 9:33) and 'Father' (Luke 22:42) to meet the need of Greeks.

Along with his usage of Greek words for Greeks, he stated his purpose in a formal preface normally used in literary Greek works. He puts his purpose very clear, that his readers might know the truth of Jesus' historical narrative of all things from the beginning after he had done a profound primary and secondary research from the eyewitness and the ministers of the word. He also demonstrates his special

interest to the marginalized and oppressed (poor, women and Samaritans)

According to Carson and Moo [42], Luke wrote his Gospel, when the early church had separated from Judaism and was, definitely, facing opposition from Jews and at the same time competing with a confusion of religious and philosophical alternatives in the Greco-Roman world. From this situation, Luke desired to present the Gospel facts in an orderly manner to affirm the faith of his readers who were threatened by the Jews and the Greco-Roman philosophy as well. Therefore, Luke took this opportunity to include the minority (women and the poor) whom Jews considered unprivileged and showed the universal implication of Jesus' teaching to the Greco-Roman world.

Literary context

The context of the Gospel rests on the need of the Gentiles, who were the recipients, Luke's inclusion of the women, [Mary, Elizabeth and Anna in birth narratives (chap 1, 2) the dead son of a widow (7:11-17) the story of Martha and Mary (10:38-42), the parable of widow and a Judge (18:1-18)] and the outcast [parable of a Rich man and Lazarus (16:19-31) and the Parable of the Good Samaritan (10:25-37)] shows a cessation of Jewish tradition, and sympathy to Gentiles.

From this larger context of the book, the immediate context of the pericope in study (8:26 -39) is pinched. The pericope follows the same arrangement of Mark narration, but Luke puts it in connection with his special interest. Despite the strange nationality (Gadarene) of the man who had possessed, Jesus received him and sat at his feet (8:35_d)

Literary structure

The structure of Luke as commented by Holladay [43] is divided into four sections; The Birth Stories (1-2).The Galilean Ministry (3:1-9:50).The Travel Narrative: Jesus' Journey from Galilee to Jerusalem (9:51-19:27).The Jerusalem Section, (19:28-24:53). The pericope in study falls in the Galilean ministry and takes a historical flow that uses past tense. Luke compressed the narrative from (20) verses of Mark to (14) verses, omitting repetitions found in Mark (5:14, 15) and put together related statements to avoid difficult statements found in Mark (5:2) and (5:6). Unlike Mark and Matthew, Luke's pericope is arranged in a chronological order that allow readers to follow it closely; however, verse 38-39 seems older than verse 37_c.

The observed structure of the pericope suggests that Luke filtered his sources in order to meet his purpose. Carson and Moo [44] say that Luke did not slavishly take over the sources that he uses. Some of his alterations involve an improvement in style relative to Mark.

Grammatical study

Luke wrote his Gospel in smooth and a very good Greek language which gave him a credit as a competent and educated writer. Luke's prologue gives a clue of a classical work which of course has a good grammatical setting which tracks his special interest. Study of the pericope (Luke 8:26-39) observed several grammatical formations which harmonize his special purpose to Gentile converts including the downgraded and the outcast.

First observation noted the arrangement of Jesus command to the demons and the condition of the demoniac. Matthew and Mark narrate the condition of the Gadarene demoniac before the command of Jesus but Luke puts it after the command (v.29). Luke's arrangement suggests the reason why the demons were cast out. The word 'γάρ' (*gar*) in (v.29) has been used as a conjunction to express cause or inference. Therefore, Luke is simply saying that Jesus had casted the demons that brought problem to this individual. This is a sympathetic approach that Luke uses to show Jesus' concern to the oppressed person who was before him.

Second observation is the usage of the phrase 'sitting at the feet of Jesus 'πόδας τοῦ Ἰησοῦ' (*podas tou iesou*)(v.35). The word 'πόδας' is noun accusative masculine plural from the word 'πούς', this word has been used to express a submission of the person who had the demons and Jesus' acceptance. This expression has been used only in the Gospel of Luke which seems to fit his Gentile audience and to bring home a message to the outcast who had no opportunity in the midst of Jewish religion.

Lastly, Luke uses a word 'ὑπόστρεφε' (*hupostrephe*) (v.39) which means 'return'. This word is in a flat language, it is different from the word 'καὶ οὐκ'(*kai ouk*)(v.19) (to refuse) that Mark uses. Luke's Gospel has used this language several times when Jesus came into contact with such individuals (Luke 7:48, 13:12, 14:23, and 18:18).

Theological analysis

The author of the book of Luke wrote openly that he composed his work from the eye witness and those who were the ministers of the Word. In his great work, he wrote an orderly account to his gentile readers. He was writing to Christian community that was largely Gentile and it may be that he molded his depiction of Jesus for these converts from other Greco-Roman religions.

Being a companion of Paul, it is reasonable to think that he would have identified the apostles and would have been introduced to them, and was therefore

able to investigate the story of Jesus from the apostles, finally extracted his work from the research he had made to meet his special interest. Based on this, unrelated detail were modified or omitted in order to make his audience understand and appreciate Jesus' mission.

Therefore, the main idea of the Gospel of Luke from the larger context is Jesus' concern to the marginalized of the society and service not only Jews, but also the Gentiles (2:29–32). The author used Oral and Written sources to compose his materials and by so doing he filtered and wrote information to fit his Gentile audience, which consequently led him to ignore some details which were irrelevant to him. With this implication in view, the pericope's message rests on a larger contextual discovery. He recorded this triple tradition miracle story in an orderly manner and in a sympathetic approach to magnify universal ministry of Jesus. As he sat and ate with sinners (5:30, 7:34), touched and anointed by a sinful woman (7:37-50), he also healed and permitted this native of Gadara to sit at his feet (8:35). This was therefore, a great concern of Luke, to narrate this story showing that, untouchable individual like the Gadarene demoniac could receive salvation and at last sit at Jesus' feet.

Findings

Findings show that the authors addressed specific audiences who had different challenges and experiences. Matthew had Jews Christians who anticipated for the coming Messiah. His purpose therefore was to affirm messianic aspect of Jesus. Mark had Roman converts who were experiencing persecutions, so he was showing Jesus' majesty and passion to the oppressed. Luke had Gentile Christians who were facing rejection from Jewish brethren and the challenge of philosophical arguments of Greco- Roman world as well; he was therefore compelled to express Jesus as the son of man who was concerned with all people including the marginalized. The style of Matthew and vocabulary he used fitted the Jews, Mark style fitted his Roman Christians and Luke fitted Gentile Christians. In this case, authors were led to compose their canonical gospels focusing on the need of their audiences which made them focus on specific issues which in turn affected their style, form, rhythm, occurrences, inclusion and vocabulary of each presenter and finally differences and similarities came upon their canonical gospels.

CONCLUSIONS

The purpose of this study was to explore how different audiences among the authors of the Synoptic Gospels influenced the Synoptic Problem. The study of exegesis revealed that the writers explained the Gadarene demoniac story to their audiences in a way that fitted them. In this case they were free to use their

own styles, experiences, inclusion of words and language to address the needs of their audience.

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