

ISSN k181-9505
Doi Journal 10.k6739/k181-9505

Philosophy and Life

FALSAFA VA HAYOT • ФИЛОСОФИЯ И ЖИЗНЬ

2026 №2 (33)



ISSN k181-9505

Doi Journal 10.k6739/k181-9505

Mirzo Ulug'bek nomidagi O'zbekiston Milliy Universiteti

O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi

Imom Buxoriy xalqaro ilmiy-tadqiqot markazi

O'zbekiston falsafa jamiyati

Национальный Университет Узбекистана имени Мирзо Улугбека

Международный научно-исследовательский центр Имам Бухари

при Кабинете Министров Республики Узбекистан

Философское общество Узбекистана

The National University of Uzbekistan named after Mirzo Ulugbek

Imam Bukhari International Research Center under the Cabinet of Ministers
of the Republic of Uzbekistan

Philosophical Society of Uzbekistan

FALSAFA VA HAYOT

XALQARO JURNAL

ФИЛОСОФИЯ И ХИЗНЬ

МЕЖДУНАРОДНЫЙ ЖУРНАЛ

PHILOSOPHY AND LIFE
INTERNATIONAL JOURNAL

2026 №2 (33)

Jurnal bir yilda 4 marta nashr qilinadi.

Журнал выходит 4 раза в год.

The journal is published 4 times in a year.



Toshkent

“Falsafa va hayot” xalqaro jurnal
“Философия и жизнь” международный журнал
“Philosophy and Life” international journal

Tahrir kengashi Abdildina, R.J. – Qozog‘iston FA akademigi, falsafa fanlari doktori, professor Mamedzade, I.R. – Azarbayjon FA Falsafa va sotsiologiya instituti direktori, falsafa fanlari doktori, professor Skarantino, L.M. – DSc, professor, (Italiya) Smirnov, A.V. – Rossiya FA akademigi, Rossiya falsafa jamiyati, falsafa fanlari doktori, professor (Rossiya) Seytaxmedova N.L. – Qozog‘iston FA akademigi, falsafa fanlari doktori, professor Tsuy Veyxan – Xitoy ijtimoiy fanlar Akademiyasi vitse-prezidenti, DSc, professor, (Xitoy) Chumakov, A.N. – Rossiya FA Falsafa instituti professori, falsafa fanlari doktori (Rossiya) Muassislar: Mirzo Ulug‘bek nomidagi O‘zbekiston Milliy universiteti O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy - tadqiqot markazi O‘zbekiston falsafa jamiyati Expert lawyers MCHJ Elc.uz Ro‘yxatga olinganligi haqidagi 1175 sonli guvohnoma O‘zbekiston matbuot va axborot agentligi tomonidan 20.02.2018 yilda berilgan.	Bosh muharrir: Shermuhamedova, N.A. – f.f.d., professor (O‘zbekiston) Bosh muharrir o‘rinbosari: Aslanova, R. – f.f.d., professor (Azarbayjon) Mas‘ul muharrir: Muhamedova, Z.M. – f.f.d., professor (O‘zbekiston) Tahrir hay‘ati: Allahyarova, T., – f.f.d., professor (Azarbayjon) Andirjanova, G.A., – s.f.d., professor (Qozog‘iston) Abasov, A.S., –f.f.d., professor (Azarbayjon) Axamer, G – f.f.d., professor (Avstriya) Buzarinejad, Y. – f.f.d, professor (Eron) Bilalov, M.I., – f.f.d., professor (Rossiya) Gabitov, T.X., – f.f.d., professor (Qozog‘iston) Gezalov, A.A., – f.f.n., professor (Rossiya) Kerimov, E. – f.f.d., professor (Azarbayjon) Kurmangalieva, G. K., – f.f.d., professor (Qozog‘iston) Kurbonova, L.A. – f.f.d.DSc, dotsent (O‘zbekiston) Lazarevich, A.A. – f.f.d., professor (Belorus) Olatunji, Feliks – PhD, dotsent (Nigeriya) Paxruddinov, Sh.I. – s.f.d., professor (O‘zbekiston) Pardayev, S. – falsafa doktori (PhD), (O‘zbekiston) Sergeev, M.Y., – professor (AQSh) Sagikizi, A. – f.f.d., professor (Qozog‘iston) Tulenova, G. J – f.f.d., professor (O‘zbekiston) Tesdelen, Vefa, – f.f.d., professor (Turkiya) Tyukmaeva A.M. – falsafa doktori PhD (O‘zbekiston) Hakimov N. H. – f.f.d., professor (O‘zbekiston) Xudoydodzoda, F.B., – f.f.d., professor (Tojikiston) Xudoyberganov, R. – f.f.d.DSc, (O‘zbekiston) Mahmadizoda, N. – f.f.d., professor (Tojikiston) Naushabaeva, A. H – falsafa doktori (PhD), professor (Turkiya) Urmanbetova, J.K., – f.f.d., professor (Qirg‘iziston) Chjan Baychun, – f.f.d., professor (Xitoy) Sharipova E.K. – f.f.d., professor (Qirg‘iziston) Ilmiy kotib: Xidirov, M.T. – falsafa fanlari doktori (DSc), dotsent (O‘zbekiston) Musahhihlar: Qodirov J. – (O‘zbekiston) Po‘latov A. – (O‘zbekiston)
--	--

CONTENTS

PHILOSOPHY OF POLITICS AND SOCIETY

Inaqov Qudratjon Qadirjonovich	THE IMPORTANCE OF MEDIA LITERACY AND SPIRITUAL REFLECTION AS MODERN COGNITIVE MECHANISMS FOR DEVELOPING YOUTH IDEOLOGICAL IMMUNITY	9-20
Sapayev Valisher Odilbek ogli	THE ROLE OF DIGITAL GEOPOLITICAL SPACE IN THE SYSTEM OF IDEOLOGICAL RELATIONS	21-35
Seytalieva Nurzada Tugolbekovna	TRANSFORMATION OF NATIONAL IDEOLOGY AND ITS INFLUENCE ON PUBLIC CONSCIOUSNESS IN THE COUNTRIES OF CENTRAL ASIA	36-45
Usmonov Saidikromkhoja Saidalievich	THE SOCIAL ESSENCE OF CYBER VIOLENCE AND CYBERBULLYING AS A SOCIAL REALITY	46-56

PHILOSOPHY OF EDUCATION AND SCIENCE

Seitakhmedova Natalya Lvovna	DIGITALIZATION OF RELIGIOUS EDUCATION AND THE FORMATION OF SPIRITUAL AND MORAL VALUES AMONG YOUTH	57-65
Qurbonova Lola Abdikhodimovna	SOCIO-PHILOSOPHICAL FOUNDATIONS OF ELITE EDUCATION IN SOCIETAL DEVELOPMENT AND ITS ROLE IN THE FORMATION OF THE INTELLECTUAL ELITE	66-76
Khidirov Mustafo Toyirqulovich	THE VARIABILITY OF KNOWLEDGE AND ACTIVITY IN THE DEVELOPMENT OF MODERN SCIENCE AND ITS INTEGRATION WITH THE SPIRIT OF THE AGE	77-86

HISTORY OF PHILOSOPHY AND PHILOSOPHY OF HISTORY

Oni, Michael Olatunji	SARTREAN HUMANISM AS AN IMPERATIVE FOR THE TRANSFORMATION OF CULTURAL IDEALS IN AFRICA	87-98
Mayliev Azamat Farkhodovich	SOCIAL-PHILOSOPHICAL FOUNDATIONS OF STRATEGIC THINKING AND SOCIAL RESPONSIBILITY	99-109

WORLD CULTURE AND RELIGIOUS TRADITIONS

Ademola, Julius Olajide	HERMENEUTICS OF ΘΕΡΑΠΕΙΑ (HEALING) OF THE DEMON-POSSESSED MAN IN THE GERASENE IN LUKE 8:26 – 39 IN RELATION TO CHRIST APOSTOLIC CHURCH, IBADAN, NIGERIA.	110-122
Akinnawo, Yetunde Abolaji, Deji Isaac Ayegboyin	THE SPIRITUAL GRAMMAR OF IDENTIFICATION IN AFRICAN PENTECOSTALISM IN NIGERIA	123-136
Ganjiyev Shukhratjon Juraevich	SOCIO-PHILOSOPHICAL FEATURES OF THE INFLUENCE OF NATIONAL VALUES AND GLOBAL MASS CULTURE ON THE SPIRITUAL WORLDVIEW OF MILITARY PERSONNEL	137-149
Tulyayev Avazbek Ilhomovich	ARTIFICIAL INTELLIGENCE AND THE TRANSFORMATION OF MORAL CONSCIOUSNESS IN MODERN SOCIETY	150-160

**DUNYO MADANIYATI VA DINIY AN'ANALAR /
МИРОВАЯ КУЛЬТУРА И РЕЛИГИОЗНЫЕ ТРАДИЦИИ /
WORLD CULTURE AND RELIGIOUS TRADITIONS**



UDK: 27-23:27-58:81'42
10.5281/zenodo.20717487

Ademola, Julius Olajide
department of religions,
college of humanities and culture
Osun state university,
Julius.ademola@uniosun.edu.ng
olaiideishola5@gmail.com
(Osogbo, Nigeriya)

**HERMENEUTICS OF ΘΕΡΑΠΕΙΑ (HEALING) OF THE DEMON-
POSSESSED MAN IN THE GERASENE IN LUKE 8:26 – 39 IN RELATION
TO CHRIST APOSTOLIC CHURCH, IBADAN, NIGERIA.**

Abstract. A hermeneutic study of the narrative of the demon-possessed man in Luke 8:26–39 provides a deeper understanding of the processes of spiritual, moral, and social restoration and highlights the significance of healing and religious support within contemporary Christian communities. At the same time, identifying demon possession solely with mental disorders, or explaining mental illness only through spiritual causes, may lead to a one-sided interpretation of this phenomenon and limit the possibilities for a comprehensive medical, psychological, and theological analysis. Therefore, this article explores the hermeneutical and theological dimensions of the narrative of the demon-possessed man in Luke 8:26–39, examines the essence of the concept of therapeia (healing/restoration), and analyzes its relationship with the traditions of spiritual healing practiced by the Christ Apostolic Church in Ibadan, Nigeria.

Keywords: Luke 8:26-39, Gadara, therapeia, hermeneutics, spiritual healing, Christ Apostolic Church, Ibadan.

INTRODUCTION

Everyone has the fundamental right to health, and the World Health Organisation embraced the idea of "health for all" from the International Conference on Primary Health Care held in Alma-Ata, Kazakhstan. A state of health known as "health for all" refers to the ability of every person on the planet to lead a socially and economically productive life, regardless of their nationality, religion, ethnicity, or socioeconomic standing. Complete physical, mental, social, and spiritual well-being are components of holistic health. Conversely, disease is defined as "some deviation from normal functioning" and has positive effects on

an individual's health condition or causes personal distress [Rao, 2009, p 45-50]. A healthy individual must be devoid of any social (poverty), psychological, and physical (objectively verifiable disorders) impairments. In a similar vein, an individual who is free from disease, illness, or sickness should not only be in a state of balance but also not be known to be afflicted with any condition that causes them to feel uncomfortable. Despite being broad and inclusive, the idea of health remains problematic due to the difficulties in determining someone is in "a complete state of health." [B. S. Rao 2009 p]. Restoring what is broken between people and the universe at large and between people and one another may be an element of the healing process. Jesus' healing ministry sought to bring people back to full physical and spiritual well-being. Man is a being with a body, mind, and spirit that are all intricately intertwined; the total is more than the sum of its parts, and each part influences the others. Additionally, there is a connection between people and their surroundings. The way that each person functions as a human is influenced by this interconnectivity [Akintunde, 2017, p 23]. A state of imbalance, whether internal or external, is frequently the cause of disease or poor health. Jesus made sure that individuals who were healed physically were also made whole spiritually in addition to their physical ailments. Before or after the healing, the majority of healing miracles resulted in a profession of faith in Jesus. Furthermore, a person becomes whole or well when their physical, mental, or spiritual health is restored. According to the Bible, even when a person's soul prospers, God's greatest desire for them is that they be healthy (III John 2). The Bible has a lot to say about healing. God can intervene supernaturally to heal people, either with or without the assistance of medical technology. Some of Jesus' healings were marked by faith [Oderinde, 2009, p 113]. There is no denying the crucial relationship between faith and healing. Regarding the connection between faith and healing, they both work closely together, with faith serving as both the foundation and the driving force behind healing. It goes without saying that a place of faith fosters healing, and that there is a crucial link between faith and healing since faith enables the resolution of even the most hopeless circumstances. For healing to work, faith is necessary. According to the New Testament, only trust in Jesus and in His name may accomplish healing [Oshun, 1981 p 119]. Since the research is focused on analysing the concept of *θεραπεία* in the Gospel of Luke 8:26–39 and applying it to Nigeria, it is therefore informed by both divine and human responses to health challenges (such as illness, sickness, and diseases) posing a serious threat to human existence and God's original purpose for man to live a healthy life.

Exegesis of the Healing of the Demon-Possessed Man in the Gerasene (Luke 8:26 - 39)

Consciously placed allusions to the boat voyage that starts in verse 22 weave the story of Jesus' meeting with the Gerasene demoniac into its co-text. After Jesus and his followers crossed the lake as planned, they found themselves "*ἀντιπέρα τῆς Γαλιλαίας*" or "opposite Galilee" and "*ἐξελίΟτιδὲ αὐτῷ σπὶ τήνγῃν*", respectively, and "stepping out on the land." They will be embarking on their return journey at

the end of this part. Despite being a part of the series of scenes connected by these allusions to a journey, this narrative unit's midpoint position and identification of the purpose of Jesus' intended trip (v. 22) foreshadow its special significance in this series of events [Omotoye, 2013, p 87]. Considering its significance, [Akintunde, 2014, p 67] stated that the first observation of consequence is the phrase that appears to make up the melody of this paragraph because it is repeated so frequently and in such a variety of comparable ways. This is how "ὁ ὑπὸντισηνάνηρ τίς ἐκ τῆς πολεωζέχων δαιμόνια" (vv 27, 35) describes "a man... who had demons." Later on, "the man from whom the demon had gone." The main feature of the person who appears alongside Jesus in the story is that he is both enslaved to and freed from demoniac power (4:18-19). If we can discern the melody from these variations on a theme, the counter melody can be found in the various hints that indicate this is the first time Jesus has entered mostly Gentile country [Caird, 2015, p 203]. In this scene, the expression "ἀντιπέρα τῆς Γαλιλαίας" "opposite Galilee" refers to more than just a specific location, however it is noteworthy on this level since it indicates Jesus' crossing of borders that are typical of this section of the third gospel. Indeed, Gentiles have come to him (6:17), but this is Jesus' first and, as it will soon become evident, his last trip into the nation of the Gentiles. There are numerous indicators that point to Jesus' current location among the Gentiles, with geography being the most evident. The local economy is greatly impacted by the increased attention on this unclean the demon is referred to as a "unclean spirit" (v. 29), resides amid tombs (v. 27), and there are pigs and swineherd in the region (vv. 32–35). Additionally, Josephus believes that the title used for God in the initial words of the demoniac is acceptable for the greater Gentile world of the Romans [Akintunde, 2012, p 45]. At its core, this passage discusses Jesus' mission of overcoming barriers and, in particular, his gift of salvation to the Gentile world. This emphasis is noteworthy within the account's larger narrative context because Luke illustrates how the lessons learnt from the Sower story (8:4 21) are applicable to the Gentile world. This is a guy who was previously possessed by demons but was later saved. He responds as a disciple and is the first person Jesus commissions to carry out missionary work based on his personal experiences. This might not appear shocking in a gospel that reveals God's intention to provide everyone with complete salvation. It's important to keep in mind that the divine plan will not be fulfilled in the third Gospel; rather, it will be realised in Luke's second book, Acts. It is significant that there has been mixed success for Jesus in the area "opposite Galilee," with the former demoniac openly proclaiming the existence of supernatural activity via Jesus. God's agency must be balanced by the tremendous response that Jesus received from the city's populace. Overcome with intense terror, they requested to be removed from their nation. Thus, this event is prolepsis since it foreshadows the gospel's power as well as the resistance it will encounter in the Gentile world [Manus, 2019, p 55]. Luke's description of this scene demonstrates both his attention to detail and his talent for theatrical staging. Verses 26-30 may appear jumbled because they jump about in the narrative timeline to

emphasise how quickly Jesus and the demoniac face each other. In an effort to reconcile the man's actions with Jesus' mission, it should be added to these parallels that the man is a Gentile and that, at the conclusion of their meeting, he begs to accompany Jesus and his followers on their journey (v 38). Luke obviously uses the word "healed" in its most comprehensive and whollistic sense when he states in verse 36 that the man "had been healed" [Lightfoot, 2016, p 99]. The gospel of Luke 8:26-30 describes how Jesus' travelling ministry, which is centred on sharing the good news (8:1-3), takes a new turn in this scenario. Jesus had momentarily departed from Galilee and entered an area with a strong Hellenistic influence. Luke describes Jesus as meeting a guy whose home was among tombs, a source of impurity for the Jewish people. Jesus is among Gentiles and sharing a location with a herd of pigs. Jesus has surpassed even his own problematic behaviour in this instance. His previous journeys had brought him into substantial meetings with people who were outside the bounds of what was deemed suitable on ritual or other behavioural reasons. Luke has set up Jesus' arrival in the Gerasenes' homeland to emphasise the urgency and difficulty of Jesus' encounter with the demoniac. The third Evangelist uses three narrative devices to accomplish his goal: rearranging the events that make up this account, using narrative asides, and applying graphic details. He also uses indications of social deviance specific to his culture to depict the man's condition. It is not unusual for narrators to manipulate the sequence in which events are recalled and the order in which they may have actually occurred; in fact, it is an essential part of their trade. Information can be withheld or revealed at the right time when presenting stories of any kind to influence how the tale is heard and understood [Lohmeyer, 2018, p 56]. This individual has a long-standing ailment in the actual world, and he has acted out many times as a result of demonic control being applied to him. But Luke withholds this information, preferring to start this scene by emphasising Jesus' arrival. Then, in order to clarify the character of this man from the city, he permits one narrative flashback (v 27). This enables him to pique the audience's interest in this man right away. Can you say that he is "of the city"? Why isn't he present? He has demons, is the quick response as well. The man has transcended the bounds of human decency due to the severity of his bad situation [Aulen, 2014, p 88]. He is no longer worthy of respect; living among the tombs and nude, he was hardly human. In verse 29, the narrator addresses his audience directly in a narrative aside that serves as a second piece of feedback. The low regard this man had in the city is further highlighted in this case. Unhinged and insane, he was shackled and protected like a rogue animal, a threat to society. Luke notes that efforts at containment have failed, which emphasises the intensity of the evil forces operating within of him even more. It is difficult to imagine a more vivid illustration of the demonic's destructive power on this man. Living amidst tombs, utterly cut off from his community, he was practically dead. Furthermore, the phrase "δαίμόνιον" "δαίμόνια," "demons," and "πνεύματι πῶς ἀκαθάρτῳ" all allude to the possibility that this encounter will take a hilarious turn. In addition, here Jesus' power and capacity for salvation were equally shown, following his

demonstration of dominion over the terrible forces of nature (8:22–25) [Ayantayo, 2023, p 37]. Verses 28–29 again change the sequence of events, revealing the man's reaction to Jesus prior to it being known that Jesus had spoken to the devils. The strain of the encounter is signalled by the demoniac's actions, which are now under demonic control. While falling before Jesus is an expression of respect and obedience, the demoniac's vociferous yell implies a defensive or even rebellious stance (Abogunrin, 2018, p 67). The demoniac commands with a question, "Leave me alone!" in a protective manner. As the devil had done in Luke 4:1–13, the demon in the Lukan story accurately names Jesus as the Son of God, specifically calling him “υἱέ τοῦ θεοῦ τοῦ ὑψίστου” or “Son of the Most High God” – setting the stage for the remarks of the demon-inspired slave girl in Philippi, who refers to Paul and his companions as “slave of the Most High God” [Acts 16:17]. Both Palestinian Judaism and broader Greco-Roman circles are familiar with this vocabulary; in Luke 1:32–35, the angel Gabriel even makes mention to Jesus using it. However, a more confrontational sense is likely to be interpreted within this context. This demon discovers that he is in the presence of "the Most High God," or someone stronger than both him and the one he serves, who is related to "υἱέ τοῦ θεοῦ τοῦ ὑψίστου." Luke's anachronism emphasises this; it wasn't until recently (v. 29) that it was known that Jesus had given the order for the spirit to depart the man. This information is provided to explain why the demoniac addresses Jesus in this manner and asks him to stop tormenting him. In other words, the demon is encouraged to speak because he realises how inferior he is [Back, 2019, p 453].

Furthermore, the demoniac and Jesus' ongoing conversation was interpreted as the development of a massive power struggle because it was believed that possessing one's name was akin to having control over a person. Instead of leaving the man right away, this demon makes an effort to reason with Jesus and even take control of him. The name of the demon, Legion, derived from the Latin word legion, which denotes a military unit consisting of around 5,600 men, was demanded and received by Jesus, the counterspy [Harrington, 2019, p 232]. The narrator indicates the meaning of this term in this co-text right away, taking the demon's response to suggest that there were "many" demons inside the guy. This is the final battle between good and evil, and Jesus is the winner. Not only does Jesus' power and authority grow to encompass the Gentiles, but so does his compassion. The only thing left to do is find a way to reconcile the apparent strength of this demonic presence with the understanding of Jesus' authority in this situation [Bacon, 2015, p 66]. The plea made by the demons in Luke 8:31–33 indicates that they are aware of Jesus' superior authority, assuming that they understand that he is able to cast them into the abyss. They now aim to escape the abyss, that prison designated for the punishment of demons, just as they had utilised their might to break free from the shackles and chains of those who sought to control their host, the demoniac (v 29). Although it is virtually incidental to their significance in the story, the pigs' presence further identifies this scene as taking place in Gentile land. Rather, they are introduced through the devils' sought compromise. Like the demoniac before him, Jesus permits the demons to enter the pigs, which causes them to be "driven"

(v. 29) into self-destruction. While the demoniac was consigned to an afterlife due to their influence in his life, they are driven to their demise [Babajide, 2014, p 360].

In verses 34–37, the fact that swineherds were present ensured that witnesses would testify about the insane actions and eventual deaths of the pigs. The additional testimony of what Jesus had done for this man are provided by their return to the city (from whence the man hailed, v. 27). Therefore, it is necessary to interpret the repeated term "what had happened" to refer to both the former demoniac's healing and the pigs' drowning. This final point that this is the man who was demonised but was no longer—is emphasised throughout Luke's story (vv 35–36). Culturally distinct ways of expressing the reversal he had encountered are indicated by the descriptive terms employed to explain what these people witnessed [Calloud, 2018, p 56]. He had acted like a crazy man, but now he is sitting at Jesus' feet; he had been uncontrollable, but now he is dressed; he had been naked, but now he is in control. His relationship to Jesus illustrates his calm demeanour, which stands in stark contrast to his previous demeanour. It also signifies his discipleship and submission to Jesus. Luke's presentation of the former demoniac as a pupil, seated at his teacher's feet. His clothing now represent his acceptability, just as his nude state had previously represented his low status and separation from other people. His crazed behaviour has been replaced by self-control and deserving respectability. These characteristics help in the quest to comprehend the full extent of what it means for him to have been saved. All of this is included in the explanation of the transformation that has occurred over the former demoniac [Baeta, 1997, p 19]. The change they see in the erstwhile demoniac is the reaction of those who have gathered from the neighbouring country. In the Gospel, ferocity in the face of supernatural activity is expected; nonetheless, fear is not portrayed as a constructive response. They have now assembled from both the country and the city (v. 34), and every resident of the area has agreed upon a single decision. They reject Jesus out of fear. Is this for financial gain, as it will be in the Acts that are parallel to it [Acts 16:16, 19]. Luke mentions fear as his only purpose in this co-text, and it doesn't appear like the loss of the pigs has anything to do with this fear [Dairo, 1995, p 52]. After Jesus rejects his good news pitch, he leaves. These individuals appear to have no faith at all, in contrast to the disciples in the boat (8:22–25), despite the clear evidence of divine intervention in the form of their altered acquaintance. [Clark, 1999, p 133].

Why does Luke record the exchange between Jesus and the man in lines 38–39 when Jesus has already left? Luke's account of Jesus' baptism is well-known for his use of dramatic effect (3:18–22). By adding a small anachronism to the story, he is able to remove all distractions from the stage in this instance. the manner in which the last conversation between Jesus and the former demoniac was captured by the camera. since of the nature of the extraordinary responsibility Jesus places before this man, and since he is asking to be "with him," he is asking for the same relationship with Jesus that the twelve and the women who make up Jesus' company have (8:2). [Barker, 2005: 133]. Luke introduces this individual (v. 27) as

a displaced person who is estranged from his home and city. Jesus now takes him back to his house and assigns him a task for the city [Rawlinson, 2013, p 95]. In addition to bodily and mental recovery, he also receives occupational, psychosocial, and religious healing. He receives a commission and is allowed to return to his community. Luke uses two parallel statements to describe his task: "he went and proclaiming how much Jesus had done for him," and "return and tell the story of how much God has done for you." Jesus then assigns to the former demoniac "the narration" of God's magnificent works, which is precisely the same task that Luke had undertaken in writing Luke-works. Furthermore, this "narration" is identified as proclamation by the juxtaposition of these parallel words in Luke (4:18; 8:1), which is the same role that Jesus has been performing throughout his public career. Furthermore, it is essential to the story that this guy interprets the instruction to talk about God's activity as a charge to talk about Jesus' activity. This man, this Gentile, whose existence was determined by many demons and subhuman by almost any measure, recognises Jesus as the one through whom God's salvation purpose is being enacted, in contrast to the disciples who are overcome with fear in the boat in the previous episode (8:22–25) [Barth, 2018, p 348]. Put another way, the ex-demoniac is a part of Jesus' mission, and the subject of his declaration will be God's powerful deeds on his behalf. At this early point in the Lukan narrative, it is difficult to find a more obvious premonition of the ministry of Jesus' followers in Acts [Barker, 2011, p 48].

Practice of Healing in the Christ Apostolic Church, Ibadan

A significant benefit to its adherents, according to some, is the practice of "Cura divina," or divine healing. Of course, it makes sense that the promise of Cura divina would draw a crowd in West African countries where there aren't many hospitals and expensive treatment is out of reach for most people. Indeed, the most frequent excuse given by attendees for attending AICS, particularly C.A.C., is illness. Many people have shared their stories of miraculous healings, sound health, and answered prayers. Many times, the people involved assert that they sought medical attention from hospitals or traditional healers first. When the foreign doctors and herbalists failed them, they next turned to an indigenous church [Adamo, 2019, p. 87]. Within Christ Apostolic Church, there are designated days (typically every Wednesday and Friday) dedicated to healing. Every day, healing services are held. The sick would occasionally be assigned an apartment in the pastorium while receiving care in a church; spiritual or faith-based homes also function as clinics and prenatal centres for expectant mothers. Alana (2017) enumerated important article of faith of the C.A.C under Article (xii) section i. Unlike some other churches, the C.A.C does not believe in medical treatment in and outside the hospital [Alana, O.E. 2017]. Unlike some of the Aladura churches, the C.A.C does not allow traditional means of healing using items such as, green water, banana stems or the likes as aids to healing sick members. Importantly, the treatment that a sick person needs for healing is very simple. The process is as follows: confession of sins, since it is believed that sins or wicked people cause ailment; laying on of hands; anointing the sick with olive oil, if found necessary,

using sanctified water for washing and drinking; praying for the patient with faith; confidence and authority viz; Iwo aisan mo pase fun o, ni oruko Jesu, jade kuro lara re; ko ri bee; ogo ni fun o oluwa nitori pe o ti se (you sickness in the name of Jesus, I command you, come out of the patient; it shall be so glory be to you Lord, because you have done it). In addition to the use of the name of Jesus for healing, the C.A.C also heals the sick by invoking the power in the Blood of Jesus i.e. Ni Agbara Eje Jesu. C.A.C members also believe in the use of 'sanctified' water for healing and scaring away evil forces in their surrounding and rendering poisons useless. Oshun (1981) expatiated that some critics of the C.A.C have objected to the methods of healing the sick in the church. They contend that by their didactic methods of prayer for the sick, the fellow praying tends to force God to effect healing. This view cannot be sustained since the prayer-men/women are only exercising the authority that Jesus Himself had given all believers. There is also the view that adherents of the church should not be forced to reject the use of medicine and the assistance of doctors and other paramedical staff; that the sick should be assisted to regain his health 'through every possible and right means'. The answer is not far-fetched. Divine healing is a fulfillment of the biblical teaching that prayers made in faith would both heal any believer who is ill and also restore to him his health. What other means do we need except faith? Oluseye (2010) emphasized an important highlight of the Great Revival of 1930 was both the enthusiastic response of the people and the wonderful manifestation of God's power of healing and salvation. The hearers at each centre received the word of revival, trashed their houses, and brought things that the Lord forbids to the revival on their own. At Ilesa, traditionalists surrendered their 'Orisa' (idols) and 'ere' (carved images). Moslems accepted the Gospel using their 'tesibaa' (chaplet) to praise the Lord in obedience to God's directive. Some even brought the so-called sixth and seventh volumes of Moses to Joseph Babalola, along with all their other books of magic and "juju." The revivalist was given many Orisa, including those made of bronze, silver, and gold, including Oya, Osun, Sigidi, and Ayara, to burn. In addition, thousands of "oruka ere" (poisoned rings), igbadi, and similar items were turned in. A woman brought a bag of charms costing 14 dollars. Omowole, highlighted that at Efon, other accursed materials abandoned included ere ibeji (Carved wooden and female twins); aso-egungun (masquerade outfits and costumes); carved images of sigidi, osanyin, egungun in various shapes and descriptions; magic books other than those were Odumosu's book in dreams and also parchments on juju including onile, ifunpa and others as mentioned above. Others were ilu and aba, Oogun (charmed drums and ladders) and ekutu Oogun (Charmed native flutes) used during quarrels, crisis periods or at wars; charmed arrows kept in bamboo poles or horns of animals (iwo eranko) used by masqueraders and herbalists against enemies or other hostile people. People willingly surrendered all these materials to Joseph Babalola a.k.a Oga or Buroda (Master or Brother). For instance, the book of charms of Samuel Ojo in the town took eight days to burn.¹⁹ He and his wife Dorcas later became prophet and prophetess respectively in the Christ Apostolic Church before their death.

Furthermore, Olusola (2019) pointed out that those who came with illness to Oke-Ooye Revival Ground received their healing immediately, this included people who had long been suffering from protracted pregnancy, acute and continuous stomach ache, acute head-ache, (oripipariwo), epileptic feets blindness, issue of Blood, 'orinrin' (disturbance during sleep), rheumatism, reduction in weight, eye diseases, back-ache, pile, sleeplessness, unemployment, poverty, little or no reward from much work, old and chronic sores, breastlessness in women, impotence in men just as infertility in women, inability to eat food, too much sleeping, loss of menstrual period and 'eda' [Olusola, T. O. 2019].

At Oke-Boola, Ibadan, greater efforts were made to document the miracles that took place at the revival centre than in the other places. Many people suffering from diverse diseases also came to the Revivalist for divine healing. After prayer at the end of each revival meeting, those who had received healing would publicly thank God whilst their names and other details connected with the work of healing were written in a book. However, on each occasion, people who had been saved were too many to have the opportunity of bearing testimony of what God had done for them [E. Rawlinson 2015]. Still, during the first week at the Oke-Bola revival at Ibadan, 341 known people were cured. But during the period between September 14th and October 4th, 1930, the number of the sick people who were cured had jumped to 2,538, excluding those who were too shy to give testimony. The break-down of those cured on that occasion alone is as follows: delayed pregnancy 202, stomach ache 87, miscarriage 49, witchcraft 41, back ache 161, blindness 24, women's sickness 24, cough 22, gonorrhea 19, those raised from the dead 22, infertility 11, hunch backed 15, rashes and blemishes 11 and the like. Others who were later cured included a victim of 'arun egba' (palsy) for 58 years, an Egba man who regained his sight after 30 years of blindness and a child, born lame but was cured at the age of 6years [Rawlinson, 2015, p 103-107]. Consequently, the warm welcome accorded the Great Revival in the town, the miracles performed by Joseph Babalola there ultimately far out stripped those performed at Oke-Ooye three months earlier. At Oke-Bola, a leper was cleansed; the lame jumped for joy; the deaf had his ears open; the blind gained his sight; the dumb was able to speak; the mental patient were perfectly cured; children were rid of convulsion. The list could be elongated. Joseph Babalola's work of healing was so great at the town that evil spirit themselves acknowledged his spiritual superiority. At Oke-Ooye, Ilesa and Oke-Bola, Ibadan people who were possessed by witches and wizards had to fall down, rolling during the revival for their evil spirits to submit; but at Oke-Adura Efon Alaaye revival, the reverse was the case, there the evil spirit, in obedience to divine directive, left their victims without much fuss [Barth,, 2019, p 189-197].

CONCLUSION

Care must be taken not to run into theological difficulty if people of this age should strictly subject this Lucan concept of demon-possession to true scientific definition. Differences in time are not only the problem, but there is a wide

technological gap, which has provided some insight into some aspect of the world believed in Biblical time as a mystery. Science explains demonic possession along the line of disassociated psychic-states, hysteria, fragmentary selves, alternating personalities. There is no doubt that while some of these psychosomatic problems have natural causes, there are some causes by spiritual beings. One may not cast away the entire Lucan concept of Demons as a ruse. This experience, thus, cannot be completely accounted for by the scientific and psychiatric nomenclatures. No one has enough knowledge about the spirit world and the activities of demons to disprove demonic possession. Demonic possession is usually denied on the basis of science and secularization, but it seems that Luke's description of demons is a replica of the African tradition. It is better, therefore, to recognize the existence of demons and the possibility of possession than to deny them. Instead, everyone should rely on the power of God for healing and total restoration. Based on the findings of the study, the following recommendations were made: Following Jesus Christ's example, the Church should place greater emphasis on healing, ministry and consider it an integral aspect of sharing the gospel, in order to keep mission hospitals afloat and operational, more funding needs to be allocated to them, the Church must lead by example by providing some of these essential facilities, just as the early missionaries did, and making them accessible to the public at reasonable costs, the government ought to step up and focus urgently on enhancing the current healthcare facilities and building new ones so that people's desires and aspirations for excellent health can be satisfied, for the impoverished masses to have access to health facilities, the government should subsidise the cost of healthcare services.

BIBLIOGRAPHY

1. Abogunrin, S. O., (2012) "The Four Endings of Mark." *Orita Journal of Religious Studies*, 13, no. 67-80.
2. Akintunde, D.O. (2001) "Healing of Simon Peter's Mother - in - law and Tabitha in the context in the healing in Christ Apostolic Church," *Orita Journal of Religious Studies*, 30, no.3,: 23-28.
3. Akintunde, D.O., *Healing Miracles in the Gospel*, A Publication of Nigeria Association of Biblical Studies, 15, no. 3, (2012): 45-56.
4. Ademola, J. O. (2020) "A Theological Analysis Θεραπεία (Healing) of the woman with issue of blood in Luke 8:43 – 48 in Nigerian Context" *Association for the Promotion of African Studies (APAS)*, 3 (4).
5. Aulen, G. N., (2014) *The faith of the Christian Church*. Philadelphia: Muhlenberg press, 88-91
6. Ayantayo, T. A., (2011) *Healing Miracles in Christ Apostolic Church*. Lagos: Macmillan Press, 37-40
7. Babajide, D.O., (2014) *The Auto-biography of the Great Apostle Ayo Babalola*, Ibadan: Oluseyi Press, 360.

8. Back, S.B., (1999) "Healing Miracles" in the New International Dictionary of Christian Church. J.D. Douglass (ed) Grand Rapids: Zondervan publishing House, 453-456.
9. Bacon, B. W., (2005) The Gospel of Mark, Philadelphia: Harper and Row, 66.
10. Baeta, C.G., (2017) "Christianity and Healing", Orita Journal of Religious Studies, 12, no. 4, 19-24.
11. Barker, K.T., (2011) Healing Miracles in the Gospel According to Saint Luke. Grand Rapids: Zondervan Publishing Company, 148-153.
12. Barker, K.T., (2005) The New International Version Study Bible, Michigan: Zondervan, 110-112.
13. Barth, K.O., (1998) Christian Doctrine. Trans by D. Robertson. New York: The Bobs-Merrill Co., Inc, 348-350.
14. Caird, G.B., (1995) The Gospel of Mark: The Pelican New testament Commentaries, England: Penguin Books,
15. Calloud, R.C., (1998) "Signs, Healing and Gospel Texts," Pittsburgh: Pittsburgh Theological Monograph Series, 23, no. 2, 56-60.
16. Clark, H.D., (1999) Lucian of Samosata and the New Testament, (3rd Edition) Berlin: Academiervverlag, 133-135
17. Dairo, A.O., (1995) "The Relationship of Healing and Sin in the Understanding of The Apostolic Faith Church, Nigeria" Nigeria Association for Biblical Studies (NABIS), 6, no. 3, 52-59.
18. Enuwosa, J.N., (2004) The Theological Significance of Marcan Miracles in Relation to Healing
19. Practices in Selected Urhobo Churches, Ph.D thesis, Department of Religious Studies, University of Ibadan, Ibadan., 120.
20. Harrington, D.J., (1998) God's People in Christ; New Testament Perspectives on the Church and Judaism, Philadelphia: Fortress Press, 232-235
21. Lightfoot, R.H., (2016) History and interpretation in the Gospel. 3rd Edition, London: Cambridge Press, 99-101.
22. Lohmeyer, E.O. (1998) Healing Miracles in the Gospel. Edinburgh: University Press, 56
23. Manus, C.U., (1999) "Healing and Exorcism: The Scriptural View Point," C.U Manus (ed.) Healing and Exorcism. The Nigerian Experience, Macmillan Press, 55-58.
24. Oderinde, O.A. (2009) "The Power that Sets Free: An Analysis of Mark 5:25-34 with Reference to the essence of Christianity" Orita: Ibadan Journal of Religious Studies, University of Ibadan, XLI, no. I, 113-115.
25. Omotoye, R.W. (2003) Healing Miracles in the Early Church. Ibadan: Longman Press, 87-90.
26. Oshun, C.O. (1981) Christ Apostolic Church of Nigeria: A Pentecostal consideration of its Historical, Theological and Organizational Developments 1918-1978, Ph.D Dissertation, Exeter, 119-122

27. Rao, B. S. (2009) Community Health and Healing. Krishan Nagar, Delhi: Medical Publishers Limited, 45-50

Rawlinson, A.E.,(2013) Luke the Physician, (1st Edition), London: Hodder & Stoughton Press

Адэмола, Джулиус Оладжиде,

доктор философии PhD

колледж гуманитарных наук и культуры кафедры религии,

Осунский государственный университет,

e-mail:: Julius.ademola@uniosun.edu.ng

e-mail: olajideishola5@gmail.com

(Осогбо, Нигерия)

ГЕРМЕНЕВТИКА ИСЦЕЛЕНИЯ ГЕРАСИНСКОГО БЕСНОВАТОГО В КОНТЕКСТЕ ЦЕРКВИ ХРИСТА АПОСТОЛЬСКОЙ В ИБАДАНЕ, НИГЕРИЯ

Аннотация. Герменевтическое исследование повествования о гадаринском бесноватом в Евангелии от Луки 8:26-39 позволяет глубже осмыслить процессы духовного, нравственного и социального восстановления человека, а также раскрывает значение исцеления и религиозной поддержки в деятельности современных христианских общин. Вместе с тем отождествление одержимости исключительно с психическими расстройствами или, наоборот, объяснение психических заболеваний только духовными причинами может привести к одностороннему пониманию данной проблемы и ограничить возможности комплексного медицинского, психологического и теологического анализа.

В связи с этим в настоящей статье раскрываются герменевтические и теологические аспекты повествования о гадаринском бесноватом в Евангелии от Луки 8:26-39, исследуется сущность понятия *therapeia* (исцеление/выздоровление), а также анализируется его взаимосвязь с традициями духовного исцеления в «Christ Apostolic Church» города Ибадан (Нигерия).

Ключевые слова: Евангелие от Луки 8:26–39, Гадарин, *therapeia*, герменевтика, духовное исцеление, Christ Apostolic Church, Ибадан.

Ademola, Julius Olajide,

falsafa doktori (PhD)

Gumanitar fanlar va madaniyat kolleji, dinshunoslik kafedrası,

Osun Davlat universiteti

E-mail: Julius.ademola@uniosun.edu.ng

email: olajideishola5@gmail.com

(Osogbo, Nigeriya)

**GERASALIK JIN CHALINGAN KISHINING SHIFO TOPISHI
GERMENEVTIKASI: CHRIST APOSTOLIC CHURCH, IBADAN,
NIGERIYA MISOLIDA**

Luqo Injili 8:26–39 da tasvirlangan Gadara yurtidagi jin bosgan inson haqidagi rivoyatning germenevtik tahlili insonning ma'naviy, axloqiy va ijtimoiy tiklanish jarayonlarini chuqurroq anglashga yordam beradi hamda zamonaviy xristian jamoalarida shifo va ruhiy qo'llab-quvvatlashning ahamiyatini ochib beradi. Biroq jin bosish hodisasini faqat ruhiy kasalliklar bilan tenglashtirish yoki aksincha, ruhiy kasalliklarni faqat diniy sabablar bilan izohlash biryoqlama yondashuvga olib kelishi va tibbiy, psixologik hamda teologik tahlilning kompleks imkoniyatlarini cheklashi mumkin. Shu bois ushbu maqolada Luqo Injili 8:26–39 dagi Gadara yurtidagi jin bosgan inson haqidagi rivoyatning germenevtik va teologik jihatlarini, *therapeia* (shifo/tiklanish) tushunchasining mohiyati hamda uning Nigeriyaning Ibadan shahridagi "Christ Apostolic Church" an'analari bilan bog'liqligi tahlil qilinadi.

Kalit so'zlar: Luqo Injili 8:26–39, Gadara, *therapeia*, germenevtika, ruhiy shifo, Christ Apostolic Church, Ibadan.

