

Week 2 Summer Series: Supernaturally Transformed

June 29, 2024

Opening Monologue

Supernaturally Transformed is the title of our Summer Sermon Series as we travel with Jesus and read how he gave people a second chance in life. We will read about one supernatural transformation after another.

1 John 8b says, "The reason the Son of God appeared was to destroy the devils work."

Research shows Americans spend 2 billion dollars annually on psychic services... yeah 2 with a B!! I was blown away when I read about this. However, it makes sense since most Americans have an interest in a divine power outside of this world. Obviously, the data is there to back this up.

The real issue is people are dabbling and opening the door to witchcraft... and if you go looking for Satan; he will be happy to show himself in his counterfeit kingdom.

There are two forms of Supernatural powers in this world. One coming from the Kingdom of Darkness, filled with Satan and his demons.

This week we are going to dive into God's Word as usual and read about two demon possessed men's lives that were ruined until they met Jesus. These were notoriously bad dudes amongst the townsmen.

Don't forget to engage in the APP and Commentary below. For those that are newer, there are a set of devotional questions at the bottom.

Blessings in Christ!

Rev. Brad Standfest

To Listen to this week's Sermon: "Week 2- Supernaturally Transformed" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

Web: <https://www.almontvineyardchurch.org/media>

You Tube: <https://www.youtube.com/@almontvineyardchurch>

Key Sermon Text

1 John 3:8b

<https://www.biblegateway.com/passage/?search=1+John+3%3A8&version=NIV>

Mark 5:1-20

<https://www.biblegateway.com/passage/?search=Mark+5%3A1-20+&version=NIV>

Commentary of Main Texts

Mark 5:1-21

JESUS SENDS THE DEMONS INTO A HERD OF PIGS / 5:1-20

Though we may emphasize the love for the world that God expressed through Christ, we sometimes fail to apply it to individual people. That Jesus permitted the demons to enter the large herd of pigs strikes us as odd, and we might be surprised by Jesus' disregard for personal property. Jesus' action, however, demonstrated the value of the man possessed by the demons. The demons, not Jesus, incited the pigs in their suicidal stampede.

By any standard, the value Jesus places on each one of us cannot be measured. He did not hesitate to present his own life in exchange for our salvation. The story about the herd of pigs dramatically contrasts the purposes of God and the purposes of Satan for people. To Jesus, the crazed man was worth saving. To Satan, he was a soul targeted for destruction. Upon entering the pigs, the demons immediately revealed the destructive objective of their master. They accomplished in the pigs what they had been doing in the man.

5:1 They came to the other side of the sea, to the country of the Gerasenes. As Jesus had planned (see 4:35), he and the disciples arrived on the other side of the Sea of Galilee (see map). Since the country of the Gerasenes was located southeast of the Sea of Galilee, Jesus and the disciples had sailed south and east to come to this Gentile region. The precise location is uncertain because this country (or region) is sometimes written as “Gerasenes,” “Gergesenes,” or “Gadarenes” in various manuscripts. However, some scholars cite evidence that favors “country of the Gerasenes,” probably referring to a small town called Gersa (modern-day Kersa or Kours). Others prefer “Gadarenes,” citing the town of Gadara, one of the most important cities of the region. Gadara was a member of the Decapolis, or Ten Cities (see 5:20). These ten cities with independent governments were largely inhabited by Gentiles, which would explain the herd of pigs (5:11). The Jews did not raise pigs because, according to Jewish law, pigs were unclean and thus unfit to eat. Whatever the exact location of their landing, the point is that Jesus had planned to go there. This was Gentile territory, revealing a new direction for his ministry.

5:2 When Jesus got out of the boat, a man with an evil spirit came from the tombs to meet him. Matthew’s account of this story refers to two demon-possessed men (Matthew 8:28), while Mark and Luke refer only to one. Apparently Mark and Luke mention only the man who did the talking, or the man who was the most severe case (the one with a legion of demons, 5:9). Mark’s account is more graphic than the others, emphasizing what the demon had done to the man.

After they landed and Jesus got out of the boat, they saw a horrible sight. A man with an evil spirit came from the tombs. Most people have difficulty picturing the awful sight of this man, with an evil spirit, bloody (5:5), out of control, and apparently strong and frightening (5:4). The disciples, having just been through a terrifying storm at sea (4:37), were certainly terrified again by the sight of this man (most likely two men, as recorded in Matthew) who approached them as they got out of the boat. They had encountered demon possession before (1:23–27), and Jesus had given them authority to cast out demons (3:15). But this man looked especially dangerous. Mark stressed the man’s pitiful and hopeless condition, as detailed in the eyewitness

description given in the following verses.

Healing A Demon-possessed Man

From Capernaum, Jesus and his disciples crossed the Sea of Galilee. A storm blew up unexpectedly, but Jesus calmed it. Landing in the region of the Gerasenes, Jesus sent demons out of a man and into a herd of pigs that plunged over the steep bank into the lake.

Having an “evil” or unclean spirit means being demon possessed. Although we cannot be sure why demon possession occurs, we know that evil spirits can use the human body to distort and destroy a person’s relationship with God. The evil spirit (or in this case, spirits, 5:9) had entered the man’s body and were controlling him. Demons always try to destroy or distort God’s image. This man cut himself with stones (5:5) and lived in the tombs. In those days it was common for cemeteries to have many tombs carved into the hillside, making cavelike mausoleums. These tombs often had enough room to store several ossuaries, with space left over for a visitor. Thus, there was enough room for a person to actually live in such tombs.

According to Jewish ceremonial laws, the man whom Jesus encountered was unclean in three ways: He was a Gentile (non-Jew), he was demon possessed, and he lived in “the tombs.” But Jesus helped him anyway. We should not turn our back on people who are “unclean” or repulsive to us, or who violate our moral standards and religious beliefs. Instead, we must realize that every human being is a unique creation of God needing to be touched by his love.

The demon-possessed man came ... to meet Jesus. The man may have rushed out to see who was coming ashore, or perhaps even to apply for mercy. We simply do not know. Mark stresses the confrontation between the demons and Jesus, and in 5:6–7 portrays the defensive nature of the demons’ behavior.

OCCULT DANGERS

Demons exist and are active even today. They are dangerous, powerful, and destructive. While it is important to recognize their evil activity so that we can stay away from demons, we should avoid any

curiosity about or involvement with demonic forces or the occult (Deuteronomy 18:10–12). Today people are still fascinated by horoscopes, fortune-telling, witchcraft, and bizarre cults. But Satan is no less dangerous today than he was in Jesus' time. Dabbling in the occult can open a person up to the influence of demons. Instead, we should resist the devil and his influences, and he will flee from us (James 4:7).

SATAN'S EVIL INTENT

At least this pathetic man from the country of the Gerasenes portrayed Satan's true intent; his behavior showed that evil is horrible, and that Satan is fearful and destructive. Through his condition we realize

- Satan's hatred of us. When sent to the pigs, the demons destroyed the entire herd. Satan's purpose is to destroy. He would love to destroy each of us.
- Satan's power. The man was possessed with many powerful demons. When we ignore the power of Christ, Satan has free rein.
- Satan's cruelty. Satan didn't bring the man greater power and sophistication so he could live a wilder lifestyle as is so often portrayed. Instead, he caused the man to try to kill himself.

5:3 He lived among the tombs; and no one could restrain him any more, even with a chain. This demon-possessed man's condition was clearly hopeless without Christ. He no longer had contact with society, but lived among the tombs. This could refer to a type of graveyard—an area in the low hills that surrounded the Sea of Galilee with caves hewn into the rock. The caves served as tombs for the dead. Such graveyards were often in remote areas. People with hopeless conditions, such as this man, could find shelter in the caves. The man had also been through the basic "treatment" given to people considered to be insane or demon possessed. People had tried to restrain his violent acts by chaining him up, but the evil power of the demons within gave him almost superhuman strength. Mark brought out the severity of the man's situation. No one could restrain him or stop him, not even with iron chains (5:4). No one was strong enough.

5:4 For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No

one was strong enough to subdue him. To protect him from hurting himself and others, the man had been chained hand and foot. The verb indicates a job completed and done well. He had been thoroughly chained, with chains around his wrists and irons (fettters) on his ankles. But he tore the chains apart and broke the irons, indicating power not his own, but derived from the demons that held him. In fact, this man was so strong that no one could subdue (or overpower) him. The word for “subdue” (damazo) is used for taming a wild animal. This man probably seemed more like an animal than a human being. The fact that no one was strong enough to restrain him sets the scene for Jesus, the one who had God’s power and authority.

5:5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

Sent away from civilization off in the mountains and in the tombs, the man’s violence turned in on himself. His crying out was more of a shrieking scream—the voices of the demons (see also 1:26). The cutting of his skin with sharp stones refers to gashing and hacking at his body, leaving him bloody and covered with scars. This may have been either an attempt at suicide or a primitive form of demon worship common in ancient times (see 1 Kings 18:28). These horrible actions occurred always, night and day without stop. He was indeed a frightening creature.

5:6 When he saw Jesus from a distance, he ran and fell on his knees in front of him.

The man ran to Jesus from a distance, displaying the range of the demons’ power. The man did not run to escape Jesus but ran to confront Jesus and scare him away as he would do to anyone else who ventured into his territory.

When he came close to Jesus, the man fell on his knees, not in worship, but in grudging submission to Jesus’ superior power. The demons immediately recognized Jesus and his authority. They knew who Jesus was and what his great power could do to them (see James 2:19).

5:7 He shouted at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!”

These words of the demon were in response to Jesus’ demand that the demons depart (see 5:8). The demon was on the defensive. Though aware of who Jesus was and of

his power over it, the demon still attempted to defend itself by using a shrieking voice and by calling Jesus by his divine name. The loud voice shows the demon's fierce and violent nature.

The demon's first question, "What do you want with me?" is a request that Jesus leave them alone. The demon that possessed the man in the synagogue had cried out with the same question, "What do you want with us?" (1:24). A more literal translation would be, "What to you and to me?" or "What do we have in common?" In other words, the demon asked Jesus to leave them alone, for they had nothing to do with each other. Such a question and statement show the demons' ultimate rebellion. Jesus and the demons were as far separated as anything could be. Jesus' purpose was to heal and give life; the demons', to kill and destroy. But Jesus would not leave this man in such a condition.

Why did Jesus allow the demon to talk at all? According to 5:8, Jesus said, "Come out," but the demon talked back rather than obey. Some scholars believe this was done to set the scene for Jesus' revelation of overwhelming power over the demons. Jesus had spoken first to one demon. It did not leave the man because there were multiple demons inside him. Then the demon tried to control Jesus with an aggressive defense and then with bargaining.

Like the demon who had possessed the man in Capernaum (1:24), this demon tried using Jesus' divine name to control him. (See also 3:11, where demons identified Jesus as "the Son of God.") At this time, people believed that to know an adversary's full name was to be able to gain control over the person. The demon in the synagogue had called Jesus "the Holy One of God," but this demon referred to him as Jesus, Son of the Most High God. This is the highest title used for Jesus in Mark's Gospel and denotes that the demons recognized Jesus as God's divine Son. The words "Most High God" appear in the Old Testament, and often were used by Gentiles when speaking of the superiority of Israel's God over any idol. (See Melchizedek's words in Genesis 14:18-24; Balaam's words in Numbers 24:16; Isaiah speaking of a heathen king—sometimes interpreted as Satan—in Isaiah 14:14; Nebuchadnezzar in Daniel 3:26 and 4:2.) How amazing that people in Jesus' day were so blind, while the demons were so clear about who Jesus was.

Then the demon had the audacity to ask for Jesus' mercy! The statement "Swear to God" comes from the verb horkizo, meaning to put under oath. Ironically, the demon appealed to God as it requested that Jesus promise not to torture it. The word for "torture" is graphic and correct. The Bible says that at the end of the world, the devil and his demons will be thrown into the lake of fire (Revelation 20:10). Matthew recorded the demon's question as, "Have you come here to torture us before the appointed time?" (Matthew 8:29 NIV). The demon's question revealed that the demons knew their ultimate fate. The demons hoped that Jesus would not send them to their fate early.

STILL REBELLIOUS

The demon screamed to Jesus, "What do you want with me?" It was a shriek of fear, defense, and rebellion against God. No one today would like to admit to being demon possessed or bear the appearance of this man from Gadara, but most of our society, like the demon, is screaming at God, the church, and Christian values, "Get out of my life!" When a person rejects Jesus Christ and his authority, he is putting himself on the side of the demons and heading in the same direction. Every person must ask: Will I choose freedom, autonomy, and self-will leading to destruction, or will I choose Christ's loving leadership over my life, giving me forgiveness from sin, cleansing, and healing?

5:8 For Jesus had said to him, "Come out of this man, you evil spirit!" Jesus' first command was to one evil spirit. When that one did not obey, Jesus commanded the demon to give him its name. The demon's answer revealed that there were many demons.

HIS COMMAND

Matthew reported that Jesus used only a simple command, "Go" (Matthew 8:31-32). By either Mark's account or Matthew's, God's power was evident. Jesus needed nothing more than a quick word to expel the mighty demons, and they immediately went. Jesus needed no three-ring circus to demonstrate authority. Whose power is greater? On whose side do you want to live? By a word God took charge, with dramatic results, and his transcendent power produced a completely transformed life. Don't ignore his plan for your eternal life. Don't rebel

against his authority over you.

5:9 Then He asked him, “What is your name?” The demons attempted but failed in using Jesus’ name in 5:7. Jesus gained mastery over the demon by finding out its name. The demon’s self-disclosure meant it had to submit to Jesus.

And he answered, saying, “My name is Legion; for we are many.” The evil spirit said its name was Legion. A legion was the largest unit of the Roman army; it consisted of three thousand to six thousand soldiers. Territories occupied by the Romans had become very familiar with the Roman legions. This man was possessed by not one, but many demons. There may have been a legion of demons, or this name may be a reference to the telos, a force numbering 2,048 men (thus accounting for the loss of two thousand swine, see 5:13). Either way, Mark was showing Jesus’ power and victory over a fearsome array of demonic powers.

5:10 And he begged Jesus again and again not to send them out of the area. Mark often highlighted the supernatural struggle between Jesus and Satan. The demons’ goal was to control the humans they inhabited; Jesus’ goal was to give people freedom from sin and Satan’s control. The demons knew they had no power over Jesus; so when they saw Jesus, they begged again and again not to be sent out of the area, or into the abyss (see Luke 8:31). They wanted to stay in their home area where they could torment people. Luke 8:31 says the demons begged Jesus to spare them from the abyss, which is also mentioned in Revelation 9:1 and 20:1–3 as the place of confinement for Satan and his messengers (sometimes called the “bottomless pit.”) The demons, of course, knew all about this place of confinement and didn’t want to go there. Mark was pointing out that the demons wanted to be with people (in the area) and begged not to be sent into lonely exile where they could not torment people.

The demons undoubtedly knew that Jesus planned to free their prisoner—the human who was their abode. Their concern at this point was where he would send them. They knew where they did not want to go, and they knew Jesus had the power to send them to that place. So, they begged Jesus not to send them there.

Why didn't Jesus just destroy these demons—or send them away? Because the time for such work had not yet come. Jesus healed many people of the destructive effects of demon possession, but he did not yet destroy demons. In this situation, Jesus wanted to show Satan's destructive power and intent over the two thousand pigs. The same question could be asked today—why doesn't Jesus stop all the evil in the world? His time for that has not yet come. But it will come. The book of Revelation portrays the future victory of Jesus over Satan, his demons, and all evil.

5:11 A large herd of pigs was feeding on the nearby hillside. According to Old Testament law (Leviticus 11:7), pigs were “unclean” animals. This meant that they could not be eaten or even touched by a Jew. This incident took place southeast of the Sea of Galilee in the region of the Gerasenes (5:1), a Gentile area. This explains how a herd of pigs could be involved. Pigs were used by Romans for the sacrifices their religions required. Romans also ate pigs. A normal herd of pigs would be 150 to 300 head. So this herd was unusually large.

5:12 So all the demons begged Him, saying, “Send us to the swine, that we may enter them.” One demon had spoken for all the demons in 5:10; here all the demons chimed in, begging Jesus not to send them away, but to send them to the swine. The demons knew they had to submit to Jesus' power and authority, and they knew that he could seal their fate by returning them to the abyss or sending them far away. Notice that they did not ask to be sent into the city; they knew Jesus would not allow them to inhabit other people. But on the hillside were enough physical animal hosts for all these demons to inhabit. Pigs were unclean animals, and therefore, they could provide a fitting habitation for the demons, whom Mark characteristically calls “unclean spirits.”

But why did the demons ask to enter the swine? Several possible answers have been suggested, but the Bible simply does not tell us. Perhaps the demons thought they could return to the tombs and caves later. Evidently they did not want to be without a physical body to torment. So they would rather destroy the pigs than be idle. Their action seems to portray their ultimate destructive intent.

DRIVING OUT DEMONS

We usually associate exorcism with small rooms, hushed tones, and special procedures. Actually, wherever the gospel is preached (or lived, spoken, written, and demonstrated), demons flee and God's kingdom advances. The Word of God always pushes against the darkness of evil. Today, Christians can cause demons to scatter with a testimony, a gift in God's name, a helping hand, or a word spoken in faith. Your spiritual gifts used at church, home, and work put God's enemies into retreat. Join Christ in driving out demons.

5:13 He gave them permission. In every case where demons confronted Jesus, they were stripped of their power. God limits what evil spirits can do; these demons could do nothing without Jesus' permission. During Jesus' life on earth, demons were allowed to be very active to demonstrate once and for all his power and authority over them. Jesus did not command the demons to go into the swine; he gave them permission to do what they requested.

"Gave them permission" has theological thrust. Satan has no final authority but can do only what God "permits" for the short time he is allowed to be "god of this world" (2 Corinthians 4:4 NRSV). In Revelation 6 and 13, the four horsemen and the beast "were given" temporary authority, a divine passive that suggests the sovereign God permitted them to do evil for a time.

Perhaps Jesus let the demons destroy the pigs to demonstrate his own superiority over a very powerful yet destructive force. He could have sent the demons away, but he did not, because the time for judgment had not yet come. In the end, the devil and all his angels will be sent into eternal fire (Matthew 25:41). While Jesus granted the demons' request to enter the swine and destroy the herd, Jesus stopped their destructive work in people, and particularly the man they had possessed.

Jesus also taught a lesson by giving the demons permission to enter the pigs. He showed his disciples, the townspeople, and even us who read these words today the absolute goal of Satan and his demons. They desire total and complete destruction of their hosts.

And the evil spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned. The sight must have been amazing. A rather peaceful herd of pigs feeding on the hillside suddenly became a stampeding horde that ran straight to its own destruction. One after another, the pigs kept running into the lake and drowning.

The demons' action proves their destructive intent—if they could not destroy the men, they would destroy the pigs. Jesus' action, in contrast to the demons', shows the value he places on each human life. Some people might have difficulty with the fact that all the pigs died, but Jesus considered the man to be more important than the pigs.

5:14 Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. When Jesus performed this miracle, he again gained immediate publicity. Those tending the pigs, astonished at what had happened, ran off and told the amazing story. The town mentioned was one of the towns in 5:20. Apparently more than one swineherd had been tending the pigs; they scattered in fear, some into the town and some to the countryside (literally, to the farms). Their story seemed unbelievable: Two thousand pigs floating on the edge of the lake would certainly be a sight, so those who heard the story went out to see what had happened. Among these would have been the owner of the herd who, doubtless, was not pleased at the loss of the livestock.

5:15 Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid. What were Jesus and the disciples doing while the swineherds were spreading the story and the people were gathering to see for themselves? Probably attending to the man, newly set free from thousands of demons, dressing him and caring for his wounds. Then looking up, Jesus and the disciples saw a crowd gathering above on the hillside. The crowd saw the pigs in the water, they saw Jesus and the disciples on the shore, and they saw the one who had been demon-possessed ... sitting and clothed and in his right mind. The man was sitting, not running about uncontrollably; he was clothed, not

naked and bleeding; he was in his right mind, not shrieking wildly. Jesus had restored this man's humanity; he was sane and self-controlled. Thus Mark accurately contrasted the rule of Satan and the rule of Jesus.

The people might have responded in several ways. They may have been overjoyed to see Jesus on their own shore—many people hunted Jesus down and longed to be with him. This popular preacher and miracle worker was available to them. They also may have responded with joy that the demon-possessed man had been healed and would no longer bother them. They may have just been thrilled to have seen a healing of such magnitude with their own eyes. However, Mark used one word for the people's response: afraid.

What were they afraid of? Perhaps such supernatural power as Jesus had displayed frightened them. Perhaps they thought Jesus would be bad for their economy (losing two thousand pigs in one day certainly cost someone). Perhaps they didn't want Jesus to change their status quo. In any case, their fear caused them to make a terrible mistake (5:17).

5:16 Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. The crowd moved down the steep slope and onto the shore. All the while, those who had seen it told the story again; now the people could see the man and the pigs for themselves. "Those who had seen it" could have been the Twelve who had come with Jesus, the swineherds, or even those who had come along from the boats (4:36). Mark emphasized the eyewitness nature of those telling the story to confirm its reliability.

5:17 Then they began to plead with Him to depart from their region. Why did the people ask Jesus to leave? Unlike their own heathen gods, Jesus could not be contained, controlled, or appeased. They feared Jesus' supernatural power, a power that they had never before witnessed. And they were upset about losing a herd of swine more than they were glad about the deliverance of the demon-possessed man. They would rather give up Jesus than lose their source of income and security. So they began to plead with Him to go away. Unfortunately for them, Jesus did as they asked. And there is no biblical record that he ever returned. Sometimes the worst possible

thing that can happen is for Jesus to answer one of our requests.

5:18 As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him.

The people asked Jesus to leave their region, so Jesus and the disciples got back into the boat. The miracle of healing was lost on the crowd; instead, they saw only the destruction of the pigs. The only one who truly understood what had transpired was the formerly possessed man himself. Having been freed, he begged to go with Jesus. The man's request meant that he wanted to be one of Jesus' followers, with Jesus as a constant and close companion. We don't know if this man was a Jew or Gentile. We don't know his motive in asking to stay with Jesus. He may have wanted to be with Jesus out of adoration; he may have been afraid of being shunned by his people for indirectly causing the death of the pigs; or he may have been afraid the demons might return if Jesus went away. In any case, he asked to go with Jesus, but Jesus had other plans for him.

5:19 Jesus did not let him, but said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you." As Jesus had done when he healed the leper (1:40-42) and the paralytic (2:11-12), Jesus gave this formerly demon-possessed man his life back. We do not know how long the man had been possessed, but after being healed he could go home, something he could not do before. Certainly his family would rejoice to see him returned to sanity. When they inevitably would ask him what happened, the man was to tell them how much the Lord has done and about the Lord's mercy on a wretched and hopeless demon-possessed man who, left alone, would have eventually destroyed himself. These words probably calmed any fears the man may have had about the demons returning. This man, like the others, was permanently cured.

Often Jesus asked those he healed to be quiet about the healing (1:43-45; 5:43), but he urged this man to go ... and tell what the Lord had done for him. Why the difference? This man was returning to his home in a Gentile region. Jesus knew the man would be an effective witness to those who remembered his previous condition and could attest to the miraculous healing. Through him, Jesus could expand his ministry into this Gentile area. Jesus would not remain in the region,

but he did not leave himself without witness. This man would be an incredible witness—for he knew that none other than the Lord, the God of Israel, the one true God, had healed him. In this pagan region of Decapolis came one healed man with an incredible story to tell.

This is the beginning of the “universal mission” theme in Mark’s Gospel. Here Jesus prepared the way for the movement of the gospel to the Gentiles after Pentecost. This is illustrated in 5:20 where “all the people [meaning the Gentiles] were amazed” at Jesus’ power.

GO AND TELL

The man quite naturally wanted more contact with this wonderful, powerful person who had saved his life so dramatically. But instead, Jesus asked him to tell his story to others. And he did. Without training or background, without the capacity to explain Old Testament prophecies or to expound on theories of the Trinity, this man simply told his story. From his heart and his life, he spoke. It was the man’s way of saying thanks. He was truly a “missionary” before the word was invented.

We all have stories of faith: God’s goodness to us, God’s saving power in our lives. We should tell others our stories—people on the bus, brothers and sisters, hardware clerks, nurses at the clinic, next-door neighbors. This is the work of a missionary: telling what God has done, right here, today, wherever we are. When God touches your life, don’t be afraid to share the wonderful events with your family and friends. Not everyone can travel as a missionary. Jesus knows the right position for each of us. Sometimes kindness at home and unselfish service means more than becoming a full-time Christian worker.

5:20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed. Although the man was healed and able to travel with Jesus, Jesus sent the man on a mission. And the man wasted no time. He went away and began to proclaim in the Decapolis how much Jesus had done for him. “Decapolis,” or the Ten Cities, was a region located southeast of the Sea of Galilee. Ten cities, each with its own independent government, formed an alliance for protection and for increased trade opportunities. These cities had been settled several centuries earlier by Greek traders and immigrants. Jews were a minority in the area. Many people from the Decapolis followed Jesus

(Matthew 4:25).

The man knew that “the Lord” had shown great mercy to him (5:19), that Jesus had freed him from the demons, and that the Lord and Jesus were one and the same. Though not versed in Scripture or trained in preaching and teaching, the man realized that he had looked into the face of the one true God and had received divine mercy. His heartfelt response was to go and tell others about Jesus. This man’s behavior contrasts both with the townspeople, who had experienced amazement and fear but still had not been converted, and with the disciples, who still lacked understanding and total conviction. This former madman may have been known throughout the region. So when he returned to that same region, his testimony had results—everyone who saw and heard him was amazed.

Get Excited

This man had been demon possessed, but he became a living example of Jesus’ power. He wanted to go with Jesus, but Jesus told him to go home and share his story with his friends. If you have experienced Jesus’ power, you too are a living example. Are you, like this man, enthusiastic about sharing the Good News with those around you? Just as we would tell others about a doctor who cured a physical disease, we should tell about Christ who forgives our sin.

Resources: Rev. Brad Standfest, David Guzik, Matthew, David Guzik’s Commentaries on the Bible, Bruce B. Barton, Mark, Life Application Bible Commentary

Sermon Notes:

The Term Supernatural refers to a phenomenon or entities that are beyond the natural laws of nature...

The Supernatural refers to things that can’t be explained... Like a floating fishing pole (Last week)

The Majority of Americans have an interest or fascination of some sort with the Supernatural Realm

The Psychic Service industry which includes: Astrology, Tarot Card Readings, Psychic Readings & Palmistry generates 2 Billion dollars

annually

2 Billion dollars Americans spend on witchcraft

“The industries resilience and growth are often attributed to times of economic uncertainty, personal stress, and major life decisions.”
(Summary of multiple online sources-Research Center)

The reality is... people are turning to a Higher Power... A Supernatural source for answers—to life’s difficulties

Even the people that believe in the theory of Evolution... Can’t deny the Supernatural... After all a Big Bang is unexplainable

Whether the world wants to admit it or not... There are 2 Supernatural Powers at work in this world...

You have Satan and his demons... The Spiritual forces of evil—the Counterfeit Kingdom... And...

You have God... The King of the Universe.

As the Scriptures Declare: 1 John 3:8b “The reason the Son of God appeared was to destroy the devils work.”

Today in our Main Text we are going to see Jesus being confronted by 2 Demon possessed men

[Hati Story of Demonic]

“Certain angels who fell from their free will sprang a more wicked demon brood... condemned of God... there great business was to ruin mankind. So, from the start, spiritual wickedness sought our destruction. Accordingly, they inflict our bodies and cause violent assaults. The demonic fallen angels breath into the souls. They are everywhere in a single moment.” (Bercot, Tertullian Pg. 202)

Read Mark 5:1-20

Devotional Questions

Mark 5:1-21 recounts the story of Jesus healing a man with an unclean spirit in the region of the Gerasenes, the healing of a woman with a bleeding issue, and the raising of Jairus' daughter.

Engaging with these passages through devotional questions can help deepen your understanding and reflection on the text.

Here are some thoughts/questions to consider:

- 1. Encountering Jesus in Desperation**
- 2. Reflect on the state of the man possessed by demons before he met Jesus. How does this demonstrate the destructive power of evil?**
- 3. Consider the reaction of the man after he was healed by Jesus. What does his desire to stay with Jesus reveal about his supernatural transformation?**
- 4. Jesus has authority over the demonic and demons. What did Jesus do to the demons?**
- 5. As representatives of Christ and filled with his Holy Spirit. What should we do when the demonic raises its voice to us or our families?**
- 6. Do you know someone that needs to be Supernaturally Transformed by Jesus Christ? If so, how can you impact their lives?**