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## **Clothed and in His Right Mind**

**Mark 5:1-20**

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### **Transcript:**

**Well, we're returning to our study of the Gospel of Mark. So if you have your Bible, I'd like to invite you to turn to Mark, chapter five. Mark, chapter five. We took a few weeks off from our study after we completed chapter four, and we took some terminology that was found there in chapter four. As the disciples had responded to Jesus calming the storm, and we asked the question, what kind of response would you have had?**

**What would you have said? Because what they said, and their amazement was, who can this be? That even the winds and the sea obey him. Now, one of the difficulties with chapters and chapter divisions is we tend to disconnect them. But this is very much connected because if you remember, they got into the boat.**

**They were on the western side of the Sea of Galilee, and now they were going over to the eastern side. And many believe that they were going there for some, for some rest, because Jesus had been healing. He had been casting out demons. He had been teaching. The crowds were getting larger and larger and larger, and he was exhausted, because when they were in the storm, guess where he was?**

**He was asleep in the stern of the boat, fully exhausted. Of course, the disciples were dealing with the storm. Many of them were professional fishermen. They'd been out on that sea many, many times. But in this case, this was like a hurricane on that sea.**

**And they were afraid that they were going to perish. And Jesus was woken by them, and he stood up and he said to the storm, hush. And immediately the storm stopped. And. And the scripture says that they were amazed.**

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They were also frightened. Wouldn't you be? They already knew who he was. They had already seen him do these many miracles that confirmed who he was. But this was one they hadn't seen yet, where he had power over nature.

And so now when we come to chapter five, they're going to be even more amazed, and I think that they're going to be just as frightened, because as they got out of that boat and they were met by two men. And these two men in our day and age, would have been probably referred to as lunatics because they come running down the hill, they're naked, they're screaming, they're yelling.

Well, let's listen to what Mark tells us about them.

They came to the other side of the sea and to the country of the gerasenes. When he got out of the boat, immediately a man from the tombs with an unclean spirit met him, and he had his dwelling among the tombs, and no one was able to bind him anymore, even with a chain, because he had often been bound with shackles and chains and the chains had been torn apart by him and the shackles broken in pieces. And no one was strong enough to subdue him. Constantly, night and day he was screaming among the tombs and in the mountains and gashing himself with stones. Seeing Jesus from a distance, he ran up and bowed down before him and shouting with a loud voice he said, what business do we have with each other?

Jesus, son of the most high goddess, I implore you by God, do not torment me. For he had been saying to him, come out of the man, you unclean spirit. And he was asking him, what is your name? And he said to him, my name is legion, for we are many. And he began to implore him earnestly not to send them out of the country.

There was a large herd of swine feeding nearby on the mountainous. The demons implored him, saying, send us into the swine so that we may enter them. Jesus gave them permission and coming out, the unclean spirits entered the swine and the herd rushed down the steep bank into the sea, about 2000 of them, and they were drowned into the sea. The herdsmen ran away and pointed it in the city and in the country. And the people came to see what it was that had happened.

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They came to Jesus and observed the man who had been demon possessed sitting down, clothed in his right mind, the very man who had had the legion. And they became frightened. Those who had seen it described to them how it had happened to the demon possessed man and all about the swine. And they began to implore him to leave their region. As he was getting into the boat, the man who had been demon possessed was imploring him that he might accompany him and he did not let him.

But he said to him, go home to your people and report to them what great things the Lord has done for you and how he had mercy on you. And he went away and began to proclaim in the Decapolis what great things Jesus had done for him. And everyone was amazed.

CS Lewis in his book the Screwtape letters writes this, there are two equal and opposite errors into which our race can fall about the devils or demons. One is to disbelieve in their existence and the other is to believe. And that's basically two types of people in our world. There are those who do not believe that the devil or demons are real and then there are those who know that they are real. But what are they?

What are demons? Up to this point in our study we've seen five encounter with demons who are also referred to as unclean spirits. We saw it in chapter one in verses 21 26 in the synagogue in Capernaum. We heard about it in a general statement that Mark made in mark 132 34. We also heard it again in mark 139 and mark 311.

And last we heard it in mark 322. And we don't hear any more about demons until we get here to chapter five. And before we look at it, I want to just take a few minutes and talk about these supernatural creatures, because we do need to know what they are, who they are.

So to answer that question, they are fallen angels. That's what demons are. Exactly. That's who Satan is. Satan is a fallen angel.

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Angels are supernatural spirit beings. They were created by God for the purpose of serving him and secondary to serve us. They're not divine. They're not in any way like God. They're not physically embodied like humans.

There's different types, like archangels, cherubim, seraphim. There are also different ranks of angels. Over in Ephesians 6:11, they're called rulers and powers. In Colossians 1:16, they're called thrones and dominions and authorities. They're referred to in Hebrews 1:14 as ministering spirits sent to render service for the sake of those who will inherit salvation.

Scripture also tells us that they were created by Jesus, and for Jesus they were created by God and for God, just as you and I were created for God. Colossians 1:16 says it this way, for in him that is, in Christ, all things were created both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. That's referring to angels. All things have been created through him and for him. The same is true about Satan.

Satan is a fallen angel. But in the beginning he was a cherubim, one of the highest angels. Ezekiel 28:14 says, you were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God. You walked in the midst of the stones of fire.

You were blameless in your ways from the day you were created until unrighteousness was found in you.

Now, I mentioned that he's a fallen angel. We hear his fall in Isaiah 14, beginning at verse twelve. It says, how you have fallen from heaven, o star of the morning, sun of the dawn. You have been cut down to the earth. You have weakened the nations.

But you said in your heart, I will ascend to heaven. I will raise my throne above the stars of God. I will sit on the mount of the assembly in the recesses of the north. I will ascend above the heights of the clouds. I will make myself like the most high.

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Nevertheless, you will be brought down to Sheol, to the recesses of the pit. And so, as a fallen angel, he also led the holy angels in a rebellion. And of course, not all participated, but we know a third of them did. Now, we don't know how much or how many angels a third would be, because the scripture doesn't give us an exact number of how many angels that there are. We know from scripture they were all created at one time, but there are myriads upon myriads, thousands upon thousands of angels.

So a third of them fell. And it says in revelation twelve four, and his tail swept away a third of the stars of heaven and threw them to the earth. That's identifying their fall. But another passage that would give you more information about this would be Jude six. Jude six says, and angels who did not keep, that is, maintained their own domain or position of authority or realm of responsibility, but abandoned or left their proper abode or proper dwelling place.

And he has kept in eternal bonds until darkness, under darkness, for the judgment of the great day. So there are some angels that fell that are bound, and then there are some that are not bound. And that's what we even find here in chapter five. The ones that are not bound are ones that are inhabiting these two men. There are more than 100 references to demons in the Bible.

So to say that there are no such thing as demons or Satan doesn't exist is to ignore the Bible or to call the Bible a lie, that it's not giving us truth. But the wonderful thing about the Bible, it wasn't written in western society. It wasn't written in English or Spanish or any of those languages. It was written in Hebrew, and it was written in Greek. Koine Greek, not classical Greek.

Everyday language of the people. That would be, if God had given us a Bible today, I believe he would have written it in our language so that we could understand it. God wants you to understand his word, and the reason why he wants you to understand it is so that you can respond and receive Christ. So he makes it clear. Well, let me say something about the word usage that we find in the New Testament.

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The greek word for demon is the word daemon. Daemon is derived from another word, deoma, which means to divide or to distribute. In its most basic sense, daemon was understood as a divider or a distributor of fate. Now, in classical greek literature, because you do have definitions there, they don't always match the kornae, Greek but we get history or etymology of terms by looking back to classical Greek as well. And even in mythology, the word daemon had a broader meaning than our word demon.

It could refer to demon beings or minor deities. It could refer to spirits that were between gods and humans. It would be persons, genius or a guiding spirit. Or sometimes it was used even as a synonym for theos. Theos means goddess.

You had philosophers like Plato that used it. You had a term that he described spiritual beings that mediated between gods and humans. You had Plato in his symposium said that Socrates had described love as eros, as a great daemon. He described love as a demon. By the hellenistic period and in the New Testament, the term had generally taken on more of a negative tone and it usually referred to evil spirits or demons.

In the New Testament, daemon in its cognitive form, which is daemonian, they're constantly and consistently used to describe evil spiritual beings that are opposed to goddess. The more common form in the New Testament is actually daemonian. And that's a diminutive form of daemon. It appears about 63 times, while the word daemon only appears once. Now to think of Daemonian, I mentioned it's a diminutive form of a greek word.

And what that is saying is that Jesus has authority over even the lesser demonic powers, because that diminutive form means lesser. It's just not talking about him having authority over the higher realm. He has authority over everyone and everything. No one can withstand him. No one can withstand his will.

No wonder cs Lewis described his coming into the kingdom by kicking and screaming.

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So when we look at words like this in scripture, we are talking about spirits. Angels are spirits. Sometimes they can possess a body, other times they don't. But they are spirits. You know, you are a spirit as well, but you possess a body.

You're a spirit with a body until the resurrection, after you die, you will continue to be a spirit, but you'll be without a body until you're transformed and given a glorified body. According to one Thessalonians chapter four, there is a body for heaven, there is a body for hell.

But one of the encouraging things about spirits or angels is that Jesus became much better than them. He's much greater than them, just as he's much greater than his creation. And Hebrews, one tells us that he inherited a more excellent name than they.

Now, as we talk about this aspect, I know, like I said, we have already looked at five different parts of this leading up to where we are in chapter five. So we have reference to this. We see the evil that they are propounding. But I think you see evil even more in this section that we've read. We don't even hear the men themselves speaking.

What you hear when we read this is the demons are speaking.

Now, their intellects, their sensibility, their wills, just like Satan's, are twisted. They're perverted. Anything that you can imagine of being evil would certainly be fallen demons, fallen angels, rather, and Satan in its nth form, their nature, their morality, is pure darkness. Pure darkness. They abide in darkness.

They, even though can transform themselves as messengers of light. But the Bible refers to them as being unclean. They're evil. You know, in a day and age in which we live, where we're seeing more and more evil, and people are calling evil good and. And good evil, we need to separate that.

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We need to come out and be that voice again that points it out that this is evil and this is righteous. But if you'll notice, anything that has to do with the Bible is called evil in our culture now, Paul referred to them as spiritual forces of wickedness.

Some are more wicked in person than others, and that's certainly what we're going to see. But let me read this quote from Fred Dickinson. Fred Dickinson wrote a book called *Angels Elect and Evil*. And here he is talking about their intelligence. You know, people run around and they're pleading the blood on everything, and they're casting out everything.

And this is in another circle, but I'm not really sure they understand what in the world they're doing. I'm not really sure that they understand, just really how powerful these creatures are. Listen to what he writes. Great intelligence has always been ascribed to demons. Those who consult the occult methods and mediums have confidence in the intelligence of the spirits.

The Bible witnesses that demons are of great intelligence. Not only are they in league with Satan, who has vast intelligence, but as angels, they have superior intelligence on their own. Demons had supernatural insight into the identity of Christ as the Son of God, and they knew of his great power. They know their place of confinement and future judgment. They cleverly deceive men by withholding necessary information for salvation and masquerading as messengers of light.

They know how to corrupt sound doctrine and how to distinguish between believers and non believers. They evidently have some knowledge of the future of hidden things. A source of their knowledge is found in their superior created nature and in their vast experience that they have lived through many thousands of years observing and collecting information. Despite their great knowledge, they use all the resources of their intellects against godness and his purposes, incessantly. But their knowledge is limited, and their plans will be overthrown by God.



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They are real. They exist. And you may have experienced them, and I say experienced them by being oppressed by them. You certainly have experienced evil people. We all have.

And we've even seen some of the evil people come in here and try to share some of that evil with us.

But they found out very quickly that there's also righteousness as well.

You say, well, what about those who are demon possessed? Can anybody be demon possessed today? Can believers be demon possessed? Well, that has occurred since the fall, and it does occur today.

There were references to demon possession that can go all the way back to the early church fathers writings. You had even Justin Martyr and Tertellian mentioning demons and demon possession. Estave, if I say that right, that's germane testify to genuine examples of demon possession. His findings support the fact that the symptoms of possession follow from Christ's time to the present. Navius, who was a missionary in China in the last half of the 19th century, he had recognized the reality of demon possession in modern pagan China.

Merrill Unger. He cites several sources documenting the continuance of demon possession at the present time. He even noted, as I quote, it manifests itself more noticeably where Christianity has not penetrated and affected society very much, end quote. I know with working with voice of the martyrs, it's very well documented today in these hostile regions where it's real difficult to get missionaries in those places, but they're getting in. Praise the Lord.

In his book what demons can do to saints, this presents several modern day cases. Kirk Koch, who is a leading authority on demonism and the occult. He presents many cases of demon possession in his counseling for more than 40 years in Germany, as

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well as all parts of the world. But one of the, as I said, obvious questions is, can a believer be possessed? We know unbelievers can.

**But can believers?**

Well, let me just say this, and let me be as clear as I can. There is no clear example in the Bible where a demon ever inhabited or invaded a true believer.

Never in the New Testament epistles or believers warned about that possibility of being inhabited by demonstration. Neither do we see anyone rebuking or binding or casting demons out of a true believer. The epistles never instruct believers to cast out demons, whether from a believer or an unbeliever. It's only Christ and his apostles who were able to do this.

And in every instant when we see it happening, those who were demon possessed were unbelievers.

Now there's scripture to back this up. So I just don't want to say that. Two Corinthians 6:15 and 16 says, or what harmony has Christ with belial? Or what has a believer in common with an unbeliever? Or what agreement has a sanctuary of God with idols.

Or we are a sanctuary of the living God, just as God said, I will dwell in them and walk among them, and I will be their God and they shall be my people. Now, do you think God's going to allow one of his children to be possessed by a demon? You think God is going to share that place with a demon?

Paul even said in Colossians 1:13 that God rescued us from the authority of darkness. He transferred us into the kingdom of the son of his love.

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And really, if you just think about salvation and what it is, it's true deliverance. It's protection from Satan.

Listen to the following passages that show this Romans 8:37. Paul says, we overwhelmingly conquer through Christ. First Corinthians 15:57, he says that God gives us the victory. Second Corinthians 2:14 says that God always leads us into triumph. First, John 1:3 says, we have overcome the evil one, and then probably one that you're really familiar with.

One John 4:4. John 4:4 says that the indwelling holy spirit is greater than Satan. It says, greater is he that is in you than he that is in the world.

When you have a thorough biblical understanding of the doctrine of conversion, it makes it clear that demons could never indwell or possess a believer. Listen to what Jonathan Edwards wrote about true conversion. He says scripture describes conversion in terms which imply or signify a change of nature, being born again, becoming new creatures, rising from the dead, being renewed in the spirit of the mind, dying to sin, living to righteousness, putting off the old man and putting on the new, becoming partakers of the divine nature, and so on. It follows that if there is no real and lasting who think that they are converted, their religion is worthless, whatever their experiences may be. Conversion is the turning of the whole man from sin to God.

God can restrain unconverted people from sin, of course, but in conversion he turns the very heart and nature from sin to holiness. The converted person becomes the enemy of sin. What then shall we make of a person who says he has experienced conversion, but whose religious emotions soon die away, leaving him much the same person as he was before? He seems as selfish, worldly, foolish, perverse, and unchristian as ever. This speaks against him louder than any religious experiences that can speak for him in Christ Jesus.

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Neither circumcision nor uncircumcision neither a dramatic experience nor a quiet one, neither a wonderful testimony or a dull one counts for anything. The only thing that counts is a new creation.

So again, it wouldn't make sense if a believer could be possessed. Now, I would say that we could be oppressed by demonstration. Certainly so. But I want you to listen to what Jesus said, and this gives you kind of a greater insight. In Matthew 12 43 45, listen to what he said.

Now. When the unclean spirit goes out of a man, it passes through waterless places seeking rest and does not find it. Then it says, I will return to my house from which I came. And when it comes, it finds it unoccupied, swept and put in order. Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there.

And the last state of that man becomes worse than the first. That is the way it will be also with this evil generation. Now think with me for just a moment. Those who haven't received Christ as savior and Lord have their souls. What?

Unoccupied?

The Holy Spirit doesn't dwell in them. Therefore, they're open to demonic invasion, and that can't be true of those whose bodies are the temples of the Holy Spirit. One Peter, one five tells us that when Christ reigns in a person's life, that person is kept by God's power, and as a result, the evil one does not touch him. So when the Holy Spirit inhabits a person, no demon can come in and place himself there as a squatter.

And dwelling by demons is only evidence of the lack of salvation. That's clear from this story in Mark, chapter five. What brought that man to the place to where he had a right mind? It was his encounter with Jesus. What brought you to that place of having a right mind?

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**It was your encounter with Jesus. It was salvation. Salvation is not addition. Salvation is total transformation. He transforms you.**

**He doesn't partly do it, he fully does it. And as I've said to you many, many times, that what you are battling in your life that is negative is what is in this flesh. Sin still resides in your flesh, but you are a new person. But you're like a new person walking around or dragging this corpse with you.**

**And sometimes you yield to that corpse, believe it or not, and so do I.**

**Let me mention just a few things in Mark five. First of all, it appears also in Matthew, chapter eight, verses 28 34. It also appears in Luke 8:26 39. The only difference of the three accounts is Mark's is longer than the others. And also Matthew is the only one that mentions two men.**

**We just read this and we heard one man.**

**If you were reading Luke's account, you would read one man. You say, well, why do they only mention one and Matthew mentions two? Well, it may be that Mark and Luke are focusing just on the one individual, but we can parallel very much things here, and we're going to do that because what was true about one was true about the other. The two individuals acted as one. They were together all the time.**

**They were the ones that were tormenting everybody. People couldn't pass by that whole region there. And if you looked at it on a map or looked at it in pictures, you would see this huge hillside, and it had tombs coming out of it, and there was a road that would pass by and people couldn't travel that way because these two men would torment everybody. And plus it was a sight for you to behold and probably very scary seeing that. I don't understand people that want to watch horror movies anymore.**

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Do I understand why people want to celebrate Halloween? Because those things are just exposing darkness and glorying in darkness. I don't want to rejoice in darkness. I want to rejoice in the light and the truth. So Mark tells us that Jesus and his disciples arrive on the other side of the sea there in verse one.

So they came to the other side of the sea, into the country of the Gerasenes. Now Luke identified this predominantly gentile region as opposite Galilee, along the eastern shore of the lake. And both Mark and Luke refer to it as the country of the Gerasenes, while Matthew calls it the country of the Gadarenes. But both names are accurate. Mark and Luke were likely referencing the small village of Khersa or Gersa, which is present day Cursi.

It's located by the sea of Galilee near where Jesus and his disciples landed. It's about 6 miles from Capernaum. So when they got in on the western side into the boat to go to the other side, they were rowing 5 miles, and they started out with a very calm sea, very beautiful evening. It was dark when they did this, and then all of a sudden this storm came up on them, which is very characteristic of the region. Now think about this, when they made it to the other side, and verse two says they got out of the boat, this was in the dead of night, so they probably didn't see the two men coming down from the tombs running to them.

They probably heard them because they were very known for their screaming. But could you just imagine this if you could see this in daylight. Two men come running down the hill. They're both naked. They're screaming, and you're going, okay.

I'm getting back in the boat. I'm going back to the western side. That have been enough to drive you away, right?

Well, verse two says the man immediately appeared. Verse six says he ran up to them. Verses five and seven indicates he was screaming. He was shouting. With a loud voice, Luke adds that he was naked.

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He hadn't put on any clothes for a long time. Again, Matthew says it was two men, but both Mark and Luke only focus on one of them. That's the kind of men that ran up to them, and people were afraid. Matthew 828 says that they were so extremely violent that no one could pass by that way.

Both of the men lived in tombs, you say? Well, what were the tombs? The tombs were caves that were carved into the rocky hillside there in Kersey. They were burial sites. That's where they hung out.

Burial sites were often located outside of towns or cities. They were in secluded areas like hillsides or cliffs. And this would have been a place where one came in contact with the dead. So these two demon possessed men by where they were living would have been considered, according to mosaic law, as unclean. Now, again, this is a predominantly gentile area.

We don't know if these two men were gentiles or if they were Jews. It's probably more likely that they were Jews. And why would I say that? One would be because they would have been driven away from the people of Israel because of their demon possession. Number two, where they resided, the tombs.

And, of course, you know, the pigs that are in the stories. Well, all of these things are unclean. Numbers 19 and verses 14. And following says, this is the law. When a man dies in a tent, everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days.

And every open vessel which has no covering tied down on it shall be unclean. Also, anyone in the open field touches one who has been slain with a sword or who has died naturally, or a human bone or a grave shall be unclean for seven days. Now, these men were here for a long time, and so describing them as we read through the story, we're describing their activity as men possessed by demons. And again, only Mark is describing one of them, so we'll just focus on that. Mark mentions in verse two he had an unclean spirit.

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He lived in the tombs. He couldn't be bound. He would break the chains and the shackles. He would scream. He would gnash at himself with stones that has cut himself.

He wasn't just one demon, but he was many. Look there at verse nine. Jesus was asking him, what is your name? And he said to him, my name is Legion, for we are many. Now, a legion was about 6000.

6000 in a roman legion. So it's very possible this man was possessed with 6000 demons. Some like to use the fact that there were 2000 pigs that perished. That maybe there were 2000 demons in them. But we know that there were many, many demons.

And the other stories that we read leading up to here, it was just one demon. But now you have many demons. I lean toward more of the 6000 because of the meaning of legion. But verse six says that when Jesus from a distance, or when he saw Jesus from a distance, he ran up and bowed before him, shouting with a loud voice. And he said, what business do we have with each other?

Jesus, son of the most high God, I implore you by God, do not torment me now. I said a while ago, this is the demon that's speaking. They already knew who Jesus was. They addressed him by name, referred to him as Jesus, son of the most high. In mark 124, you have a demon calling Jesus by his name and his location.

Jesus of Nazareth. He also calls him the holy one of God. So they knew exactly who Jesus was. And the demons then even begged him to send them into the pigs that were feeding nearby. Now, pigs, as I said, were unclean as well.

It says in Leviticus eleven seven, the pig, though it divides the hoof, thus making a split hoof, it does not chew cud. It is unclean to you. You should not eat of their flesh. You should not touch their carcasses. They are unclean to you.



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So they couldn't eat pork.

We love pork, don't we? That would have been hard. The consequences of for eating pigs, or any unclean animal for that matter, they would have become detestable before the Lord. This would separate them from Israel as a nation. It would separate them from their relationship with God.

It was a very serious offense. It could even lead to divine judgment or being cut off from the community. But Jesus gave the demons permission to go into the pigs.

And so, recognizing his authority, that's exactly what they did. They knew that he had power to torment them. According to verse seven. Look at what they shout. I implore you by God, do not torment me.

They know that they have an appointed time in which they will be judged and cast into the lake of fire. Satan knows that.

They also knew that he could command them to come out. Verse eight, verse 13 says, in coming out the unclean spirits entered the swine and the herd rushed down the steep bank into the sea, about 2000 of them, and they were drowned in the sea. If you look at the picture behind me, that is Kursi, that's the steep bank right there. If you're on the other side, you can sort of see some rocks there. That's the tombs.

One day Israel was clearing for a road and they had a tractor in there and guess what? It unburied something. One of the largest temple churches was found there. You can go and look up some of this stuff and it's amazing what they discovered.

One of my kids always asked me, if you had anywhere in the world that you would like to go, where would you go? I said, well, you know where I would like to go. I want to go to Israel. That's the only place I really care to go. He asked me other places I'd like.

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No, I'm really more interested in that because I read and study about the place all the time. It'd be different walking there, wouldn't it?

So the demons entered the swine, they rushed down that steep bank into the sea, 2000 of them, and they all drowned. I bet that was a sight to see. Pigs everywhere. Now we've seen by the use of Internet and things like that when trucks. There was one semi truck that had an accident and he lost his entire load.

And it spread out all the road and it was chicken. It wasn't chickens, living chickens, it was chickens that had already been prepared and they were all spread out all over the road. And that was a sight. Now could you imagine 2000 pigs in the sea of Galilee?

It says in verse 14, the herdsmen were terrified, they ran away. They reported it in the city and in the country and the people came to see what had happened. And when they come, we find in verse 15, they saw Jesus was sitting with the man clothed and in his right mind they knew the man, they knew he had been demon possessed, they knew he had been naked, they knew he couldn't be bound. They knew that he was one that terrified everyone. But now they see him with Jesus, he's sitting down, which is the opposite of what he had been doing, roaming and running and screaming and yelling.

He was no longer doing any of that. He was no longer hurting himself, he was now clothed, no longer naked, he was clothed. And in his right mind he was totally transformed. He was totally changed. And in the words of two corinthians, 5:17 he was a new creation.

In the words of Ezekiel 36:26, he now had a new heart, that God had put a new spirit within him. He removed the heart of stone. He gave him a heart of flesh. He put his spirit within him who would cause him to walk in his statutes and to do his judgments. And when the people saw this, they saw him sitting down, clothed, and in his right mind, it said, they became frightened.

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Now, the word frightened has this idea of terror. They were terrorized.

They were deeply shaken. They were deeply unsettled. This fear is really more like a combination of awe over Jesus power over the demons, as well as uncertainty or apprehension about what had happened. But the word itself suggests that the people were experiencing an emotional reaction of fear and trepidation in response to this miraculous deliverance. And even after seeing the man clothed and in his right mind, they.

And even hearing the report from the herdsmen, they wanted Jesus to leave. Why'd they want him to leave? Wouldn't you have wanted him to stay? Well, there were probably several reasons why. One could have been for economical reasons.

That was their income that just went down and drowned into the sea.

Secondly, it may have been out of fear, probably both. And so verse 18 says that Jesus was preparing to leave. The man who was now healed begged Jesus to go with him, but Jesus didn't let him. And he told him, go home to your people and report to them what great things the Lord has done for you and how he had mercy on you. Now, why did Jesus now want this miracle to be published?

Whereas before he would tell people not to say anything? Well, I think the idea of telling them not to say anything was because it would draw more crowds and make it more difficult for him to go into those areas. But I think the idea of the fact that now he wanted to tell everybody, maybe it was for several reasons. One, maybe it was to show that he was now no longer ceremonially unclean. Or maybe it was to spread the gospel in that region, because verse 20 refers to him proclaiming what great things Jesus had done for him in the Decapolis.

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The Decapolis meant ten cities. That's what the word meant. It was originally a confederation of ten prominent cities in that region, heavily influenced by Rome. They were self governed. They were autonomous, but they were part of the roman empire.

And so that man became the single evangelist in that area.

What can we learn from a story like this? Well, many things, I think. But one I would certainly say Jesus has power over the angelic world, both good and evil angels. Also Jesus' power demonstrates what the demon said was true. He is the holy one of God.

He is the son of God. You remember, that's Mark's whole point. He started that in Mark one by saying, Jesus is the son of God. And then from that point on, he's preaching, proving it.

And, you know, up to this point, there has been no individual, no man or woman that has confessed that, yet only the demons are confessing it.

We also learned that those who encounter Jesus are transformed. This man was no longer possessed by a legion of demons. He was no longer hurting himself and others. He was now clothed and in his right mind, and he wanted everyone to know it. And that's what salvation produces.

Jesus changes your mind. He changes your heart, he changes your desires. You want to follow him, and you also want to tell other people about him. And that transformation that took place, the man couldn't heal himself. He needed divine intervention.

And that just really shows us the sovereignty of salvation.

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We couldn't come to Christ. He makes us alive, gives us that ability to come. Ephesians two one says, you're dead and trespasses and sins. If you're dead in trespasses and sins, and we all know what dead is, dead means you can't respond anymore. No.

Doesn't matter what you say or how much you push or how much you beg or how hard you cry, if a person is dead, they're not going to respond. The Bible paints the picture of all of humanity apart from Jesus as being dead. And they're dead in their trespasses and sins, and they are followers of Satan. Read ephesians two, one, three.

But it says in verse four and five of ephesians two. But God being rich in mercy because of his great love with which he loved us even when we were dead in our transgressions, made us alive together with Christ. By grace, you have been saved. It's God that makes you alive.

See, my understanding of salvation is you can be willing, but God is the one that has to make you alive. And I even believe God is the one that has to make you willing.

See, we always talk about free will. The only thing that you're really free to do is sin.

That's really where your freedom starts and ends.

But to do righteousness, that's a gift of God. That's what accompanies salvation. It says in Ephesians 2:10, we are his workmanship, created in Christ Jesus for good works which God prepared beforehand, that we should walk in them. That's what salvation does. It's by grace, through faith.

Now, even though I say that scripture also says this, you need to come to Christ. You need to repent. You need to believe. You need to turn from your sin. You need to turn from Satan.

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**You need to come to Christ.**

**Christ is the only one that can transform you. He took your sin on himself. He also took your punishment on himself.**

**And until you're born again, you will be left to carry out that punishment. All for eternity in hell.**

**So, have you repented? Have you come to Christ to be saved?**

**You remember, if you're without Christ, your soul is actually unoccupied.**

**But once you're given the new birth, God occupies it.**

**And so, again, my prayer is that you would come to him. If you don't know him today. The scripture presents it in so many various ways. The Bible says, receive him. The Bible says, confess him.**

**Confess him as Lord. The Bible says, believe in your heart. That God raised him from the dead. The Bible says, call upon him.**

**See, it does place that responsibility on you.**

**Even though that we see this paradox here. Come to Christ. Don't give the excuse. Well, God hasn't called me. God hasn't enabled me, beloved, knowing the judgment to come.**

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**If you're here today without Christ, you should be falling on your face, crying out for his mercy, begging for his mercy and grace. Because the future for you is bleak. It's not good at all.**

**So, as we pray now, would you open your heart to him? That even sounds strange. Because scripture says that God opened the heart of Lydia. So my prayer is that he'll open your heart, too. Let's pray.**

**Thank you, Lord Jesus, for this time in your word. And this time today together, worshiping you. We pray that you have been worshipped. And that your name had been glorified. For you are worthy to be praised.**

**I pray for that person or persons that may be in here today. That doesn't have a saving relationship with you. They know about you. They know what you've done. But still, they're dead in their trespasses and sins.**

**They haven't been saved. I pray that you would make them alive. That you would grant them the new birth. That you would save them. Open their hearts.**

**Lord, I pray and we praise you. And we thank you. In Jesus name. Amen. I.**