

Chapter 1 : My Name Is Legion, What's Yours? Reflections on Luke

Lesson Christ's Transforming Power (Luke) Related Media Years ago a farmer from the interior of China had come to a mission compound where a doctor had removed the cataracts from his eyes.

Our demons can be of many kinds: Note the similarities between this demon-possessed man and the demons that possess us. He was totally cut off from family and society. Furthermore, the demons were harming him. The point of this story, as well as all the demon-healing stories in the Gospels is that the power of God can cast out demons. We admitted we were powerless over our addiction, that our lives had become unmanageable. We came to believe that a Power greater than ourselves could restore us to sanity. We made a decision to turn our will and our lives over to the care of God, as we understood Him. Alcoholism is a terrible problem in the former Soviet Union. However, because the Soviet Union was officially atheistic, they asked that these first three steps be omitted in adapting AA to them. The Americans refused, stating that those three steps are basic to their program. We need God to free us from our demons. For the healing of demons today, the fellowship of family, congregation and community is a key to restoration. All this is happening in this story. In that setting, however, pigs were considered an unclean animal. It was fitting that sinful demons would be consigned to unclean animals and that, being destructive, would drive the animals to death -- just as the man had been dead to the world around him before his healing. We call Matthew This man proclaiming his healing throughout the city is a foretaste of the mission of the seventy at the beginning of the next chapter. In preaching about this text, the preacher might want to show how Jesus meets us at our greatest needs. Look before and after this text a good idea with any text. Jesus brings healing to the different situations where healing is needed. In the previous chapter 7: The disciples may well have thought of the storm as a force of evil, and Jesus shows his command even of the forces of nature. The girl has a grieving family; the woman is alone. Almost opposite circumstances, yet Jesus heals them both. So in this short stretch Jesus brings deliverance from a sinful, guilty conscience, from demons, from a raging storm, from a long-term physical ailment, and from death itself!

Chapter 2 : Topical Sermon Archive | Union Church of La Harpe IL

Luke OPENING JOKE: "Getting a Dress for the Revival" A poor country pastor was livid when he confronted his wife with the receipt for a \$ dress she had bought for a revival that was coming up.

Related Media Years ago a farmer from the interior of China had come to a mission compound where a doctor had removed the cataracts from his eyes. A few days after the farmer left, the doctor looked out his window and noticed the same man holding the end of a long rope. Because his sight had been restored, he wanted others to experience the same thing! That story illustrates the message of the dramatic encounter between Jesus and Legion, the demoniac: Jesus granted the request of the demons, He agreed to the appeals of a group of unbelievers, and then He denied the entreaties of a man whose life He had transformed who wanted to follow Him! Why did Jesus act this way? I believe that Jesus granted the request of the demons that He not send them out of the region and into the abyss because the final judgment of Satan and his forces is yet future. The time is coming when they will be cast into the Lake of Fire, but for now we are engaged in spiritual conflict against these forces of evil Eph. The water did not harm the demons. I believe that Jesus granted the request of the local people to leave their region because His main mission at that time was to the Jews these people were mostly Gentile and because He will not force Himself upon those who harden their hearts against Him, especially after they have seen evidence of His mighty power. Thus the maniac became the missionary! But that raises two difficult questions that we must ask ourselves: To what extent am I experiencing the transforming power of Christ? What is there in my life that is explainable only by the spiritual power of Jesus Christ? It may not be as instantaneous and dramatic as the changes in Legion. But even so, there ought to be some obvious changes due to my experience with Jesus Christ. To what extent am I proclaiming the transforming power of Christ? I believe that Jesus went out of His way to cross the Sea of Galilee in the storm for the purpose of saving Legion and of teaching the disciples about His transforming power. No sinner is beyond the saving grace of God in Christ! Our text plainly shows that Christ has spiritual power to transform lives. It is interesting to compare this miracle with the one that immediately precedes it, the stilling of the storm. In that one, we see Christ giving peace in a storm; here, He gives peace in a soul. It was either at night or very early in the morning when Jesus and the disciples arrived on the other side of the lake after the storm. As they are stepping out on the beach, they hear a terrifying shriek. They look up to see this naked wild man running toward them. Actually, there were two men according to Matthew. Mark and Luke only report one, but they do not say that there was only one. His uncut hair and untrimmed beard were matted and tangled. He had a wild, demented look in his eyes. He reeked of body odor. Luke does not record what the disciples did, but I can picture them scrambling back into the boat or looking for rocks and sticks to defend themselves. But Jesus stepped forward, spoke the word to the demons, and Legion was a different man. We need to understand two things about the transformation that took place: The gospel is the power of God unto salvation. The gospel is nothing less than the mighty power of God imparting new life to a previously dead sinner. If God does not change the heart, there is no lasting change. The human attempt to deal with this man had been to bind him with chains 8: Human solutions to problems that are spiritual in nature ultimately will fail. Margaret Sangster, the social worker, told about seeing a small boy in an urban ghetto sitting on the stairs of a tenement. The youngster had been hit by a car several months before, but his parents, fresh from Appalachia, neglected to get him proper medical attention. She cut through the bureaucratic red tape, raised the funds, and set the process of cure in motion. Two years later the boy came to her office. To her astonishment, he walked in without crutches, and to show the completeness of his recovery, he turned a cartwheel for her. The two embraced and when the boy left, Margaret Sangster reported that a warm glow mantled the entire office. Where do you think that boy is today? These people make you shudder and draw back from them by their very appearance. But we might be inclined to overlook them. These are not conspicuous, but camouflaged. I am referring to the people of that area who flocked out to see what had happened to Legion. Outwardly, they were decent, respectable citizens. First, the demons were at home in their region. Second, these people were more concerned about the loss of their swine than they were about the healing of this man or these two men. Sure, Legion had been a

nuisance to them. He was so violent that no one could go near where he was Matt. But if his healing meant the loss of their swine, forget it. Third, they begged Jesus to leave Luke 8: What a horrible request! They had feared Legion. But they were more frightened about Jesus 8: These people are like the man Harry Ironside talked to one night after he had preached. He asked the man if he was saved and the man said no, but he would like to be. They love their mates and their children. They may even go to church and believe in God. If a preacher brings up sins like pride, greed, lust, envy, racial prejudice, and the like that step on their toes, they get real nervous and put up their defense. All people, apart from Christ, are in one category or the other. If Legion can be transformed, then there is hope for anybody! It takes the same saving power of Christ to transform them as it does to transform the demoniac. But Christianity is not a matter of dressing up a pig in the tuxedo of good works. It is a matter of God changing the nature of the pig! This is an inference on my part. The text does not directly state that Christ taught this man. But I believe that He did. It took a fair amount of time, perhaps a whole day, for the herdsmen to run off into the surrounding area and report what had happened and for the people to arrive back at the spot. I believe that Jesus was giving this man a cram course in spiritual things. The point is, salvation must be followed by sound doctrine so that the new convert can be transformed through the renewing of his mind. Legion, quite naturally, wanted to accompany Jesus 8: That leads to our second main lesson. Christ commands those whose lives He has transformed to proclaim it. How do we communicate the changes Christ has made and is making in our lives? Most of us lack the personality or gift to go out knocking on the doors of strangers to tell them about Christ. I would never take a job selling stuff door-to-door. Yet, clearly, the Lord has called us all to be His witnesses. So how can we do it? There are two very normal parts to proclaiming the message that every one of us can do: Exhibit a transformed life. People knew this guy as a naked, wild, violent maniac. But when they went out to see him, he was sitting down, clothed, and in his right mind 8: There was obvious change. I was raised in the church. I trusted Him as a child. How can I show people that Christ has made a difference in my life? Our attitudes should show people that we are Christians. Do you have a cheerful, thankful heart, even in difficult times? Or, do you grumble and complain? Paul says that if we do all things without grumbling or disputing we show ourselves as lights in this crooked and perverse world Phil. What about your words? Do you encourage and build others up, or do you tear them down? Do you use foul language or is your speech pure?

Chapter 3 : The Deliverance the Demoniac or "Unholy Fear" (Luke) | blog.quintoapp.com

Luke New King James Version (NKJV) A Demon-Possessed Man Healed. 26 Then they sailed to the country of the Gadarenes, which is opposite Galilee. 27 And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time.

June 23, Calmed Minds and Seas: If you entered "location of exorcism in Luke 8: Gergesa, Gerasa, and Gedara. Mark and Luke in following his lead chooses Gerasa. It had become famous as the location of a Jewish revolt brutally put down by the Roman Army in 67 A. The demoniac is called by the Latin name "Legion," referring to a company of up to 6, Roman soldiers. This strongly suggests that Mark linked the exorcism of the evil powers occupying the demoniac with acts of Roman oppression. The association of a Roman legion with a herd of pigs was a priceless piece of irony Jeffrey John, *The Meaning in the Miracles*, Today we would want to refer the demoniac for immediate treatment for multiple schizophrenia, but here possession is a symbol of the oppression of one culture by another. Personal exorcism becomes symbolic of corporate liberation from oppression. The exorcism breaks the demonic spell that keeps the individual dependent upon the dominant power As we hear the hooves of the pigs clicking toward the sea, the message is that even the power of Rome will ultimately be no match for the liberating power of God in Christ. The same dynamic underlies the calming of the sea, which precedes this exorcism in Mark as well as Luke. Some scholars believe that the two exorcisms, taken together, mirror elements of Psalm *The Demons Know His Name* At the beginning of the gospel of Mark, Jesus enters a synagogue in Capernaum where he encounters a "man with an unclean spirit. Have you come to destroy us? I know who you are, the Holy One of God. The demons recognize Jesus when others do not. Here in Luke 8, in Gentile territory, the demon shouts the very same questions at Jesus we just heard in Mark 1. He continues, "I beg you, do not torment me. The demons seek to establish dominance over Jesus by stating his name. Jesus demands their name and they submit to him. Jesus Demands to Know their Names We might well ask ourselves, "Can we accurately name the demons in our own lives and that of our community? The next logical question is: Do we believe that he has that authority to evict and eventually destroy our demons? They hate to be moved about. The demons have good reason to fear that Jesus will torment them. He most certainly will. They flee because they cannot withstand his authoritative command. And they cannot stand to be in his presence. His goodness is an agony to them.

Chapter 4 : # The Demonized Man of the Gerasenes (Luke) -- JesusWalk

Text. Luke [26] They sailed to the region of the Gerasenes, which is across the lake from Galilee. [27] When Jesus stepped ashore, he was met by a demon-possessed man from the town.

Christian conversion is not embracing a religious philosophy or committing to a moral code; it is a life-changing encounter with the living Jesus. Luke narrates three conversion stories in Acts. This morning, we will look at the first of these three conversions—the conversion of the Ethiopian eunuch. There are three key characters in this story: Philip, the eunuch, and the Ethiopian eunuch. But that would be a big mistake, because this story contains two important lessons about Christian conversion that are universal: Through the eunuch, we learn that Jesus draws all kinds of people to himself. Through Philip, we learn that Jesus works through his followers to help people he is drawing. We might expect that Philip, who was a working-class Jew from a family with a biblical heritage, would become a follower of Jesus. But a black, sexually-altered treasury secretary for the royal family of a distant and totally pagan country? Yet the story emphasizes the lengths to which Jesus will go to draw people to himself. The fact that he was a eunuch meant that he was from a lower class and worked his way up into this position of influence. In a culture in which marriage and family were everything, this man gave all this up for career advancement. In this respect, he was like a lot of Americans who sacrifice their marriages and families to succeed in their careers. Yet his career success evidently did not fulfill him. Somehow maybe through Jewish businessmen he became aware of the God of Israel—and something about what he heard about this God stirred a longing in him to know more. So he made a long and dangerous trip to worship this God and learn more about him. While in Jerusalem, he was probably disappointed, because Judaism forbade non-Jews and eunuchs from entering the Temple. He was undoubtedly turned away from full participation in worship and instruction—and this could have disillusioned him about the God of Israel. But he purchased probably at great expense either the whole Old Testament or at least the scroll of Isaiah, and he was reading it on his way back home—and this text gave him great hope. He would have read a passage that promised that God would one day welcome eunuchs as his own sons, and when people from all nations could have the joy of knowing him read Isa. At any rate, he was reading a passage that had arrested his attention. Who was this person who was like him without descendants, yet who was so unlike him voluntarily gave himself up as a sacrifice for others? When would this day come? Maybe he was praying to God, asking him these questions. I believe that everyone in this room can do this—either as a Christian in retrospect, or as a seeker in process. Separated from the love relationship with our Creator which was designed to be our center, we seek to fill this void and validate ourselves with some good things in the created order: These good things provide a temporary sense of meaning and identity, but they cannot ultimately fulfill the longing of our hearts. It is usually in the midst of this disappointment that God begins to draw us to himself. Somehow, God pierces our hearts with the hope that he is real and that he can fill the void in our souls. We find our hearts opening to this possibility, and as a result of his prior initiative we begin to seek God. We may be aware of dysfunctional religious people, but we no longer use them as an excuse for discrediting God because we want spiritual reality. Sometimes, like this man, we come across biblical truths that deeply resonate with us, even though much of the Bible remains confusing and even disturbing. We may even begin to pray to God and ask him to reveal himself to us. In this setting, God brings you into contact with someone who knows Jesus, who helps you connect the dots. They maybe very much like you culturally, or like Philip very different. They may converse with you personally and privately like Philip, or they may give a public message like this one that speaks to you as though you are the only person in the room. Through their words, God illuminates your soul and enables you to understand that Jesus is the way to God—and you sense Jesus summoning you to personally entrust yourself to him as your Savior and Lord. And when you do this, you want to tell others especially this person—and you begin to experience the joy of knowing Jesus that transcends your relationship with his messenger. Do you identify with the eunuch? Are you disillusioned with what you depended on for meaning and identity? Are you seeking God? Are you beginning to recognize how God has been seeking you? Do you know understand how Jesus provides the way to God? Do you hear his summons to

entrust yourself to him? First, Philip exemplifies the importance of knowing how to apply the gospel. He knew how to apply the gospel to the eunuch. In the same way, we need to be able to begin with whatever spiritual need the person recognizes. Read through the Gospel of John to see how Jesus did this. Maybe more importantly, Philip knew how to apply the gospel to himself. As a religious Jew, he would have been disgusted by this black eunuch. As a member of the working-class, he would have been intimidated by this politically powerful person. But because Philip was centered in the gospel, he was free from both of these barriers to help. He understood that his standing with God was based not on his ethnic identity, moral record, religious heritage, etc. He understood that he was no better than anyone else—including this sexually altered black man from a pagan country. He understood that Jesus loved this eunuch and was able to give him new life just as he did Philip. This humble confidence in the gospel is one of the most important keys to being an effective witness for Jesus. He simply stayed in close touch with Jesus, trusted that he was drawing people to himself, and responded to his guidance even when counter-intuitive—and left the rest to Jesus. This makes all the difference in the world! It may be to tell a distant relative that you are praying for a problem he has shared. It may be to invite a friend to read a certain Christian book or come to a Bible study. It may be to give a needy person physical aid with an attitude of genuine love and respect. This is one of the things that makes following Jesus the greatest adventure! Once he was on the highway, it must have seemed counter-intuitive to him to run alongside the chariot of a wealthy stranger.

Chapter 5 : Sermons on Luke - blog.quintoapp.com

Christian conversion is not embracing a religious philosophy or committing to a moral code; it is a life-changing encounter with the living Jesus. Luke narrates three conversion stories in Acts This morning, we will look at the first of these three conversions—the conversion of the Ethiopian eunuch.

Save yourself and us! But this man has done nothing wrong. Exposition This brief passage relates one of the most amazing prayers and promises in the entire Bible. I encourage you to meditate on its meaning this week, and learn from it. Angry Insults from a Dying Criminal Though they could have been common thieves, they also might have been the kinds of highwaymen that swooped down on lonely groups of travelers from Jerusalem to Jericho, stripped them of their possessions, and left them for dead, as in the case of the victim in the Good Samaritan The same Greek word is used to describe them. Bandits like these two were the terror of travelers. Those who were able, traveled in larger parties. It represents a general jab at authority of any kind. Where is this talk of "Messiah" now? Death is the great equalizer. We are punished justly, for we are getting what our deeds deserve. The word blasphemeo can refer to reviling humans, but also to "speak irreverently, impiously, disrespectfully of or about Remember Me in Your Kingdom Their hopelessness is echoed by the men on the road to Emmaus, " But here on the cross to one side, a fellow condemned man, life ebbing out of him, looks across and sees not another dying man, but the Messiah himself. Somehow, he understands that Jesus is not an impostor, and that he will still receive the Kingdom that belongs to the Messiah. How can this quality of faith exist at such a dark time? Already the darkness is falling over the whole land, and yet a dying thief believes. Did he confess his sins? Not verbally, but I think so. His repentance and hope prompt his plea for mercy, "Remember me But was he baptized? Jesus certainly commands baptism. In the Great Commission he says, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" Matthew The importance of baptism is also implied by Peter on the Day of Pentecost. In response to the question, "What shall we do? At the house of Cornelius in Caesarea, the Holy Spirit comes upon Gentiles who believe the words Peter is saying to them. The common denominator here is faith. It is found in the statement, "Whoever believes and is baptized will be saved" Mark It is found in the question at Pentecost, "What shall we do? The thief on the cross believes; his prayer to Jesus is bursting with faith. He has more faith that day than any other human observing this gruesome scene. So far as adults are concerned, nearly all Christians would agree that baptism accompanies faith, and should follow as soon as appropriate after faith at least it seems to in all the examples we see in the New Testament , but I would contend that baptism itself does not save. It is not that you can or should separate baptism from salvation. Nor should one construct doctrine from exceptions. But the thief on the cross gives us an illustration of saving faith apart from baptism, and that is instructive to us as we seek to understand this mystery of salvation. How about Deathbed Conversions? The example of the thief on the cross is often cited as the precedent for deathbed conversions. And so it is. And so have many who repent and confess Christ on their deathbeds. The difference between "some sort of faith" and "saving faith" is true repentance and the commitment to Christ that repentance implies. But now I want to have fun. Some of them are taken in accidents or from heart attacks, and never have a chance to repent at the end of their days. Yes, deathbed salvation is possible -- the thief on the cross indicates this -- and it may even be real God only knows the heart , but it must not be relied upon. Our English word "paradise" is a transliteration of the Greek word paradeisos, and that comes from an Old Persian word pairidaeza, "enclosure. He heard inexpressible things, things that man is not permitted to tell. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God. I think we can identify paradise with heaven and be pretty safe. Jesus is promising the believing thief that he will be with Jesus in heaven "today. Indeed, there are a number of times when "sleep" is used as a euphemism for death Luke 8: But three passages make it quite clear that the soul is NOT unconscious until the resurrection: I desire to depart and be with Christ, which is better by far. Philip Schaff observes that the phrase "descended into hell" is a later addition, and that the translation "hell" is "unfortunate and misleading. Faith and Promise We know what an encouragement the account of the Thief on the Cross has been to Christians down through

the ages. But how about Jesus, dying alone on the cross? What did it mean to him? I believe the Father blessed his Son with this strange companion during his last hours -- a believer, and a very strong believer at that. Jesus had often chaffed at the unbelief he saw around him. His disciples themselves sometimes exhibit "little faith" But occasionally, Jesus encounters someone with great faith. Jesus is amazed at the man: Even if many fail to understand, at least your prize student understands, and that brings great satisfaction. The centurion is one of those prize pupils; the thief on the cross is another. Neither of them is acceptable to the Jewish religious leaders -- one a Gentile, the other a criminal. Jesus is forsaken, in a sense, even by the Father Matthew But he does not die alone. The Father gives him a believer to be with him. A believer with mighty faith. A believer who can look past the raw wood and nails and blood to the heavenly kingdom that Jesus will inherit. And he is a believer who wants "in.

Chapter 6 : How Has Christ Changed You Life Sermon by Keith Foskey, Luke - blog.quintoapp.com

Sermon outlines on the book of Luke Derl G. Keefer Sermon outlines on the A life-changing encounter (Luke) Multiplication ministry (Luke).

For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. The demons begged Jesus to let them go into them, and he gave them permission. So he got into the boat and left. Inside we feel like a failure, but thinking about just one person makes us feel better. Denominational bean-counters and bishops may frown a bit, humph to each other, and mutter about "inefficiency in evangelism. And Jesus left the area with only a single convert. Because all people, even messed up people -- especially messed up people -- are very precious to the Saving Man from Nazareth. The Region of the Garasenes 8: Jesus has been surrounded by huge crowds 8: Soon after "that day when evening came," according to Mark 4: Luke describes it as "the region of the Gerasenes, which is across the lake Greek antipera, "opposite" from Galilee. The district of Galilee was on the west side of the Sea of Galilee, with its borders at the Jordan River, both the north end where the Jordan enters the lake, and the south end where it flows out on its journey to the Dead Sea. Early manuscripts of Matthew, Mark, and Luke have a variety of readings -- region of the Garasenes, Gadarenes, Gergesenes. The only location where steep cliffs are near the lake is by the modern village of Kursi, identified by Origen as the location of this incident. The ruins of a cliff town and a Fifth Century monastery are found nearby. Jesus calms the storm, and for the rest of the night the disciples are quiet. Who is this man that even the winds and water obey him? By early morning they are across the lake, which is only about 7 miles wide 13 km. But as Jesus steps ashore, all of a sudden, a wild man, buck naked, comes running towards him, and soon begins screaming at the top of his lungs. What a welcoming committee! For a long time this man had not worn clothes or lived in a house, but had lived in the tombs Many times [the demon] had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. There are no drugs to sedate him, no mental hospitals to confine him. Chains and a guard is all that is available in the First Century, and that is considered humane. His townsmen have been trying to keep him from hurting himself -- and terrorizing the community. Like stories of people strung out on TCP that take several strong men to subdue, this man is uncontrollable. But this is more than mental illness, as difficult as that sometimes is. There is clear demonic activity. The Greek word sometimes used, however, is daimonizomai and probably should be translated "demonized. Only a very few are so completely demonized that they no longer have any control of themselves. But the demonized man of the Garasenes is one of these few. For whatever reason, he has been almost totally taken over by demons. Demonic Request for Mercy 8: I know this sounds weird, and it is, but I have heard this, and so have many others. It is as if the demon is "channeling" through the person. This switch is often recognizable, and sometimes pretty scary. It makes you quickly realize that you are dealing with a spiritual power, not a natural one. In this case, the demon recognizes Jesus immediately. But Jesus is well-known in the spirit-world. His power is felt. His commands are obeyed. And he has commanded the evil spirit to come out of the man. This evil spirit understands much better than the Pharisees and chief priests exactly who Jesus is -- "Son of the Most High God. The demon has made its home in the man for many years, and is now being forcibly wrenched from his grasp on the man. The demon is in agony. And so the demon begs Jesus for mercy. What an interesting scene -- a demon begging for mercy! The Legion of Demons 8: Ed Murphy, in his Handbook of Spiritual Warfare, observes, "What Jesus is doing is what most deliverance ministers do. He requests information from the demon to know better what is occurring in the life of the poor man. The demons are pleading not be tormented, but think of the torment this man has suffered for years! Terror of the Abyss 8: In Greek the word abyssos means "abyss, depth, underworld. In the New Testament it is a prison for the antichrist Revelation The Herd of Pigs 8: When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned. What can I learn from this? The part the pigs play in the story suggests to us several things: Pigs, considered unclean by the Jews,

would seem a fitting abode for unclean spirits. The demons fail to avoid being disembodied, since the pigs soon end up in the "deep" as the KJV puts it anyway. The drowning of the pigs demonstrates the awesome power and terror of demonic influence. The drowning of the pigs prevents us from our modern scientific tendency of passing off demonization as merely an archaic way of describing mental illness. Whether WE are willing to believe in them depends on whether we are more convinced by the shifting sands of modern psychological theory, or the teaching and ministry of Jesus. But I think it would be unfair to conclude that all mental illness is caused by demons. Those who had seen it told the people how the demon-possessed man had been cured. Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. His self-destructive behavior and tremendous strength are legendary. His family has been both disgraced and pitied ever since he had been like this. But now that he is clothed and in his right mind, the townsmen act out of fear rather than wonder. They have witnessed a miracle, but all they can see is the destruction of their property rather than a man set free. But this, too, is true to life. When the Pharisees, law experts, and priests see Jesus threatening their cherished values, witnessing miracles does not change their hearts. Miracles only impel them to plot his destruction 6: First and foremost, he knows Jesus loves him. When he comes near the town, they run him off. Second, of course, Jesus is his rescuer, the one who has set him free. He owes everything to Jesus. He is eternally in his debt. Third, he now wants to soak up everything he can from this wonderful man. He is like a dry sponge wanting to saturate himself with Good News. Small towns are like that. His townsmen knew how powerfully demonized he had been, and now they are forced to contrast that with how free he is now. This formerly demonized man, in fact, is the witness Jesus leaves behind to proclaim the Good News to this Gentile territory. Forever after he is a walking testimony in their midst. There are a couple other factors involved, too, I believe. While the man had been demonized for years, he had developed many coping mechanisms that could have made some sense in that demonized state, but have no place among normal people. My own experience with deliverance tells me that people who are freed from demonic oppression are free, but not socialized. They need to be loved and gradually helped back to normalcy. This is an important role for the church -- not to make the bizarre feel at home, but to bring full healing to those who have been wounded. It is a process that requires patience. They need him and he needs them. You are on the boat as it pulls away from the Gerasene shore, and you wonder: Why did Jesus bring us here to see this? What are we to learn? What does it mean? You have seen Jesus cast out demons before in his healing meetings, but never someone so completely overtaken by demonic power as this man. You realize that Jesus is no mere mortal. He can command thousands of evil spirits and they must obey him.

Chapter 7 : A Life-Changing Encounter with God's Word from the Book of Mark by The Navigators

Luke tells us that the one demoniac was a man "from the town" (Luke). From this statement, combined with other details supplied in the text pertaining to the demoniac's secluded life among the tombs, I would deduce that the men once lived normal lives, only to later become dominated by demons, and thus to live in isolation, outside the town.

Then I found myself trying it on. It was like the Devil was whispering to me, "Gee, you look great in that dress. You should buy it. Just tell him, "Get behind me, Satan! Jesus gave him new clothes a. You will remember that he was naked while he was under the power of Satan i. But here we see, after his encounter with Jesus, that he had clothes on 1. Where did they come from? Jesus had given them to him c. Likewise, when we are saved, Christ gives us a new garment to wear i. Notice how Isaiah likens righteousness to a robe we would wear iii. When Christ gives us His righteousness it is like a perfectly white garment that completely covers our sins i. It is an event that tourists all flock to see. The boy was confused. Just then the father noticed that the window the boy was looking out of was tinted red, making everything red appear white. When God looks at our sins through the precious blood of Christ, we appear as white as snow iii. Some people are relying on their own righteousness to get into Heaven i. They believe in their own minds that God judges us based on a scale of goodness ii. And their good will outweigh the bad iii. So they are relying on their own righteousness f. What does the Bible say about our righteousness? If we are relying on our own righteousness, we are relying on filthy rags iii.

Chapter 8 : Free Bible images: Find a story

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Actually it was a large piece of property, stacked high with Army surplus goods. I can remember balsa wood life rafts, perhaps hundreds of them, piled there on the farm. All of this I surmise from my recollections of what I saw from the road, as we would drive by. I can vividly remember the man sitting on the porch of that little shack with the door open and goats freely going in and out of the house. I can especially recall one particular goat, which always had a rooster sitting on his back. I am telling you the truth. It was an amusing sight. The interesting thing about the goat man is that he was apparently very wealthy. The rumor was that this man owned an entire city block of downtown Tacoma. What an incredible thing it was for a man to live as he did, sitting on the porch of that shack, surrounded by goats and chickens, with a yard full of surplus rafts, when he could have lived in luxury and dressed elegantly. At one point in time, these men must have lived in the town and carried on relatively normal lives. The problem for us is to really grasp the reality of what is described here. Most of us have gratefully not seen men or women who were so demonically controlled that they had superhuman strength, spoke in strange voices, and seemed to personify evil. For most of us who live in the United States, we must accept this biblical account by faith. But such things do occur, as Don Baker, a pastor who experienced a face-to-face confrontation with a demoniac, reports. He had undergone a period of intense depression, which necessitated hospitalization and a long period of therapy by a Christian psychiatrist. He recounts this incident with a demon-possessed man, which occurred just a little while before his breakdown: That was a frightening experience. It happened as I was walking to my room at a conference center where I had been invited to teach for a week. Standing in my path was a handsome young man, twenty-seven years of age, dressed in army fatigues. His manner was strange and threatening. His voice was flat and colorless. His eyes looked cold and empty. I felt fear as I looked at him. He came into my room with me, and I asked him to be seated. He had been a worshiper and priest of Satan for seventeen years. His devotion to the evil one had taken him all over the country and had involved him in every occult practice known to man. Every twenty-two days he was visited by a demon and driven to unspeakable acts of evil. Instantly he screamed, a hideous high-pitched scream, threw up his arms, and fell to the floor. In uncontrolled rage he began pounding his head on the concrete floor, uttering noises horrible beyond description. I looked around vainly for help. I called, but no one came. I was alone—alone with a demoniac. Face to face with the enemy for the first time. I knelt beside that writhing human form, placed one hand between his forehead and the concrete and the other on his back. After what seemed an eternity, his body began to relax. He stopped jabbering and foaming. I urged him to speak the name, Lord Jesus—Lord Jesus. Each time I said that name he looked at me with pleading eyes and then grabbed his throat and his tongue to indicate that he could not speak. His lips began form words. I covered him with a blanket, rubbed his head, massaged his shoulders and back, and waited for him to revive. First, this text teaches us much about the demonic forces which oppose our Lord and His church. It reminds us of the supernatural forces at work contrary to the Christian. Let us look carefully as the finished product, for it is vastly different from what Satan claims he can produce. Second, the deliverance of the demoniac draws our attention to a fear of God which is unholy and unhealthy. It is no great shock to learn that the unbelieving and the unholy would fear God. At the conclusion of this message, I will suggest that this same kind of unholy fear which is seen in Legion and the people of that region can be found in many Christians, and that it is this kind of fear which hinders, even opposes revival. Let us listen well to this text, for it has much to say to contemporary Christians, as well as to modern-day pagans. The Approach of This Message In this message, we will begin by reviewing the setting, and then we will look at the events surrounding the deliverance of the demoniac as it is described by Luke, accented by the accounts of Matthew and Mark. Finally, we will consider the nature of the fear of Legion and his fellow-townspeople, and seek to learn how it can be found in all people, including Christians. The Deliverance of the Demoniac The day had

begun with our Lord teaching the crowds from on board a boat perhaps that one belonging to one of the fishermen of the disciples, anchored along the western shore of the Sea of Galilee. The use of the boat was not new cf. Here, Luke records only the parable of the soils 8: At the end of His teaching that day, Jesus had His disciples set out for the other side of the lake cf. On the journey across the lake, a great storm arose, which threatened the boat and its passengers. After Jesus had stilled the storm, the boat continued on to the other side of the lake. It is here that our story picks up. It is as Jesus steps out of the boat to the shore that the demoniac appears. Their pulse rate was perhaps at last returning to normal. Now, as their boat glided gently up onto the solid ground of the shore, the disciples must have breathed a sigh of relief. The solitude of the lonely shore was probably a welcome scene, after the crowds which had gathered along the other shore. No one probably gave a thought as to why no people were around, or why the road, which led to the nearby town, was empty. The boat landed in sight of a road, which would lead into the town nearby. There, on the hill, was a cemetery of sorts, although I have the feeling another one may have been in greater use. Neither the road nor the cemetery were being used, however, for one reason: While these men had once lived normal lives in the nearby town cf. The men were demon-possessed, and so they were will and dangerous. The townspeople had tried by contain and to control the men, even using chains, but their superhuman strength proved too much for the chains Luke 8: They no longer wore clothes, and they often cried out in loud, but inhuman voices, often lacerating themselves with stones Mark 5: They were dangerous not only to any passer-by, but to themselves as well. The two men and the townspeople seemed to have come to an understanding. They would live in seclusion, where they would not hurt anyone else, and the townspeople would leave them alone. It was the best solution, it seemed, under the circumstances. The men were left to themselves, so that whenever the demons chose, they could torment them, but without harm to anyone else. Matthew alone tells us that there were two demoniacs, and not just one, as a reading of either Mark or Luke would lead one to conclude. Mark and Luke, who tell only of the one demoniac, also include the report that this man, once restored to sanity, became a follower of our Lord. It take it that the other demoniac did not. Mark and Luke tell us only of the one demoniac, for they are interested in his faith, a faith which the other seems not to possess. If we can replay the event in the form of a mental movie, we need to begin with a wide angle lens. The Lord and His disciples have just arrived, and they are standing on the shore of the Sea of Galilee. Also, near the lake seems to be the road, which passed beside the graveyard where the two demoniacs dwelt among the tombs and which continued on to the nearby town. Slightly higher, somewhat on a hill it would seem was the graveyard, where the demoniacs lived. From their position, they could see the boat approaching the shore and the party on board landing. Tending the hogs was probably not all that taxing, and thus the herdsman must have been gazing out on the lake below, and have seen the boat approaching. They may also have watched the storm, which had threatened this and other boats on the lake. They knew, of course, that the demoniacs were nearby no doubt they kept their distance, too and that no one ever used this road Matthew 8: This is going to be good. They waited for these two violent men to brutalize these men, sending them back in their boat, to wherever they had come from. How they must have marveled to see the two demoniacs fall before Jesus. How their faces must have shown bewilderment as they overheard the statements of these two, screamed loudly enough for them to hear, even from their distance cf. And then, can you imagine the uneasiness of these herdsman when they saw the demoniacs turn in their direction, and point toward the herd of hogs, obviously asking Jesus something about them? When the people of the town asked these herders what had happened, they were able to tell it all, for they had seen the entire incident, located as they were above the entire scene. It was from this same height that the pigs plunged, over a cliff, or at least a steep bank, into the lake. As the demoniac rushed downhill from the tombs toward Jesus, eyes crazed, screaming at the top of his lungs, it must have been a frightening sight for the disciples. Perhaps they considered jumping on the man as a group, hoping to have the combined strength to contain him. The demoniac seemed only to see or to care about Jesus, and as he drew near, he fell to his knees. As this man speaks, it is not the person, but rather the demons which are in control. Thus, it is the demons addressing our Lord, as we shall soon see. When Jesus commanded the demons to come out of this man, whose demonized name was Legion, the demons began to speak through the man.

Chapter 9 : Bella Vista Church of Christ

However, all the "demons" Jesus confronts have three things in common: they cause self-destructive behavior in the victim, the victim feels trapped in that condition, and they separate the victim from normal living in the family circle.

Jesus, accompanied by his followers, was in Jericho on his way from Galilee to the Passover festival and his death in Jerusalem. Messianic fever ran high among the excited crowds who greeted him as he traveled to the holy city, attracted by his preaching and miracles. Could this be the Messiah, they wondered, come to deliver them from their Roman oppressors? From Jericho, the road begins its steep climb to Jerusalem. As Jesus entered the town, Zacchaeus, one of the district tax collectors, was eager to catch a glimpse of him. Clearly his sole concern was to see Jesus, but we wonder what, in particular, motivated that desire. Was it idle curiosity to get a look at a miracle worker? Or was Zacchaeus moved by a longing for something worth far more than anything his money could buy? Rights to collect public revenues within the provinces of the Roman Empire were auctioned off in Rome to financial companies. Frequently the bidder who won a contract then sold rights to collect taxes in various regions to smaller speculators, who often abused their positions by charging exorbitantly high rates. Consequently, tax collectors were unpopular. The Jews of Jericho would have especially despised Zacchaeus. Moreover, he not only collected the taxes demanded by the Roman occupiers but defrauded his fellow townsmen to pad his own pocket. Zacchaeus had shrewdly accumulated his wealth and enjoyed the material comforts it brought him. Was he, nonetheless, dissatisfied with his life? I must stay at your house today! He knows just the right hour to reach a heart that is longing for him. So he took the initiative, calling out: When Jesus found this strange little man sitting up in a tree, he was like a shepherd searching for his wayward sheep. Just a short time before, Jesus had told this parable to the Pharisees who objected to his association with tax collectors and sinners. Luke: What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. Behold, I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice. Had he heard the crowds shouting at the little man, mocking him as he sat so oddly perched in the sycamore? And Zacchaeus, like the sheep, recognized the voice of the shepherd. It was Jesus who sought out Zacchaeus. Zacchaeus had climbed the tree and risked his reputation to see Jesus but, paradoxically, it was Jesus who sought out Zacchaeus. Instead, he honoured Zacchaeus with request to be his guest. Recognizing some special quality about this itinerant rabbi, Zacchaeus immediately brought him home. And with that spontaneous, eager response to Jesus, his life was radically transformed. Perhaps he was ashamed and convicted that he was unworthy to receive this thoroughly good man who offered him his friendship. Zacchaeus not only publicly admitted his wrongdoing to his unexpected guest but also made his repentance concrete: He spontaneously announced that he would share half of his possessions with the poor and generously repay all those whom he had defrauded. Luke: In making fourfold restitution, Zacchaeus went far beyond the requirements of the Mosaic law regarding compensation for stolen goods. Leviticus 6: Zacchaeus on the scene, and some startled children and house servants, too? Questions for reflection: Are there any obstacles that stand in the way of your seeing Jesus clearly? What can you do to remove these obstacles and gain a better view and understanding of him? Does it give you hope that your own life can be transformed by a deeper personal encounter with the Lord? This article is excerpted from *My Lord and My God*: