

11.09.25

Luke

Chapter 8 - A Groundbreaking Attraction
Demonic Possession (vs. 26-39)

Luke 8:26-39: Then they sailed to the country of the Gerasenes, which is opposite Galilee. And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me." For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert. And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. They were imploring Him not to command them to go away into the abyss. Now there was a herd of many swine

feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission. And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. Those who had seen it reported to them how the man who was demon-possessed had been made well. And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned. But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, "Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

I love it when scripture means something to somebody. In many respects, this is what this whole chapter is about. In fact, the one thing that just echoes through this chapter is, “Be careful how you listen.” We talk about the Gospel and oftentimes get complacent about it, but it's the power of God. Though it may seem simplistic, it is. As Paul will say in 1 Corinthians 1, “God has chosen the foolishness of this message.” It is a foolish message when you think about it. “What, do you expect that I'm going to change because I believe that somebody died on the cross for me, and you say He rose again?” Correct. We expect you to believe that. Because God said it. Scripture says, “Be careful how you listen.”

This chapter starts off with women that are supporting Christ. You ask, “What were they supporting?” Well, if you look at the very beginning of the chapter, it is the word of God that they're supporting.

It says,

(Luke 8:1) “Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him.”

What was He proclaiming? The Gospel, the good news, “God loves you. We've come to save you.”

Kind of in a nutshell, if you look with me in Luke 4, is the marvelous message of this Gospel as Jesus stands up in His own hometown and declares in verse 18,

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR...”

More specifically, “Come unto Me all who are weary and heavy laden.” The poor.

“... HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND,

TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

Can you imagine the impact of such a message, if in fact it is from God?

It's so transforming, if you go back with me into Luke 8:2, that some of the women had attached themselves to this ministry and devoted themselves to this ministry. They were women who had, and it shouldn't surprise us,

"... been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

(Luke 8:3) and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means."

What would cause them to do that? What would cause them to live a totally different life than they've ever lived before and follow Christ? It must work. It must be powerful. It's transformed their lives. And once your life is transformed, you're never the same. You can't go back. You're devoted to this wonderful message.

Jesus then goes on and gives this wonderful analogy of this message being broadcast. It is like a sower who goes

out and sows. And the seed that really is being spread, if you look in Luke 8:11,

“Now the parable is this: the seed is the word of God.”

So, the word of God is being proclaimed, broadcast to all. Different people listen in different ways. Some people don't embrace this wonderful, good news. Some are choked out by even the cares of this world. But there are some that actually listen with a good and honest heart.

Isn't that the way He puts it? If you look with me in Luke 8:15,

“But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.”

They persevere. They remain firm until the end. Kind of one of the things that is repeated over and over again in the Book of Hebrews, “If you remain firm to the end.”

How do I know that I've held fast? Well, you hold fast to that word of life, and then it bears fruit, and you remain. That fruit remains. What a powerful force this word of God is. And it is throughout this chapter that He

emphasizes this. He'll go on and say, "Look, if you're going to listen, listen with purpose, listen with intent. Nobody lights a lamp, and he just hides it. You have a purpose to this." So, when you hear the word of God, it should be for the purpose of watching how you walk. It should be for the purpose of making sure that you're not stumbling. It should be for the purpose of helping others. There is a purpose to the word of God. There is a purpose to this Gospel. It not only saves you, but it saves others. Walk with purpose.

Well, there are going to be voices that come upon you that would draw you away from the power of this message. Sometimes the forces are with good intent and with people that we love. Sometimes it's family. Scripture puts it in the context of His mother and His brothers and the family calling and saying, "Here we are." And He says, "I've got to keep focus. This is what my Heavenly Father wants me to do." You're going to have people that are beginning to move you away, dissuade you from and with great and good intent, but it moves you from that which really heals, that which really transforms the lives of

people. You can't leave this Gospel. It has to be the focus of your life. Once you begin to sway from this, then you're really not doing anybody any favor, including and especially your family. It is the power of God, and it is the acceptance of God's grace upon your life, and it's that transforming power that causes you to want to devote your life to following Him, to be imitators of Him. Well, it's an interesting fact that as Jesus proclaims this wonderful truth to even His family, He turns to the disciples and they get into a boat. And in that boat, the waves begin to kick up because the wind is stirring. The wind is stirring. Well, when that begins to happen, we start getting afraid. And it's easy to allow fear and trauma and things in our life to come, unexpected things that come in our life, to move us off the course. Where's your faith? Why are you upset? Where did the anxiety come from?

There's a passage in Ephesians 4:14, it reads this way,
“... we are no longer to be children...”

What he's making reference to, of course, is the capricious mentality, the volatile mentality that comes within a child that is really impulsive and undisciplined.

Kids just do what they feel like doing. It's not that they want to do the wrong thing, it's just that they really have no plan. I remember, even as a youngster going out and playing, "What are you going to do today?" "I don't know. What do you want to do?" You start going out and you're impulsive, and you want to do something that's fun. That's just job number one. It's got to be fun.

Scripture says,

(Ephesians 4:14) "... we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine..."

There's a lot of messages going out there; people tell you to do one thing, whether it's the TV or just social gatherings. It could even be family. You're hearing all these voices and all of these words. Is it pointing you closer to God or is it drawing you away from Him?

Because I know this, that you'll be in perfect peace if your mind is stayed on Him. But I also know that the wicked are not so; they are like the tossing sea. It cannot be quiet. And there are winds and waves of doctrine that begin to move us away.

Sometimes those winds are, as Paul will talk about in 1 Timothy 4, doctrines of demons; which get us to focus on things that are perceived to be beneficial to us. I know people that are actually fixated on diets. This is not a bad thing. Actually, it'd probably help me out quite a bit. But they're fixated on those things, and they're fixated on the physical. And certainly much of the doctrines of the demons are to get you fixated on the things of the world, whether it be the physical or money or... One of the reasons why the worship of that is called the worship of mammon. Because it really was a god. It is a god to people. And those things come into play. And our thought is, "Well, what's the harm?" Just listen to the phrase, "doctrines of demons". What's the harm? You begin to trust yourself in the hands of what you think is going to save you, something's going to happen sometime early or later, and that is you're going to get disappointed. You're going to come into this arena of disappointment, and that's going to throw you for a loop. Anxiety is going to come in, and that impulse to do whatever you do to deal with anxiety is going to kick in, and that impulse, strangely enough, becomes compulsive. And before long, it will

become possessive. Scripture lets us know that there's a process of these things. And what we call and what the world calls freedom is really the very opposite of freedom. The world will tell you to go into debauchery. It'll tell you to embrace things that would actually cause harm and pain and sorrow. Nevertheless, your thought is, "Well, I can do whatever I want to do." Yeah, you start going that way, what you begin to find is that you've just imprisoned yourself in the things of the world.

Remember, Christ said, "I came to set you free." And as He says in John 8, "The truth," of course, Christ being the truth, "will set you free." In other words, if you abide in His word, as He states within that particular passage, then He's going to set you free. We think about, "What you're talking about is I need to submit my life to God. I need to surrender my life to God." Yes, that's exactly what we're talking about. And I know that in your mind you're thinking, "Well, I just don't know how that's going to set me free." I mean, Jesus talks about, as we just read in Luke 4, that "I came to set prisoners free." From what? From sin. Sin seems kind of innocuous to begin with. But it'll soon own you. I've oftentimes thought about people

that as you talk about them and the difficulties and things they wrestle with, I had a conversation not too long ago with an individual and he says, "You know, I don't want to get angry. I just end up getting angry." And I said something like, "So, it's kind of like a compulsion." And they said, "Yeah. I wonder where that came from." I mean, you just start off with maybe on a particular day going, "You know, it's just an impulse. You know what, I feel like just being mad." So, you go with that. Be careful, because it's soon going to be moving you to a different realm. And the more you do it, the more it becomes a part of you. And the more it becomes a part of you, the more it owns you.

And this is one of the reasons why Paul will write specifically in Romans 6, "Sin will no longer be master of you." What is he saying? Sin masters you. That's the whole prison that we're talking about. People have anxieties and they want to stop worrying, but they've always worried. That's the way they handle things. You know, they wring their hands, they get upset. They go into this place in their mind and they get lost in these thoughts

and, wait, stop! What does Scripture say? Taking every thought captive to the obedience of Christ. Why should I do that? Because that thought's going to imprison you. Putting your mind on what Christ says is going to free you. That's literally the key to freedom. So, whether it's hostility and anger or feelings of anxiety or maybe just greed and avarice that is your whole thing, I mean, you can't help but focus on money. You can't think about anything else but money or perhaps, maybe you just like looking in the mirror, I don't know. But all these things begin to be things that ultimately will entrap you. That's what this passage is about, entrapment. The entrapment of sin. And we have within the text a demonic. Oh, not just one demon; Legion is within him. How does something like this happen?

The passage starts off in a very interesting way. If you look with me in verse 26, it says,

(Luke 8:26) “Then they sailed...”

Apparently after the lesson, we'll call it a lesson, in which they were out at sea; waves were tossing them, the wind was blowing. “We're almost dying. Save us.” “Where's

your faith?" You think Jesus is going to let up on them? Eh. We're going to see a demonic today.

As the passage reads, it says,

"Then they sailed to the country of the Gerasenes..."

Gergasa is actually probably the region that he's talking about. And in this region, what's very strange about it is that it's almost totally Gentile. Pretty interesting, isn't it? Why would Jesus go there? It's actually on the other side of Jordan, south of Galilee as you go across, and it goes into the region and into a particular region in which the population is largely Gentile.

If you take note, it actually says, "they sailed to the country," which tells me that Jesus had a purpose here. This was not just a whim of the moment, that He was actually going for a reason. They sailed to this particular country. They went opposite on the other side of Galilee in order to do this.

(Luke 8:27) "And when He came out onto the land, He was met by a man from the city..."

Now, that's going to be an important point because if you look in verse 34, it's going to be the whole city that is reporting these particular issues that are coming. In verse 37, it's going to be the countryside and the whole area. And so, what the passage is telling us is, in some way, this man represents the city. It's a very interesting point.

So, he comes from the city, and He met him, and this man was possessed with demons. Now, demons, as we've oftentimes made mention, that the very foundation of the word seems to be distributors of fortune. The word itself gives the connotation of one that is more powerful than you. It is a demigod of sorts in the sense that it's not as powerful as God, but is far more powerful than you. And so, they come as demons, a force that is more powerful.

Peter writes this in 2 Peter 2:19,

“... for by what a man is overcome, by this he is enslaved.”

Now, the word that he uses for “overcome” within the passage is a word that really defines an entity that may be stronger than you, but is of less character or quality than you. It is surprising that we would allow something of less

character or quality than us to control us. Isn't that a bizarre thing? That you would let an idol or a desire or anxiety or anger control you, which is a less quality than God has called you to be? Nevertheless, by that which we submit ourselves to, subject ourselves to, obey. By this, we are enslaved.

Well, this individual comes and it actually describes what he's like. It says not only is he possessed by demons, but he had not put it on any clothing for a long time. Now, not only is it the absence of shame, but clearly the absence of any kind of care for the physical, any kind of care at all for anything. There is a sense of actually causing people concern by virtue of doing this. There are exhibitionists that actually like reactions from people. And there are people that do this by virtue of desiring to control others, strangely enough. You go, "Well, that's kind of bizarre." I know. The Scripture says that the heart of man is deceitful and desperately sick. So, why should we be surprised at that?

(Luke 8:27) "... who had not put on any clothing for a long time, and was not living in a house, but in the tombs."

Now, let me just say this. This is where maybe understanding the region is extremely helpful. We understand that in this particular region it was largely Greek, and Greeks actually worshipped particular gods. They would have festivals, and one of the festivals that they would have was Thesmophoria, which was a festival for three days. And the women especially, would come together for this festival, and they would celebrate it around the cemeteries. This probably shouldn't surprise you, but one of the things they would do during this festival would be to sacrifice swine. They would sacrifice the swine for the purpose of growth. I'm not going to go into the details of the goddesses that they worshipped because I don't want you to know them, but the goddesses that they worshipped, they would worship them because of fertility, and their thought was, and there was a connection not only to fertility, but to the underworld or to death. And they saw a combination there. What they would do with the swine is they would actually sacrifice the swine, then they would bury them deep in the ground. Within a year or so, they would dig up the swine. They would mix them with the seed, and they

would pray that they would have a great crop. Strange. But that was one of the ways that they would celebrate. They would also, in this celebration, have what they would called Eleusinian mystery time. And this is where they would gather together and they would begin to drink strange concoctions, make them feel a little funny, not sure exactly what was in the mix. But then they would begin dancing strangely. For nine days, they would do this, and they would afflict each other with pain as unto the gods. They would go into an ecstatic state in which they declared that they were free, that they could do anything they wanted to do. And so, there was a lot of promiscuity as well as uncovering during this time. This individual is not strange; he represents this region.

The passage reads, as you look at the passage,

(Luke 8:28) “Seeing Jesus, he cried out and fell before Him, and said in a loud voice...”

“What do you and I have in common? Why are you here? You don't belong here.” He's right. Jesus isn't anything like any of these people.

He cries out within the passage,

“... Son of the Most High God? I beg You, do not torment me.”

Now, I want you to know something within the passage. Is Jesus hitting him? Is He causing him pain? What's the torment that he's talking about? Listen very carefully. The torment that he's talking about and the torment that he dreads is Jesus keeping him from tormenting others.

Sadistic behavior? Hurting others? What, you don't think people get hooked on stuff like that? You don't think that becomes a lifestyle? Just think of a person that enjoys cutting people down with jokes. “Well, why did you do that?” “I don't know. It just makes me feel good.” It's amazing what people will do to find some sort of enjoyment. I guess the big problem is they allow their minds to go anywhere as they begin to think in terms of, “Well, I'm free. I can think about anything...” Yeah, you go with that freedom. You see where it takes you. Because somewhere along the line, that thought is going to control you. It won't be long.

“Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other,

Jesus, Son of the Most High God? I beg You, do not torment me.””

I just want to make mention, the word “torment” that he uses in the passage is the same word that sailors use when a sailor is struggling against the wind. What you have with the wind and the waves that are pushing people around, and they don't like pushback. They want you to go with it. God is saying, “Don't be afraid. Follow Me.”

It says in verse 29,

(Luke 8:29) “For He had commanded...”

“Had been commanded,” actually the passage is in the imperfect, which seems to convey that He had given the message of the unclean spirit to come out.

“... the unclean spirit to come out of the man. For it had seized him many times..”

Look at the passage. That, to me, sounds like control. That sounds to me like somebody's imprisoned by something.

“...and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert.”

And I would think at that juncture it would just all end. You know? I mean, quite frankly, if I were in the town, I'd go, “Let him go in the desert. Maybe he's happier there.” How does he head back, and why do they keep chaining him, and why do they want him in the cemetery? Because he's part of their worship. He's part of the way that they're thinking. I could never understand when somebody goes to the bar, they get drunk, they get a hangover, they have all this pain, and their families start dividing and separating, and then the next night, guess what they do? Go back to the bar. I can never understand. I'm going, “Okay, so you like this? You embrace this?”

(Luke 8:30) “And Jesus asked him, “What is your name?” And he said, “Legion” ...”

Which by the way is a Latin term to describe a group of Roman soldiers, anywhere from 3,000 to 6,000.

“... for many demons had entered him.

(Luke 8:31) They were imploring Him not to command them to go away into the abyss.”

Which is also an interesting point as you read in the Book of Jude as well, that God will ultimately, and has a place reserved for evil that is desiring to destroy, and that's their pleasure.

(Luke 8:32) “Now there was a herd of many swine feeding there on the mountain...”

I wonder why, it's one of the ways that we know it's not a Jewish countryside, because there are many swine.

“... and the demons implored Him to permit them to enter the swine...”

Why? Well, because they're filthy animals, right? Because they're part of the worship.

Paul speaks in 1 Corinthians 10 of sacrifice to demons. And he says, “Beware of getting involved in that.” Well, you kind of start off curious, “I'm just curious about it.” One of the reasons why they call the cult “curious religion,” because people start off just being curious about darkness, about death, about all those curious

things. And before long, once again, it just becomes an impulsive thing. You start doing it, and then the compulsion takes over.

“Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

(Luke 8:33) And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.”

And I thought to myself, I guess that's what pigs do. They don't swim.” No, pigs are good swimmers. Did you know that? Yeah. They actually swim from one island to the next. They're very buoyant. So, they swim really good. What's bizarre is that they drowned, which also conveys the spirit that was in them in the sense that it's there to destroy them, and it goes against the nature of even what the pigs wanted to do. Think about that.

(Luke 8:34) “When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country.

(Luke 8:35) The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.

(Luke 8:36) Those who had seen it reported to them how the man who was demon-possessed had been made well.

(Luke 8:37) And all the people of the country of the Gerasenes and the surrounding district...”

Do you hear how it keeps repeating that?

“... asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.”

What were they afraid of? They were afraid that they would have to change their lifestyle. They were afraid that they would have to give up the sin that was tormenting them. They had fallen so in love with something that it began to possess them, and now they couldn't get out of it, even though they wanted to. We've had individuals live in our home that were on crack and all kinds of things, and they would say over and over again,

“It's got a hold of me. I can't stop. I can't stop.” You can't stop, unless Jesus. See, this is the reason why our Gospel is so powerful. I can't heal people. I can give them an opportunity to receive Christ. I can't do it. But I know the power of God. Listen, be careful how you listen to this message. It's the power. And if you begin at any time to believe in anything else, you're dooming yourself to not only failure, but disappointment and hurt and pain of everybody else. And look, you're going to have problems. You're going to have difficulties. You're going to have things that scare you and that go bump in the night. But how you handle that is going to someday control you. And if you turn to Christ and He controls you, you'll be okay. See? But there's a lot of wind going out there. There's a lot of doctrine, there's a lot of words going out, and they're going to tell you, “Trust in this and trust in this.” And I've said it many times, I'm going, “What do you think obsessive-compulsive is about?” You know? People take medication to get high, and they take medication to get low, and it puts you literally on an up and down roller coaster that you can't get out of. We had an individual in our church a number of years ago that was on these kinds

of drugs that medical people put them on. And soon, these things began to possess them.

There is a passage in 1 John, if you look there with me. 1 John makes mention of the fact that we ought to be careful about the things that we hear. And of course, that's kind of the theme of Luke 8, the things that you hear. Be careful how you listen.

1 John 4 reads this way,

(1 John 4:1) “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.”

Everybody has a solution. Be careful, because those solutions will oftentimes entrap you. You may decide to go with it just out of sheer impulse. Do it several times, and it may become compulsive. And after a while, it may be possessive.

(1 John 4:2) “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God.”

In other words, “Well, Jesus can't heal the flesh. He doesn't resurrect the flesh. So, what you do is this. You trust Jesus for, well, ethereal stuff, you know. You trust Jesus for those spiritual things. But you don't turn to God for everything. I mean, certain things are God's territory and other things are man's territory. I mean, don't confuse the mix. We've got a system for over here.” No, you have to believe that He came in the flesh and that He healed the flesh, that He resurrected the flesh, and that He can change the mind as well as the heart. He renews the mind. I believe that, don't you?

(1 John 4: 3) “and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist...”

Against Christ. Feeling the wind?

“... of which you have heard that it is coming, and now it is already in the world.

(1 John 4:4) You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

(1 John 4:5) They are from the world; therefore they speak as from the world...

They have their formulas, "Trust in money. You have enough money, trust in that. That's going to be your source." Just think about it. Why do people jump off buildings when they lose their money? Why do they do that? I think Proverbs puts it best. Don't put your trust in money, it makes itself wings and flies away. I've had that happen a few times.

Greater is He that's in you.

(1 John 4:5) "They are from the world; therefore they speak as from the world, and the world listens to them."

The thing that makes you and I different from the world is that we don't listen to them. We listen to God.

(1 John 4:6) "We are from God; he who knows God listens to us; he who is not from God does not listen to us..."

Be careful how you listen. Who are you listening to? What are you listening to? What is the source that you put your trust in?

Now, if you look at the end of this verse, it reads this way,

“... By this we know the spirit of truth...”

There are two spirits here.

“... and the spirit of error.”

So, he just separates it into just two. There is the spirit of a lie and the spirit of truth. Which one are you listening to? I believe that God is the answer for everything, everything. My hope is in Him. Don't listen to those other things. It's going to drive you crazy. And you know what? You're going to start reasoning in your own thoughts, and your own mind. The institution is full of people like you that do that. “Oh, I'm going to meditate. I'm going to get deep within. I'm going to think. I'll tell you what I'm going to do. I'm going to think about myself all day long.” Okay, that's where you really go crazy. Because as you look at the passage, what is it? What is the Spirit of Christ?

Watch verse 7,

(1 John 4:7) “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.”

Now, stop and listen to this. You want to hear the voice of not crazy? The voice of not crazy is love somebody else more than yourself. Stop loving yourself, stop thinking about yourself, stop meditating about your problems, your life, how wonderful you are, whatever you're going to, whatever space you're going to in that realm of galaxy, far away. But think about how you can benefit and love one another. The one thing that really goes throughout the pages of this is that the evidence of the Spirit of Christ within you is that you're not thinking of yourself. And let me emphasize this, the healthiest thing that you could ever do is think about somebody else, care for somebody else, love somebody else, serve one another. And your thought is, "Well, that's putting me in enslavement." No, that's freeing you. That's freeing you from the bondage of selfishness, self-centeredness, of egocentric things that will literally destroy your life, take hold of your life, and ruin your life. Scripture makes a clear reference that this is the path to ruin- you seeking your own freedom, your own way. Okay, go around, dance in the cemeteries and say, I'm free, I'm free, I'm free. But the only thing that's

going to happen is you get imprisoned by death, by death, by death.

The way this passage ends is,

(Luke 8:38) “But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

(Luke 8:39) “Return to your house...”

That's interesting. He actually had a house. Strange. He was living in the cemetery, but he had a house.

“... and describe what great things God has done for you.”
So he went away, proclaiming throughout the whole city...”

Can you just imagine how annoying that was to everybody? Yeah, you want to get even, just proclaim the Gospel.

“... So he went away, proclaiming throughout the whole city what great things Jesus had done for him.”

Things that control us- anger, anxiety, greed, I don't know, immorality, selfish desire. What controls you? You say to yourself, “I don't know, I think I'm in control.” It won't be

long. Taking every thought captive to the obedience of Christ.

Closing Prayer:

Father, we come before You today, and we ask You to heal these minds. We perceive that we know what freedom is all about, and we grasp for all the things that would only enslave us. We embrace the bars. We embrace the shackles. We find ourselves in dire straits, controlled by forces that we no longer can control ourselves. At this moment, we turn to you and cry out, something that we can't even do because the forces are so powerful within us. But You see our heart and how You magnificently rescued this man in spite of his inability to even call out to You, is so wonderful to us. How great is this Gospel? How great is our Lord? And we believe that nothing is impossible for You. We believe in the message of the Gospel, that it is the power of God to every man for salvation. Do you believe?