

Title: Jesus Makes a Missionary

Text: Luke 8:26-39

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Proverbs 4:10 tells us that when we *"hear and accept God's word, he blesses us with abundant life."* And so, if you have your copy of God's word with you this morning, and I hope you do, please turn to Luke 8. We're going to be looking at verses 26-39 this morning, which is a passage that describes what has got to be one of the greatest demonstrations of Jesus' divine power recorded anywhere in the Gospels. And interestingly enough, it is an account of Jesus' power to be able to make a missionary.

Yes, today we're going to study Jesus creating and commissioning the first Gentile missionary ever. And what we'll see beginning today is that when a missionary is created, when a great commissioned burdened believer is born, really whenever a soul is delivered from death into life, from Satan to God, and from a life of vanity to a life of purpose, Christ's power is all over it. Now we've already seen Jesus' power demonstrated in many ways previously in the Gospel of Luke so far. We've seen his power over nature and over demons and over disease and even over death. But up until now, each one of those demonstrations that we've observed in the Gospel of Luke have been individual cases, like a few fish here or one demon there.

Well today, in Luke 8, we're going to begin seeing Jesus' almighty power wielded in an absolutely massive scale. And today's account actually parallels to a great degree what we studied last week. If you recall, last week we saw Jesus' command the unbridled, chaotic fury of a storm to cease. And it ceased immediately, his command. Well, this morning we're going to see Jesus' command the unbridled, chaotic fury, not just of one demon, but of an entire host of hell to cease also. And just like the storm, they're going to vanish at his command also. Luke 8 is, if you haven't guessed it already, in one word, epic. As it shows Jesus' divine power unleashed over the storms of the sea and of the soul at a simply staggering scale. And so that is what this morning's passage is at its very heart.

I want you to know it is just an undiminished demonstration of Jesus' almighty power. His almighty power to make a missionary. Yes, friends, even to make a missionary a gospel proclaimer out of you and out of me. And so, our outline is going to focus on Jesus' power this morning and next week. First in verses 26-27 and the end of verse 29, we're going to see the resistance to Jesus' power in making a missionary. Jesus has begun a saving gospel assault upon this world. And there are very real spiritual forces of wickedness that are arrayed against the spreading of Jesus' saving sovereignty here on earth. And we're going to see that demonstrated.

First, the resistance to Jesus' power. That's what we're going to be focusing on this morning. Second, in verses 28-35, we see the revelation of Jesus' power in making a missionary. We're going to see that Jesus delights to take the most dark, depraved, and pagan of people imaginable and make them spokesmen for

his glory. And then finally, in verses 36-39, we'll see the reproduction of Jesus' power in making a missionary. That when Jesus truly makes a missionary, true gospel preaching, great commission, always follows that believer. Jesus never makes just one missionary. For by making even just one, Jesus actually starts an avalanche of gospel witnessing by his power that will echo on for generations because a missionary is always multiplying. And so that's what we've got ahead of us starting today, the resistance to the revelation of and the reproduction of Christ's power, Christ's power when making a missionary, when making believers like you and me.

I wish I had two hours to teach this passage this morning. And we would do the whole passage, but I don't have two hours. So, we're going to cover the first point today, the first point of the resistance to Jesus' power in making a missionary. And we're going to see there are direct parallels to our own hearts and to our own world that we're living in today. So, with that in mind, if you're able, please stand with me out of reverence and readiness for the word of God as I get to read our passage before us today from Luke 8, starting in verse 26. We're going to read on into verse 39.

Our author, Dr. Luke, under the inspiration of the Holy Spirit, writes these words for us today, Luke 8, starting in verse 26;

"Then they sailed to the country of the Gerasenes, which is opposite Galilee." Verse 27, "When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Jesus, he cried out and fell down before him and said with a loud voice, 'What have you to do with me, 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 many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) Then Jesus asked him, 'What is your name?' And he said, 'Legion,' for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' And he went away, proclaiming throughout the whole city how much Jesus had done for him."

This is the word of God, whose words are sweet to our taste, sweeter than honey to our mouths.

Let us pray.

Father, we thank you for your word this morning. This word that we can receive from you that shows us the glory of our Savior Jesus Christ, who delights to save the most unlikely people imaginable in the most unlikely places imaginable. Father, we rejoice to see the glory of your Son our Savior today, because as we see his glory, we see ourselves in his saving effort. Father, we pray that you would help us to understand this passage. Help us to see it afresh by your Spirit, to delight in the glory of Jesus, so that we might worship him as we ought, and so that we might obey him as we ought. We thank you for the saving mission of Jesus. Call us into that this morning, Father, we pray, even in the opening verses that we are about to study.

We ask this in Jesus' name, amen.

You may be seated.

Now, C.S. Lewis, in the introduction to his book, *The Screwtape Letters*, writes this; there are two equal and opposite errors into which our race can fall concerning the devils. One is to disbelieve in their existence. The other is to believe and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist and a magician with the same delight. In other words, it is a problem when you just fluff off the existence of demons, and it is a problem when you are fascinated by them. There needs to be a biblical balance. And what is that biblical balance? Well, we're going to see it this morning in the Bible. The biblical balance is knowing reality.

That while there are very real spiritual forces of wickedness in high places even, Christ is above and mightier than them all. And that they literally just exist in our universe today to be foils that demonstrate the glorious power of Jesus. Why do demons exist? So that Jesus can triumph over them. And so, the biblical balance when it comes to demons is knowing, as 1 John 4:4 says, that *"greater is he who is in you than he who is in this world."* The biblical balance is glorying in the absolute power of Christ over every single adversary he will ever meet, whether physical or spiritual. And that's exactly what we're going to do this morning through this passage. We're going to glory in the power of our Savior as it is revealed to us through Jesus making a missionary.

And so first, all of this begins with Luke laying out for us, I want you to see the resistance to Jesus's power in making a missionary. In other words, there are very real wicked forces arrayed against the spreading of Jesus's saving sovereignty here on earth. We were just reminded of that this morning through one of our missionaries. And we're going to see that in our passage here today. And in line with this passage's theme of gospel missions, I want you to look at verse 26, how it begins. It says, *"Then they sailed to the country of the Gerasenes, which is opposite Galilee."* Now, this is kind of shocking when you take time to consider it. And I never done so before this past week.

See, if you remember back in verse 1 of this chapter, we were told that *"Jesus was going throughout all the cities and villages, proclaiming and bringing the good news of the kingdom of God."* So, Jesus is preaching the gospel, and he is preaching it throughout all of Galilee, telling everyone, just like he did back in chapter 4 in Nazareth, that Israel's long awaited Savior and Messiah had come in himself. But that's not

surprising to hear that Jesus is preaching Israel's consolation to Israel. It had been long foretold that the Messiah's arrival would, as Isaiah 40:1 says, bring comfort, *"Comfort to my people, says the Lord God."* Now, what's surprising is that Jesus, in his earthly mission to comfort God's people, suddenly leaves the Jewish countryside behind and goes over to, as we're told here, *"the country of the Gerasenes, which is opposite Galilee."*

And by the way, the country of the Gerasenes is opposite Galilee, not just geographically located southeast of the lake, but also opposite culturally. Because northwest Galilee was predominantly Jewish, filled with Yahweh-worshipping Israelites, the southeast country of the Gerasenes was predominantly Gentile, filled with pagan-worshipping Greco-Romans. The area was created, in fact, after Alexander the Great had conquered the region and founded ten city-states in the area called the Decapolis. Gerasa, from which this particular region was named, was one of those ten cities. It, along with most of the rest, was located on the southeast coast of the Sea of Galilee, near the modern-day town of Kersa.

And the culture, again, was predominantly Hellenistic, so it was marked by things that are familiar to us if we like to study history, like Greek amphitheaters or marble baths, soaring aqueducts, colonnaded streets, all these wonderful works of civilization, and also enormous temples. Temples where the local citizens had synthesized together their own patriotic pantheon of both Greek and Canaanite deities to worship. The country of the Gerasenes is just very different than Galilee, with completely different people, completely different cultures, completely different world views. And this Gentile culture and countryside would have been rightly seen as immoral and unclean, actively avoided, and ignored by the Jewish populace. And yet Jesus goes right into it here, demonstrating that Jesus' sovereignty and his offer of salvation extends far beyond the Jewish territories alone and reaches to all peoples, nations, and languages, that he really is the saving sovereign of all.

And so, this is how this account of Jesus making a missionary begins. Interestingly, with the gospel crossing the sea to go to the most unlikely location imaginable. And this is how Jesus always makes a missionary, by sending the gospel to the most unlikely areas imaginable. Like William Carey, who traveled across the sea to India. Or Hudson Taylor, who crossed the sea to enter into the heart of China. Or David Livingstone, who crossed the sea to plunge into the interiors of Africa. Or Jim Elliot, who went to the headhunters in Ecuador. This is how Jesus works. He sends the gospel to the most unlikely areas imaginable to demonstrate his power and glory.

And friends, I want you to see yourself in that truth this morning. Just think about it. Just 400 years ago, the very continent that we are living on today was a vast wilderness populated by indigenous warring tribes caught in a never-ending cycle of ritualistic rape, violence, torture, blood rituals, and cannibalism. I know that's not seen in Disney movies, but it's true. And through the efforts of individuals like John Elliot and David Brainerd and countless others, the gospel crossed the sea and made the nation we live in today. And by the way, lest you start thinking about yourself with pride, such were some of us. Because if you back up another 600 years before that, the people that first brought the gospel to the Americas, would have been themselves nothing more than a bunch of blue-faced savages caught in the same never-ending cycle of ritualistic rape, violence, torture, blood rituals, and cannibalism as well. And yet the gospel came,

interestingly enough, from Central Asia and Africa and created the continent of Europe that we know today.

It's crazy to think about, but the world that we live in today exists because Jesus delights to send the gospel to the most unlikely places imaginable and bear forth glorious fruit that we still see in the world today. And yet Jesus' ongoing efforts to spread the gospel are never met unopposed. Whether here or around the world, they are always met with satanic resistance. William Carey faced the opposition of his own British government. Hudson Taylor faced riots and uprisings. David Livingstone was mauled by a lion and his wife died in Africa. John Elliot's life was threatened by natives that he was attempting to evangelize. David Brainerd died from a chronic illness at the age of 29. Christ's mission to spread the gospel is always met with resistance.

And that's exactly what we see here in verse 27 and on when we read, *"When Jesus had stepped out on land, there met him a man from the city who had demons."* So, the disciples, probably still exhilarated at having been delivered in the previous passage, from that storm at the command of Jesus dock their boat and walk up the beach towards the little town of Gerasa. This is interesting to think about. This is an unclean territory. We learn later that Jesus has landed on the beach nearby some tombs, doubly unclean for Jewish individuals. And then they are met by a demoniac filled with unclean spirits.

I want you to know what's happening here in this passage is the spiritual equivalent of D-Day. Jesus has set his foot upon the beach of enemy territory. We're going to find out that he is vastly outnumbered. We see here that immediately they are confronted, as this verse says, with *"a man from the city who had demons."* And not just a few demons. He had an entire host of hell controlling him. As verse 30 says, his name was *"Legion, for many demons that entered him."* Now a Roman Legion back then could have consisted of as much as 6,000 soldiers. Plus, we know from Mark 5:13 that the demons, *"when they left this one man, possessed an entire herd of over 2,000 pigs."* So, there's at least a likely chance that at least 2,000 demons were filling this one man. An entire legion of demons staring out through this one man's eyes.

And I want you to know that this shows us the reality of the culture that Christ had come to confront that day with the gospel. That although the Greco-Roman culture might have been able to accomplish great public works and tremendous feats of engineering and might be praised even to our day as some grand civilization, it was absolutely powerless to stand against the spiritual forces of darkness. As is evident by this demoniac, who is not only a civilizational threat to the culture living around him. He is in fact the civilizational result of the culture that was living around him. This demoniac is the result of really any culture without Christ being allowed to run to its logical end. There is no such thing as secularism.

No matter how civilized it might appear at first, any culture without Christ will inevitably be overridden by demonic depravity, darkness, and destruction as is seen by how this man is described here at the end of verse 27 and at the end of verse 29. We read here in verse 27, *"For a long time he had worn no clothes."* So, in other words, he's depraved. He is marked by sensuality and sexual perversion. See, ever since mankind's fall, back in Genesis 3, there has been a shame that is associated with nakedness because of man's lustful and perverted thoughts. And so, one of the first things that God created after the fall was clothing.

Clothing to cover and protect oneself from the shame that nakedness brings in the eyes of others. So, when this man was walking around everywhere naked, it means he was perverted and also, by the way, tormented because of his perversity. You see, in that area of Palestine, the weather will go from burning hot to freezing cold, and it would have been torture for this man to live naked among the tombs dominated by these demons who were turning him into this animalistic, debauched type of person. So, the demons have made this man depraved.

Second, the demons made him dark. It says he was marked by an open association and a celebration of death. Look at the end of verse 27, it says, *"and he had not lived in a house but among the tombs."* The area there around Gerasa is marked by some significant limestone deposits, which have many natural openings into the hills. And so, there is a vast system of caves and tombs developed among and around the town of Gerasa. And this man lived in them. This man was more at home among the dead than among the living, celebrating the atmosphere of death more than the atmosphere of life. He couldn't get enough of death. He was driven deeper and deeper into it. As God states in Proverbs 8:36, *"all who hate me love death."* Or again, Jesus in John 3:19, *"they love darkness rather than the light because their deeds are evil."* This man's bed was a tomb, and his carpet was whatever the vermin had left. He was depraved. He was dark.

And then finally, the demons made him destructive. He was marked by an unrestrained violence, Luke tells us. The end of verse 29 says, *"For many a time it had seized him. He was kept under guard and bound with chains and shackles."* He was a threat, but he would break the bonds and be driven by the demon into the desert. This is a depravity that could not be contained by any man. He was so violent, the town tried to chain him up. Matthew 8:28 says that he was *"so fierce, no one could pass by that way."* This possessed man would come howling down upon people to cause them harm. He was violent not only towards others, but he was also violent towards himself.

Mark 5:5 says that *"Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones."* In other words, in those brief moments when the demons were done torturing him for a time, in those brief moments of clarity, this man would see what he had become, and he would cut himself just wanting to end it all. I can't think of a more wretched figure of a man. He is wild, unkept, naked, mass of bleeding, lacerations and infections, and scar tissue tormented on the outside and tormented on the inside. Death was his only hobby, death was his only home, and death was, he viewed, his only hope. He was truly wretched in the fullest sense of the term.

And I want you to know that the end result of this man is exactly what Satan wants to do to each and every one of you. He is a roaring lion seeking someone to devour. He might come for a day promising you pleasure for a season, but he seeks to unhuman you and to make you like himself in his nature and in his condemnation. Truly wretched in the fullest sense of the term. Now, I need to be clear before we move on, not all demonic control is so outwardly repulsive. In fact, Paul tells us in 2 Corinthians 11:14-15, Satan disguises himself as an angel of light. So, it is of no surprise if his servants also disguise themselves as servants of righteousness.

Demon-controlled men and women, demon-influenced men and women who are given over to evil, can sometimes look very civilized wearing suits and ties. As my father-in-law says, some of the most debased people I've ever met wear suits and ties. No offense if you're wearing that today. So, we know that this man was under the power of Satan not just because of what he looked like on the outside, that's the point, but because of who he was on the inside. He was depraved, he was dark, he was destructive, which means he is under the dominating power of Satan.

Friends, what better way could we use to describe our current world? Depraved, dark, destructive. We live in a world that looks like the demoniac. And lest you need proof of this, we could begin by looking out, by looking out just for one example among many, at the atrocities that radical Islamists are conducting around this globe in the name of their political ideology. First, they are depraved. They force young girls into marriage, worship a man who married a six-year-old, and incentivize political violence upon the promise of heavenly harems. Beyond this, it was just released that over 250,000 underage British girls were raped in England over the last 30 years through a highly organized system of trafficking. Over 85% of the rapists were from Muslim-majority countries who think such actions bring them closer to their God by taking concubines and captives of war. Depraved.

Second, they're dark. The whole history of Islam is one of death. Its founder was a warlord, under whose Sharia law non-Muslims have only two options, submit or die. Nothing's changed. You talk to any honest Islamic apologist; those are the only two options.

Which leads, third, destructive. They are destructive. In 2024, a study was released by a French research center and think tank, a study which focused on a period of 13 years from September of 2011 to April of 2024. And what the study discovered was that 98% of all religiously motivated terrorist attacks globally were conducted by Islamists. And what's interesting is that a majority of these attacks happened within Muslim countries themselves. In other words, it's not just a hatred of others, it's a hatred of everyone, including themselves. Depraved, dark, and destructive. And just like the demoniac, this civilizational threat is really just a civilizational result of our own weaknesses.

See, when we think of demonically controlled cultures that are depraved, dark, and destructive without Christ, it's very easy to look out and identify it, right. Just like the Jews could look out and so easily identify among the Gerasenes. Oh yeah, the demons definitely have control of that over there. But friends, in many ways, we need to remember that we don't have to look out, we can just as easily look within. Remember, not all demonic control needs to be so outwardly repulsive. If you look carefully at our culture, sure, we might be able to build great public works and tremendous feats of engineering, but friends, in many ways, as we drift away from Christ, our culture is also being increasingly marked by depravity, darkness, and destruction as well. And it is no coincidence, because there's no such thing as secularism.

Friends, we are depraved. 58% of all U.S. adults admit to being lifetime consumers of pornography. Half of all sex-trafficked individuals in the United States are underage children. 20% of all drama and thriller scripts use sexual assault or rape as a plot device for entertainment. Our culture is depraved.

Second, we are dark. At this time of year, you can see this simply by how people choose to decorate in the fall for Halloween. You can also see this through the entertainment choices of people throughout the year. Horror, slasher, and demonic thrillers make up twenty percent of total box office revenue annually and are the highest return on investment for any genre. And lastly, you see this in how many people dress and decorate themselves, not with signs of life and light, but symbols of death and darkness. Our culture is dark.

And then third, we are destructive. While it is true that over 250,000 individuals worldwide have died due to Islamic terrorism between 2011 to 2024, over 13 million individuals have died right here in the United States within that same period of time due to abortion on demand. This is our world. Friends, no matter where we look, we see a world marked by debauchery, depravity, darkness, and destruction. As the Apostle John so truly wrote, the whole world lies in the power of the evil one. And we are not exempt from this, lest you think I'm only talking again outside.

Friend, if you were to look at yourself honestly, if you've never trusted in Jesus Christ this morning, you could take an honest assessment of yourself and you know deep down your heart is depraved. This week, how many times have you looked on lustfully someone who is not your spouse? You're depraved, dark. How many times this past week did you meditate and dwell on something that you shouldn't have, that God calls evil? Dark. Destructive. How many times this past week did you say something in hatred, malice, or deception that damaged one of your relationships or someone's reputation and testimony? Dark. Depraved. Destructive.

This is the world in which we live. These are the people that we are. Apart from trusting in Jesus Christ alone for our salvation and deliverance, we are all under the power of the evil one. And we need salvation and forgiveness and deliverance and freedom. We are the most unlikely people imaginable. And yet, what did Jesus do? He does exactly what he did here in the opening of this account. He went to the most unlikely place imaginable. He goes right into the heart of it all. Jesus left heaven's glory, crossed the creator-creature divide, and came to earth to be born among us so that he might deliver us, we who are given over to depravity, darkness, and destruction in the devil's power. This is why Jesus came. To destroy the works of the devil and deliver us who were subject to lifelong slavery. God the Son in human flesh came to the most unlikely place imaginable to save the most unlikely people imaginable. People like you and like me.

Now, we'll have to look at the rest of the passages next week, but this first section is just screaming out two primary applications. First, friend, if you are here this morning and have not yet trusted in Jesus Christ, I want you to know that you should see yourself first in this wretched man that Jesus meets on the shore. And indeed, by the power of the Holy Spirit, if you're not born again this morning, I believe you've probably already felt this. The overwhelming sexual depravity of your life, friend, is not incidental. It is an indicator of Satan's dominating power over you. The darkness that is hypnotizing your affections and inflaming an inner hatred and anger towards others is not a personality trait. It is the bondage of sin and the power of Satan over you.

For as Jesus says in John 8:44, he was a perverted liar and *"a murderer from the beginning."* Friend, if you recognize this morning a dominating presence of depravity and darkness and destruction within you, understand this is not something natural. This is something supernatural. There is a war going on right now for your eternal soul. And through this sermon, Jesus has set his foot upon the beachhead of your life. And I call on you this morning to bend the knee and to surrender to Christ's saving sovereignty. You need a greater power in your life to win the victory that you are facing. Repent and believe on the Lord Jesus Christ and you will be saved.

For he is the only one who can still the storms of the sea and of the soul and save a wretch like me and a wretch like you. And that's why Jesus came, to come to the most unlikely place imaginable, like right here this morning, to save through the good news himself the most unlikely person imaginable, a person like you and me. And that is what this church is a testimony of. Not a testimony of righteous people who pulled themselves up by their own bootstraps and are meriting acceptance before God and the basis of their works. What heresy. This church is a testimony of the saving power of Jesus Christ to deliver people who are absolutely given over to the power of sin and Satan. And what he has done for us, he can do for you if you would trust in him. And so that's the first application to this message. Trust in Christ and be delivered from Satan's bondage. Be free. Be free.

And the second application is this; for the rest of us brothers and sisters, follow Christ in delivering people from Satan's bondage. Don't just trust Christ for yourself but understand there's more. Follow Christ for others. I want you to notice that Jesus in this account did not go on his mission alone to the country of the Gerasenes, did he? No. He brought his followers with him on that mission. It says in verse 26, *"They sailed to the country of the Gerasenes."* And again, back in verse 22, *"Jesus said to them, 'Come let us go to the other side of the lake.'"* You're coming with me. It wasn't just Jesus who went to the most unlikely place imaginable, he brought his disciples with him. Why? Because it would soon be their job to carry on that same mission. To go to the most unlikely places imaginable and present the saving power of Jesus Christ to the most unlikely people imaginable as well.

Brothers and sisters, this is your weekly wake-up call that this is your mission as well. That we are called to the same mission as Jesus. He came into this world to bear witness to the truth, and we are still in this world to bear witness to the truth. And to go into the most unlikely places and to the most unlikely people imaginable with the gospel of Jesus Christ. Because all authority has been given unto him, and we go with his power. This is how Jesus makes a missionary. He brings us along into his very own mission. *"Go into all the world and preach the gospel to every creature."* We are called into the same mission as he.

Now some of us are being called to go further out into the most unlikely places and people imaginable. We talked about the depravity of the Muslim culture as one example among many, so who will reach them with the saving gospel of Jesus Christ? Who will reach them? 95% of the world's Muslim population, 1.9 billion people, lie within one geographical location of the 10/40 window. Are we going to be like the Jews in this account when it comes to the lostness of others around the globe and say, oh, they're unclean, they're depraved, they're sinful, we ignore them, we don't go over there? Or are we going to be like Jesus and go into the heart of it all, land on the beaches, and realize that they're not the obstacle to Christ's

saving mission here on earth, they're the object of it. I wonder what God might do in the heart of someone here today to feel this need to go further out into the most unlikely places and people imaginable, or to partner with someone who is.

And while some are called to go further out, I know others of us are being called to go further into the most unlikely places and people imaginable, starting right here. We also talked about the depravity, darkness, and destruction of our own culture and communities. So, who will reach them with the saving gospel of Jesus Christ? That person that you know in your school, in your workplace, in your community, that you know is possessing very depraved, dark, destructive beliefs, will you treat them like the Jews did the Gerasenes and say they are sinful, they are unclean, we ignore them and leave them alone? Or will you be the person who goes up to them and shares with them the saving gospel of Jesus Christ so that they might be freed? They are not the object to Christ's mission here in our community. They are not the obstacle. They are the object. And so, maybe, just maybe, Jesus by his great power is working in someone here this morning to make a missionary out of all of us this week for his glory. Who have we not shared the gospel with that we need to share the gospel with this week and follow Christ in his mission for God's glory?

We'll have to look at the rest of the account next week, but for now, this is the word of God from Luke 8:26-27 & 29, which I consider a great privilege to be able to share with you this morning, which I now commit to your further study and your faithful obedience until Jesus, who is the saving sovereign of all, returns for his own. And who knows who that might be.

To that end, let's pray.

Father, I thank you so much for this passage because it makes me so thankful for Jesus. So, I consider the depravity of my own heart, the dark fascinations of my own mind, the destructive tendencies of my own human fallen nature. I thank you that I have a Savior whose name is Jesus, who takes us who are so lost and wretched and ruined by the fall and can restore us to our right minds by his grace and power. Father, as we consider what Jesus has done in all of our hearts and minds, I pray, Father, that you would help us to think about those whom we know that we have the opportunity to share the gospel with this week. Help us to see ourselves in them and to know that Jesus Christ has the power to deliver them out of Satan's power, just like he was able to deliver us. Father, demonstrate your power in our church body this week by making us missionaries, just as you did all those years ago.

We ask this in Jesus' name, Amen.

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