

Fear or Faith?

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[0 : 00] We're going to turn now to a reading for this evening, which you will find in Mark chapter 5, which you will find in page 840 of the Pew Bible. Mark chapter 5, page 840.

And we will read the first 20 verses of chapter 5. Mark chapter 5, page 840, beginning at verse 1.

Let us hear then the word of God.

And he broke the shackles in pieces. No one had the strength to subdue him. Night and day among the tombs and on the mountains, he was always crying out and bruising himself with stones.

And when he saw Jesus from afar, he ran and fell down before him. And crying out with a loud voice, he said, What have you to do with me, Jesus, Son of the Most High God?

I adjure you by God. Do not torment me. For he was saying to him, Come out of the man, you unclean spirit. And Jesus asked him, What is your name?

[1 : 33] He replied, My name is Legion, for we are many. And he begged him earnestly not to send him out of the country. Now a great herd of pigs was feeding there on the hillside.

And they begged him, saying, Send us to the pigs. Let us enter them. So Jesus gave them permission. And the unclean spirits came out and entered the pigs.

And the herd, numbering about 2,000, rushed down the steep bank into the sea and were drowned in the sea. The herdsmen fled and told it in the city and in the country.

And people came to see what it was that had happened. And they came to Jesus and saw the demon-possessed man, the one who had had the Legion, sitting there, clothed and in his right mind.

And they were afraid. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region.

[2 : 33] As Jesus was getting into the boat, the man who had been possessed with demons begged him that he might be with him. But Jesus did not permit him, but said to him, Go home to your friends and tell them how much the Lord has done for you and how he has had mercy on you.

And he went away and began to proclaim unto the Decapolis how much Jesus had done for him. And everyone marveled.

Amen. May God add his blessing to this, the reading of his word. I invite you to take your Bibles and to turn with me again to Mark chapter 5, which you will find in page 840 of the Pew Bible.

And as you turn that page up, a moment of prayer. Make the book live to us, O Lord. Show us thyself within thy word.

Show us ourselves and show us our Savior. And make the book live to us for Jesus' sake. Amen.

This passage contains my most favorite story in the Bible of how Jesus transformed someone's life.

[3 : 56] The passage focuses on this man, Legion. And as chapter 5 opens, we see that he is demented. He is demented due to the demons who have entered his life and are destroying him.

But secondly, we see that he meets Jesus and he is wonderfully delivered. Delivered and set in his right mind. Demented. Delivered. And by the end of the passage in verse 20, he becomes a disciple as he is sent out by the Lord Jesus to preach to his family and friends how much the Lord Jesus has done for him.

Demented. Delivered. And now a disciple. It's a wonderful story of the transforming power of the Lord Jesus Christ. And I know that there are many here this evening who can personally identify with the plight of this man.

You yourself once having been demented. Demented by the weight of your sins and the life that you were living. Then being delivered as you were introduced to the Lord Jesus Christ and his saving work on the cross for you.

And from that day until this day, living as a disciple and telling folks every opportunity you get about all that the Lord Jesus Christ has done for you. Now we can't but help be drawn into the transforming power of Jesus and the transformation that was brought about in this man's life.

[5 : 20] But I don't think that this is Mark's main message in this passage or indeed this chapter. Those who are learning Mark's gospel to take part in the Mark drama, you will know this.

Chapter 4 has Jesus teaching four parables. Four parables which are immediately followed from chapter 4 verse 35 and to the end of chapter 5 with four miracles.

And these four miracles have a lot in common. In fact, the teaching point, the big idea is the same in all four of these stories, all four of these miracles. And that teaching point, that big idea is this.

Jesus is the sovereign God of heaven and earth. He has come to deliver his people from darkness, desperation, and even death itself.

Even in the most desperate situations, Jesus is mighty to save. And as well as teaching this truth about the Lord Jesus Christ, Mark also throughout this chapter is making us, the reader, face up to the fact that in light of this truth about the Lord Jesus Christ, there can only really be two responses to the Lord Jesus Christ.

[6 : 33] And those are the responses that we see all throughout this chapter. And those are the responses of fear or faith. I would like to take the passage under two headings.

Firstly, in verses 1 to 13, Legion meets Jesus. Legion meets Jesus. And then secondly, from verse 14 to 20, The locals meet Jesus.

The locals meet Jesus. Well, firstly, in verses 1 to 13, Legion meets Jesus. At the end of chapter 4, Jesus has just calmed the storm.

And he, along with the disciples, arrive on the other side of the Sea of Galilee, verse 1, to the eastern side of the Sea of Galilee, to the country of the Gerasenes, or the Gadarenes, depending on which translation you read, which is an area in the Decapolis, verse 20.

The Decapolis means ten cities. And this is a Gentile area, which means it's not a Jewish area. It's Gentile, non-Jewish. And after just surviving the storm, maybe the disciples had hoped that they may now get a few quiet hours just to digest and get their heads around what has just happened.

[7 : 45] But being with Jesus, things are never quiet for long. Their feet have barely touched the ground, in verse 2, when this man, who was demon-possessed on a massive scale, comes running towards them.

In chapter 4, 35-41, Mark presents men within a storm. But here in chapter 5, he presents a storm within a man.

A storm within a man. This man is totally demented due to the evil powers that have invaded his life. And Mark tells us that he comes running to Jesus.

Can you imagine how he looked? He was naked. Verse 15 tells us that when he was delivered, he was sitting, clothed and in his right mind. So he was running about naked.

His hair was probably all dirty and long and matted and stuck together. His body, dirty and full of marks and wounds. Marks from all the times that people had tried to subdue him with shackles and chains.

[8 : 49] And wounds from cutting himself with stones. As he just couldn't bear the agony and torture of being possessed. He probably looked more like an animal than a man.

Probably a wee bit like Smeagol out of Lord of the Rings. And I wonder how the disciples reacted. You can just picture the scene, can't you? There's Peter. Big, brave, bold Peter.

Rolling up his sleeves. Getting ready to fight. Getting ready to go ahead as we say here in Glasgow. Maybe still others picking up rocks and getting ready to throw them at this thing that was coming running towards them.

Or maybe still some others. They're starting to make their way back to the boat. As after the storm, they've had quite enough excitement for one day. Now, the story could go straight to verse 6.

But Mark, unusually, takes time to slow down. To slow down and to explain the background of this man. Firstly, Mark tells us where he is. He is among the tombs.

[9 : 49] Three times, Mark tells us about the tombs. This man comes out of the tombs. Verse 2. He lives among the tombs. Verse 3. He has no escape from the tombs.

Verse 5. An outcast living among the tombs with the dead. For he was as good as dead himself. Malcolm Lowry was recently preaching on this passage at Tronnet 2.

And this is what Malcolm said. This is more than a living death. It is a living hell. When we have experienced something wonderful or beautiful, we are sometimes prone to say it was like a little piece of heaven on earth.

This is definitely not a little piece of heaven on earth, but quite categorically, a little piece of hell on earth. And in this story, we are going to see that this darkness of hell on earth can only be confronted and overcome by the glory of heaven on earth.

Well, verse 3 and 4. He was completely alone. This man was a social outcast. And he had obviously terrorized the neighborhood for them to bound him with shackles and chains.

[11:00] In fact, in Matthew's account of this story, Matthew says, he was so fierce that no one could pass that way. But all their attempts to control and restrain this man were utterly hopeless.

For no one could bind him anymore. No one had the strength to subdue him. Being possessed had given him extraordinary strength. And all the anti-social behavior orders of chains and shackles were utterly hopeless against him.

Outsiders can't control him. And he has no control of himself either. Screaming, crying, self-harming. Destroyed in every way as a human being.

And verse 5 gives the picture of how totally demented he was. Always crying out day and night and cutting himself with stones. You can imagine how this affected the local area.

As opposed to doing wonders for house prices in the area. I'm sure you can just picture the scene. There's the for sale sign up in the front garden. The prospective buyer is being shown around the house.

[12:06] And boy, does he like what he sees. Three spacious rooms. A lovely big lounge. Great big dining room. A massive garden for the kids to play in. It's ideal.

Exactly what I'm looking for. And I can't believe the price. It's so cheap. Then one of Legion's blood-chilling screams is heard coming from the tombs. What's that?

Says the prospective buyer. It's a wild dog, says the seller. But there's a young boy standing close by. He says, that's not a wild dog, mister. That's Legion, the demon-possessed man who stays in the tombs.

Well, not exactly the kind of neighborhood for bringing up the children, is it? All deals are off, regardless of how cheap the house is. And the buyer walks away.

And I'm sure that Legion would also have an effect on people trying to get to sleep for work in the morning. Bad enough being kept up all night by two boys. But Legion's neighbors being kept awake all night by his demented cries.

[13:03] He was the original neighbor from hell. The scene is set, and we realize that for this demon-possessed man to be freed will take nothing less than divine intervention.

And friends, Mark isn't ashamed or embarrassed, as some might be, to say that he is demon-possessed. The Bible clearly distinguishes between disease, disability, mental illness, and demon possession.

The Bible is very clear on that. When Mark says he is demon-possessed, he is demon-possessed. Well, that might be so, Terry, you might be thinking. And that's quite a picture you've also painted, Terry, of this man, but I am so glad I am nothing remotely like this man.

I've got my clothes on. I'm able to reason with things, and, well, no one's had the need to tie me up, well, for quite some time, really. I am not demon-possessed. Well, that may be true for everyone here tonight, though you never know.

But friends, the Bible doesn't say that by nature we are all demon-possessed. But the Bible does say that this man is an illustration, a technicolor picture, you might say, of the terrible plight that affects every human being, each and every person.

[14:16] The Bible does say that by nature, all men, women, and boys and girls are ruled by dark and sinister forces. Remember the verses we read at the beginning of our service from Ephesians chapter 2?

The Apostle Paul writes, As for you, you were dead in your transgressions and sins. So we are, according to Paul, living amongst the tombs, just like this man.

You followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts.

Like the rest of mankind, we were by nature objects of wrath. So the Bible is absolutely clear that this man is representative of something that is real and universal in the human condition. We are dead in trespasses and sins in which we walk. We are all, in that sense, living amongst the tombs with no means of escape, either in ourselves or with the help of others.

[15:30] You might not be possessed like this man, but by our very natures we are controlled by that which is dark and sinister. So this man is not as far removed from us as you might think for him.

We might have nice houses to go home to. We might not run about naked. But the fact of the matter is this, that by our natures we are outside of Christ.

Dead in our trespasses and sins. And just like this man, we are powerless to do anything about it. And no human power can help us either. The only hope is coming to Jesus Christ.

Outside of Christ, we are dead men, women, and boys and girls. Well, this man does come to Jesus Christ, verse 6 and 7. He meets Jesus, but we see the tension that exists within him.

He knows that Jesus can deliver him, and so was drawn to Jesus, but he cannot yield to Jesus.

Verse 6, He fell down before him in reverence and cries out, What have you to do with me, Jesus, Son of the Most High God?

[16:34] I adjure you by God. Do not torment me. No more torment. Please, Jesus. I can't take no more. I've had enough torment to last me ten lifetimes.

He knows who Jesus is. There are no atheists among the demons. They believe that Jesus is the Son of the Most High God. Friends, it's not enough to believe that Jesus is God.

Even the devils believe that Jesus is God. Our belief that Jesus is God must lead us to yield to Jesus' lordship over our lives. Verse 7, But he could not yield.

He was afraid of what this change might bring. And friends, Mark wants us to see that this is the same for us all. That no man or woman yields easily to Jesus.

If we think it's easy, then we forget the grip that sin and Satan has in people's lives. Listen to this from our good friend Sinclair Ferguson and from his book Let's Study Mark.

[17:35] Sinclair writes, Tragically, like Legion, men often hold on to their bondage and evil rather than yield to the pain of transformation by Christ's power and grace rather than yield to the pain of transformation by Christ's power and grace.

It's the pain of transformation. Being transformed by Jesus is painful. You know this in your own life. I know it in mine. Most of you know that I work with people in addiction and I see this all the time. People are drawn to Jesus. They are crying to Jesus. Jesus, have mercy on me. But Jesus, I can't give up that which I've become so accustomed to.

I can't give up the drink. I can't give up the drugs. They cannot give up the thing that is killing them. They cannot give it up easily. It's the pain of transformation.

You know this in your own life if you're a Christian. I certainly know it in mine. Friends, we can't make light of people's situations and tell them that coming to Jesus is easy. It's not easy to come to Jesus.

[18:43] It's painful to come to Jesus. But it is worth it to come to Jesus. Well, in verse 8, a conversation now begins between Jesus and the demons.

Jesus asks, what is your name? Verse 9, the reply he gives in verse 9 shows the extent of this man's possession. My name is Legion, for we are many. So this man wasn't possessed by one or hundreds, but thousands of demons.

Well, verse 10 comes and these thousands of demons, they know their place. They know that one more powerful than them is before them. And the demons start to discuss terms of withdrawal.

And they beg Jesus not to send him out of the country. And as there is a herd of pigs in the nearby hill, they beg Jesus to allow them to enter the pigs. Verses 11 to 13, Jesus gives permission.

The man is delivered. As the demons come out of him and are sent into the pigs, some 2,000 pigs, and they rush down the steep bank into the sea and are drowned. And you would be right to ask, why?

[19:46] Why did this happen? And why did it take place like this? Well, I think this shows us four things, and they all begin with the letter P. The pigs dying shows us firstly the purpose and the ultimate aim of the demons.

What happened to the pigs? They died. That's what the demons were going to eventually do to the man. They were eventually going to kill him. They were doing it slowly and agonizingly, but eventually they were going to destroy him.

Secondly, it shows us the power and the authority of Jesus. It shows us that as powerful as these demons might have been, it shows us the absolute power and authority that Jesus Christ has over them.

Thirdly, it shows us permanence. Thirdly, and less obvious to see, I think this was done for the benefit of the man. How could the man be sure that this deliverance, this salvation which Jesus had brought to him would never be lost?

How could he be sure that the demons would not come back the following Tuesday and re-enter his life and cause him more distress, damage, and destruction? Well, there was only one way and Jesus chose it.

[20 : 56] The man would remember in his mind's eye the 2,000 pigs rushing down the hill and being drowned and that's how he could be absolutely sure that they would never come back. And fourthly, this gives us perspective.

Perspective. Jesus assures his followers that they are worth many sparrows. Well, it also seems the deliverance of one man is certainly worth 2,000 pigs.

The pigs would have been worth a lot of money to their owners but not as much as this man. Yes, even a man like this was worth to God. These pigs perish for the soul of this man but the wonder of the gospel is that the Lord Jesus Christ perished on the cross at far greater cost than anything else the world has known in order that all those who would put their trust in him might regain life.

Well, you would think that this would get a reaction and it did and this brings me secondly to verses 14 to 20. The locals meet Jesus. The locals meet Jesus.

Well, verse 14 opens not surprisingly by those in charge of the pigs fleeing to tell where it happened and you can just picture the scene them running down the hill shouting the pigs, the pigs, the pigs, the pigs and folks saying what is it?

[22 : 14] And I'm saying we don't really know but it's got something to do with the pigs. No wonder they were probably on a five or an hour or something. You know, watch the pigs five or an hour to lose one or two pigs might have been considered a bad day but to lose all 2,000 all in the one day.

So they run down the hill shouting the pigs, the pigs, the pigs and the people came to see what it was that had happened. Verse 14 And when they came they saw Legion the man who was demented had now been delivered.

I'm sure they had to look twice to see if this was the same man. I suppose a wee bit like those adverts she see in some magazines advertising weight loss products or some brilliant diet.

You know the sort of a thing there's usually a picture of some woman that's really badly let herself go. She's maybe ballooned to about 50 stone or something. And after being involved in this weight loss product or diet there's a picture of her posing in a bikini looking absolutely terrific.

Or there's a picture of this huge guy, a huge guy. And the picture after shows him standing inside a massive pair of trousers. There's still time for me to end up in the magazine you know.

[23 : 30] And when you look you kind of have to look twice to see if it's the same person. You look and you go that can't be the same woman, that can't be the same guy. And you look and you see that it is.

Now I'm sure the locals had to look twice to see if this was the same person. And they did. And it was. And this is a great picture of the transformation that Jesus brings.

This man was now sitting, clothed and in his right mind. The man who couldn't sit still and was running about crazy was now sitting. The man who was running about naked was now clothed.

The man who was crazy was now in his right mind. Well how would you expect the locals to react to this amazing healing? You'd probably expect thousands to be converted.

Because that's what a lot of folks would have is believe, isn't it? If God would just move with some power, if God would just do some massive work, show some great sign of power, then obviously people would be converted.

[24 : 32] Well here is a sign of great power, par excellence. And how do the people react? Well how would you expect them to react? To be overjoyed that the man who terrorized their area is now in his right mind?

They probably knew this man. They'd probably grown up with him. Some of them maybe went to school with him or perhaps were related to him. Maybe their brother, uncle or son. Or maybe you would expect them to hail Jesus as a great miracle worker and carry Jesus shoulder high all around the area.

Or maybe you would expect as in other parts of the gospel that the locals would bring all their relatives with diseases and disabilities and bring them to Jesus to be healed.

But no, that's not how they reacted. And the last word in verse 15 is where the passage punches you right in the solar plexus. The locals were afraid.

Verse 15. The locals were afraid and those who had seen it described to them what had happened to the demon possessed man and to the pigs.

[25 : 38] And verse 17 is one of the saddest verses in the Bible. And they began to beg Jesus to depart from their region. They were crying, Goni, please just go. Please just leave us, Jesus.

Just leave us alone. We don't want you around here, Jesus. We don't want you, Jesus. Please just go. Well, why? Why this reaction? Well, I think there's possibly a couple of reasons.

One, these people valued property more than they valued people. Sure, the man who had legion was now delivered and in his right mind. House prices would again be on the up. People would be able to once again walk the streets in safety and a good night's sleep could now be enjoyed by all. But at what cost? To have this man freed had cost 2,000 pigs. It had been a great hit to the economy. What if Jesus hung around and began to deliver more people?

Well, we surely couldn't have that. Because if we did, our economy would end up becoming like that of Greece. No, no question. Jesus must go. But secondly, and this is where Mark begins to draw his contrast between fear and faith.

[26 : 45] Secondly, on a deeper level, they beg Jesus to leave because they are afraid. They are afraid to change and are afraid to be changed. Look back to chapter 4 and the calming of the storm.

Chapter 4, 35 to 41. The storm that made the disciples afraid has now been dealt with. And the disciples become afraid of Jesus, the greater power.

And it's the same here in chapter 5. It's the same for the locals. Legion had terrified them. Some in the crowd were probably amongst those who tried to restrain him in the past. They knew it was a hopeless task.

But now they come and find him sitting clothed and in his right mind. And they react to that. They are afraid. If they were afraid of this madman before, it seems that they are much more afraid of his changed condition.

They knew that something greater than anything that they had previously known had happened.

And it caused them more fear, more fear than this poor wretched man had ever done.

[27 : 49] Faced with the reality of the power of heaven, they are more scared than they were of the horror of hell amongst them. They are now afraid of Jesus. They were afraid that the transforming power that Jesus displayed in legion's life would produce a similar result in them.

And friends, you know that reaction, don't you? You know that reaction amongst your family, your friends, your neighbours, your workmates, or your classmates. Wherever you find yourself, you know that reaction.

People are happy to talk to you until you mention church, Jesus, or the Bible. They say, hold on a minute, just stop right there. I don't want to hear it. I don't want to hear any of that. Why?

Well, because they're afraid. They're afraid of change, and they're afraid to be changed by Jesus.

Maybe that's you as you sit here tonight. Maybe you come along and you sit under God's word every week, but you know enough that coming to Jesus will mean change in your life, and you are afraid.

Friends, it's so tragic that men and women both then and now would rather cling to the sins that make them sick and will ultimately destroy them, and they beg Jesus to leave rather than be transformed by him.

[29 : 04] Well, verse 17, the locals are filled with fear, and they beg Jesus to leave. But look at the faith of the man who had the legion. The man who had the legion, verse 18 to 20, he begs that he might be with Jesus.

The same language is used back in Mark chapter 3, verse 14, when Jesus calls the twelve apostles, that they might be with him, and he might send them out to preach. And it's quite understandable, of course, that this man would want to be with Jesus.

Of course he would. He loved Jesus. Jesus was his saviour. Jesus was his deliverer. Of course he would want to go with Jesus. Of course he would want to go and be his companion, and be his disciple.

And he was ready to give up home and country to be with Jesus. But these verses teach us that the Lord knows better than his people what is the right position for them to be in.

Did you notice in this passage that Jesus has begged four times for something? Twice it's the demons who beg in verses 10 to 12. Don't send us out of the country. Jesus agrees.

[30 : 09] Send us to the pigs. Jesus agrees. The locals beg Jesus to leave. Verse 17. And Jesus agrees. But the man, he begs to go with Jesus.

But the Lord Jesus Christ refuses the man. The Lord Jesus Christ says no to the man's request, for he had other work for him to do. The Lord knew how this man could glorify him best.

And friends, this just shows us the thing that we might have our hearts set on, the place that we hope to go, good though it may be in itself, has to come under the authority of our Savior, the Lord Jesus Christ.

That's what being a disciple means, being obedient to Jesus. We are to go where we are sent, stay where we are put, and do what we are told.

Well, verse 19, even though the locals had begged Jesus to leave, Jesus was very gracious to the locals. The very same ones who had begged him to go, Jesus is very gracious to them, because he left them a living testimony of his transforming power.

[31 : 16] Go home to your friends. The locals had begged Jesus to go, but the man who had had the legion was demanded to go home to your friends and tell them how much the Lord has done for you and how he has had mercy on you.

For Legion, I am sure, this was not an easy task, nor a comfortable task, but he was qualified to go out and to proclaim about Jesus. And, friends, if you are a Christian, then so are you.

It may not be an easy and comfortable task for you either, but it is one that you are more than qualified to undertake. Legion is commanded to go and to spread all that he knows of Jesus.

And all that he knows of Jesus isn't actually much. He has no theology degree. He has never attended Cornhill. He has never even heard a sermon.

He has never attended a house group, never attended Release the Word. But he knows who Jesus is. He has experienced God's power in his life, and he knows what it means to be set free and to have his life restored.

[32 : 27] And friends, that is enough for this man to have a ministry. This is what people do when they have met Jesus. And what Jesus has done for us is certainly not less than what he did for Legion.

And so, friends, the mission or ministry that we first and foremost have is to go home. We are to go home and tell our families and friends how much the Lord has done for us.

It's great to support missionary organizations or even to become a missionary in a foreign land. It's right for us to do that individually and collectively as a church. But our mission always begins from the fireplace out.

And friends, this is a great challenge to me personally. But I want to ask you, when was the last time you done that? When was the last time you spoke to your parents or your children or your brothers or your sisters or your neighbors and friends about how much the Lord has done for you and how he has had mercy on you?

When was the last time you done that? And for a moment I just want to address particularly husbands, husbands and fathers. When was the last time you prayed and read the Bible with your wife?

[33 : 44] When was the last time you led a Bible study in your own home? Maybe you lead Bible studies all over the city, but when was the last time you led one in your own home? When was the last time you taught your kids and told your kids of the transforming power of Jesus Christ in your life?

When was the last time you told your children how much the Lord Jesus Christ has done for you? Gentlemen, you are the spiritual heads of your homes.

Your children will listen to you much, much more than they will ever listen to their mothers. telling them all that Jesus has done for you and how he's had mercy on you is the most greatest and the most important thing you could ever ever speak to your children about.

Well, verse 20, our closing verse, the man who had had the legion obeyed his Lord, and he went home and he proclaimed or he preached powerfully, boldly, in the Decapolis, of how much the Lord had done for him and how he had mercy on him, and the people marveled.

And in chapter 7, when Jesus is again in the region of the Decapolis, the locals bring a death and dumb man to Jesus to be healed. And I suspect that was because of the faithful, consistent, Christ-centered proclamation ministry of the man who had had the legion.

[35 : 08] And so, friends, as Jesus gets into the boat and heads for the other side, I think the things that Mark has taught us from this passage are this. One, the power of Satan is real.

His purpose and ultimate aim is to destroy the lives of men. And we as men are utterly helpless and powerless against him. Secondly, Christ Jesus alone has the power over evil.

He has the amazing power to transform any one of us, despite our condition, regardless of where we've been, regardless of what we've done. Jesus Christ alone has the power to transform any one of us.

But thirdly and sadly, the human heart is evil and we would rather ask Jesus to go. Well, friends, Mark has been highlighting to us these two responses to Jesus.

As we close, Mark's question comes to you. How will you respond? What will you do? Will you ask Jesus to go?

[36 : 11] Or will you ask to go with Jesus? Will you fear Jesus and send him away like the Gerasenes? Or will you, like the man who had the legion, trust him and go and do what he says?

Let us pray together. Father, we thank you that freedom and life are ours, for Christ has set us free. We thank you that he breaks the chains and our bondage ends and those who were once enemies and dead are now made friends. We ask that your spirit would come and fill and emancipate us all. We thank you for the word of your truth spoken to us and in response we ask that we would fall before your throne. Help us to go into the world speaking your glory and the liberty that in Jesus you have decreed.

And may all who put their trust in him know and be assured that if the Son sets them free, we shall be free indeed. In Jesus' name. Amen.