

Audio file

Gospel Service Jesus Casting Out Demons [5426gsm_luke_8_v28.mp3](#)

Transcript

00:00:00

Turning this evening to the Gospel of Luke and chapter 8.

00:00:04

The Gospel of Luke and chapter 8.

00:00:07

The Gospel of Luke and chapter 8 and verse 26.

00:00:16

And they arrived at the country of the Gadarenes, which is over against Galilee.

00:00:22

And when he went forth to land, there met him out of the city a certain man.

00:00:29

which had devils long time, and wear no clothes, neither abode in any house, but in the tombs.

00:00:37

When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God, Most High?

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I beseech thee, torment me not.

00:00:58

For he, that's the Lord Jesus, had commanded the unclean spirit to come out of the man.

00:01:05

For oftentimes it had caught him, and he was kept bound with chains and in fetters, and he brake bands and was driven of the devil into the wilderness.

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And our text this evening is found in verse 28.

00:01:24

It's a question that these devils

00:01:28

put to the Lord Jesus Christ, What have I to do with thee, Jesus, thou Son of God, Most High?

00:01:40

I beseech thee, torment me not.

00:01:46

Luke chapter 8 and verse 28.

00:01:51

Now here tonight we have before us a marvellous miracle.

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And we've entitled the message, Jesus Casting Out Demons.

00:02:03

And you might think this is a fairy story.

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Demons and devils, are they real?

00:02:12

Or is this just another story, to take it or leave it?

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Well, let me begin like this.

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This evening, my friends, there are two kingdoms.

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I'm not speaking about nations or countries.

00:02:29

I'm speaking about two spiritual kingdoms.

00:02:32

There's the kingdom of God and there's the kingdom of Satan.

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There's the kingdom of light and blessing and freedom and there's the kingdom of darkness, sin and slavery.

00:02:45

There's the kingdom of grace and the kingdom of sin.

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And alas, even tonight in this very place, in this town,

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There are some still that are in the latter kingdom.

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We all begin in the kingdom of darkness, but by the grace of God, we are taken out of that kingdom and placed into the kingdom of God's dear Son.

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These kingdoms are at war.

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God's kingdom is the greater kingdom.

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But nonetheless, Satan's kingdom has certain powers and influences.

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And you might think, well, this passage is about a man being demon-possessed.

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Well, I read about that in history books.

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Or I read about that in other countries.

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Surely that can't happen in this part of the world.

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Well, sadly,

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The more people give themselves over to exploring various spiritualities, the more likely they are to be influenced.

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And sadly, some are giving themselves over to being taken over or possessed by evil spirits.

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This is not new.

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This is something that's been around for thousands of years.

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But what we have here tonight is a clash between the two kingdoms.

00:04:31

There's an almighty clash here.

00:04:34

As Christ goes to Gadara and He knows where He's going and why He's going there, He knows too that He's going to meet with a man who's, as it were, is on the other side.

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He's a slave.

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of the devil.

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But before he gets there, our Lord Jesus performs another miracle.

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In Gadara, he shows that he's the king of a superior kingdom.

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On the Sea of Galilee,

00:05:15

The disciples are caught up in a storm.

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The Lord Jesus, Mark tells us, is at a sleep in the back of the boat.

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And then the storm becomes so terrible and so frightening that even the disciples, seasoned fishermen, some of them, go to the Lord Jesus, shake them awake and say, Dost thou not care?

00:05:39

Master, master, we perish.

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Lord Jesus Christ stands up and with two very simple phrases, tells the wind to be still and the sea to be quiet.

00:06:04

And then Luke and Mark and Matthew pick up the story of Christ arriving at the

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place called Gadara, or Gerkasenes.

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Different versions or different accounts have different references.

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This place, Gadara, which is well known.

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Apparently it's a coastal town.

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It had a harbor, obviously.

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Some are for boats to land, maybe not as highly developed as we have today.

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We think that this is

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that they've rode all night, they've fought this storm at night and we believe that they arrive early in the morning.

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There's nobody there to greet the Lord Jesus or his disciples.

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There's no welcoming party.

00:07:01

So they just arrive and the first person that meets them is a man in a terrible, terrible circumstances, a terrible situation.

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And I've just got three great truths to share with you tonight, for you to take home, for you to meditate upon.

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And the first is this, and we're going to focus on the man first of all, the man's misery.

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The man's misery.

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In Mark's account, we have it recorded like this.

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When the Lord Jesus comes out of the ship immediately, now Mark loves this word immediately.

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It's a word that always denotes in a hurry.

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Suddenly, without warning, without preparation, immediately there met him out of the tombs, a man with an unclean spirit.

00:08:00

Luke says, When he went forth to land, that's when he landed,

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There met him out of the city a certain man.

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And this account of a man coming to meet the Lord Jesus, let's ask a couple of questions.

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Where did he live?

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It seems that he lives in the city, doesn't it?

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But as I've already read, his home was actually in the tombs.

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Not in a graveyard, because they didn't have, don't have graveyards, but amongst the tombs.

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These tombs were caves.

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You could call them catacombs, if you like, on the side of a cliff or the side of a hill.

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It's the place where the Jews buried their bodies, but they were open.

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They were open, they was open to the elements.

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And therefore, people who had nowhere else to live

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particularly this poor man, he found himself living amongst the tombs.

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And what a statement that is.

00:09:17

He's living among the dead.

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That's his dwelling.

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One man says that if you go to Gersa, or to Gergesa, or Gadara, you will see in various places

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perforated small caves, rock chambers that are there that once were used as burial chambers.

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That's his dwelling.

00:09:48

What about his disposition?

00:09:51

How is he disposed?

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How is he living?

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Well, we're told that he, first of all, had

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an unclean spirit, an unclean spirit, a demonic spirit, an evil spirit.

00:10:11

Later, we find out what the name of the evil spirit was, and it wasn't just one evil spirit, but I want you to notice it's unclean.

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In the original language, this is vile, polluted,

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You could imagine, once upon a time, this man had a clean life, now he has got an unclean life.

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He's immersed himself in uncleanness.

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How important this is.

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Some people think, well, it's okay if I open myself up to spiritual forces.

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I'll be fine.

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Well, this man was possessed with an unclean spirit, a devil's.

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And therefore he lived an unclean life.

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It goes without saying.

00:11:03

As his nature has been transformed, sadly, or deformed, so his life has been affected.

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Something else about this man.

00:11:12

He's unchained.

00:11:14

He's unfettered.

00:11:16

He broke strong chains and strong ropes.

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His strength is so astonishing that nothing can hold him.

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That's the point.

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He's uncontrollable.

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He's uncontrollable.

00:11:31

How he's controlling himself here to speak to the Lord Jesus is God's work.

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And we probably don't realize this, but the fact that he was unclothed is another indication of his uncleanness.

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There's no shame, even in his

00:11:54

moments of sanity.

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He's not mad.

00:11:59

He's not mad.

00:12:02

He's been driven mad, if you like, by casting off all these chains, but he's not insane.

00:12:11

He's indwelt.

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The word garments in another place speaks of an old word, a raiment, a robe,

00:12:24

Our Lord Jesus wore a robe when he was being tried and mocked and abused by the soldiers.

00:12:37

It was a purple robe.

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It's the same word.

00:12:42

This man who had no, who was unclean and unchained and unclothed, there's one other thing about him.

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He's destitute.

00:12:56

He's destitute.

00:12:59

He's so driven by these evil spirits that he's absolutely destitute.

00:13:07

He's not the man he was.

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At least not anymore.

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We don't know his name, his own name that his parents gave him.

00:13:18

He had another name.

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And we'll meet that in a moment.

00:13:24

I want us to think of this.

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Do we realize how powerful evil spirits can be?

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There was this notion years ago that Britain had been, as it were, and had been exonerated or maybe even excused from any of these things.

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Not anymore.

00:13:48

Not anymore.

00:13:52

Sad to say that young people allow themselves, open themselves up to being possessed by evil spirits.

00:14:02

They get involved in satanic things.

00:14:05

Tragically, nobody warns them that what they're doing is going to lead them into great difficulty.

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Some of the things that we see done by people not in their right mind is like this, but I wanted to note something else.

00:14:23

He's so, possessed of these evil spirits that he's harming himself.

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And this says something about his own humanity.

00:14:38

He's in such torment.

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I couldn't think of a D for this.

00:14:44

You could say depraved, but I wanted to get this across.

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He knows that he's not what he should be, and so he's harming himself, he's damaging himself.

00:14:58

It's a cry, but no one can help him.

00:15:03

This is the man's misery.

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Well, there's something else in this passage, and then the three places where it's recorded for us, in Mark chapter eight, and Mark chapter, sorry, Matthew chapter eight, and Mark chapter five, and

00:15:18

Luke chapter 8, and you'll find that if you compare those notes, there's something else about it.

00:15:24

He's mastered by demons.

00:15:28

He's mastered by demons.

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It's very interesting that they don't introduce themselves by name to the Lord Jesus.

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But in another place, they come, they drive this man to Jesus.

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Did you notice in Luke's account that the man fell down and worshiped the Lord?

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That literally means he knelt down and prostrated himself before the Lord.

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These demons have had this man too long.

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And they drive this man to the Lord Jesus.

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And so the Lord calls out

00:16:15

the demons, not cast them out first, but gets them to admit their own presence.

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Do you see how this goes in verse 28?

00:16:28

When he saw Jesus, he cried out and fell down before him, and with a loud voice, that's demons using his voice, What have I to do with thee?

00:16:38

And notice that they know who Jesus is.

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They don't call him Jesus.

00:16:46

That's not sufficient.

00:16:48

No, Here they are confronting their creator, their maker, the one who has given them authority or ability in the 1st place to exist.

00:17:03

Jesus, thou son of God.

00:17:09

It's not enough.

00:17:10

to be the Son of Man.

00:17:12

This is the Son of God.

00:17:13

They recognize His deity.

00:17:16

They recognize that Jesus Christ is fully God.

00:17:24

Too often.

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People think that Jesus is less than God.

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The demons teach us here, they know who Jesus Christ truly is.

00:17:36

And He's the Son of God.

00:17:39

He's not the Father.

00:17:41

He's not the Spirit.

00:17:42

He's distinct.

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In the original language, this word simply means son.

00:17:48

I'm the son of my parents.

00:17:52

And if you're a man here tonight, you're the son of someone.

00:17:57

Women can't be sons.

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They're daughters.

00:18:03

The Lord Jesus Christ is the Son of God, and they know it.

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But do you know it?

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Do you know this?

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It's astonishing, really, when you think about it, these evil spirits recognize Christ's deity.

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And so few recognize Christ's divinity.

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I wonder, have you ever read this miracle before and thought, well, I don't quite understand how demons can know Jesus' identity.

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Well, I already hinted at it.

00:18:38

He created them.

00:18:39

He made them.

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He saw them as they worshiped God, and he saw them as they fell from God.

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and one day he will consign them to the everlasting abyss.

00:18:56

Notice the name.

00:18:58

They're called legion.

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This is a military term.

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Different people put different numbers on a legion, but a Roman legion was a body of soldiers.

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There was different numbers at different times.

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Some men say that it could have been 600, others say a thousand.

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But the important thing is it's many.

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We're not told a number here, by the way.

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We're just told many.

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Lots.

00:19:31

There's not just one.

00:19:35

And there will be one that's very superior to the rest.

00:19:44

They have mastered this man.

00:19:47

He's no longer...

00:19:49

free to do what he wants to do.

00:19:52

He's now being mastered by these demons.

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How he became so possessed of these demons, we're not told.

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But when you think about it, legion is quite a statement.

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Do you feel sorry for this man?

00:20:11

Do you see how he's chained, not only he can't be chained physically, but he's chained spiritually?

00:20:19

Do you see how he's enslaved?

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Do you see how he's manipulated?

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Do you see how maniacal he is?

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He's like a maniac.

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He doesn't live amongst normal people.

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They've all, as it were, they're frightened of him.

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He's controlled by these spiritual beings.

00:20:44

We should feel misery.

00:20:46

We should feel for him.

00:20:48

Nothing could touch this.

00:20:56

These demons' mastery has gone on for so long.

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This man probably at times feels, I can never be free from this.

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And yet note, it was the demons that approached Christ in the man.

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And as they come, they don't know the future.

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This is so important.

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Satan pretends that he has all powers

00:21:23

and all mastery and all abilities, and he doesn't.

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Satan's power is limited because he's one being, and all his demons and his devils are also limited too.

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And the question must be put to the text, and Luke and Mark and Matthew tell us, who can free this man?

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Who can free this man?

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No dr will free this man.

00:21:54

Even Dr.

00:21:54

Luke can't free this man.

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But there is one that will.

00:22:00

And there is one that does.

00:22:03

And the demons know their time is now up.

00:22:11

Because the Lord Jesus, in verse 30, says, What is thy name?

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This is Christ's marvelous miracle.

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What is thy name?

00:22:25

The Lord Jesus is not looking to know as an inquirer.

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He's not curious.

00:22:33

It's as if he doesn't know the man's name.

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And by the way, the name there is speaking of his character, his personality.

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The Lord Jesus knows exactly what this man's situation is, and he's exactly who has taken this man over.

00:22:47

But Legion admits

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Because Christ has supreme authority, his name is Legion.

00:22:58

30 that because he had many devils, now you see how the tables are turned.

00:23:06

Now they beseech Christ.

00:23:08

That old word besought means to plead.

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Literally it means to get down on your hands and knees and beg.

00:23:16

They besought him.

00:23:21

Now we notice who's got real authority.

00:23:25

These demons had thought that they had authority over this man until now they are confronted with the one who is supreme authority.

00:23:34

And as the Lord Jesus has all authority given on him, given upon heaven and on earth, he says to these legions, he commands them to come out.

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And in Mark's gospel he uses one word, just one word.

00:23:57

Go.

00:23:59

Go.

00:24:02

Now we live in a population and we live in a country and we actually live in a religious society where people claim that they can cast out demons in their own name.

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They cannot.

00:24:14

They have no power.

00:24:17

Some people claim they have a ministry of casting out demons.

00:24:21

That cannot be true.

00:24:23

It must be in the name of Jesus Christ.

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And indeed, here we have one word from the Lord Jesus.

00:24:32

It's recorded for us in Mark's Gospel.

00:24:35

Go.

00:24:37

And it's enough.

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It's all that was necessary.

00:24:46

He doesn't have to perform some ritual.

00:24:49

The Lord Jesus just commands and it is done.

00:24:59

I wonder, do we realize how much authority Christ has?

00:25:04

Here's supreme authority.

00:25:07

Here's the one who has commanded the winds and the waves.

00:25:10

Of course he can command evil spirits.

00:25:14

Here's one that knows everything.

00:25:18

These demons are now cowering

00:25:20

under Christ's power.

00:25:23

They're begging to be not sent into the abyss, as one translated Potters, but into the swine.

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How many swine?

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Two thousand.

00:25:36

Two thousand swine.

00:25:38

Pigs.

00:25:39

That's an old word for pigs.

00:25:42

And Christ just commands them to go into the swine.

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And each of the Gospel writers

00:25:49

record for us their end.

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And you might read in some parts and other comments and saying, well, this place didn't exist.

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Well, if you go to Israel and you stand on the shore of the Sea of Galilee, you look out, you see Gadara, it's in the distance, and you see that there is cliffs that

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crash down to the sea.

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And this is exactly how the Bible records for us.

00:26:25

These swine, now under control of Satan's demons, Satan's spirits, are so driven in madness that they career over the side of the cliff and are destroyed.

00:26:42

They choked, they drowned in the sea.

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It only took one word, and that was sufficient.

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And you might be amazed at this and marvel at it and say, What was the response of the people in Gadara that day?

00:27:02

Sadly, they told the Lord Jesus to leave.

00:27:07

He had told us evil spirits to go, and they came to the Lord Jesus

00:27:14

No doubt because they'd lost a lot of their livelihood with their swine, with their pigs.

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They were probably terrified of the power that was unleashed against these evil spirits, and they told the Lord Jesus to leave.

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I trust no one here tonight will tell the Lord Jesus to leave.

00:27:34

But instead, we'll take the invite of the Lord Jesus in Matthew chapter 11, verse 28, when he says, Come.

00:27:46

Come on to me.

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So just a few notes in closing.

00:27:51

Do we recognize the authority of Christ?

00:27:56

Do we?

00:27:58

Do we recognize in the word of God that it's recorded for us for our benefit?

00:28:03

And Christ's miracles all point to His authority in one way or the other.

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But how do we know

00:28:12

Secondly, that Christ's authority over evil spirits is long-lasting or everlasting.

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Because just a few years later, after this great event, after a year later, the Lord Jesus Christ will prove He has power over Satan and all evil.

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not just by words, but by his action.

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That's why the cross of Calvary is so varied.

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And in so many ways, you can look at the cross of Calvary from so many perspectives.

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The cross is a place of forgiveness.

00:28:58

It's a place of salvation.

00:28:59

It's a place of reconciliation.

00:29:02

It's a place of salvation.

00:29:07

It's a place where peace

00:29:10

It's been declared between the lost soul and the Almighty God, but it's also a place of victory.

00:29:19

Our Lord Jesus on the cross of Calvary, you can imagine the fiendish world hurling abuse at Christ, not realizing that their end is nigh.

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Their power is going to be limited until the time that they're given

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a little more before Christ finally returns in glory.

00:29:46

You can imagine Satan, not knowing the future, but knowing the Bible, sees that Christ is on the cross and Christ is dying and surely victory is now His.

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No, But even that doesn't prove that Christ is able to overcome Satan and the power of evil.

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But only three days later,

00:30:10

After only spending a time in a tomb, the Lord Jesus rises up from the dead, and Paul the Apostle declares he's victorious.

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Do you realize, dear Christian, that not only are we rejoicing in the suffering and the death of Christ and Calvary, but his resurrection from the dead?

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The old preachers spoke about Christ's victory, Satan's kingdom cast down, his empire destroyed.

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Next time you think you're on the losing side, when it comes to spiritual things, you're actually on the winning side.

00:31:02

You're on the victorious side.

00:31:05

What about someone here tonight and you're searching, you're searching for something real, something substantial, something that will, that really will help you through this life?

00:31:17

Well, this is the gospel.

00:31:20

Alas, as I said, we all begin, this is sad news and bad news and true news, and we all begin in Satan's kingdom, we all did.

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And we cannot free ourselves from his power and his influence.

00:31:36

but a greater one.

00:31:38

Lord Jesus Christ, like a great lion, comes and defeats Satan, who's portrayed as a lion.

00:31:46

The lion of Judah destroys the prowling lion.

00:31:51

Satan is the prowling lion, as Peter tells us.

00:31:55

Christ is the lion of Judah, and he destroys Satan.

00:32:00

He casts out Satan's power.

00:32:04

Sadly, young people, vulnerable young people, are prowled upon by this Satan, by the devil.

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But Christ can free you.

00:32:14

And he has freed many of us here.

00:32:19

Some think that this is all irrelevant.

00:32:24

It's only a story in a Bible.

00:32:27

What about me?

00:32:29

Well, ask yourself tonight, which kingdom do I belong to?

00:32:34

Who's my King?

00:32:36

Who's my authority?

00:32:39

And if it's Christ, and if it's Christ, then you'll be able to say, He is my Saviour, He is my Lord, and in Him is the victory.

00:32:56

The Apostle Paul said this, We are more than conquerors.

00:33:02

through him that loved us.

00:33:06

That doesn't just speak about overcoming sin and the fear of death.

00:33:12

I believe it also speaks about overcoming Satan and his power.

00:33:18

Maybe you know somebody who's still, as it were, led astray and evolved in some kind of web of deceit and thinking they've found the truth.

00:33:28

How can you help them?

00:33:31

Bring them to this passage.

00:33:32

Show them Christ in the passage.

00:33:36

Show them something of the man's misery.

00:33:37

Show them something of the demon's mastery.

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But most of all, show them the Saviour's miraculous work.

00:33:49

When we partake of the table of the Lord Jesus Christ, when we partake of the communion table, we are declaring that we're his.

00:33:58

We're declaring that we're part of his kingdom.

00:34:01

We're declaring that we are now members of his body, and that we are belonging to him now and forever.

00:34:14

O God, our gracious Father, may that echo in our hearts.

00:34:19

Behold the Lamb.

00:34:21

Lord, we thank thee for thy word.

00:34:23

We thank thee for the truth of it, the clarity of it, and the helpfulness of it.

00:34:29

And we pray be with us even now and bless us at the end of this service.

00:34:34

May we know our closer walk with the Lord in our days ahead and we ask all these mercies and praise his holy name for Jesus' sake.

00:34:44

Amen.

