

June 13, 2010

When Demons Go to Church

Mark 1;21-28

Introduction

What are you doing with Jesus, the Son of God? What is Jesus, the Son of God doing in you? What will Jesus the Son of God, do with you one day when you stand before Him as Judge? Those are pretty important questions—if you take time to think about them when so many other petty questions vie for our attention such as: what am I going to eat for lunch? How am I going to get everything at work done on time? Or what I am going to do with my summer break?

In our passage this morning, we see three responses to Jesus. One by his disciples, another by a crowd, and finally a startling one from demons.

Faith: the response of followers

What am I going to do with Jesus? That is a question that four fishermen had to answer when Jesus came walking by the shore past their fishing boats and said, “Follow me and I will make you become fishers of men.” They had decide right then and there what they would do with Jesus, a man they had met about a year ago. Mark tells us,

“Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. And Jesus said to them, “Follow me, and I will make you become fishers of men.” And immediately they left their nets and followed him. And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him. ”
(Mark 1:16–20)

What would you do if Jesus came to your house today or came to your work location and said, “Leave your livelihood and follow me! Give me your life?” This is assuming that you know something about Him and think He might be your long-awaited Rescuer. Jesus awaits your response

Jesus had just arrived from Jerusalem and was back in Northern Galilee. He came to what is called “the Sea of Galilee, a picturesque lake some seven miles wide and thirteen miles long at the extremities. Lying nearly seven hundred feet below sea level, the Sea is confined by a rather precipitous bank of mountains on the east and by somewhat gentler slopes on the west. Seen from the heights, the lake has roughly the shape of a harp, from which it may have received its name in Hebrew, Kinnereth. Josephus extols the Sea of Galilee for its pure sweet water and many species of fish, its fertile soil and pleasing climate that supplies fruit and

produce ten months of the year. The whole region, he says, is one in which “nature had taken pride”¹

Jesus spots these fishermen, two are casting their nets into the water and two other are repairing and mending their nets with the father and other hired hands.

The word for “casting a net” (Gk. *amphiballein*), meaning “to throw around,” designates a circular net, an *amphiblēstron* according to Matt 4:18, measuring some twenty feet in diameter and with heavy bars of metal or rocks attached to the perimeter. With a lot of skill and quite a bit of dexterity a single fisherman, either standing in the boat or, as here, in the water would grab the entire net in his hands and then cast it out in a circular type motion, heaving it onto the water and letting it sink to the bottom, sort of like a parachute. As it sank, it would trap the fish underneath and the fisherman would swim to the bottom, gather the net together and then drag it to shore.

In Jesus day, there were at least 16 bustling ports on this lake along the northwest shores of this sea. In fact during what was known as the war of Galilee years later, Josephus was able to commandeer 230 vessels.

And this was a very profitable, important, and even international trade. During Jesus' life, fish, not meat was the staple food of the Greco-Roman world. Fish caught here would be shipped to Alexandria, Egypt and up to Antioch in Syria. This was a competitive business and it called for more than just catching the fish. These men demonstrated skill, ingenuity, and some prosperity, possibly speaking three different languages because of the international flavor of this location. These were not indigent day laborers we are talking about. They are business men who also had great courage, the ability to work with others, patience, energy, stamina, and tenacity. These were professional fishermen that Jesus summoned and pressed into his service and friendship. They had to chose between gathering fish and making pretty good money or on gathering men into God's kingdom.

I find it interesting that when Jesus came looking for men to use on a special mission, he looked for men who were energetic, occupied in life, and busy already, not people with nothing better to do.

How do they respond? They immediately left their nets (decisively, no turning back) and follow Jesus. Follow has the idea of imitating. Stefan is learning how to cut our lawn. I remember when I followed my dad all over our yard and learned how to cut grass. Now he is following me learning how to do it. That is the idea of following. For the next few years they are going to walk the same road he does,

¹ Edwards, J. R. (2002). *The Gospel according to Mark*. The Pillar New Testament commentary (48). Grand Rapids, Mich; Leicester, England: Eerdmans; Apollos.

becoming his disciples, conforming more and more to His character, living with him and eventually dying for His truth.

Two sets of brothers, all with pretty strong personalities it would seem. Peter pretty much speaks his mind so we know what he is like. Andrew influenced a lot of people he met to go meet Jesus. James and John had pretty explosive personalities as well, earning the nickname “sons of thunder.” They were sons of Zebedee and their mother was Salome who was likely Mary's sister—which makes them cousins if you will with Jesus.

Their decision to side with Jesus gives us insight into Jesus' authority over sinners and his magnetic and majestic character ! They have met him up to a year before but now he calls them and immediately they respond to His sovereign call. Have you? They responded obediently and promptly to the call and character of Jesus in their lives? They displayed faith! How are you responding?

Fascination: the response of the crowd

Mark's gospel tells us what happens next in his characteristically fast-moving account. He puts us right in the action as he continues telling us of Jesus in Galilee, splicing together a number of stories over the next few chapters to show different responses to Jesus. These stories are spliced together with simple “and's, immediately's,” and “then's” with little or no editorial comment.

“And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And immediately there was in their synagogue a man with an unclean spirit. And he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” And at once his fame spread everywhere throughout all the surrounding region of Galilee.” (Mark 1:21–28)

Jesus and his disciples now move from the shore to the town called Capernaum, which means “village of Nahum” or “village of consolation.” It is one of the few towns named in Mark. It's the town that becomes Jesus' headquarters in Galilee. He came here after he had been kicked out of his own hometown, Nazareth, which was south of Capernaum. Nazareth was about 1300 feet above sea level and Capernaum was about 700 feet below sea level so Luke tells us that Jesus “went down to Capernaum, a city in Galilee.” Jesus had preached a sermon in his home “synagogue” and when he got done preaching, “*all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the*

cliff. But passing through their midst, he went away. And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ” (Luke 4:28–31)

Capernaum is in the heart of the most populated district in northern Palestine and was a great choice from which to launch his entire Galilean ministry (Galilee is in northern Israel). Here's why:

- Adjacent to the **Via Maris**, main trade route between Mediterranean Sea and the coastal plain on one side and Damascus to the north.
- **Away from some of the bigger cities** such as Beth Shan and Tiberias where Herod Antipas resided—a safe distance from political and religious interference.
- Had a **great harbor** in Jesus' day with a **2,500-foot promenade** that was supported by an **eight foot seawall**. **Piers** extended from the promenade out **one hundred feet**.
- **Hardworking citizens:** fisherman, farmers, artisans, merchants and some government officials including tax collectors because there was a customs office there with all the traffic that went through the town
- **Roman garrison** there for public safety which also brought in Roman **amenities** which the Jews could enjoy. Remember Jesus will heal the daughter of a Roman centurion who built a synagogue there (one of several)
- Surrounded by **fertile lands, plentiful fishing**, and located on a major trade route brought economic **prosperity** which continued for several centuries.
- One sign: **one of the most impressive synagogues excavated to date in the Holy Land—made from white imported limestone** rather than from the local black basalt, such as discovered in Chorazin, also a port town. “ This synagogue dates from the fourth century and is not the one visited by Jesus. A series of trenches cut beneath its floor in 1969 revealed a basalt stone pavement, however, which can be dated to the first century (it was strewn with first-century pottery and coins). This sub-pavement would appear to be the original floor of the synagogue visited by Jesus. The black basalt foundation of the synagogue Jesus knew is clearly visible at ground level beneath the fourth-century limestone synagogue.” (Pillar NT Commentary, p. 106). The synagogue Jesus spoke in on this day was likely destroyed in 66-70 AD.
- **A proud city with unbelief.** Since Jesus personally visited this city and spent much time here it would fall under greater judgment than would Sodom (Matthew 11:23-24)

So on one Sabbath, Jesus as was his custom (Luke 4:16) enters a synagogue in this prosperous village by the sea. A synagogue was simply a place of worship for Jews. Synagogues likely came into being after the Jews were deported to Babylon in 586 B.C. Because the Jews could no longer worship in the temple. When they

returned to the land 70 years later, they worked on rebuilding the temple, but many who lived away from Jerusalem developed this synagogue system whereby they could gather together (that is what the word literally means in the Greek) on the Sabbath, with meetings on Monday and Thursday as well.

Jewish tradition developed that said if you could gather ten males over the age of twelve together, you could form a synagogue. So there were synagogues all over Israel. In fact, Josephus recorded that there were about 240 towns and villages in Galilee and everyone of them had a synagogue.

A synagogue actually served three purposes: worship center, school, and courtroom as necessary. A typical service of worship would include praise, prayer, reading of Scripture and then an exposition of the text by either a rabbi or other qualified male. There was not a rabbi in every synagogue so it was much more open to any qualified teacher. And they had a rule called “the freedom of the synagogue” so that visitors often taught. Paul took advantage of this in his mission trips and so did Jesus (see Acts 13:14-16; 14:1; 17:1-4)

The leader in the synagogue was called “the ruler” --who wore a lot of hats including librarian, worship committee of one, custodian, and perhaps schoolteacher. He didn't necessarily teach or expound the Torah though.

Well, Jesus enters the synagogue and begins to teach immediately and taught for some length of time. We read earlier that he came into Galilee “proclaiming the gospel of God” (v. 14) which has more the flavor of preaching. Here is teaching (didasko). Jesus appears teaching or is called “teacher” more than 25 times in this gospel. And what is amazing is that there is very little recorded about what he teaches even though we see him constantly teaching.

Again, remember that Jesus had been teaching for over a year—mostly in the south, but no doubt word has spread up in this region so these people were no doubt eager to hear him and gave him the opportunity when he walks in.

Amazement at his marvelous teaching

Now, notice their reaction or response to Jesus: amazement! They were “utterly amazed” or “astonished” at his teaching. The word is *exeplessonto* which is a very strong word meaning, “struck out of their senses.” They were thunderstruck, awestruck for some time by his powerful word. In short, Jesus created today what we call a “buzz!” Everyone was in awe!

You know what that's like. For example, I remember hearing Ravi Zacharias for the first time in person at a conference. I was astonished. We are currently watching a DVD series called “LIFE” that shows never-before-seen footage of amazing animals. The videography is stunning. We are “astonished”!

Why? “For he taught as teaching] them as one having authority [exousia] and not as the scribes [grammateus].” The person of Christ exuded authority—the word means rule, dominion, full right, power, prerogative!

This is what the scribes lacked. Who were the scribes? They were men learned in the Mosaic law and the sacred writings. They were interpreters and teachers of the law. They were like a research professor, a teacher, and a civil lawyer all wrapped up into one. Their influence was legendary in Israel. The first person to be called a scribe was Ezra, a godly man in the OT who lived at the time of Nehemiah and through whom God brought a great revival to his people when they returned from exile.

They were well respected. You saw a scribe on the street and you deferred to him. They saved the best seats in the synagogues for the scribes. And when a scribe walked into a room everyone stood up. Sadly, by and large, they are portrayed as part of the opposition to Jesus' ministry in the gospels. They foreshadow the hostility Jesus would receive from the Pharisees and Sadducees later on.

But there was one major difference between Jesus and the scribes: authority How so? He spoke the truth, they spoke error; he presented matters of eternal significance; they often wasted their time on trivialities; he was systematic and organized; they often rambled; he excited curiosity by making generous use of illustration and their speech was dry as dust; he spoke as one who genuinely loved men and was concerned about their eternal welfare and pointed to the Father's love; they lacked love for others and for God; they spoke from fallible sources and therefore lacked authority; he spoke with authority for his message came straight from the heart and mind of God; they were trying to draw water from broken cisterns but Jesus drew from himself, the fountain of living water.

Simply put, the scribes taught from their authority and Jesus spoke with authority! Why did he teach with authority?

I believe Jesus taught with authority because He believed in his message. He knew how essential this message was, how needy man's hearts were, and how eternity hung in the balance! Jesus had pathos! That doesn't mean he was always shouting for pathos, passion, can be communicated just as much in a whisper as in a shout.

I believe Jesus taught with authority because He spoke the truth. The Logos (the Word) spoke truth and only truth!

I believe Jesus taught with authority because he had ethos! He felt what He taught. He lived what he taught! His sermons sounded like thunder because his life was like a lightning bolt. His passion, feeling, and life fired his message. He

wept over Jerusalem for he knew their hardness of heart, and he taught with authority because He believed His message!

Oh that we like Jesus—not just possessing a message, not just speaking from authorities like the scribes—but that the message would possess us and we would speak with authority, the authority of the Word of God! That is how people will know it is real. We have to give the gospel living as if and speaking as if it is the power of God unto salvation!

Verse 27 adds, “And they were all amazed [thambeo—amazed with some fear] so that they questioned among themselves [were debating and discussing this for some time] saying, “What is this? A new [kaine]--new in quality, like the newness of the dew on the grass and blossoms in the morning] with authority!”

Now, here is the sad thing. Sadly, they were impressed and amazed but not converted. They were occupied with the style of his teaching, but not yet embracing the truth of his teaching. So there you have it, people were amazed with the marvelous teaching of Jesus!

Amazement at miraculous power

But the text also says they were amazed at his miraculous. For almost the instant he was done preaching, (immediately or suddenly) (v. 23) there was “in their synagogue a man with an unclean spirit.” Literally a man “in an unclean spirit”, that is under the power of this unclean spirit, this evil spirit, also called a demon 13 times by Mark. We talk about someone being “in love” and we mean they are under the domination of, or at least they think they are, of love!

This was a real case of demon possession. Now demon possession was around before Jesus came and still exists today I believe. But it was never so prevalent or so clearly seen as during Jesus' earthly ministry. Sure there was some demonic activity even after Jesus ascended. Luke mentions two times in Acts that the apostles encountered demons, but after that in most of church history, there is a decrease in the reports of demonic activity, although in some very gospel-darkened areas of the world, missionaries report this activity is more pronounced.

But we should expect this to come while Jesus was on earth. You see He was the King and to be the King, he would have to overthrow the current rule of this world who identifies as Satan, the prince of the power of this age. And Satan, we believe, has legions of fallen angels, called demons at his disposal. Jesus had already shown he could defeat Satan in the wilderness temptations and now he is going to show that demons are no match for him. So we are only a few verses into Mark and you have this cosmic conflict happening—a polluted, contaminated spirit does battle royal with the King of light and holiness: Jesus Christ!

There was a lot of superstition about demons in Jesus' day and even today. For example, in ancient cemeteries skulls have been found in which a hole had been drilled. It was clear from bone growth that this boring had taken place during life. The reason? To allow demons to escape from the body.²

Read Mark and the other gospels and you see those who are demon-possessed have these characteristics: wildness, physical deformity, convulsive seizures, torment, self-mutilation, nakedness, screaming...they always screamed in His presence.

You find some of that here. The man cries out! A good translation is “screams!” It is a deep, terrible, fearful cry! Down in verse 26, the unclean spirit causes this man to convulse uncontrollably though the man is not hurt. The word is *sparaxan* which medical writers used to describe the rotating of the stomach. This guy was having seizures. And the demon cries out with a loud voice as he comes out of him. A similar shrieking and convulsing happens in the story of a demon-possessed boy whose father pleads with Jesus to have mercy on. The demons in this boy were throwing him into the fire to burn him and then in the water to drown him (Matthew 17:14).

This demon shrieks, “What have you [Jesus] to do with us [either referring to the man and the demon or this demon is representing all demons], Jesus of Nazareth. Have you come to destroy us [or possibly “You have come to destroy us. I know you are—the Holy One of God!”

The crowd is watching! What does Jesus do? Verse 25, “But Jesus rebuked him saying!” Stop there! Jesus immediately brings this evil being under His authority in preparation for the establishment of His righteous kingdom! He is binding the strong man (3:27). This is fascinating—there are two words for “rebuke” in the NT, one meaning to rebuke so as to bring conviction of sin and confession of it and another meaning “to rebuke and yet the offender doesn't acknowledge sin.” Mark uses the latter showing again the preciseness of the inspiration of the Bible.

Jesus tells him to “be silent”, probably a bit too polished and nice of a translation. It means “be gagged, muzzled!” Stop interrupting me! I don't need your endorsement of who I am.

And then Jesus said, “Come out of him!” He didn't have a dialogue with this demon. No negotiation, no formula, no incantation, no prayer, no exorcism, just absolute power! And what happened? . . . “The demon came out of him! Jesus is not only our Substitute, Savior, but our Liberator from the dominion of Satan.

² Cooper, R. L. (2000). *Vol. 2: Mark*. Holman New Testament Commentary; Holman Reference (24). Nashville, TN: Broadman & Holman Publishers.

This poor man who was writhing in violent convulsion before a horror-stricken congregation just moments before, maybe rolling in the dust in despair, rises now to wholeness, joy and peace. And the demons after some untranslatable howling, leaves without another word! Wow!

That's a real live demonstration of the gospel my friends! Jesus showed visibly that he can transfer sinners out of the kingdom of darkness into the kingdom of his power and light! (See Colossians 1:13, Heb 2:14, 15, John 8:44; 1 John 5:19; 2 cor 4:3-4; Eph 2:2; acts 26:18). He came to destroy the works of the devil and that is what happened here (1 John 3:8).

Now let me just make several applications to us right now. First, a demon can only possess an unbeliever in Jesus Christ and it is not an every day occurrence. Secondly, Nobody has this power today: you can't walk up to someone and discern if they are a believer or an unbeliever and tell demons to come out. That belonged to Jesus and the Apostles. We are to bring the gospel to them. That washes them clean and demons flee.

But third, this story tells us that there is hope for the worst of us. You (or someone you know) may have the hardest heart in the nation. To you and everyone else it appears impenetrable, irredeemable, impossible. Chances are if you have the hardest heart in the city it is a *religious* heart. You may have the proudest will—"a damned will" in the full sense of the word—bloodied, unbowed, unbroken, condemned. Since you were a young child you have never given in to anyone, not even your parents or your mate. Yet there is great hope for you! Christ can free you from the evil that has you in bondage.

What we learn from Christ's action is that his gospel of love and power is for all, even the least and the worst of us. Do you think yourself least likely? Know this: Jesus rejoices to change your life with a word. And he will if you will come to him. Will you?

Notice the response again of the congregation: Amazement! They were amazed that Jesus did this with only a few direct words. They had never seen anything like it. They were used to long, drawn-out, and usually ineffective exorcisms. They were intrigued even like Simon Magus was intrigued with the baptism of the Holy Spirit and tried to buy that powerful ability.

But notice, that is all they were—amazed. This miracle lead them to wonder but not to belief! And wonder or amazement alone regarding Jesus leads to hell. And although Mark records more miracles proportionately than any other gospel, he still shows that Jesus performs this miracles selectively and somewhat sparingly because only when a wonder is connected with faith in the recipient does it produce true salvation.

We have seen faith in the disciples. But here we only see amazement in this congregation. Oh, they go out “at once and spread his fame everywhere throughout all the region of Galilee—without telephones, texting, faxing, or internet, but they stop at wonder and amazement and don't come to faith!

Friends, Jesus doesn't want or need your amazement or astonishment ! He wants repentance—falling flat on your face before Jesus, the Holy One—and he calls you to faith—fearing Him as your judge and running to Him as your Savior. That's the only way to be released from the spiritual bondage of sin that grips your spirit.

Fear: the response of demons

Let's note one more response to Jesus: terror! Dread! Here a demon comes to “church” one Sabbath, meets Jesus and is terrified. He's terrified because he's been hiding (I don't doubt this man had been to synagogue before) and now He meets the Light and is terrified! **Why were they terrified?**

This demon is terrified like a spider or snake or some other bug that is exposed by light. We have been working out in our yard recently and moving some dirt and pulling up some ground cover and we are finding all kinds of interesting creatures. The other day someone was over helping us and he was moving some dirt that had been in one place for a long time. I turned away for a minute and heard something turned around and here was this guy sprawled out on the ground. He had seen a snake and about lost it! You know how you lift a stone and those things scurry from the light.

That's what an evil spirit does to. This evil spirit and the man possessed wanted nothing to do with Jesus. The demon shrieks with terror! Wanted Jesus to leave. “We don't have anything to do with each other.

I find this so interesting because like I said earlier demons have been around for a long time and they remain today. But they don't like to be exposed at all. But when the light of Christ came to this earth they were exposed. I'll tell you demons are going to hang around till they are thrown into the Lake of Fire that has been prepared for the devil and his demons. But you know what they don't usually let you know they are around.

What do I mean? I mean Satan loves to appear as a what? An angel of light. Satan, for the most part, loves to hide in religion. He doesn't like the limelight particularly. And so what does he do? You know what He does. He sends his demons to church every Sunday or to Kingdom Hall, to the Mormon Temple, or the Islamic mosque or anywhere else where false teaching occurs. I mean Paul said in the last days men will subscribe to what? The doctrine of demons (1 Timothy 4:1).

You know why these demons are terrified? Because he knew who Jesus is! Demons know who Jesus is! In fact, in the first half of the book of Mark, they seem to be the only ones who know who Jesus is. They have known who Jesus is for a long time. After all they were created as holy angels. But when Satan rebelled he took 1/3 of the angels with him and they became fallen angels, unclean spirits. They had been in heaven and seen the glory of God. And they knew their destiny from that time forward. This traumatized them! It made them anakrazo—cry out!, scream with loud emotion!

I don't have time to develop this but it is interesting, no one else on earth knows who Jesus is in the first 7.5 chapters of Mark—except the demons.

- The Pharisees and Herodians don't (3:6)
- The scribes don't (3:22)
- The people don't (6:2)
- Some of his followers don't (8:17) even after he has feed 4K and 5K
- Finally Peter does (8:29)

So that is why these demons are terrified! They don't like Light! And they know Jesus is Light! They know who He is! **So what terrifies them?**

His teaching

We have elaborated on His teaching already! But they knew that Jesus was speaking the truth and whatever He said He would do! This amazed the crowds, but it terrified the demon.

His judgment

Secondly the demon was terrified because of Christ's judgment. “Have you come [from heaven to earth] to destroy us” (v. 24). To ruin us” They knew this would happen eventually but they wondered if it would happen now. The demoniac at Gerasene was terrified as well at the possibility of Christ's judgment. Remember they demons said, “Did you come to torment us? Don't send us to the pit yet! Send us to the pigs. They too were screaming and squirming. What made them squirm? God's judgment! Listen the demons believe in God's judgment and they—shudder! What makes them shudder? God's power to judge. They know one day that the Lake of Fire is where they will spend eternity. Fascinating isn't it? The devils know what men so easily miss. Oh, that men would understand the judgment of God as much as demons do.

His purity

And then lastly they are terrified of Christ's purity! “I know who you are—the Holy One of God! They knew the Son of God was holy. They knew they were thrown out of heaven because they were unholy. They know they are going to face a holy God

against one day and that they are permanently, unholy and wretched. And they scream at the anticipation of torment. You are the *hagios tou theou!*

Now there was an ancient belief at that time that if you knew a person's true identity and could utter his name that somehow you could gain magical power over him. So maybe this was a frantic attempt of the demon to gain control over Jesus. If it was, it didn't work.

Rather, I think this was just an acknowledgement by the demon of who Jesus was. This demon had more sense than liberal preachers and scholars who deny Christ's deity! They know less than the demons do. Isn't that something? Not the demons aren't doing this happily. But they do it all the same! They acknowledge the deity of Jesus—for Holy One of God—can only apply ultimately to deity! When demons go to church, they might empower false teachers but they know the truth!

I began this message asking, “How are you responding to Jesus?” These aren't the only responses available but they are telling: Are you following Jesus with a radical faith like the disciples? Or are you just really fascinated and astonished at who He is and what He does? Or are you terrified like the demons? The only appropriate and life-giving response is to be both terrified and amazed and truly follow Jesus Christ. Be a Christ-follower!

Think about the other responses. The crowds were wowed. The demons were scared. Fear is good if it leads to a true understanding of the authority of Jesus Christ and it causes you to flee to Christ for forgiveness of sins. The demons couldn't do that. They were terrified but they couldn't be saved. On the other hand, the people were amazed and they would not be saved. So in the end, the amazed crowds and the terrified demon end up in the same place—hell!

The demons knew who Jesus was but it was impossible for them to be saved! The amazed didn't know who Jesus was and they would not repent. You need both: amazement and fear! Fearful of Christ as Judge but amazed at Christ as Savior.

What's your response to Christ today?