

A man often walked through the cemetery on his way home from work. One night though, unaware a new grave had been dug in his path, he tumbled in. For some time he struggled to get out of this seven foot deep hole. Finally, he gave up and settled in for the night. About an hour later, a farmer who was out possum hunting came walking through the cemetery and he, too, fell into the same grave...and this farmer too began a desperate attempt to get out, completely unaware that there was anyone else in the grave.

The first man listened to him for a few minutes, then reached over in the pitch darkness...gently laid a hand on his shoulder and said, “You can't get out of the grave.” But the farmer did.

Do you like scary movies? I like intense, scary sci-fi movies. I still remember watching *Alien* (**picture**) all alone in a dark apartment. It was a little hard to sleep that night. Aaron and I watched *Signs* (**picture**) together. I could send him up a wall, just by making the noise the aliens made. Like a lot of folk, I like a good thriller. But I don't watch occult, Satanic or demonic movies. What I find in the Bible is frightening enough!

C.S. Lewis (**picture**) wrote, “*There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist and magician with the same delight.*”

Many famous people don't believe in the devil. Kenneth Woodward (**picture**), famed religious editor for *Newsweek* doesn't. He regards the devil as merely a “*trivial personification...hardly adequate to symbolize the mystery of evil.*” Such skepticism no doubt gives Satan much perverse joy.

The other extreme are those who go overboard in their fascination with the devil and demons, giving them equal delight. Some years ago a promising spiritual renewal took place among a number of professional families – doctors, lawyers, business executives. This gave birth to a thriving Bible study group. But some of the leadership became obsessed with the subject of spiritual warfare and forgot to keep their central focus on Christ. They became self-styled experts on demons and exorcism. Things had clearly gotten out of hand when one night they became convinced there were demons in the dining room chandelier and ended the “Bible study” by disassembling the light fixture so each could take a part and bury it in a different section of the city.

One morning soon afterwards some of this group's children were seen by the neighbors running down the street screaming, “The devil is going to get us! The devil is going to get us!” Checking on this unusual situation, neighbors found women from the group in a backyard hacking a rosewood chest to pieces to dispose of supposed demons.

If Satan can't set you up with doubt and skepticism, he'll just as happily push you overboard with obsession about him. The account of the Gerasene demoniac affirms the reality of Satan and demons, yet doesn't encourage an unhealthy fascination with the forces of evil, Luke 8:26-39 (p. 865).

Have you watched *Extreme Makeover: Home Edition*? (**picture**) This is a beautiful example of **Extreme Makeover: Cemetery Edition**. Revolutionary change takes place in this man! We find this story in all three of the synoptic gospels. The Son of God's coming to earth set off a frenzied outburst of demonic activity. There's only one recorded instance of demonic activity in the entire Old Testament (Genesis 6) but the Gospels and the book of Acts are filled with incidents of demonic activity.

This is very important. The demons were not attacking Jesus; Jesus was attacking them. While I believe demonic activity is taking place today only during the future time of the great tribulation will global, open demonic activity exceed that of the time of Christ's earthly ministry.

Can you picture this scene? The disciples just came through a terrible storm they were sure would drown them all. They'd seen Jesus command and calm the wind and waves. Their nerves are frayed. Just as things calm down, they approach the other shore and this wild man runs down to the shore to meet them. With a piercing scream, this naked crazy man darts toward them. His hair is matted, eyes wide and wild.

Luke tells us he lives among the tombs, a graveyard of Galilean shoreline caves cut out of the cliffs and clefts. This lunatic is more at home among the dead than the living. Mark's Gospel tells us he's covered in scars from cutting himself with stones.

Can't you just picture the 12 disciples backing toward the boat as fast as they can, to get as far away as possible from this character out of a Stephen King novel? Apparently, Jesus went out of His way to cross the Sea of Galilee in the storm to meet this crazy, demon-possessed man. It's not an accident. So what does God want us to learn from this dark story?

1. Extreme makeovers begin with an initial appointment. If we're really honest, most of us would have to admit we really don't believe God is in control. We certainly don't believe He's in control of our time and our interruptions. Do you see people as interruptions or divine appointments?

A few weeks ago I was at the Lake Geneva Wal-mart. The greeter actually greeted me. I was so impressed, I stopped and told him what a great job he was doing. Ironically, he told me they were transferring him to another department later that week. When I go to our Wal-mart, I tiptoe in so I don't wake the greeters up. Greeters are to...greet. Christians are to Christianize.

As a Christ-follower, is my primary responsibility to get through my "To Do" list or to build gospel bridges? Please understand, I'm not suggesting we neglect our families or jobs. Yet, because our culture values accomplishment so much, we tend to make relationships a low priority. We view human interaction as an interruption, not something significant.

You're working at your desk and someone drops by your cubicle to ask a question? Are you thankful for an opportunity or a bit agitated at the interruption? The phone rings. Do you check the caller ID, wondering how fast you can get rid of them? Or, decide to not answer at all...letting it go to voice mail? You're watching the Packers and someone just drops in. How do you feel? Are you tempted to pretend you're not home?

When verse 22 says, "*One day Jesus got into a boat with His disciples, and He said to them, "Let us go across to the other side of the lake"*" apparently, Jesus had an appointment with this naked nutcase from the other side of the lake. How many of us stop doing to relate? Do we see the server, clerk or neighborhood child as an interruption or a divine appointment?

Think for a moment the person you know most likely to **never** come to Jesus. That's this guy. It's apropos his name is *Legion*. Yet, individuals, though not demon-possessed, but like this man are all around us. His life is the normal outcome of sin.

He's naked. Shame is associated with nakedness since the Fall (Gen. 3:7). It's a metaphor for sexual sin throughout the Bible. This man won't wear any clothes. Today he'd be an exhibitionist. Lust, pornography and perversion are Satan's snares. He's a Tommy Lee or Kim Kardashian type.

He's uncontrollable. There had been attempts to restrain him. In insane rages, he'd break the chains. He refused to be controlled or confined.

He's obsessed with death. He lives in a graveyard. He's more comfortable with corpses than the living. Sound familiar? Our culture is obsessed with vampires and zombies. There are whole genres of music, Death metal, Dark metal, Occult metal given over to imageries of violence, death and evil.

He's mentally disturbed. He suffered mental anguish. These are symptoms of sinful and perhaps demonic influence. Our text speaks of him being "*demon-possessed*." The literal translation is "*demonized*." He's under the influence of one or more evil spirits. Demonization can vary in degree of influence, with this man it's very extreme.

He's isolated. He has no friends or companions. They're afraid of him. Loneliness is epidemic today. Oftentimes the most popular person, the one who seems to have the most friends, is the loneliest. Sin always isolates us. We're anxious because someone might learn who we really are.

Today, he'd be a crazy, violent homeless person. People would dodge him. Every cop would know him. He's the last person we'd think would have an encounter with Jesus and be converted. Jesus just calmed a raging storm; He's about to calm a raging life.

This man is in the worst condition you can imagine. He's naked, perverted, dehumanized, animalized, repulsive, frightening, obsessed with death, mentally disturbed and isolated. Yet, even in all of his sin and misery, we must see ourselves in his situation. Sin has similar effects on all of us. It exposes us as naked in our guilt and alienates us from each other. It makes us irrational, even violent...at least in our attitudes. Spiritually speaking, apart from Christ, we walk among the dead. This madman in the graveyard shows the wretchedness of our condition outside of Jesus Christ. If anyone seemed beyond the grace of God, it's the looney in the cemetery. Yet, he's about to have a life changing encounter with Jesus. Never give up on anyone! We terribly underestimate the power of the Gospel!

About now don't you think the disciples are thinking, "Jesus, why didn't we stay on the other side of the Sea of Galilee? It was safe and comfortable over there." That's one of the greatest problems of the Church. We're comfortable when Jesus has called us to be missional. We like the safety of the holy huddle. We'd prefer to surround ourselves with "normal" people with few emotional problems or personal demons. We like to be among the healthy and to keep all those sickos outside, in jails, asylums, or fenced-in areas...at least not in our church. Out of sight, out of mind.

But Jesus defies human nature in that He sails intentionally to the land of pigs and demons, and calls us to do the same. Where is God calling you to deliberately go? Where is He leading you to enter into the pain of someone? Who has He put into your life with lots of needs you want to avoid?

2. Satan's evil soldiers want nothing to do with a makeover. *"When he saw Jesus, he cried out and fell down before Him and said with a loud voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.' For He had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) Jesus then asked him, 'What is your name?' And he said, 'Legion,' for many demons had entered him. And they begged Him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged Him to let them enter these. So He gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned."* The best explanation for this is it's a battle scene, good versus evil. This demonized man appears like a guard, a sentry—strategically placed to stop Jesus from entering the area. In Mark's account the Greek word used to describe the wild-man's approach is a military term used to describe someone entering a battlefield to engage an enemy in combat. This is a spiritual battle for occupied territory. The evil enemy is present.

Jesus asks the demon to identify itself—it's the only time our Lord does this—and the demon replied, "'Legion,' because many demons had gone into him" (Luke 8:30). A Roman legion numbered 6,826 soldiers, including support personnel. This man may not have had 6,000 demons. The point seems to be he's possessed by so many demons, it's an uncountable amount.

What is a demon? Demons are fallen angels. Revelation 12:9, *"And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him."* When Satan fell, he took some of the angels with him—one third according to Revelation 12:4.

Demons are fallen angels who, along with Satan, rebelled against God. Some are already locked *"in darkness, bound with everlasting chains"* (Jude 6). Others are free to roam and are referred to as *"the powers of this dark world and...the spiritual forces of evil in the heavenly realms"* (Eph. 6:12).

This poor man is completely given over to the forces of darkness, but when Jesus arrived everything changes. Our Lord's very presence caused the "legion" of demons to tremble and beg Him not to send them to "the abyss." The book of Revelation describes *"the abyss"* as the place where the unrighteous dead await final judgement. According to Scripture, the activity of Satan and his demons will crescendo during the great tribulation, after which they'll be thrown into the abyss for a thousand years. During that time, Christ will reign on the earth as the rightful King. After Jesus' millennial reign, Satan and the fallen angels are released for a brief time before meeting their final end; eternal suffering in "the lake of fire"—a place originally prepared for them (Rev 20:10). Is there a literal Hell? These demons believe in Hell, even if many people today do not. We better believe in it, too.

Everything in this account shows the subservience of demons to Jesus. The very first response of the demonized man is to fall down at Christ's feet. These demons aren't kneeling in worship, but in a state of powerlessness and fear. They know Who Jesus is—even better than His disciples knew at this point. They know He's the *"Son of the Most High God."*

Jesus doesn't even break a sweat. He simply commands the demons to leave and they leave. Observing this scene, Max Lucado (**picture**) writes, *"In God's presence the devil is a wimp. Satan is to God what a mosquito is to an atomic bomb. Hell's court cowers in Christ's presence. Demons bow before Him, solicit Him, and obey Him. Why, they can't even lease a pig without His permission."* These innumerable demons beg Jesus to not send them to the abyss. Instead they asked if they could enter into a nearby herd of pigs, some 2,000 of them, and Jesus allowed this. Perhaps He did so to give the man visible proof of his deliverance—or to help the disciples get the full picture of what had just happened. We don't know. But when the multitude of demons left the man and entered the massive heard of pigs, the destructive power became too much for the animals to bear. They ran into the "abyss" of the Sea of Galilee and drowned themselves.

Can you imagine this carnage as thousands of pigs ran screaming down the embankment, plunging into the water? Jesus had condemned evil to drown in its own chaos. Apparently, a self-respecting pig, unlike some people, would rather be dead than demon possessed. Many Bible scholars believe when the pigs perished, these demons were disembodied and so went immediately into the abyss to await final judgement. By causing the pigs' death with nothing to possess, they caused their own immediate condemnation.

So here's a man, an image-bearer of God, who is free. His life is radically revolutionized. It's a soul set free. But do you know what occupies most people's mind about this story: *What about the pigs? How could Jesus let these pigs die? Isn't that cruel?*

We don't know why. Jesus certainly didn't command the demons to go into the pigs. He only allowed it. Some conjecture, pigs are unclean animals under Old Testament Law so if Jews owned them, they're violating the Law anyway. But this area known as Gerasene was a known Gentile area. Gentiles weren't forbidden to own pigs. But the question is a worldview question and it tips the inquirer's hand as to their worldview.

This is vital – a human being, an image bearer of God is more valuable than thousands of pigs. But many today believe animals are as valuable if not more valuable than human beings. With the permeation of an evolutionary worldview, Bible-believers must know the difference between a human being, an image-bearer of God and an animal. We're not the "human animal." This isn't semantics. It's worldview. It makes all the difference in your choices and values. We must know the place of man in the cosmic scheme of things, and what an animal is and what an animal is not.

I miss Chuck Colson ([picture](#)). God used him to help me develop a biblical worldview. He powerfully unpacked this in his Breakpoint Commentary, *Chicken Crusade*. Listen as I read it to you this morning: *"Is the slaughter of chickens comparable to the Holocaust? Karen Davis says "Yes"—and she's devoted her life to saving them. In a recent Washington Post interview, Davis described poultry farms as "huge prison camps" where chickens are humiliated, tortured, and murdered. Yes, murdered. In a strange—I might say feather-brained sort of way—Davis, who says she does not believe in God, is providing evidence of God's existence, and of the unique role human beings play in His creation.*

At her Virginia home, Davis keeps more than a hundred chickens, many of which she rescued after they fell off poultry trucks. She devotes hours every day caring for them, and spends the rest of her time fighting political battles on their behalf. The cause has not been without its sacrifices. Davis' husband, tiring of her single-minded devotion to chickens, left her. Her home is almost entirely bereft of furniture so the chickens can roam freely. Davis is so committed to her fowls that she even missed her father's funeral to care for them.

Of course, scripture teaches that Christians ought to be stewards over animals. But is it normal to view chickens as the moral equivalent of humans, and to sacrifice everything for their sake? Most animal rights activists would answer, "Yes," because they believe in Darwinian evolution, which teaches that there's no clear dividing line between animals and humans. But Darwinian evolution teaches other things as well—things that don't fit so comfortably with Davis' commitment. Darwinists teach that life has no meaning or purpose. They also teach the survival of the fittest—the idea that the strong survive and the weak get selected out.

But Davis' fanatical commitment to chickens flies in the face of this naturalistic belief. A consistent naturalist, you see, would not care if chickens were winnowed out by a stronger species. But Davis DOES care. She believes that humans, as the stronger and more intelligent species, ought to protect the weaker species. Clearly, something is driving Davis to rise above her own self-interest. That "something," however misdirected, is the Imago Dei, the image of God planted in all of us and which makes us realize we are created for a higher purpose.

Davis' devotion to her feathered friends is evidence that she is looking for something transcendent, for some calling beyond herself. She's proving that the Darwinian worldview is false, because she cannot live with its logical conclusions. The true test of a worldview, after all, is whether it conforms to reality. Davis says she does not believe in God—and yet in a twisted way, by seeking a higher purpose, she's validating the Christian worldview.

It's tempting to laugh off people like Davis as eccentrics. But Davis is well-educated, a former college professor. People like her are deadly serious. The real problem is that she and other animal rights activists have a flawed worldview, a wrong understanding of the doctrine of creation.

Animal rights activists are having a serious impact. Our job is to expose the failure in their underlying belief system and then lead them to the One who cares about every sparrow that falls to the ground—and Who values humans so much more that He sent His Son to die for them.

This man had more value than pigs. Do you have a biblical worldview? Do I? What are we more concerned about? Some Christians are more concerned about their pet, than they are their unsaved neighbor.

3. Spiritual makeovers always result in extreme responses. Verse 34. *"When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked Him to depart from them, for they were seized with great fear."* When God brings about new life and revolutionary change, there is...

a. Terror among unbelievers. Some of their motivation no doubt was financial. Having Jesus around cost them money. They'd rather put up with a demon-possessed loony than take a financial hit. 2,000 pigs is lots of bacon.

It's tragic how many choose money over Jesus. Money will send many into a Christless eternity. Money motivates many believers to push Jesus out of their lives. It's loving the world rather than the Creator of the world. Are we more concerned about money than the lost?

It might have been just seeing God working that frightened them. People are afraid of what they can't understand. Some of you, when you came to Christ, there was such a dramatic change you may have frightened some of your lost family and friends. If Jesus is Lord of your life, if you seek to live for Him, you'll frighten some people. It frightens someone who's rejected Christ that they're in the presence of a holy God.

It's easy to miss this, but these town folk needed Christ's transforming power as much as the demoniac. Because it's not overt wickedness or conspicuous, it's easy to overlook that. Outwardly, they're decent, respectable citizens but they're still doomed to Hell. And there are many like them. They're in Satan's domain of darkness, but they're decent folks. They've never gone to jail. They love their mates and children. They may even go to church and believe in God. But they don't want Him getting too close for comfort! They're as much in Satan's domain as the conspicuous sinner, but outwardly they look more respectable. All people, apart from Christ, are in one category or the other. Every person without Christ is in Satan's domain and needs Christ's mighty power to deliver him.

Man's heart is so hard, even if he sees God's power, he'd rather cling to his sin instead of surrendering his life to Christ. He'd rather put up with the inconvenience of the demoniac than surrender to the Savior. And Jesus never stays where He's not wanted.

b. Regenerational change in the new convert. *"They came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind..."* (vs. 35). This is a wonderful example of the difference between *reformation* and *regeneration*. The human attempt to deal with this man was to bind him with chains. It's external control and never ultimately works. Human solutions to problems that are spiritual in nature always fail.

Look at this regenerational transformation! Jesus has undone Satan's work. The demonized man is changed into a saint by the word of Christ. Three phrases describe this new believer which are normative for a new believer.

He's submissive. He's sitting at Jesus' feet. He's no longer roaming like a wild man. He's a man under authority. He's no longer free to do his own thing. And yet, he'd never been more free in all of his life. He's at peace.

He's dressed. Have you ever noticed when people come to Christ, they start putting clothes back on? Clothes are a sign of wellness and moral sanity. Under Jesus' Lordship, the former demoniac puts on his clothes with a new sense of absolutes of what's decent and proper. He even looks different. He no longer has the look of a madman. Instead, he had the look of a disciple.

He's mentally stable. He's in his right mind. Please understand, Christians struggle with mental and emotional issues, too. But a Christian has been freed from the greatest source of mental/emotional anguish – guilt. Scripture is a mental medicine and healing balm for the soul. Only Christ can change your heart, your mind, and outlook on life. Follow Jesus, and you will gain the mind of Christ. Have you asked the Lord to change your mind? What a powerful prayer, "Lord, change my mind."

c. Radical changes in passion and purpose. *"The man from whom the demons had gone begged that he might be with Him, but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' And he went away, proclaiming throughout the whole city how much Jesus had done for him."* It's no surprise that he wants to be with Jesus. When your life is so radically changed, when you comprehend how much Jesus gave for you, it's a normal desire. He wants to be the 13th disciple but Jesus has another mission for him. The guy comes to Jesus. "Jesus, look. I want to go with you. I'll find a place in that boat. I don't want to stay here, Jesus. These people all know my past. They know the horrible things I've done. So, Jesus, can I go with you? Can I just be with you and all the other believers here? Can I just have this never-ending Bible study with you and the men?" "No, go home," Jesus says.

Before he'd been purposeless, now Jesus gives him a new purpose and mission. He wasn't just saved from something, he was saved to something. This man had a home. The word "*house*" Jesus uses is one that usually means "*household*." It's not too much to imagine he had a wife and children. They'd been tormented and abused by him. Although he'd left to live in the tombs, there's an empty place at the table each night. But one afternoon there's a knock on the door. The wife answered it only to cringe in fear. I can picture the kids huddling behind Mom. They could only recall the terrible, troubled man who'd caused so much pain. But the man walks in and smiles. Taking his wife's hand, he says, "Darling, Jesus changed me. He's given you back a husband." He gathers his frightened children into his arms. "Children, forgive me for how I've behaved. Jesus has given you your daddy back."

My friend, your greatest mission field is always right where you live. Your testimony of how Jesus has changed you can be the greatest tool He'll use to change someone else. The New Testament pattern for evangelism is that you go back into your own circle of influence—family, friends, neighbors, job, school, common interest groups, and community contacts, and tell them what great things God has done for you. "But they all know me!" That's the point! That's why they have to see your transformed life. You go back clothed and in your right mind! Live Christ before them and when they ask why you're so different, tell them!

Conclusion: If anyone was beyond hope, beyond the reach of the Gospel, it was this man – but no one is. Do you feel like you're beyond hope this morning? You're not. Let me close today with a wonderful story of another **Extreme Makeover**.

Jim Cymbala (**picture**) is the pastor of Brooklyn Tabernacle, a church in the slums of New York and shared the following story:

It was Easter Sunday and I was so tired at the end of the day that I just went to the edge of the platform, pulled down my tie and sat down and draped my feet over the edge. It was a wonderful service with many people coming forward. The counselors were talking with these people. As I was sitting there, I looked up the middle aisle, and there in about the third row was a man who looked about fifty, disheveled, filthy. He looked up at me rather sheepishly, as if saying, "Could I talk to you?"

We have homeless people coming in all the time, asking for money or whatever. So as I sat there, I said to myself, though I am ashamed of it, "What a way to end a Sunday. I've had such a good time, preaching and ministering, and here's a fellow probably wanting some money for more wine." He walked up. When he got within about five feet of me, I smelled a horrible smell like I'd never smelled in my life. It was so awful that when he got close, I would inhale by looking away, and then I'd talk to him, and then look away to inhale, because I couldn't inhale facing him.

I asked him, "What's your name?" "David." "How long have you been on the street?" "Six years." "How old are you?" "Thirty-two." He looked fifty—hair matted, front teeth missing, wino, eyes slightly glazed. "Where did you sleep last night, David?" "Abandoned truck." I keep in my back pocket a money clip that also holds some credit cards. I fumbled to pick one out thinking, I'll give him some money. I won't even get a volunteer. They are all busy talking with others. Usually we don't give money to people; we take them to get something to eat. I took the money out.

David pushed his finger in front of me. He said, "I don't want your money. I want this Jesus, the One you were talking about, because I'm not going to make it. I'm going to die on the street."

I completely forgot about David, and I started to weep for myself. I was going to give a couple of dollars to someone God had sent to me. See how easy it is? I could make the excuse I was tired. There is no excuse. I was not seeing him the way God sees him. I was not feeling what God feels. But oh, did that change! David just stood there. He didn't know what was happening. I pleaded with God, "God, forgive me! Forgive me! Please forgive me. I am so sorry to represent You this way. I'm so sorry. Here I am with my message and my points, and You send somebody and I am not ready for it. Oh, God!"

Something came over me. Suddenly I started to weep deeper, and David began to weep. He fell against my chest as I was sitting there. He fell against my white shirt and tie, and I put my arms around him, and there we wept on each other. The smell of His person became a beautiful aroma. Here is what I thought the Lord made real to me: If you don't love this smell, I can't use you, because this is why I called you where you are. This is what you are about. You are about this smell.

Christ changed David's life. He started memorizing portions of Scripture that were incredible. We got him a place to live. We hired him in the church to do maintenance, and we got his teeth fixed. He was a handsome man when he came out of the hospital. They detoxed him in 6 days. He spent that Thanksgiving at my house. He also spent Christmas at my house. When we were exchanging presents, he pulled out a little thing, and he said, "This is for you." It was a little white hanky. It was the only thing he could afford.

*A year later, David (**picture**) got up and talked about his conversion to Christ. The minute he took the mic and began to speak, I said, "The man is a preacher." This past Easter, we ordained David. He is an associate minister of a church over in New Jersey. And I was so close to saying, "Here, take this; I'm a busy preacher." We can get so full of ourselves."*

Let me close by asking two questions: **To what extent are you experiencing the transforming power of Christ?** Has He changed your life through His gracious gift of salvation? Is He continuing to change your life as you walk with Him?

To what extent are you proclaiming the transforming power of Christ? Are you looking for opportunities with those you know to tell them of the great things God has done for you and of the great things He will do for them if they will come to Jesus just as they are? Because that's what it means to have an **Extreme Makeover**.