**Jesus Shows us the Way to Heal Mood Swings without Drugs***[a CedarS Bible Re-enactment script by Warren as inspired by Cobbey Crisler]*

**Bible Verse B17: Mark 5:1-15**, with insights inspired by B. Cobbey Crisler’s commentary
in *What Mark Recorded. (available from Cobbey’s wife, Janet, at* *janetcrisler7@gmail.com**)*

**Characters (Those in bold have speaking roles;** *others do mostly interpretive acting):*

* Time-travelling **CNN (CedarS News Network) Reporters 1 & 2, if available as** Narrator(s)
* **Jesus**
* **Strong Gadarene man who gets healed of violent Bi-Polar Mood Swings**
* *Jesus’ disciples (who could also play Townsmen and Swine if needed in those roles)*
* *Fellow**Gadarene Townsmen*
* *Herd of Swine*

**CNN Reporter 1:** With Christian Science breakthroughs in giving retroactive treatments it is possible to time-travel through the space-time continuum, so we CNN reporters are traveling back to Bible days to answer questions about things in the past that have led to present situations. A CNN viewer recently asked: why in 70 A.D. when the Romans destroyed the Temple in Jerusalem, did the Christians there decided to go to area east of the Sea of Galilee? This report fills in the blanks with a back story about a healing trip that Jesus took to the present-day Golan Heights region. Let’s go back together to look-in now:

**Jesus** *(says to his disciples**who*pretend to sail*):* **“I feel the Spirit moving me to leave Jewish territory and go across the Sea of Galilee into Gentile territory. Let’s sail to Gergesa where the steep cliffs are right up against the shore.”**

**CNN Reporter 2 speaks** while Jesus, some townsmen and a wild, bipolar guy do interpretive acting*:* “As soon as Jesus gets off the ship, he comes across a wild temper-tantrum. This wild Gadarene cries out and pops out from the tombs where he lives when he’s not high—up in the mountains. This man is of above-average muscular development so that not even a group of men can control him. No one can bind him to stop him from “cutting himself with with stones”, because during his undisciplined, violent mode swings he is even “able to break iron… chains.” Jesus gives his first of three treatments to break the depression of the wild Gadarene:

**Jesus** *(to the Gadarene):* **“Come out of the man, unclean spirit.”**

**CNN Reporter comments 1: “**The man with the unclean spirit knows the presence of the cure. Notice the great resistance to the cure that we see here.” (Crisler)

***Gadarene*** *(to Jesus):* **“What have I to do with thee?”**

**CNN Reporter 2:** Jesus separates the error from the personby saying generically “Come out of manhood, unclean spirit.” He’s talking about impurity. Impurity doesn’t belong within God’s definition of manhood… Is there a healing? No.” So, Jesus gives a second treatment,

**Jesus** *(to the Gadarene):* “**What is thy name?”**

***Gadarene*** *(to Jesus):* **“My name is Legion.”**

**CNN Reporter 1:** *Here “J*esus is trying to pinpoint or identify the problem. And we find out, it’s very difficult to pinpoint because it’s “Legion.” … The problem is always the opposite of the remedy. So, you have this multiplicity of problems and psychological reasons for why we’re in the “fix” we are… Legion “is a definition of impurity… Purity is an unmixed state. So, we know what we’re dealing with…. So, purity is what we need as our “anchor of the soul” (Heb. 6:19)

**Herd of 2000 Swine:** As many pigs as possible enters the scene, as a black-market supply of pork for those breaking the Jewish dietary laws that forbid the eating of pork.

**CNN Reporter 2: “The third treatment given by Jesus** in this individual case is one that actually arouses a great deal of compassion for the swine among its readers. It would not seem to be part of Jesus’ normal procedure to wipe out a herd like this to make a spiritual point. But there is indeed a spiritual point here… Perhaps, we are being told here, through this illustration and event, that one of the “no’s” we are to be saying mentally is to the swinish nature that has attached itself to our identity and called itself “Legion.” … (Crisler)

**CNN Reporter 1:** “The swine are said… to be nibbling on the mountains. (Luke’s 8:32) Symbolically the swinish nature nibbles at our… highest moments. There is a violence to this self-destruction that occurs at the only spot on the Sea of Galilee where it is possible. If nothing else, we certainly can conclude that swinish nature had no built-in defense to such mental invasions.” (Crisler)

**Jesus** (to the Gadarene and to us): “Manhood can be freed from all swinish influence.” Thanks to God’s laws of the Ten Commandments, each of you, like this man, can be calm, “clothed and in this right mind” with its sense of peace and oneness with God. Whatever opposes your right mental state of feeling calm and exalted is self-destroyed. With the kingdom of heaven being already within, you have a sure defense against all mental incursions.

**Jesus’ final words** (to the Gadarene and to us in verse 19):
**“Go home to thy friends.”** Show them the healing power of the Christ presence and the truths of man’s spiritual nature. Although you have been commuting between opposites, living in the mountains and the tombs, you should show mankind that they can get off that rollercoaster ride like you have. Call yourself a friend to anyone willing to share this higher view of man’s spiritual nature and of the ever-present and uplifting home where God’s love is felt and freely shared!

**Questions and present-day application ideas:** (inspired by Cobbey’s What Mark Recorded)

1. Have you ever experienced or seen others experience big mood swings? “Do we commute between our mountains and our tombs? Are we ever in the pits of manic depression? “Do we ever have our moments of altitudinous thinking, as well? Really inspired thinking? There we are, buying round trips daily on the mountain-to-tomb local. We get off on occasion somewhere in between. This man had taken it too.” (Crisler, What Mark Recorded)

2. You can also look at the mountains and tombs where the Gadarene dwelled as a description of “the drug effect, where these highs and lows flourish. Uppers and downers where one gets captured by the whole necessity for this. It becomes something so addictive, that in order to feel high or low, we need chemical inducement. So, this is not an outdated, outmoded, human problem. This kind of insanity is everywhere attempting to rule human thinking, including within ourselves. Jesus knew this. He was in a Gentile territory. It’s even out of the Jewish context. Therefore, it has universality about it.” (Crisler, What Mark Recorded)

3. How often is “What have I to do with thee, Jesus?” repeated in varying degrees by every single person on this globe? Everyone who has ever heard of the Christ message? Even those claiming to be followers. When we compromise ourselves, or when we lower our standards under pressure, is it not the equivalent of saying, “What do I have to do with thee, Jesus?” Do we resent the role model he represents to thought? “Don’t torment me.” (Crisler)

4. If “Legion is the problem and oneness is the remedy… that is not capable of being agitated by erroneous mental influence. Manhood can never be defined as calm and free in his thought, when he has elements within his thought, that still victimize him rather than see him as the victor.” How can you stay calm and exalted instead of riding a rollercoaster of emotions? (Crisler)

5. With the kingdom of heaven already being within each one, how could one ever justify an attempt to import happiness through drugs? “But rather, we discover that man can separate himself out of swinish influences and still stand as a man. Yes, and stand humanly with a humanhood that has been purified. One that is no longer influenceable by the legion of attackers that would claim our mentality as its own in its attempt to possess our thinking without any rights of ownership.” (Crisler)

6. **Walking in “the way of holiness” (Isa. 35:8) in spiritual humanhood not animalism is the sure way to avoid depression and bi-polar mood swings!** “Right now, as with everything else, we have the worldview upside down. You and I have been told that we are descendants of the animal kingdom. If that’s the wrong point of view, then the remedy is the opposite. Notice, animals and their natures belong to mankind, and can be found in the definition of man, rather than man finding himself in the definition of the animal. That’s something we haven’t seriously considered in our twentieth century. Back in the first century, the notion that mankind may have descended from animals was considered absurd. But over time, the evolutionary theory suggested an entirely different kind of origin. This was the result of darkened and dualistic thinking. The mind that defines itself as coming from the animal realm, rather than the realm of the divine, becomes animal in concept. But divine revelation can clean us up. God defines man in a concept of holiness rather than unholiness. We need just to breathe in the Holy Spirit and take into thought what is holy.” (Crisler)

7. When in verse 19 Jesus instructs the Gadarene not to follow Jesus, but rather to “go home to thy friends” and“Tell them.” “Notice, he doesn’t tell him not to say anything. This is in a Gentile territory where he encourages the Word to go to other Gentiles. “Go home to thy friends.” Mr. Geith Plimmer (CS Lecturer) pointed out that here, when we first met him, he was a man that could be defined as completely irresponsible. Jesus not only heals him, but he restores the dignity of manhood, as he did in every healing. It was part of the healing. He also gave him responsibility. “Go home to thy friends and tell them.” He was one of the first Gentile disciples, if you could use that word that took Christianity into that territory. What a prime responsibility for someone who couldn’t account for his actions not very long before! Even before Paul, this man went to the Gentiles.” (Crisler) Because the Gadarene fulfilled Jesus’ instructions is likely why the Christians chose the hishome area to go to when the Romans destroyed the temple in Jerusalem in 70 AD/CE.