

Mark 5:20

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- [0 : 00] Now let's turn to that second passage we read in Mark's Gospel, Mark chapter 5, and especially some words in verse 20. Mark chapter 5, verse 20.
- So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed, especially the words, how much Jesus had done for him.
- Do you realize tonight how much Jesus has done for you? Have you got the same testimony that this man had?
- That you can actually tell other people how much Jesus has done for you as an individual. If you don't have that testimony, if you can't tonight speak personally of what Jesus has done for you, well perhaps the experience of this man that we're going to look at this evening may be a help to you.
- So that you too, perhaps after this very evening, by God's grace, will be able to tell other people how much Jesus has done for you.
- [1 : 20] I want to look with you first at the man himself and the mess that his life was in. And it's difficult to imagine anybody whose life could be in a greater mess than this man.
- So we can all take comfort from that fact. We're going to look at things that perhaps at first sight appear to you rather extreme. And you might say, you might have thought as you were reading this, this seems very primitive and very violent.
- And perhaps you couldn't relate to it. But I hope tonight as we look at it, we will be able to relate to it. And to see that if Jesus was able to touch a man like this and able to help him, then there's no one who's outside of Jesus' power to touch and to help.
- You may have different problems in your life from what this man had. But at the root of all the problems, the thing that makes every problem worse is the great problem of sin, of evil in the human heart.
- It may manifest itself in different ways. It may not come out in your life as it did in the life of this man. But it will come out. It is at the root of all your troubles.
- [2 : 44] And here this evening we can learn how Jesus dealt with this problem in the experience of this man. This man could really be described as an addict.
- Now we know we talked today about drug addicts. Or people suffering from alcohol addiction. Or other kinds of addictions. You can be addicted to all kinds of behavior.
- But there is an addiction that is the problem of all of us. No matter how respectable we may be.
- This problem is a problem at the root of the heart of every one of us. And it is the addiction to sin. The addiction to sin.
- The addiction to evil. And that is what we see portrayed so powerfully in the experience of this man. And I want to notice three things about his addiction.
- [3 : 48] He was first of all addicted to destruction. Or we may say destructiveness. That is the impression I get first of all of this man.

This wild man who comes out of the tombs to greet Jesus there after Jesus has just sailed across the Sea of Galilee. From the Jewish side to the non-Jewish side.

And this wild man comes out from the tombs to meet him. And he is a man that everything about him seems to speak destruction.

Anything that has been done to try to calm him down. To try to restrain him. He has destroyed every attempt. These chains that were put on him.

He just smashed these and broke these. And that seemed to speak of this destructive power that was in him. He didn't want any restrictions or restraints upon him.

[4 : 51] And that seemed to speak of the whole way in which his life was. He was addicted to destructiveness. Now as we look at our own society.

We see something of the same kind of thing. You know the kind of what is called mindless vandalism that goes on. It is really the same kind of destructiveness.

To see something that is whole. Or good. Or beautiful. Seems to arouse a desire within many people.

To destroy that. Or to deface it. Now that is true at that physical level. Of what we might call physical vandalism. But there is also spiritual vandalism.

And a spiritual vandalism has been going on in our society for a long time now. So that wherever the truth of God is or is made clear.

[5 : 56] There is something aroused within the human heart to destroy or to deface that. That process has been going on within the Christian church itself. It has been going on throughout society.

So that many people now today do not really know what the pure and beautiful word of God is. It has been so defaced and destroyed.

But there are many other ways in which there is spiritual destructiveness at work. And moral destructiveness. How often in our society the things that are good have been mocked and laughed at and defaced.

Things that are now called disparagingly Victorian values perhaps. When people are simply meaning by that what the Bible commands concerning family life.

And concerning marriage. And concerning truth and honesty. These things were not discovered by Queen Victoria or by the Victorians. They come down to us from the very word of God.

[7 : 06] That influenced our society so powerfully through the Ten Commandments. Through the scriptures being available to people in their own language. And through the church under the powerful influence of the Holy Spirit.

Proclaiming this word to the nation. And these great values. And these great values. Are now attacked.

And defensed. And vilified. But of course it is not just at the level of society at large. We may talk of these things I have just been mentioning.

And we may look out at society. And we may bemoan all these things. But there is a destructiveness in the human heart. There is a destructiveness in your heart tonight.

No matter how respectable you may be. No matter what a fine upstanding citizen you are of this city of Aberdeen. There is a destructiveness in your heart.

[8 : 08] And we see that destructiveness coming out in many different ways. We know that there are homes where there is physical violence. That is one form of destructiveness.

But you know there is a destructiveness just as destructive. But it is not physical. And there are people whose lives are stunted and destroyed and twisted.

Because in their homes they don't really know true love. Where there is only criticism. In the place of love.

Where there is always false finding. Where no matter what a person does it is never good enough. That comes from the pit of hell just as much as the violence.

That there is in child abuse. Or wife beating. What one of us is not guilty of that kind of thing. You see there is a destructiveness in terms of relationships.

[9 : 14] That is playing havoc in our society. Playing havoc in our homes and our families. And in our society at large. And it comes from the same source.

This rebellion against God. This destructiveness. This desire to deface what is good and what is beautiful. And along with it of course with this man there was the breaking out of restrictions.

Don't we all know something of that feeling? You know wasn't there the great beginning of what was called the permissive society in the 60s.

The results of which are still tragically with us to this day. The idea that what we did not need was rules and people telling us how to live.

That we should be permitted to do whatever we wanted to do. To break the restrictions. Not to toe the line. To rebel against whatever anybody else said.

[10 : 20] Well in a certain way you could see. You could see the reasons for that. Because people were simply being told to do certain things.

And there wasn't a good answer behind it. As to why these things should be done. When the question might be asked by young people. Well why should I do this?

The answer was well simply because I say so. Or because that's the way society operates. Or because well what would the neighbours think? And these answers are insufficient.

And is it any wonder that there has been that kind of rebellion and rebelliousness in our society? You see the answers are given in the word of God.

As to why things are good and true and right. And why we ought to follow these things. Because there is a God of love. Who is reaching out to us with the very best way to live.

[11 : 22] But that tragically has not been communicated. Or has hardly been communicated at all. To not just one generation.

But two or three generations at least. In our society. So we have destructiveness. We have this addiction to destruction.

That is in the human heart. To destroy the things that are good. Including the love. God. For we see it. As just another set of human restrictions.

When it is not that at all. It is the law of a good God. Who desires the very best for us. So this man was addicted to destruction.

But he was also addicted to despair. Now perhaps that doesn't come out just as clearly in your first reading of this passage.

[12 : 21] But look more carefully and you see here a man. Without hope. A man who seems to have nothing to live for. A man who seems to expect always the worst.

For instance think of the very name that he gave to himself. The name Legion. Jesus asked him. What is your name? And he said Legion. And why did he say that?

For we are many. Now I don't know why it was that the man exactly gave himself that name. But I can make a good guess at it.

Imagine perhaps that this man one day had seen a Roman Legion. Marching through that part of the country. Remember this part of the country was under Roman domination.

And he saw this marching of this Roman Legion. And he saw there many individual soldiers. But they were all marching in the same direction. Perhaps he saw them in battle.

[13 : 21] And he saw how they coordinated together against their enemies. Which was one of the secrets of the success of the Roman army. And military method. And he saw there a perfect reflection of the way he felt inside.

That there was this power within him. This evil power. This destructive power. That was relentless. And was marching on.

To success. Yes. But success in evil. And so he seemed to have. Even in the very name he had chosen for himself.

A hopelessness. A despair. A simply giving up of himself. To these evil powers. That afflicted him. But also.

We see in the very way in which he came to Jesus. And greeted him. We see a despairing attitude. How did he come when he rushed out of the tombs to meet Jesus.

[14 : 24] He said. What do you want with me? Jesus. Son of the Most High God. Swear to God. That you won't torture me. Jesus had just been saying to him.

Come out of this man you evil spirit. Jesus knew what was wrong with him. But the man reacted in this way. Because he was a man without hope.

And he was a man without hope. Because of the way. In which he had experienced. The efforts of others to help him before. Every time anybody had come near him before.

To try to help him. In inverted commas. What had they done? They had thrown a great chain round him. They bound him. And they dragged him off. Efforts which of course.

Were in vain. To help him. Because he was able to break these chains. But that was all the experience the man ever had. Of people trying to help him.

[15 : 26] And he had. So got used to that. That now he felt. That any attempt by anybody to help him. Would be just the same kind of thing.

Somebody else just trying to put restrictions on him. And there was absolutely. No hope. He even knew. And possibly this was the influence.

Of the evil spirits within him. He even knew who Jesus was. He gives to Jesus. The highest title. That would be given by a pagan. The son of the most high God.

And even his recognition. Of who Jesus was. Did not give him hope. Because he says. Swear to God. That you won't torture me.

What do you want with me? What have you to do with me? Wonder tonight. Are you in any kind of similar position to that? To this man who is addicted to despair.

[16 : 23] To hopelessness. Perhaps you feel within you something of the power that God's word brings to you. Concerning your own sin. Your own depravity.

The destructive influences within you. To hurt yourself. And to harm other people. And perhaps you recognize. That you cannot do anything about that.

Nor have all the attempts of other people to help you. Changed you. Perhaps you feel something of the same kind of hopelessness. That this man felt. And perhaps you even feel that hopelessness.

As you are confronted. With Christ. The son of the living God. Perhaps tonight. As you know. That Jesus Christ is speaking to you through his own word.

You still say. What have you to do with me? Jesus. Son of the most high God. What could you have to do with me? Because you recognize.

[17 : 26] At least the truth of who Jesus is. But what could Jesus. The son of God. Have to do with you? You are too hopeless a case. You are too far gone. You have too many problems.

You have too much trouble. Of one kind or another. For anybody to ever deal with. Is that the way you feel this evening? As you are confronted with the words of Jesus Christ to you?

Words designed to help you. To heal you. Well that is the way the man felt. So let's not be discouraged. You were someone who came in just that way to Jesus.

Yet Jesus was able to help him. But also thirdly. This man was addicted to death. That seems a strange kind of thing to say.

But think of the way in which this man lived. Where did he live? He lived amongst the two. He lived amongst the dead. And it seemed that he lived there because he sort of felt that was his proper place in life.

[18 : 33] He felt dead. He felt as if nobody really was interested in him. Nobody really cared for him. Nobody understood him. He was as well living amongst the dead as amongst the living.

And also his destructive tendency had got to such an extent that it extended to himself.

We read that he went around crying out and cutting himself with stones. There was a self-destructive tendency within him.

A death wish. A suicide wish within him. Now all of this is pretty extreme. But yet we know that within our society today there are many, many people.

Many young people especially. Not only having a death wish. But actually carrying out that wish and that desire. To take away their own lives. They have given up hope.

[19 : 32] And many people, many young people especially again, are attracted to the dark side of life. And attracted to horror and to despair and to death.

And there's a part of popular culture that feeds that. I'm not going to get into this evening all the reasons for that and all the background to it. But just the fact that it's there.

And we know ourselves that if we examine ourselves within us too. There are these self-destructive tendencies. They may be expressed in very often respectable ways.

But some of these ways are becoming less respectable. Some people perhaps might smoke themselves to death. Or drink themselves to death.

There are many different ways in which we can have a destructive attitude towards ourselves. This man had these destructive tendencies towards himself.

[20 : 39] And this association with death. Because he seemed to be someone who was totally outcast. Nobody understood him. Nobody understood his problems.

He was desperately lonely, this man. As he was there amongst the tombs. Anybody who he could have fellowship with would be somebody like himself. Who would be equally impossible to live with.

I wonder, do we feel sometimes something of that loneliness and that despair? And that kind of dark feeling? Of even a death wish?

Sometimes things may be so bad in our experience that we even consider these things. Well, this man again speaks to us this evening.

Here we see someone, a real human being, flesh and blood like ourselves. Who had got so much under the dominion of darkness and of evil.

[21 : 41] That he was in such a condition near to death. At death's door. Waiting there in the tombs for the time when he was going to die. Many people today have something of the same kind of hopelessness and meaninglessness in life.

What have we got to live for? What have you got to live for? You know that from the word of God, the Christian has got something to live for. He has meaning in his life.

He knows that God is his creator. That God has created this universe. That life is going somewhere. That there is going to be a conclusion to human history. There is going to be a conclusion to his own personal history.

He is on his way to the glory of heaven. Not because of any righteousness in himself. But because of the great work, the grace and love of Jesus Christ.

But tonight perhaps you don't have that. Perhaps tonight you don't know that meaning. And that significance and that purpose in life that the Christian has. Perhaps you don't go the extent of this man.

[22 : 53] But perhaps in your darker moments, you wonder, well, what is the point? Perhaps you've come through certain stages. Perhaps at the very moment you're going through such a stage where you feel, well, what's the point of living?

Well, this man had all these feelings perhaps to an extreme degree. And so tonight as we consider this, we see again someone here who can give us hope.

In his hopelessness he can give us hope. Because here tonight there is perhaps no one who is in as extreme a condition as this man.

And yet Jesus helped this man. Jesus had something to say to this man. He had something to do for this man. That totally changed and transformed his experience his whole life.

So that he went away from this confrontation with Jesus. This encounter with Jesus. And he went and he told people how much Jesus had done for him.

[23 : 57] And you see that how much is against this sober and somber and dark background of what his life was like before he met Jesus.

So tonight, it doesn't matter who you are. It doesn't matter what you've done. It doesn't matter what depth of feeling you've been through in life.

Jesus, tonight, is able to help you. Well, let's look just briefly again at what Jesus did for him.

We've looked at the man himself and the mess his life was in. But what did Jesus actually do for him? The first thing is that Jesus treated him as a human being.

Now that may seem a strange thing to say. That may seem a rather anticlimactic thing to say. We've been considering all these terrible and dreadful things about the man and about his addiction to evil.

[25 : 00] And it may seem a very simple and perhaps a relatively unimportant thing. But Jesus treated him as a human being. And I think that's tremendously important and significant. You see, it's a bit like the first words that the Apostle Paul and Silas spoke to that jailer in Philippi who was just about to take his own life.

Do you remember the first words they spoke to him? No, it wasn't. Believe in the Lord Jesus Christ and you'll be saved. The first words that they spoke to him was, Do yourself no harm.

Why did they say that? Because he was a human being with value and significance. His life was important before God. And tonight the message of the Gospel comes to you and it comes to society today and it says, Do yourself no harm.

You are a human being made in the image of God. You are important to God. You are important to other people even although you perhaps don't recognize it at the moment.

Even perhaps they don't recognize it at the moment. But you have a value in and of yourself because God has given it to you. It cannot be taken away. You see, that's the background from which Jesus treats this man.

- [26 : 17] Here this man comes like the wild man of Borneo out of the tombs to meet Jesus. But Jesus doesn't treat him like some kind of freak. Jesus treats him as a human being.
- He speaks quietly to the man. He says, Come out of this man, you evil spirit. He says to the man, What is your name? Jesus is interested in the man.
- He's interested in his own thinking about himself. Jesus is wanting to understand this man. And he's wanting the very best for him. All because here he sees not an animal.
- Important though animals are. Not a devil. Not a machine. But he sees a man. And today that's a tremendous word of liberation to many people today.
- Because many people today are confused about their identity. They have been taught by the wisdom of the modern world that they are nothing but an animal or a machine.
- [27 : 25] And they see that borne out in the society in which they live. A society that often values machines more than it does people.
- And people have seen their work taken over by machines. That seem to be able to do what they used to do before more efficiently. And if society measures value simply in terms of monetary value.
- In terms of industrial efficiency. Then the machine is more valuable than the man. And society has lost any idea of the intrinsic worth of the individual.
- Why? Because it has abandoned the word of God concerning it. Man is not just an animal. Not just a glorified machine. But man is made in the image of God.
- Man is a spiritual being. Man is capable of a personal relationship with a living God. Because God created him so. Yes, he has sunk low.
- [28 : 33] Yes, he has sunk down into that pit. And into the miry clay. Yes, he is depraved. And yes, his depravity demonstrates itself in so many.
- So many filthy ways. Throughout our society and throughout the world. But he never ceases to be a man. So again.
- No matter who you are tonight. No matter what you have done. The Lord Jesus comes to you this evening. And he treats you as a human being. He treats you as one made in the image of God.
- One that has fallen. But still bears upon himself or herself. The marks of being created by God. With a soul. A soul that can be rescued and transformed.
- The Lord Jesus tonight approaches you. In that way. That's why it's so important that the preaching of the gospel is done.
- [29 : 36] In that way and in that tone. Because the gospel doesn't come to you trying to manipulate you. Trying to manipulate you. Trying to trick you.
- The gospel comes to you treating you as a rational human being. A human being with value in the eyes of God. A human being.
- Who is being confronted. With these claims of Jesus Christ. And with his love. That's the way in which Jesus. Approached this man.
- And the way in which he approaches you tonight. But then of course the supreme thing was. That Jesus. Set him free. Jesus set this man free.
- From his slavery. To sin. And to evil. His addiction to destruction. To despair. And to death. Jesus there. Simply there. In that moment that he met with him.
- [30 : 35] He transformed him. Now. There is some interesting aspect. Of his liberation of this man. Jesus met all different kinds of people.
- And he dealt with them. In all different kinds of ways. He didn't always do the same thing. Even although perhaps he was. Performing. As it were.

The same kind of miracle. Like when he gave people back their sight. He didn't always. Do what he did to some people. Making up a sort of.

Ointment. With mud from the ground. And his own saliva. And putting it on the man's eyes. As he did in one case. He didn't always heal. Somebody who was deaf or mute.

The way that he did. On a certain occasion. And so on. Why? Because Jesus treated. Every person. As an individual. And here.

[31 : 31] If he does something. Very striking. Or we might put it exactly. By saying. He allowed something. Very striking. To happen. In the liberation. Of this man.

I don't pretend. To understand. About demon possession. And I don't want to understand. About it either. All I want to understand. Is what the Bible tells me.

And I don't want to probe. Further than that. I know. That there is an evil power. Opposed to God. Satan. And I know. That he is.

Limited. Having originally. Been created. By God. As good. And perfect. And he has rebelled. Against God. And under him. Are hosts.

And legions. Of evil spirits. Who have similarly. Rebelled against God. And I know. That at the time. At which Jesus. Was incarnate.

[32 : 25] And in this world. There was a deliberate. Assault. By Satan. Upon this world. And his infestation. Of people. With evil spirits. To oppose.

The work. Of Jesus Christ. But beyond that. I don't. I don't pretend. To understand. All about it. But what I do understand.

Is that here. Jesus. Again. Demonstrated. His power. Over the kingdom. Of Satan. The kingdom. Of darkness. The kingdom. Of sin. By liberating.

This man. But he did it. In a unique way. He liberated. This man. With a dramatic. Visual aid. And.

Notice. That it was. The evil spirits. Who asked. For this. And I don't pretend. To understand. Their motivations. But they. It seemed.

[33 : 20] Had a great. Desire. Not to have to return. We may say. Bodiless. To hell. They wanted. Somehow.

To infest. Or to infiltrate. Something. Or someone else. And they pleaded. That they would be allowed. To go into this herd of pigs. Now.

If it were not said here. We wouldn't know. That it would actually. Possible. For this to happen. Jesus. Did not. We might say.

On his part. Deliberately. Cause this to happen. But he did. Allow it to happen. He gave. Permission. And sometimes.

We may often wonder. About things like that. In the Bible. We might wonder. Why it is. That Jesus would allow. Such destruction. Of animal life. Because after all. Animal life. Has a value too. It has been created.

[34 : 18] By God. Not in the image of God. Like human beings. But all animals. Are created by God. The creatures of God. And there are many passages. In the Bible. That advise us.

To treat animals. Properly and well. Yet here. Jesus allows that. To take place. Some have surmised. That Jesus allowed it.

To take place. Because. They guessed. That these people. Were Jews. And they were keeping pigs. And they weren't supposed to. According to Old Testament law. There is no evidence of that. And Jesus here. Is on the other side.

Of the sea of Galilee. The pagan side. Opposite. To. The side of the sea of Galilee. Capernaum. And all these places. Where the Jews live. I believe.

The reason for it. Is this. That Jesus. Was here. Making a very. Dramatic. Visual. Presentation. To the man.

[35 : 12] Himself. And to all. Who witnessed it. The concern. Of Jesus Christ. For that man's. Salvation. That Jesus.

Was saying. If it takes. The destruction. Of two thousand. Pigs. I am willing. To pay the price. I am willing.

To pay that price. To set this man. Free. And to cause this man. To know. That he is set free. Because you just think. Of the dramatic effect. Upon that man.

That at the moment. When he feels. These destructive powers. Leaving him. He sees them. Rushing down the slope. Into the sea. And buried. Beneath the waves.

Now what does that say to us? It says to us this. That God. Because of his love. To us. In Christ Jesus. Is prepared.

[36 : 09] To pay. The very highest price. For our redemption. And our salvation. Think of the tremendous value. Of those pigs. The tremendous value.

In terms of simple animal life. The tremendous value. In terms of their monetary value. Which must have been considerable. And we will notice the effect. Of this in a moment. Upon the people who live there.

But Jesus was prepared. To take all of that. And to say. It was worth paying. That price for this man. And God the Father. And God the Son.

And God the Holy Spirit. In the plan of salvation. Said that it was worth. The coming of the Lord Jesus. Into the world.

And his death upon the cross. To pay the price. To set sinners free. God looked upon human beings.

[37 : 05] Those that he had made. In his own image. And now. Were so sadly marred. And twisted. And depraved. And he said.

It was worth paying Christ. To redeem them. To set them free. The price. Of the death. Of the Son of God. We cannot comprehend.

That great love. That great grace. That considered it worth. Paying that price. For worthless sinners like us. But God. Considered.

It worth. He considered it worth doing. Because he loved us. With such a great love. And tonight. As the gospel is preached to you.

Jesus is saying to you. You. As an individual. Are worth. Such a love. Not because of anything. That you've done to deserve it.

[38 : 04] But because. Simply. You are my creature. Made in the image of God. And I can redeem you. And transform you. And make you into.

The creature that you were originally. Intended to be. And something perhaps. Even greater. Than what you would have been. Before the fall of man. That's what Jesus is saying to us tonight.

And so as we look at this man. And as we see. What Jesus did for him. We see the tremendous liberation. The tremendous transformation. Jesus brought into his experience. This is what the man went off.

To tell people about. How much had Jesus done for him. He had set him free. From his addiction. To sin. To sin. And to evil. And those destructive powers. That tormented him.

And tonight. You can know that same transformation. That same liberation. Because Jesus tonight. Is offering you that same redemption. On the basis of his finished work.

[39 : 03] Which he performed at the cross. Of paying the price of sin. Notice the effect. Of this man. On this man. Of what Jesus did.

When the people came. The noise of this. Went around throughout the whole area. Of what had happened. And when they came to see what had happened. What sight greeted them. Someone who seemed totally different.

From the man they knew. They saw him. Sitting there. Dressed. Dressed. And in his right mind. They had never seen him like that before. At least.

Probably had never seen him like that. For many many years. We don't know how long. He had been demon possessed. This was something new to them. Here he was. A normal man. And we might say.

More than a normal man. But what kind of impact. Did that have on the people living there? Did it have a salutary effect?

[40 : 01] Did it cause them. To come to the Lord Jesus. To plead with him. To do the same kind of thing. With them and with others. Well we read that they did come.

And they pleaded with him. They came. And began to plead with Jesus. To leave their region. Now the first time you read that. It comes with a shock to you.

How on earth. Could people confronted. With this tremendous miracle of God. Ask Jesus to do that. They didn't want him. They didn't want him there. And how can people today.

Oppose the work. Of the Christian church. How can they oppose. The preaching of the gospel. How can they oppose. Evangelical Christianity. That says a man must be born again.

Well the reason why people opposed it. In those days. Was that they realized. The costliness. Of being involved with Jesus. If Jesus was willing to pay the price.

[41 : 03] Of two thousand pigs. With all the monetary value. That involved to the people living in that area. If he was prepared to pay that price. For this poor wretch.

Who lived in the tombs. What kind of revolution was going to take place. In that society. A revolution that these people didn't want. Because they set the value of their two thousand pigs.

As far more important than this man. But Jesus didn't. And you see many people may look at you. And think of you as unimportant. And insignificant.

And poor. And of not much use. To human society. But Jesus doesn't. He's prepared to pay the ultimate price. For you. And for your salvation. And he has done that at the cross.

And so. The whole attitude of Jesus. Is totally different. From the attitude of the world around us.

[42 : 01] And that's why there's opposition. That's why there's hatred of this message. That says. No matter who a man is. Or what rank he is.

He is equal in the sight of God. No matter how high he is. Or how low he is. He stands equally in need of salvation. No matter how fine and outstanding he may be.

Or respectable he may be. He's on the same level before God. In need of salvation. As the drunk lying in the gutter. That's absolutely true.

And it. It throws our minds. We find it so difficult to accept. But it is true. In fact. In many ways. The drunk lying in the gutter.

May be easier to convert. Than the person who is full of his own importance. And his own righteousness. The black. The man. Who was the beggar.

[43 : 00] At the rich man's gate. Was a believer. In all his need and poverty. While the rich man wasn't. It can be the case. But the point is.

That Jesus. Is prepared. To pay the price of our freedom. No matter who we are. And then. Finally. There's just this.

The man went away. And began to tell. How much Jesus had done for him. Now he didn't just do that. Of his own back. He did it. Because Jesus. Had commanded him to do it.

So you see. The last thing. That Jesus did for him. Was to give him work to do. Now isn't that a tremendous problem. In our society today. So many people.

Without work. So many people. Without something to do. Now I don't pretend. That there's any easy answer. To all the complex problem.

[43 : 55] Of unemployment. In our society. But I do believe this. That when a person. Becomes a Christian. They are given. Something to do. They have a purpose.

In life. And they have a purposeness. In life. They want to live. In a way that is purposeful. And that's what happens.

In the case of this man. He's clothed. He's in his right mind. He's already improved. And now Jesus gives him work to do. The man of course. Wants to go with Jesus. It's understandable.

He wants to be with this man. Who has set him free. Just like it's understandable. For us as Christians. At times. Sometimes perhaps.

When we've had great blessing from God. Sometimes perhaps. When we're going through dark places. It's understandable for us. As the apostle Paul felt. To do.