

95-05-07bMark

He said very few things are directed specifically at the church, but this is one of those things. Look in Revelation chapter 3 and verse 1-3. This is the church of Sardis.

He says, He who has the seven spirits of God and the seven stars, I know your works, that you have made, you are alive, and you are dead. This is like the man in the tomb. He's supposed to be alive, he's supposed to be a functioning member of the human body, but he's living by himself.

Look down at verse 17 of the same chapter. Jesus talking to this church of the lay and the sick. He said, You all say, I am rich, I have become wealthy, I have need of nothing.

And you do not know that you are wretched, miserable, poor, blind, and naked. It is possible for gold keepers to deny their need. It is possible for us to deny that we are in the grip of sin, that we are in the grip of attitude problems, that on daily basis we have trouble with our own spouse, our own husband, our own wife.

We have attitude problems. We are constantly angry. We are constantly impatient.

We are constantly sad. We find fault. Something is wrong and we immediately blame that person.

And we don't admit that we need a change. We have a problem. We say, Oh, but I'm moral, I'm outstanding, everyone thinks well of me, I'm active in the church, I'm there when the doors are open.

We deny that we have a need. Our soul, our thought life is the issue. And when we fail to look at ourselves and fail to see our need, we wind up in this category.

What is the counsel of the Lord in verse 18? Jesus said, I counsel you to buy from me gold refined in fire. This is the truth of the word of God. You may be rich, have white garments that you may be clothed, that the shame of your nakedness may not be revealed.

If you look over in Luke, the account of this man living in the tombs, it says that he's naked. He's running around with no clothes. He is wretched.

He is pitiful. He is poor. He is naked.

And notice what this man does. Turn back to Mark chapter 5 now. This man in his wretched condition, as soon as he sees Jesus Christ in verse 6, from afar he ran and worshipped him.

So this tells us two important things. First of all, the first step to recovery from the power of sin in our lives is recognizing the source of deliverance. It's not human restraint.

It's not human solution. It's Jesus Christ. This man, as wretched as he is, as soon as he sees Jesus Christ, he knows in his soul that's where deliverance lies.

And he doesn't walk. He doesn't crawl. He runs and falls at his feet.

The second thing that this tells us is there is no power on earth that can keep us from the love of God. There is no power on earth that can keep someone away from the Lord Jesus Christ. There is no force of evil.

There is no demon. There is no failure on the part of believers that can keep a person who is looking for Jesus from coming to him. This man is possessed with a legion of demons.

We don't know how many legions. In Greek it means 6,000. That is probably an exaggeration, but they said there are many.

3,000 swine fell into the sea. Most of them had a demon. So this man has got demon influence as any person recorded in Scripture.

And yet when he sees Jesus Christ, he has the ability to go straight to his abode and worship him. There is no power in heaven or hell against God. Every being comes to Jesus Christ.

That is a wonderful principle to claim. There is no circumstance. There is no fact of any upbringing or heredity or empire.

There is no failure on the part of believers who maybe don't have a good testimony or don't communicate the gospel clearly. There is nothing that can separate us from the love of God and the hope of God for the world and His Son. It isn't going to allow people to go to the place of fire and say, well, you know, I had a believer that was designated to give you the gospel, but you just don't and never gave it to me.

You're just a priest and you don't have a ton of faith. God won't forsake you. Any client of God's will.

If you think about this story, I want you to step back and think of Roger Hunt. He's been teaching up in the northwest in the region there. And what's clear is that when he goes through the center of the temple, here's the Bible after death.

There's one man. There's one on the other side of the sea that is going to get the benefit of ministering to Jesus Christ. Everybody else is going to hear what he has to do, which Jesus Christ knew was one man.

Except Jesus Christ. The disciples of Jesus Christ. His long journey to death.

God will never abandon him. He will save him. He wants to deliver him.

That's what this man does. He ran into the church again. And he cried out with a loud voice.

Now, here's the deacon speaking. What have I to do with you, Jesus, son of the most high God? I

implore you by God that you do not harm anyone. The deacons know what they are doing.

They are better informed about God's plan than we are. The deacons operate on a day-by-day basis, knowing what's coming in the future. That's what guides their thinking.

That's their reality. It's a provokable, certain, probable future that God has for you. It's a perfect future.

We as believers need to do something. We don't think about that irrevocable, certain future, life with God, and supporting Him. Remember in our Scripture reading, right there, when it talks about because we have been identified with Christ, we should fall off and lose the blind.

We look forward to the return of Jesus. We look forward to that new day, that kingdom, the truth, and the reason. We have to look ahead.

The deacons, they know what they're talking about. He's not a poor man. Jesus had been saying, I'm out of a man, in the Spirit, in his name, a legion, and then He begged us earnestly that He would not send us out of the country.

Now here's a little bit of a fancy point for you to chew on. It's not here in the Lord, but it proves the worth of this deacon, and these deacons, are. Do not send us into the abyss.

Do not cast us out, and send us into the abyss. The deacons are, pre-malignant, pre-tribulated. We have to take it off, the abyss, not the fire.

The fire is not, what it is. It's down in the tribulation shaft. At the end of the tribulation, at the beginning of the ultimate kingdom, Jesus Christ, we have to say, in the name of the Father, and of the Son, and of the Holy Spirit, who art in heaven, hallowed be thy name, Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us.

Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Give us this day our daily bread, as we forgive those who trespass against us. Give us this day our daily bread, as we forgive those who trespass against us.

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