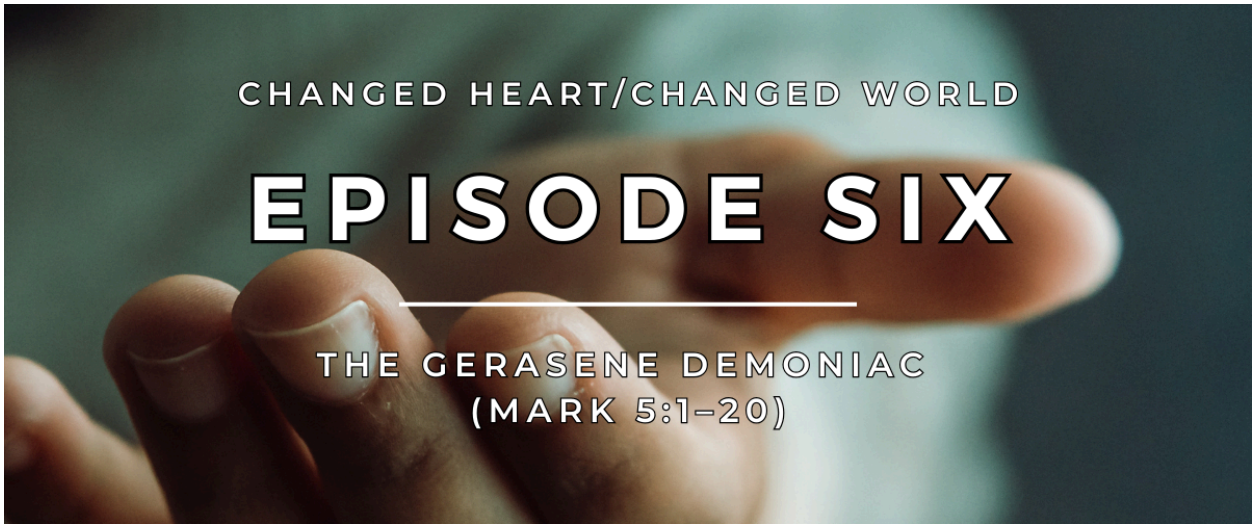

A conversation between James Harris, Common Grace's Justice for People Seeking Asylum Coordinator and Dr Byron Smith, ecological ethicist on Common Grace's Creation and Climate Justice advisory team, discussing Jesus' encounter with the Gerasene demoniac in Mark 5.

Safina Stewart: Common Grace acknowledges the Traditional and ongoing Custodians of the lands on which this podcast series was recorded and produced. We thank Almighty Creator God, who placed Aboriginal and Torres Strait Islander peoples on these lands as caretakers of Country. We pay our respects to Elders past, present, and emerging, and acknowledge that sovereignty has never been ceded.

James Harris: When I contemplate the liberation of this man and the challenge to the empire that Jesus posed, I love that it is this holistic liberation that cares for the individual and cares for redeeming the structures and systems and the social situations, all of that.

Gershon Nimbalker: Welcome to the Common Grace Lent Podcast Series 2026. This Lent, we invite you to journey with us through seven Gospel stories. Stories where Jesus meets people right in the middle of struggle, pain, exclusion, or sin. And in each encounter, we see him bring healing, forgiveness, and restoration.

But these moments, they're not only personal. Again and again, Jesus also confronts the social, economic, and religious systems that hold people down. He breaks through boundaries, the kinds of boundaries that stop people from flourishing. So, as we walk through these stories together, we pray you'll discover how a changed heart leads to a changed world, and how encountering Jesus draws us into a life of embodied love for our neighbours, our communities and all creation.

In this episode, we meet the Gerasene demoniac in Mark 5. We're joined by Dr Byron Smith, ecological ethicist on Common Grace's Creation and Climate justice advisory team, and James Harris, Common Grace's Justice for People Seeking Asylum Coordinator.

Meredith Walker-Harding: I'm Meredith Walker-Harding, Common Grace's Formation Lead, and I'm reading Mark chapter five, verses one to twenty.

They went across the lake to the region of the Gerasenes. When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. This man lived in the

tombs, and no one could bind him anymore, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones.

When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" For Jesus had said to him, "Come out of this man, you impure spirit!"

Then Jesus asked him, "What is your name?"

"My name is Legion," he replied, "for we are many." And he begged Jesus again and again not to send them out of the area.

A large herd of pigs was feeding on the nearby hillside. The demons begged Jesus, "Send us among the pigs; allow us to go into them." He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. Then the people began to plead with Jesus to leave their region.

As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. Jesus did not let him, but said, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you." 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.

Byron Smith: And all the people were amazed. James, this is, uh, it is quite an amazing passage. It's got some pretty weird bits in it. What jumped out for you in this passage?

James: Yeah, there's a lot that jumped out to me, Byron. I think as I sat with this passage, I thought there was so many layers and wanted to dig into those, you know. And I think the first things that stood out was, you know, him saying, "I am Legion," you know, which was the, you know, there's the Roman legions. And as I was doing my digging, you know, kind of came across a piece by, by Ched Myers where he gets into this and he talks about...

Byron: The North American theologian.

James: Yeah, the North American theologian, activist (*Byron: Author*) and a huge, yeah, inspiration to many. Yeah. Uh, yeah, Ched Myers talks about how the tenth legion at that time, their symbol was actually pigs.

Byron: The Roman legion, the tenth.

James: Yeah. The tenth Roman legion. And obviously, you

know, being pigs, which are kinda dirty to, you know, or unclean to Jewish people. There's just, there's, there's so much that as I dug in, realising that there's not, there's so much that the people at the time would have seen (*Byron: Mm-hmm*) that we don't when we have read it.

Byron: Yeah, it really is one of those passages where a bit of cultural and historical context can turn what at first glance is either just utterly baffling or actually a bit disturbing (*James: Yeah*) or off-putting into really quite a powerful story (*James: Yeah, yeah*) of liberation and finding a new narrative amidst a context of great oppression and violence.

James: Yeah, yeah. Some of the things, as I was sort of, yeah, digging in, that pointed out the Decapolis was one of those areas that, you know, Romans that had finished their service in the army were given plots of land in the Decapolis. And that's where, I guess, you know, you have the pigs that wouldn't have been there for the Jewish populations.

Byron: So we're not in, not in a Jewish region...

James: Although there were Jewish people living there (*Byron: Yeah*). And the Legion then asks, you know, "Will you allow us to go unto these pigs?" But the language used in the Greek is the military language of ‘dismiss us’. Ched Myers talks about how people at the time would've read this like a political cartoon, [that] was his language. You know, that there was such strong language that resonated of the Roman Empire, the occupation of those lands would've been so clear.

And it doesn't take away the spiritual element of this passage at all, but speaks to, I think, how structures and systems that oppress people have intensely spiritual layers as well.

Byron: Mm-hmm.

James: So sort of holding, holding all of that in tension.

Byron: Yeah, and I'm keen to dig into some of that. There are a couple of bits, though, that certainly I remember when I, you know, as a younger reader of the Gospels, um, this was just one of those passages that freaked me out for a couple of reasons.

First, in the passage itself, we have, after Jesus has dismissed the demons in this, uh, fellow, he's then dressed and in his right mind, implying that at the start he's not in his right mind. And that kind of phrase can raise all kinds of questions about mental illness and, um, disconnection from reality and psychosis.

And, you know, there's a whole controversial tradition of reading the language of demons in the Gospels as references to what we would call mental health. There's a whole cluster of issues there. But, uh, perhaps disappointingly for some, I'm gonna suggest that's not probably gonna be what we're focusing on today.

James: Yeah.

Byron: We just want to acknowledge that, and that for some people, that feeling of not being sure whether your...either your own or someone you love, the grasp on reality can feel a bit tenuous at times, that's a real lived experience for a lot of people. And, you know, we're not gonna give any attempt at a full account of, uh, how the language of demons in the Gospels is intersecting with those kinds of experiences that people have. Just to note that there's many ways of, uh, that people have tried to read these passages.

In more recent years, there's a, there's a second issue that I've been distracted by myself and, and had others, uh, want to talk about, which is does Jesus hate pigs?

James: Yeah.

Byron: Or maybe, uh, more worryingly, does Jesus just not care about more-than-human life?

James: Mm-hmm.

Byron: Uh, I mean, the result of this passage, which is good news for this guy, is 2,000 pigs drowning. What do we do with that?

James: I feel like it's something we probably can't cover in this, but I guess what we do see here is the demons drowning the pigs and, yeah, causing destruction, not, not Jesus himself.

Byron: Yeah, and, you know, Jesus had some things to say

about people who blame him for the actions of demons.

James: Yeah.

Byron: Or getting those things confused.

James: Yeah.

Byron: So it's pretty clear here that it's the, uh, as presented in the narrative, is the demons who are killing these creatures.

James: Yeah, yeah. Just recently, as a part of the kind of study that I'm doing, I had the chance to hear from, um, Vincent Manoharan, who's a Dalit theologian. And the Dalits sort of, you know, the unseen, untouchable people outside of the caste system in India. And he himself is a Dalit person and theologian.

As he talked about what liberation looks like, what freedom looks like for Dalit people, it really, um, this verse really stuck out to me as he, as he looked at not just the oppression that his people face in not being able to access education or employment. Uh, in many cases, having to live on the outskirts of the cities, not being able to, you know, participate in society fully. A huge thing that he talked about was how that oppression is internalised. And actually, liberation is not just structural, but what is happening, the liberation in those structures that need to change is actually a liberation that needs to happen internally, um, at the same time. And I couldn't help but think of this man living in the Decapolis,

living in a place under the occupation of the empire, and, you know, potentially some of what he is facing is this kind of, that same sort of internalised thing.

And in this space, we see, we see Jesus liberate him spiritually, but also then socially, that he can then go back and engage in with society. We also see the 2,000 pigs, which I assume are not the property of the Jewish residents, you know, out into the sea, and them saying, "Jesus, you need to go," because he was challenging...Part of what he had done was, he had just, I can't imagine what 2,000 pigs are worth to people then (*Byron: Hmm*). I know 2,000 pigs today is a massive thing. So to have that kind of, the occupation and a part of like the profiteering from the land kind of thrown into the sea, there was this like, "You're, you're upsetting the power, you know? So you, you have to go."

Byron: Yeah. The spiritual and the material and the economic and the political are all interwoven here. It's not just a spiritual inner salvation for this one individual (*James: Yeah*). It's got real economic consequences for the town (*James: Yeah, yeah*). And in the context, powerful political overtones in a broader context in the Gospels that's always present, but only rarely does it kind of really come to the forefront of the picture. That all of the lands that Jesus walked on were ruled by, occupied by an incredibly efficient, incredibly violent, incredibly powerful imperial machine (*James: Mm*). There were foreign armies who were, you know, in charge of saying who was gonna be in charge of this place. And if you didn't like those choices, then they were not afraid to use violence to

impose them.

James: Yeah.

Byron: Like, this is the reality of Jesus' context, and it's a reality for a lot of people today, living in places with very little meaningful input into the kind of big decisions that structure all our lives. And, uh, so I think there is a lot in this passage that though it's at first maybe a bit off-putting or confusing, it speaks powerfully about a Jesus who confronts this symbol of empire, these demons who literally used the name of the occupying army, the Legion (*James: Yeah*) and wished to go into the symbol of that 10th Legion as you mentioned. And they listened to him. Jesus has authority here.

James: Yeah, yeah.

Byron: It's not that these things are too big, too powerful, too hard.

James: Mm.

Byron: Nor is it that Jesus just ignores them and says, "That outside stuff doesn't matter. All that matters is our inside..."

James: Yeah.

Byron: “You know, what we think and feel on the inside." But he symbolically here dismisses, sends away, removes as a controlling influence over the life of (*James: Yeah*) um, he

removes the imperial forces, the symbol of them, the spiritual expression of them, if you like (*James: Yeah*) from this man's life.

James: And I think it points to something beautiful in this passage that I think we need to wrestle with as peacemakers and people working for justice in the way of Jesus, that things that are human are inherently political, you know?

Byron: Yeah.

James: But also inherently spiritual, and I think it's a good passage that holds those, all those things in tension. I think that's a tension we need to learn to hold all of that, and it's social, it's, it's the economics, all those things, as a human experience, you know? And, you know, Jesus becoming incarnate into the world, fully human, fully divine, holding all of that human experience.

Byron: Mm.

James: You know? Um, and I think as we work for peace and justice in Jesus' way, being able to hold those things together as well, not, you know, to say that it's political doesn't mean that it's not spiritual.

Byron: Mm.

James: You know? Equally, I think a lot the Church make things spiritual and pretend that they're not political.

Byron: Yeah. One of the real temptations for the Church in, in emphasising that split or describing it even as a split is you don't look as threatening, um, that is, to the powers that exist, that if you, uh, ensure that your message never has...Or you insist that it has, never has any consequences for how power is organised and distributed in society, that is, that it's completely stripped of any political implications (*James: Mm*) then that's safer as a Church to, um, you know, keep your head down basically, not rock the boat.

James: Yeah.

Byron: Not cause any waves. But that didn't seem to be how Jesus lived.

James: Which...

Byron: I mean, wherever he goes, trouble ensues.

James: Yeah.

Byron: And he's called the troublemaker. He's not making the trouble, but he's exposing the underlying tensions and contradictions and conflicts in society around him as he speaks the truth and as he enacts liberation.

James: And, and as he did that, he knew, "Yeah, you've asked to be dismissed into the pigs. Off you go," like knowing that that would have had consequences and upset the powers

that be in that area, and I wonder how, um...You know, what moves of, of the spirit and of Jesus today, we go, "Oh, that might upset the power too much for us to engage."

Byron: Yeah. One of those phrases that's really stuck in my head, I think I first read it in Tom Wright's work, that however we understand Jesus, we need to have a crucifiable Jesus.

James: Mm-hmm.

Byron: That is, if my picture of Jesus is so kind of mild and would never ruffle any feathers, then how do you explain very powerful people all agreeing, "We've gotta kill this guy?"

James: Mm-hmm.

Byron: Right? He was seen as a threat.

James: Yeah. Yeah, yeah.

Byron: And sometimes we miss the nature of that threat just through not really understanding the context that the stories are set in.

James: Yeah.

Byron: Um, and for some passages, there's a bit of a tradition of reading those aspects out of it. Um, but this is one of those quite radical stories, where Jesus is departing from a majority Jewish area. Like, at the very first verse, he goes across the

lake (*James: Yep*) to a region that is more Gentile and non-Jewish. Um, and it's a region closely associated with the occupying army, you know? And he does this symbolic action that has very real practical consequences for this man and very real economic implications, but which is also symbolically a prophetic political piece of communication about the nature of empire.

This legion of demons was so destructive to this man's life, and then even when no longer in that man's life, became immediately destructive to other lives, uh, the lives of all those creatures that drowned, that this is the truth, if you like, of great concentrations of power, like empires, that they gain that power through death (*James: Mm-hmm*), through destruction, through violence, through compulsion. And so, not always direct violence, sometimes it's just the threat of violence is enough.

James: Yeah.

Byron: Once you've done enough violence, you get the reputation...

James: Yep, which is violence in itself, right?

Byron: It is, yeah. And, uh, you know, we might think, oh, we don't live in a world that's quite so violent anymore. But if we're in middle-class Australia, you know, maybe there's some headlines about things happening in distant lands, but, um, do you think we live in a violent time?

James: I wish I could say that we didn't. Even thinking about our own country here and the violence inflicted on our First Nations people. You know, the community my wife and I lived in, in the Western Desert, there's four different language groups of people because the settlers decided that they wanted to bring cattle through the Western Desert. And to do so, they were like, "Well, there's Aboriginal people all through the desert. They have water, so let's find their water sources and then close off those water sources to those people. And instead, that's now for cattle". So the community that we lived in were all the people that were displaced generationally by bringing that in. That's, that's not an isolated, one-off story and it continues to have consequences. So I think the first thing to say is that that's our story as a country.

Byron: Yeah.

James: You know, that we have to reckon with, with those same imperial forces here.

Byron: Yeah. Which were literally imperial. It was the British Empire that was doing these things.

James: Yeah.

Byron: And which, you know, has the consequences of which are still very much with us. Like you say, they continue to be enforced by violence, if necessary.

James: Yeah. Yeah, yeah.

Byron: The dispossession of the land and the stripping of its original inhabitants from so many of their rights and its long-established, uh, traditions and freedoms and the suppression of culture. And these things continue to, you know, not just resonate and have consequences down the generations, but aspects of it continue to be actively enforced.

James: Yeah. And when, when that community made it click to me, like I understood how things functioned, we had recently...We moved back from the Middle East. We were in the desert in the Middle East, moved to the desert in Australia, and it clicked to me, "Ah, I've seen this before." You know, where, where that community was, was essentially a generational refugee camp, that they were forced through, through violence, off their lands into a concentrated area with people in all different language groups forced to live together.

Byron: Mm-hmm.

James: You know, they'd come from different countries (*Byron: Mm-hmm*) at that point, they're completely different countries all, all forced to live together in one place. Like with, we had the privilege of spending time in some refugee camps in the West Bank, which were generational refugees forced out from their lands in 1948, and then again in 1967. And when you think refugee camp, you think tents or, you know, some of these things you might have, you know, seen on, on the news.

But also, there's those refugees that have been denied their home, they've been forced from their land, and they're forced into trying to make life work in an unstable, ad hoc fashion. And that is prolonged, and that's where you've got these kind of generational, these generational camps. And I think once I drew the connection between Palestine and what I'd seen there and where we, uh, were calling home for that time in the Western Desert of Australia, I could just...It was almost as if it was the exact same situation just playing in different lands.

Byron: Yeah. I guess even beyond the issues we've mentioned, it's hard to know by the time this comes out how many more jaw-dropping developments might have occurred with the US Empire. But, you know, we're certainly seeing a would-be emperor over there who is, you know, more openly and, uh, directly willing to use, uh, force and the threat of force (*James: Mm-hmm*) to, um, just assert the dominance of one group of interests over another. So I think that we never moved past empires. The shape that they take has changed over the years, but large concentrations of power being held in a small number of hands through some combination of military force, economic power, and, uh, narrative power, propaganda (*James: Mm-hmm*), this continues to powerfully shape the world that we are in, just as it did in Jesus' day.

James: Yeah.

Byron: You know, one of the wonderful things about Jesus is seeing that when God comes amongst us, he's not born in the palace.

James: Yeah.

Byron: He doesn't wield the sword or the interest rate or the, um, PR machine. But he walks amongst the marginal (*James: Yeah*), the last and the lost and the least and the excluded, um, and the dispossessed. You see how he interacts with this fellow. And, like so many of the other stories that we've been talking about in this series, that you get this combination of a profoundly personal pastorally-oriented warmth, honesty, gentleness, combined with an illumination, an unveiling, a demonstration, a speaking the truth about the bigger structures and forces and injustices that cause people to be excluded. And so it really is good news.

Where are some of the parts of the world where you feel like this good news is, or could be, shaping what the Church spends its time and talking about and praying about and putting its hand to?

James: Yeah. When I, like when I contemplate the liberation of this, this man and the challenge to the empire that Jesus posed, I love that it is this holistic liberation that cares for the individual and cares for redeeming the structures and systems and the, the social situations, all of that, that this man lives within.

I think the first thing to say is, like, we live in a time of just increasing and intensified division. I think that it's so needed for Christians to speak loudly about welcome, um, to be

willing to take costly action around that, even if it, like Jesus did, people are like, "Hey, hey, you gotta go." You know? Um, I love here, it's like Jesus challenged the imperial system and the people were like, "Jesus, this is too much. Can you, can you go?" You know? And I think...

Byron: Don't be so divisive.

James: Yeah. The question in this, in this, this time is will we, will we follow the costly way of Jesus, I think?

Byron: Mm-hmm.

James: And speak up for welcome. This year, Australia welcomes its one millionth refugee in 75 years of history of us, you know, as a country doing that. And it's massive. You know, it's not just something that Australia has done, but it's like who we are as a country (*Byron: Mm-hmm*) you know? And, you know, of, what, 28 million, I don't know the exact number, you know, thinking of one million people and then the people that have, you know, come from there, quite literally, it is, it is who we are. And I think it's so important, um, for us in this time to be, to be telling that story.

I think the other thing to say is that while that's our legacy, there are also people that are being denied a place to belong. Um, one example of that is that this government's own commitment is to have 27,000 spaces in our humanitarian intake, so 27,000 refugees a year that we'll take. But currently it's only at 20,000. So every year, there's 7,000 people that

there's a commitment that we would take them, but we haven't been doing that. So, quite literally, we're denying people a place to belong, and I think that's, um, something Common Grace is gonna be actively kinda campaigning on, so I encourage people to, to keep an eye out for that.

Byron: And that's just simply keeping the promise we made. That's not even yet (*James: Exactly*) let's become more welcoming...

James: Yeah. We're just saying, "Hey, you know those commitments that you said?" You know, it's both in Labor's policy platform but they've announced at the Global Refugee Forum. You know, it's like it's been years and it hasn't, hasn't moved. So, um, yeah, honouring, honouring that commitment is massive. Yeah. There's so much that can be done and can become overwhelming to think, you know, what can we do? But I think as a country, that's a bare minimum. And as individuals, I think that is something quite easily that we can campaign about to meet with our local MPs, to really, really push for change in that space. Um, so I think keep an eye out for Refugee Week. Common Grace will be launching something to get involved in, which is the end of June.

But as I said, there's, there's so many...these imperial forces, this, the same legion, if you like, is still active, you know? It's still oppressing people in so many ways, and I think Jesus makes it a part of our mandate to care for those people, to be able to work with Jesus to see people individually set free, but also to see the systems that oppress them, um, shifted.

Byron: Yeah. And something that's really, uh, struck me recently, uh, you spoke about we live in a time of division, I wonder the extent to which we live in a time where some of those divisions that have long existed are now a little bit more obvious.

James: Mm-hmm. Mm-hmm.

Byron: And to some extent, maybe divisions have widened in some places, but I think a lot of that was already there, unacknowledged (*James: Yeah*). Particularly if you talk to some of the people who have long been forcefully rejected, divided, pushed to the margins, then, uh, they would say the truth of those divisions might now be a bit more obvious to more people.

James: Yeah.

Byron: Um, but actually, the reality of the powerful using violence and wealth and lies to carve us up. And some of the narratives, I find, in the public discourse around unity and social cohesion don't feel very honest.

James: Mm-hmm.

Byron: One of the many things I learned from Martin Luther King Jr was whenever he was accused of being divisive, he frequently would say, "I'm not dividing people. I'm simply speaking honestly about the divisions that, you know...we're,

we're dramatising those divisions by violating boundaries that were always there.

James: Yeah.

Byron: Um, you know, it feels like that's partly what has happened recently, is some of those boundaries have been made more visible for more people. And so the solution isn't to never speak up, never protest, never do anything that is in inverted commas "divisive" because that is actually just another one of those ways, uh, or it can be, that the powerful tell the weak, "Live with it."

James: Yeah.

Byron: "Sit down, shut up. Stay where you are. Don't be divisive, you're causing trouble."

James: Louise Adler, who was, you know, the director of Adelaide Writers Week (*Byron: Mm-hmm*), a Jewish lady who is, you know, granddaughter of Holocaust survivors, she talked about how social cohesion was weaponised against Palestinian voices. So I think it's helpful to, you know, at this time where we do need social cohesion, to talk about what that is and what that isn't. Um, I think social cohesion, when it's weaponised against people, says you can't be boldly yourself, you can't, you know, boldly hold your differences together. It's like uniformity, you know? And don't step out of that line, you know? And that's where you have these kind of nasty things being said around...Think about those one million

stories, one million refugees that have called Australia home, nasty things being said about them as if they haven't assimilated and become one of us. Whereas they're distinctly, beautifully themselves and also are 100% Australian. And so I think what social cohesion is, is the beautiful differences that make us who we are, being able to cohesively be together and live together, and I think that's such a beautiful picture of the kingdom of God, those, all those differences coming together. So, um, yeah, I think, uh, it's important at this time that we don't let talk of social cohesion stop us from celebrating our beautiful differences as we, as we bring them together.

Byron: There's one more thing about this passage that is quite curious. This is one of the very few times that, uh, Jesus heals someone or releases them from, from, uh, a situation that is oppressing them, and he doesn't ask them to be quiet about it. Here he explicitly says, "Go and tell."

James: Mm-hmm.

Byron: "Go and tell. Go and tell." And unlike all of the other times when, when Jesus has just done something amazing for someone, even when he tries, and someone's really quiet, they go off and just blab to everyone 'cause they can't help it. This guy, he's scared. He doesn't want to go back. Jesus says, "No. You, you can do this."

James: Yeah.

Byron: "You go, and you tell." And he does it. He's scared, but

he does it anyway.

James: Mm-hmm.

Byron: That's, uh, something we tell our kids all the time. That's what courage is.

James: Yeah.

Byron: Courage doesn't mean you're not scared. It means you do it anyway. And this guy, he'd been touched by the truth, by Jesus. He'd been released from the many, many problems that had been oppressing him, and he knows there's gonna be a cost or a risk to speaking about that (*James: Mm-hmm*), to living into that truth. And he needed a bit of encouragement, but he went, and he did it. And says at the end of the passage, they were amazed.

James: Mm-hmm.

Byron: There's something about that kind of fearful courage that I find encouraging.

James: Yeah. Some scholars point to how that place where Jesus met him, I think, was something like 10 kilometres from where later he met people on the mountain and fed the four thousand, you know. And there's speculation whether that it was this man going and sharing his story, and people knowing oh he's the guy that was, you know, down in the tombs that, you know, is now clothed. And quite possibly, like

Jesus coming back still bearing his scars, you know, walking around talking of this freedom and this Jesus, that meant that that swarm of four thousand people, you know, were there those passages later. Which I think is powerful, it's quite easy to draw those links, but I think it's a beautiful, beautiful picture.

Byron: Yeah. The impact that simply speaking and living the truth can have can never be predicted, you know. We don't do it because there's any kind of guarantee that you know, your little act of courage is definitely going to result in some very measurable, visible outcome, but we know that in God's grace, those seeds that are planted, some of them (*James: Mmm*) are going to produce fruit, 60, 80, 100 fold.