

When Jesus steps into your life and transforms you from the inside out with his authoritative word, all anxiety within goes away. Do you understand how important that is? All doubts, all worries, all concerns of where your soul will be is certain. You don't have to worry. You don't have to doubt. You know where you're going. You're going to be with him forever and ever for eternity. See, when he steps into our lives, that's the effect that happens all by his authoritative word. And we're going to go through instance after instance of his authoritative word and the power behind it to do the kinds of things that ultimately produce salvation that ultimately produces a life of holiness that's pleasing to God.

But before we go to the text, I want us to consider where you may be in your life. Where do you spend your time? Whose words are you occupying in your mind? Whose authority is behind those words? Because I can tell you that someone is having authority in your mind and there is an enemy. His name is Satan. And most of the people that are outside of Christ and his authoritative power and word is living under his submission. By default, that is what maintains control over your mind.

How do you know then whose authority you're under? How do you know? Here's a good way to access this that the overall information that you are receiving is it to listen to expert advice whether through psychology or science. Is that where you're getting your advice? To only discover that accumulating knowledge rarely brings rest to a weary mind. A mind that is occupied by the things of this world. Most of us, most of us, what I mean by most of us are those who are on the authority of Satan sleep completely overwhelmed by chaos. Not peace but chaos because that's what Satan's work is. That's his mission. He wants you to live in chaos.

And I want to address then to you that you would honestly assess your mind and your heart and going, "Yeah, I'm living under chaos. I'm addressing your exhaustive burden of trying to find peace in this world and finding yourself at the end of the night. Picture yourself at the end of the night. You have no rest for your soul because you're relying on human opinions, cultural experts, and expecting heavy your mind heavy expectation on your mind if I just do this or that somehow I'll relief I'll receive peace. Somehow you have that hope. Somehow you think about that as you go to bed. Maybe tomorrow if I don't receive hope now, maybe tomorrow I'll receive it.

The danger of today in the times that we live in is we are saturated with information. Think about just for a moment. If you didn't have any of the digital distractions that we have today, just think for a moment, what would that do to your mind? You see the first church, first Christians, they didn't have a lot of information, but you know what they had? They had a community. They had a community. They were strong in community. Yes, they might have lacked a content, but they were for sure community. Acts 2:42, they were daily spending time together as a church. Now contrast that with the church of today. People barely can show up to a Sunday morning service, let alone two or a Wednesday evening service. They had community. They treated brothers and sisters in Christ as their priority and family more than their own biological family.

So you bring to now our time. What do we have a lot of and what we lack? We lack community. We lack community. We lack community. Wouldn't you agree? Are you daily coming and

spending time with God's people? Or are you staying at home being consumed by podcasts, YouTube videos, cultural commentaries in order to manage your personal anxiety and your life expectations and feel hopeless and lonely and isolated. Be honest with yourself. Is that you this morning? Despite the access to endless information, many people remain bound by spiritual restlessness and heavy burdens that human expertise cannot relieve. We carry this inner fever as it were of restlessness by human nature. We desperately seek for a voice that actually possesses real authority. See, nothing's wrong with authority. Is you want real authority. You want truthful authority, right? But because we are surrounded by corrupt authority more than real and true authority, you have your skepticism. But here here's the truth. The human heart ultimately craves the truth that carries actual divine authority, not human divine authority rather than mere human speculation. Right? The skepticism toward authority is widespread in our culture today. We have watched leaders come and go in scandal after scandal, institutions failing due to not living up to their claims. When leaders use position for self-promotion or control, people naturally protect themselves by questioning every voice that claims power. We grow cautious when listening to experts or influencers or institutions that demand our compliance, listen to me, as it were, without proving their integrity. And that's a good thing. We should be careful if hey they're not living up to what they're actually preaching. So the modern response is protective guarded. Who are you to tell me how to live? Isn't that how you think when you look at people that claim so much but yet fail living a life of integrity? You see this guarded posture is understandable but living perpetual cynicism leaves the human spirit isolated and exhausted. Meaning yes be cautious but if you just remain cautious that's not good enough. And you know that you know just guarding yourself without actually your soul being fed and really having true authority in your life that has peace. You know, you don't want to live there because, you know, deep down, again, we don't reject authority itself so much as we reject corrupted authority. We hunger for a leadership that is entirely truthful, consistent, and genuinely concerned for our spiritual well-being. We long for a leader whose words are completely true, whose power is absolute and whose heart is thoroughly devoted to our good.

In Mark 1, Jesus steps into a world burdened by weak superficial authorities and he demonstrates the kind of authority that is completely different lifegiving alternative. We're going to see authority that carries divine weight in Mark 1:21-39. Don't turn there yet, but just turn to chapter one. In these verses, we're going to see a day from Saturday morning to early Sunday morning. So 6:00 a.m. to 6:00 a.m. the next day. All right, from these verses 21-39, we're going to see a full day specifically to reveal the Lord Jesus Christ and how he has power to destroy the work of sin. And when Jesus walked into Capernaum, the synagogue on a Sabbath morning, the congregation expects another routine lesson given by a scribe filled with citations after citations of tradition after tradition, but they encounter a voice, the Lord Jesus Christ, that is not like that. You see the fact is not that the hearers directly come to faith at this instance when Jesus steps into the synagogue but what you're going to see is that they feel the weight of what he speaks and that meaning his authority his true authority his word always does something. Isaiah 55:10 puts it like this that he compares God's word like snow and rain. If you look at Isaiah 55:10, you see water, what does water do? It helps seeds grow into ultimately food as a resource. Rain does not go back up until it finish its job of producing growth. In the same way, God's word or God's words go out into the world and his words change people. He changes

people. Isaiah 55:11 says, "God's word does not return void or empty. When God makes a promise or he gives a command of authority, it always happens this way. God's word accomplishes what he wants." What he wants, which might look different from what people expect. And we're going to see this. We're going to see the astonishment of what Jesus does with his words.

The first stop we're going to see is the synagogue. And we're going to see the disciples following along with him after leaving and dropping their nets. Last week we saw that and we're going to see the word is spoken and explained in synagogue and there is a power with every word from the Lord Jesus Christ. He doesn't have to say thus sayeth the Lord. No, he is the word that we're going to see that. And he doesn't speak in a way to put heavy burdens on the hearers like the scribes, the ones that usually speak at the synagogue. No, rather he takes the yoke. He doesn't place it on them, but yet he does show the weight of his words, but it doesn't feel like a burden. Rather, he speaks that God is speaking in a way that speaks directly to the situation and delivers the person from whatever is possessing you or in this case them. We're going to see one to one relationship. He sees a problem and he's the solution to it. He sees a problem. He's a solution to it. We're going to see that.

You see the scribes and the reason why I'm setting this the context is for you to understand the immensity of Jesus's authority. So, we're going to see the scribes derive their standing by quoting past rabbinic traditions and oral law. It's called a Mishna. Whereas Jesus spoke again directly with his own authority for he is the living word. Jesus commands evil spirits with raw divine power saying things like be quiet and come out. And he demonstrates his immediate power with no theatrics no emotions behind it like so called spiritual healers. He's not looking for those things. He just wants true healing. And then we're going to see him going to Peter's home and his personal touch instantly lifts a fever, turning bodily weakness into immediate service. And even when crowds demand him, Jesus rises up early in the morning in solitude, keeping his focus anchored on preaching throughout Galilee, fulfilling his divine mission to preach rather than chasing public applause.

So if you will please stand with me as we go into God's word, please follow along silently as I read from Mark 1:21-39. And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine. For he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit. And he cried out, saying, Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God? And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed and so much that they questioned among themselves, saying, "What thing is this? What new doctrine is this?" For with authority commandeth he, even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew with James and John. But Simon's wife, mother, and lay sick of a fever. And anon or immediately they tell him of her. And he came and took her by the hand and

lifted her up. And immediately the fever left her, and she ministered unto them. And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of diverse diseases, and cast out many devils, and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before the day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men, seek for thee." And he said unto them, "Let us go into the next towns, and that I may preach there also. For therefore came I forth." And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed, and he straightly charged him, and for which sent him away, and said unto him, See thou say nothing to any man, but go thy way, show thyself to the priests, and offer for thy cleansing those things which Moses commanded for a testimony unto them. But he went out and began to publish it much, and to blaze abroad the matter, in so much that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter. May God bless the reading of his word. You may be seated.

The setting we are about to explore is Jesus entering into the city of or the town of Capernaum and he enters on the Sabbath day when normally people would be resting. He does the exact opposite. He goes into the synagogue to teach. And Capernaum was a key Jewish fishing village. And in Galilee, they served at as by the way the central hub because merchants would go in and out fish. This was a fishing industry. So many will come in, money will go. It was a perfect place to start his public ministry to spread throughout all the other places from this central hub. So if you will look at verse 22 it says and they were astonished at his doctrine for his for he taught them as one that had authority and not as described. So we see him entering in Capernaum into a synagogue and we see that they say these words and the scribes by the way were experts of the law of Moses and they knew the oral traditions passed from one generation to another. By the way they held themselves tightly to that. They would say, "Look at how far our tradition goes back all the way to Moses. You better pay attention to us. There's no one like us. We had the longest track record. You can trust us." That's not in the text, but that's the kind of weight that they would put on the people. You better listen or else. And so they would bring some kind of fear amongst the people knowing that they have this so-called authority. And so they would teach and they would constantly quote historical rabbis from the past. They have, you know, a long history so they can quote many rabbis. And they would layer human opinions upon human opinions, making it more and more complex as they continue to speak. Just one word after the other creating burden, another burden, another burden. Where is this relief? And then they would make it so complex that they would just not even know how to apply all this. And there was teaching offered of human theory at the end of the day, their opinions. And isn't that true of most false preachers? They don't actually preach God's word. It's just commentary. It's just opinions. And so knowing that this is going on, Jesus steps in, he doesn't cite again going back of human tradition after human tradition. He doesn't have to base his credentials on

his rabbinical history. He was as a rabbi as you know and he didn't have to cite anyone because his words are perfect. He was the source of all truth. He never had to say thus says the Lord. He was the Lord. And so he would step in and he would speak from authority identifying him as Lord himself. And so that would keep them astonished at his words. He would not speak like any man spoke and so they would pay attention. And if you look at verse 23 to 24, he goes into actually applying his words. Notice he goes in the synagogue. He sees a man in need who has an unclean spirit and he cried out saying, "Let us alone. What have we to do with thee, thou Jesus of Nazareth?" Almost in a mocking tone. Art thou come to destroy us? I know thee who thou art the holy one of God. You see, human religious doctrines cannot keep away evil. All the rabbis could never keep away evil. Yet, as soon as Jesus speak, an unclean spirit responds. Light exposes evil. Always. Jesus always exposed what is hidden. His light, his presence, unmasked darkness immediately. Right? You see that in the text, they are exposed. They are exposed through the presence of the son of God. As a demon recognizes Jesus as the holy one of God. Holy one of God. Holy meaning pure, perfect of God. And he goes on in verse 25, Jesus rebukes him, saying, "Hold thy peace and come out of him. You don't talk with me. I talk to you." See, Jesus, rather, Jewish exorcists of the era used all sorts of elaborate rituals and formulas and incantations to battle evil spirits. Jesus uses no formulas. He uses no rituals. No, he just a direct command. A direct command. And the demons obey his commandments and they do it with suffering. Notice in verse 26, they tear the man. I want you to see that the demons tear the man. You see, the devil reveals his rage when he loosens his prey. Emphasizing his true character. We see in John 10 to kill, steal, and destroy. His words carry, the Lord Jesus words carry absolute weight to shatter the demon and to cast him out. You see, the unclean spirit obeyed immediately at Christ's words, leaving the congregation amazed. Wait, this is not how it's normally done. They're amazed at his, they call it new doctrine. No one spoke like this. No one can do something like this. He commands over evil to become free to one to become free struggles applies both to demon possession and to be used by the Lord. By the way, if you are a believer in Christ, you remember the struggle. You remember how Satan wanted to keep you back and he tore you up, didn't he? But when Jesus speaks, immediately it's gone. That's what Jesus does in your life, just like he does with this unclean spirit. Do you believe his power? Do you believe his authority? He is the same yesterday, today, and tomorrow, and forever. You see, unclean spirits in our lives and thoughts hurt us in the process of being freed. It's never going to be easy in the flesh. But thanks be to God, we don't depend upon the flesh as long as you obey him. He will do the rest. He will do the thing that you cannot do. No rabbi can do, no human opinion can do. But only by his divine authority can he free you ultimately. That is who we believe in the Lord Jesus Christ. And that is who we are speaking about this morning. You see, when Jesus speaks his words, his words carry the weight of divine reality rather than human opinions. It's not a suggestion. He doesn't suggest the demon to come out. No, he commands the demon to come out. He doesn't give his opinions. No, he commands to come out. It's not something that is going to happen inconveniently, but it's going to inconvenience the flesh, but ultimately it's for your own good, just like the unclean spirit. You see, submitting to his authority does not restrict your freedom. He frees you from the conflicting demands of human expectations. Would you rather want human expectations on you or you want to be free? Do you want to be controlled by self-made rules coming in and out like the people did back in Jesus' time? To only hear about tradition, to only live by rituals, or do you want to really live in

relationship with the true Lord Jesus Christ to experience his love and his care for your soul and that he knows exactly what your problem is and he is the only solution to that problem. That's what we see in this first instance. We see his loving hand not in a way touching. Notice he didn't touch the unclean spirit but he declared he doesn't touch unclean spirits because he knows he doesn't want you to be affected in that way. See, it's a wonderful picture of a person being released by the internal uncleanness in this first instance. For you cannot see a spirit, but only Jesus can see the spirit and he exposes what it is. Is he doing that in your life? Is he exposing something that is hidden in your life? And does it cause you to feel uneasy? Do you feel a struggle when you hear the words of Jesus? It may be that God is working in your life. Or else there would be no of that work internally. He wants to remove the chaos that unclean spirits bring of tearing you apart and making you feel uneasy and living in hidden darkness. He wants you to hear his voice. And it's a good word, isn't it? It's a direct word. It only needs to be direct. It only needs to be a quick, direct command that you must hear him clearly and with purpose.

Let's drop down to verse 31. We're going to see here another instance of his authority. And now we're going to see not a word spoken to as it were unclean spirit but now we're going to see his restorative touch his physical touch. It reads and he came and took her by the hand and lifted her up and immediately the fever left her and she ministered unto them after the casting out of the demon. That we saw in the previous verses. We are now leaving the synagogue and Jesus enters into the house of Simon and Andrew. Here we see that not only Jesus does work in the public, but he also does it in the private in someone's home. For we need him both in public and in private, don't we? We need him all the time. And we see him now in the setting of a private home in Simon's mother-in-law's home. Brother Simon and his mother-in-law is there and she's laying sick with the fever, which by the way represents an unhealthy waste of strength because you can't serve. You can't do anything. You can just only sit with wasted strength and restlessness. It's a picture of restlessness caused by sin, making the body unfit for service. And Jesus did not stand across the room or issue a distant declaration like to the unclean spirit. But this instance, no, no, no, he does something different. He physically takes Peter's mother-in-law by the hand, lifts her up, and restores her immediately so that she can serve. You see that in the text. That's what Jesus does once he saves us. He restores us into the service, into the mission that God has called us to do. His purpose, not ours. That's what he does. He restores us to real service. You see, when the Sabbath ends at sundown, the whole city then gathers. And by the way, this is a small city. This is not like Los Angeles. Everyone knew each other. That's the kind of place that Jesus was ministering. So you can imagine the word got around quickly because they know each other. And so they all gathered at the door of Peter's home. No more individual cases at this time. Now masses come and they need and they come to him and by the way they come because Sabbath has just ended and if they know you're not to do anything and so now the Sabbath end they're like okay now we can go to him. Look at how much they're bound by the law. Are you bound by some restriction that you feel like you're being strangled? Think about that. Masses come to him finally. Like maybe this is the answer. Maybe he is the answer to our restrictions and being bound by law and rules. And so he goes and works. Jesus heals many of them who are sick with various diseases and cast out more demons. And he demonstrates why all of this doing his power. And he refuses to receive validation from the demons. You'll notice he says, "Don't speak. Don't speak." Demons acknowledge that Christ has the power to destroy

them and that there is their ultimate destiny. As the demons say, "Is this the time now that you're going to destroy us?" Because that's their ultimate destiny, destruction. And they have no control over the Holy One. They know that they have to hear his commands. They have to hear his commands because he is a holy one before God, meaning perfectly separated from all evil works. Notice the word in verse 39. Their synagogue, not God's synagogue, because it's under man's authority. That's what their synagogue puts. The scribes, that's their authority, their synagogue. How many people put their name as the authority? No wonder trust was not built. No wonder heavy burdens were placed instead of freed by Christ who was the only one that can do so. You see, let me just point out that passage in verse 39. You're either controlled by unclean spirit who's in charge of your life or you are controlled by the holy spirit who is in charge. You are controlled by a spirit. So the question is whose spirit are you controlled by this morning? Is one of chaos and restlessness or is there one of peace and content?

Verse 40 and 41 we now go to the cleansing of the leper. Says here and they came to a he came to a leper or rather a leper came to him beseeching him and kneeling down to him and saying unto him if thou wilt thou canst make me clean and Jesus moved with compassion put forth his hand and touched him and said unto him I will be thou clean. Unclean spirits are hidden and cannot be seen but now we approach the leper who appears in another totally different picture. Yes, he is unclean but is of the outside. Under the Mosaic law, leprosy rendered a person ceremonially unclean and required them to stay isolated from the rest of the community. And the scribes then maintain their purity through avoidance and distance. They would never go and approach a leper. That's the context behind this text. Yeah. Jesus, what does he do? He's moved with deep compassion. He doesn't stay at a distance. No, he goes and reaches forth his hand just like he did with Peter's mother-in-law. He touched the leper. Instead of the leper's uncleanness defiling Jesus, what we see is his absolute purity, the purity of Jesus and his authority. Instead invades, overpowers the leprosy. You see, leprosy represents our own sin manifesting itself on the outside. It may not look like leprosy where leprosy is a disease that causes this flesh to fall off. So, you'll see someone's nose fall off, their ear fall off, part of their fingers fall off. That's what sin does, doesn't it? Destroys us little by little until death arrives. So only God can then cure a leper. We see that in 2 Kings 5:7. So they know there's an authority behind Jesus in this encounter with the leper. And I'm not going to go too extensive on the text, but the only reason that Jesus withdraws into the desert in the last passages of what we read earlier is only because of disobedience. You notice that he said specifically, don't tell anyone. And he goes out and tells everyone most likely because of his excitement and he forgot what Jesus said. Isn't that a good lesson? And sometimes we get caught up in the excitement of things, the emotions that we forget the clear words of scripture, namely Jesus. And so that's the only reason why the Lord Jesus withdraws into the desert and no longer going into the cities. And the Lord seeks what we see here is a picture that he cares more about the spiritual working. It's not a show of emotions. He doesn't care about theatrics. He is perfectly dependent on God. He doesn't need anyone. He is perfect in his appearing and going out. He doesn't want the public acclamation. And he is perfectly obedient. He is a servant. And we're going to see this later on in Mark 10 where he didn't come to be served but to serve and to save many that are ransomed by sin. You see he was perfect in every aspect. Let us look now then at to this point of three instances and in many more of healings that we see true divine authority. As I

mentioned in the introduction, true authority, one that you can trust, as one that is not to be treated as indifferent, but that when Jesus works, he is always working in close proximity. He wants to be near to you. He's not in heaven. He came down from heaven to work the work of salvation. He does not demand that you fix yourself before you approach him. Do you see any of that in the three instances? Did anyone have to fix up themselves? No. He came into their immediate problem. That's who the Lord Jesus does, what he does. He uses his absolute power not to subjugate us, no, but to touch our deepest brokenness and to ultimately make us clean from the inside out. He cares about inside and the out as we see in the picture of the unclean spirit and the leper. And so he with his absolute power uses it for our ultimate good. And Jesus demonstrate his right to lead us by drawing near to our brokenness and he restoring us from the damage due to sin. If he sees sin in your life, he wants to heal you. That is what he has been called to do.

Now let's look back to verses 35-39. Notice in verse 35, in the morning rising up a great while before the day, meaning before the sun comes up, he went out and departed into a solitary place and there prayed. What I want us to see in verse 35 and 39 is this. After a full day of ministry from 6:00 a.m. Saturday morning to 6 a.m. Sunday morning, he goes out and prays. He goes out and prays to the father. See, powerlessness finds its cause with the lack of prayer. What we see here is that Jesus is renewed in his strength to continue on the mission that he's been called to. That's a picture of us. If you're burned out, so to speak, you feel powerless in your Christian life, maybe it's because of lack of prayer. Maybe it's because you're not gaining strength from. Maybe you're not experiencing the love that you're expecting from other people, which you shouldn't be getting your main source of love from, but you should get it from the father. That you get the strength, you get the love, the care and concern for your soul because he knows you every thought and every intentions of your heart. See, we must learn from the Lord Jesus in this place where we see him pray after a long day's ministry and he's just unloaded on the disciples or unloads it in our case in our family, but he goes and loads his burdens to his father. I often said this is that never go and try to fix the problem first or try to resolve a situation or talk about it with people first. Go to God the Father first. Share your burdens with him first. Let him take care of your deepest soul need. He will give you renewed strength.

He will give you the purpose of why he is putting you where you are supposed to be and he will continue to give you that servant's heart. The disciples have not learned yet this importance of prayer at this juncture by asking where Jesus was in verse 36. They weren't following him up. That's another way of putting it. They weren't following up into prayer. So they enthusiastically were again they were part of the crowd. They were just filled with emotion like where is Jesus? Let's keep doing this. Let's keep going and serving. And Jesus shows no you just can't keep going and going and going expect you to have the strength to do it. He shows us a secret life of prayer that amidst the enthusiasm of people's needs and all the interest following after you if God is doing a work in you that you need time with solitude with the father. You see his fame was not more important than his time alone with the father. Isn't that what the problem is today? People just want fame so quickly. Just get a name out as quickly as possible and build up your fame. Let's not follow the popular trend of people wanting fame and reputation before integrity

and character. See, Jesus did not seek personal power, public reputation. Jesus does not leverage his authority for public acclamation. Even the disciples wanted to. Let's go have Jesus go everywhere. No. When the crowds search for him, he withdraws instead. He withdraws to pray and he moves on to preach in other towns. And he says, "This is what I was called to do, to go and preach to every town." So early next morning, we see him rising up before the daylight to pray. And by the way in solitary because he shows a complete dependence on the father. Again he was perfectly obedient. This is a picture of that. When his disciples urged him again to return to grow Jesus explained that he must preach in neighboring towns as well but I must pray first. What a great lesson for me as a preacher. If I don't come prepared and prayed up, I don't expect anything good to come out of my preaching. What about you before you go and minister to somebody?

Do you pray yourself up before you go and speak to someone? Or do you depend upon, oh, I listen to this person and I'm just going to try this out. Let's not be quick to human strategy. But if you just pray to God the Father, watch what he does. Watch what he does. Isn't that what we want? Don't we want him to perform, not us? Let's learn from the Lord Jesus here again so much to take just within these texts. He remains faithful to his mission because he continues to follow this pattern. Perfectly obedient, perfect in preaching and does not want any applause. His mission is rooted in obedience to the father, not human applause. Let me just pivot with this. When Jesus touched the leper, he demonstrated his power to cleanse uncleanness without being defiled by it. If you notice, let's go to the cross. A deeper exchange happened there. It wasn't just one leper.

No, the ultimate exchange happened there where he paid for all of our sins. All of our sins. That means all of us here. The Holy One of God who held absolute authority over every sickness, every disease, every demons and evil spirits. He voluntarily bore our spiritual leprosy. He bore our sins. He was bruised in his body. And his body flowed out his blood to represent cleansing of our sins. That's what the blood represents, the cleansing of our sins. Cleansing of our sins. That rebellion has rooted in sin. No longer rebellion, but invites us. He invites us. Even though we're rebelling against him, he invites us voluntarily. Who does that? Think about that. If someone rebelled against you, is your natural inclination is going, "Oh yeah, yeah, keep rebelling against me." That's this is God here. He doesn't do that. So even in your rebellion, he's saying, "Come to me. Why are you yet sinners?" In our rebellion, Christ died for us. You can approach him for salvation. And he allows himself to be treated in all types of ways for our salvation. See, Jesus speaks with absolute divine authority and he validates his message through his restorative work of mercy. He doesn't want us to end up dead both physically and spiritually. He extends his mercy again and again. And his new his mercies are new every morning. Great is his faithfulness. Right? Lamentations 3:23-24. His mercy is available now. And he backs up his words with love. With love. He doesn't want to condemn you. He wants to invite you. He wants to invite you to have true salvation. If you are not in Christ this morning, there's no greater love than this that he lays down his life for his friends. But don't leave tonight or this morning astonished by God's authority in Christ. Don't be just filled with enthusiasm, but be filled with his love, his transforming love of dying on the cross for your sins. Let that be at the forefront of your mind. Don't be like other people saying, "Jesus, save me and then take care of

this problem and that problem in my life and this need and that need." No, come with just one. The very thing that you need more than anything else is you to be saved from your sin. He'll take care of everything else according to his purposes. And he is always good. Now, I speak to those that are believers in Christ. I don't want to neglect you as well. What are things in your life, areas in your life where you want him to take care of those things, but you're holding him as if like he has to do this. Sometimes we get so caught up and one thing compounds after the other. And if we don't see Jesus taking care of some need that we want to be taken care of, then somehow we think he lacks in our love, in his love. But like I said early on, he is always merciful. He knows what and what you cannot do. What's going to make you give up? If you're not giving up now, you're here clearly. It's because of God's mercy. He doesn't have to take care of all of our needs. The main thing is that our names are written in the Lamb's Book of Life. We don't need him to perform all these things in our lives, but we just need to know we are in the center of God's will. That he's called us to a specific mission primarily of making disciples of Christ. Until that he comes back that you are bringing your struggles to him and letting him take care of the results not holding him bound to the results. A very important thing I was teaching this yesterday in the parenting for life. We don't expect our children to respond exactly to what we do to them faithfully as parents. We asked him to obey, but we don't expect him to hold them to the response. If you don't obey me, then I'm not going to love you. That would be a terrible thing for a parent to say. Many ways we can put that upon God. I'll obey you, but you got to take care of this.

No, we obey just because we obey. He calls us to faithfulness, not a bunch of duties. So if you are here, that's what he's calling you to. Just remain faithful. That's what he's called you to. Just remain faithful. Continue to trust him over your life. He knows all your needs. And he will do it in his timing, not ours. And may he bless this to your hearts this account this morning of his power and his authority. He is truthful always. He is loving always and he is good all the time. May you rest in his comforting authority over your life. Let's go to him in prayer. Father, thank you Lord for working in our lives. Thank you for your authority over us as believers in Christ. Lord, we rest in you. Every area of our lives, we rest in you. I pray for those that are not resting in you, but relying upon the restlessness of the things of this world with all of its opinions and so-called expertise that can never satisfy the soul. I pray for them, Lord, that they would want you in charge of their life. That can only bring true peace to the soul. I pray the saving work of Jesus Christ would be wrought this morning.

Do your mighty work that only you can do, Lord. I pray, Father, that you would do so. And I pray for those dear brothers and sisters in Christ, Lord, that are continuing to serve you until you call them home. Father, please renew their strength this morning to just simply remember to remain faithful and leave all the results to you. Every need, Lord, you will provide in your perfect timing. Father, bless to this end and we'll thank you in Jesus' name I pray. Amen. Just a word of note, you can speak to me. If you need some counseling or a word of prayer, ask for prayer. I'll be in my office. If I can't get to you, I will do it after every person. Okay? So thank you.