

When a loved one faces a severe medical crisis, families often travel great distances and navigate complex hospital systems to secure treatment from a qualified specialist. You seek the best treatment. You would wait for long hours in crowded hallways. Suddenly you have incredible patience and you would have overcome any administrative barriers. You don't see obstacles in front of you. Because why? Because they recognize how serious and severe the condition truly is.

Visualize arriving at a packed building when the only individual capable of saving your very life. You attempt to enter, but every access point in the building is obstructed by a defense, a yielding wall of people wall-to-wall.

In our culture today, we encounter a significant barrier. We typically surrender and I mean surrender not in a good way and assume it was not God's will. We frequently settle for surface level fixes or allow ourselves to become overwhelmed by a sense of hopelessness. How much people depend on self diagnosing themselves and going online for that. How many people just statistically five out of ten people go to AI for spiritual counsel. Five out of ten. That's right now. This is not in the future. This is right now.

So when we look at the account in Mark 2 where we're going to be going, we're presented with four individuals who reached a residence in Capernaum bearing a helpless friend, encountering a doorway that was entirely impossible or impassable. And instead of giving up or looking for a quick fix somewhere else, they had absolute confidence in the power of Christ to ultimately heal his friend is what compelled them to have incredible patience, to not look at the obstacles, to know that he has the remedy for the person.

You see they take extraordinary steps to ensure that his friend is placed directly at Jesus's feet. Many people today encounter initial obstacles as I mentioned and look for those quick fixes for their own spiritual lives or in their efforts to introduce others to Jesus. They quickly conclude that nothing further can be done. They don't think about what their responsibility is and where the responsibility of God is.

The account in Mark 2 invites us to consider whether our view of Christ is significant enough to mobilize past immediate inconveniences so that souls may encounter him. Isn't that the most important thing? That they come to the real Jesus of the Bible. That's what we're going to see.

Please stand out of respect for God's word and follow along in your Bible as I read from Mark chapter 2, beginning in verse one all the way to verse twelve.

And again, he entered into Capernaum after some days. And it was noised that he was in the house. And straightway many were gathered together in so much that there was no room to receive them, no, not so much as about the door. And he preached the word unto them. And they come unto him bringing one sick of the palsy which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was. And when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their

faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, he said to the sick of the palsy, I say unto thee, Arise, take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed and glorified God, saying, We never saw it on this fashion. This is God's word. You may be seated.

I want us to examine the first five verses of Mark 2. I want us to see the context of which Mark speaks of Jesus. Jesus returns to Capernaum and as we know this is the northern side of the shore of Galilee which served as the central headquarters of his ministry and we see that he was preaching the word and he was proclaiming the gospel of the kingdom and we saw that in Mark 1 verses 14-15 and now he is inside a residence and many believe that it was Peter's home which was so crowded that people spilled out into the doorway and then we see in this context four committed men. They're not identified at this stage but we know that they loved the paralyzed man that we do know. And they carried this paralyzed man in who was entirely powerless who couldn't move on his own. And so he was hoisted on a bed.

Now palsy or it's rather in today's modern term is a paralysis which left him completely immobile. He couldn't walk. He was unable to move on his own. And so and just a little bit more it affects our nervous system. And I'm bringing that out because there's a connection spiritually to this. It affects the nervous system that it loses movement altogether. There's no connection.

So his presence before Jesus depended then entirely on this instance of these four committed men. Again they were at the front door and they looked and they saw that the door was packed with people just full of crowds inside. And these men did not give up. Because remember, these were committed men. They're not going to give up. They were going to do everything that's possible. Obstacles were not in their foresight. They knew the best treatment was inside that building and they needed to get in.

You see, although God may not always eliminate obstacles in our own personal lives, he provides a path to overcome them. I want us to see that. But here's the thing. It requires genuine faith. Faith in Christ. We're going to see that. See, obstacles reveal whether real faith actually exists. What is faith if there's no obstacles? What is real faith if there's not any obstacles? Whether it's from your own flesh or from Satan or from the world, there are obstacles constantly in our foresight.

And so we observe this clearly in these men. Not exactly the way I illustrated from the passage of John, but we're going to see real obstacles in the way of this paralyzed man entering in. And they were undeterred by the obstacles. They did not pay attention to it much long as we'll see in

the text. They ascended quickly immediately to the roof. They were looking for the opportunity.

Think about it. God wants committed people. What is commitment? If we do, if we dial it down to percentages, is it 50%. Is that real commitment? Is that saying I'm going to do this, but it has to be convenient, no obstacles. I'll do it if it doesn't require me to have patience. No, real committed people as I gave in the introduction. No obstacles, patience, waiting on God's timing, and waiting for the remedy, the true remedy, found only in one person for sin, for example. That's what commitment is.

See, the men carry their friend up the exterior staircase of a single-story home, which is typical in first century design. And they dug through the upper layer of plaster to create an opening large enough just to lower this man down directly in front of Jesus's feet. That was their goal.

And so Mark records that Jesus then saw their faith. You see that in the text. Jesus saw their faith. Isn't that the most important thing? What Jesus sees of us, not so much that what we see in Jesus as priority.

See, recognizing an active persistent trust shared by both the bearers, which were the four men in this story of account. And then we see the one sick man that's consented to be lowered. Think about it. Before he even was put on the bed, before he was carried all the way to the house, he had to initially agree to the friend's plan to go to Jesus. He had to agree to it before even seeing the house. Before even seeing going into the house, you see, he already showed faith before he even got to the door. And the four friends also you see faith in Christ is not merely an internal invisible agreement. It is an actual visible persistent action born out of love of others. And we see that with the four friends and then also including the one the paralyzed man they had complete confidence in Christ power to heal.

See, their plan was simple. Reach the savior regardless of the price. Regardless of the price and it was fueled by conviction that they had of the savior that he had the power sufficient to save this paralyzed man. So this was no ordinary effort. This is no human effort by no means. There was true genuine faith that took extraordinary demonstration of refusal to quit and they were deeply rooted for compassion for this paralyzed man.

You see what we see what true faith is is this vertical faith in Christ that Christ is truly God in the flesh by meeting the horizontal loving for the neighbor in the four friends creates this visible testimony right of what genuine faith looks like. It can't just be horizontal. It can't just be rather horizontal. It can't just be vertical. It must be married of the two. And we see that that is what moves the heart of Jesus when he sees that.

Think about it. As believers in Christ, we consistently assist struggling neighbors. And remember, neighbor is defined as anyone that is in close proximity to us. And that could be the very person that's sitting next to you this morning. Or it could be our family member and we can provide them transportation. I do that my own and you do as well. You provide encouragement, constant encouragement and also persistent prayer. You continue to pray for them if they're

unbelievers in this room or not here presently. And you ensure that they remain connected to the church community. You constantly share with them what's going on in our church. You're constantly sharing what you're praying for in their lives. You are actively engaging with those you deeply care about. Unless we are given a definite no response, we continue to persist, right? We don't ever give up. God doesn't give us that kind of faith.

Think of a parent praying persistently for a particular child or a church carrying a broken neighbor to hear the gospel preached to them to hear about the Christ of the Bible. You see, when our conversations fail, we immediately, right, turn to persistent prayer. We don't end with the conversation. We continue the conversation, but it's now with the Lord and with God. And that's what we're doing. We're constantly conversing in and out. We're constantly communicating whether with God or with people.

That is what a church community, a healthy church community does. When the gospel is central, we want to share the good news, right, with our words, with our actions. Because what he has done for us we want to see in others. And so we continue we continue in prayer. We continue in conversation. We continue in doing good deeds. And we continue to lift up specific people in our minds through the throne of God. Not our throne. Not an altar call. No, but to the very throne of God. The throne of grace to obtain mercy, to find grace, to help in time of need. That's the throne we are to go to.

We trust God then with the results. That's our responsibility all the way up to salvation, all the way even to spiritual growth in a believer's life. But whether for lost or for those who are saved in this room, we trust God with the results. But everything before that as I shared with the communication in prayer and conversation in sharing the gospel both in deeds visible gospel invisible gospel right all of that plays into what we are responsible for.

See biblical faith is more than an internal feeling if I didn't make that clear it's your faith that gives that doesn't give up at the first sign of difficulty does not look at the obstacles mainly that hinders you from praying from hinders you from continue to communicate with love in Christ. No true faith in many ways does not have any boundaries because God is merciful. He is merciful and his mercy endureth forever. So we don't depend upon our how we have mercy in ourselves. No, we depend on God's mercy.

We ask that he protect them, put a hedge upon their lives so that they don't go off to the wide path that leads to destruction that they will truly find the narrow path that points to Jesus Christ is the only way and that's what we desire for everyone that we come in our lives as our neighbors.

The true faith is never convenient. And I pointed that out in a previous sermon. True faith is never convenient. Never. We must always remind ourselves of that. You must because if you think of convenience, you're going to go for the quick fixes. You're going to be giving up at the first sign of difficulty or obstacle. And then what happens is you miss the savior. You miss pointing people to the savior of Jesus Christ. You see the danger of it. You see the danger in

times that we live in today that seek artificial truth instead of the truth found in scripture. Namely the Lord Jesus Christ. He never changes. The world does, but he never changes. He is the same yesterday, today, and forever.

We must always remind ourselves of who our savior is. True faith takes responsibility for those who are spiritually or physically helpless. Serving them and breaking through every cultural, physical, and social barriers. Yes, those are barriers. And we bring them directly to the feet of Jesus. That's a simple plan, isn't it? Bring people to the real Jesus of the Bible.

We recognize that a person cannot reach Christ on their own strength. True faith takes responsibility to carry that burden in prayer and speaking truth and love like the four men. That's verses 1-5.

Now let's look at verses 5 to 7. Let's consider these four men who orchestrates an interruption of Jesus's sermon. After all, he was preaching the word in this home. And he and these four men interrupt Jesus. You remember interruption is just you're waiting at the stop sign to continue on, right? That's what these four men did. It was an interruption of Jesus's sermon. And yes, they destroyed a roof, but that's reparable. That's an interruption.

All these interruptions to do what? Here it is to bring about a divine disruption. Remember what a disruption is. There is no other path to go. The bridge has been destroyed. There's only another direction we need to go. That's what they do. And the direction is we need to go to Jesus. We don't know all the things behind their other solutions, but they knew he is the only remedy to the paralytic. You see that? Interruptions for a divine disruption in their friend's life.

Visualizing the paralyzed man being painfully carried up cramped narrow stairs possibly if only for one person at a time. Yeah, that that's going to be painful. And then the perilously lowering him down through an opening. Think of the terror the terror in his eyes, right? He can't move. He's completely dependent on these four men. What if the mat slips? What if the hands can't no longer support?

You see, the profound truth is that faith is one step at a time. And each step brought him closer to Jesus. You see that? Many times you just go, Okay, yes, go to Jesus. But you forget, yeah, there's going to be some difficulties. There's going to be requiring of faith to take one step after the other to get to Jesus. And that's what we see here in the text.

So, you got to visualize what it took for these four men to get through the roof and down. They had to go through all these risks to trust that they're going to make it.

Also note the profound silence of the group. You don't ever see in the text them speaking. What do we see here? We see that their bold actions resonated far more than any spoken word. How many times can we go around in the text of scripture going, Yeah, that's good for others. That's good for others, but but no effect on you. You see, these men said, No, this is so important. We need to take bold actions. We actually need to take the step of faith to trust that God is going to

carry us through every step of the way. We're depending on him. That's what we see. And so, they're just silent about this issue. Let's just get there. How many times do we do that in our prayer life? How many times do that in our conversation when we see the great need before the person standing right in front of us?

That's why we got to be very careful not to have too much words, especially idle words, but that we pray God give us a sound mind and a sound speech. So every word carries weight, weight of action. Don't we want that in our own lives? Don't we get frustrated when we're just spinning around as like a hamster wheel, no action? Bold faith, real faith always takes one step at a time towards the goal. And the goal in this context is the Lord Jesus Christ as the remedy for this paralyzed man.

So as they reached out to get to Jesus, Jesus looked then directly at their faith. You see that in the text. And when genuine confidence in Christ manifests as bold actions, both the seeker and the supporter finds their reward in his presence.

The book of Hebrews if you look at the context of it emphasizes that approaching God is only ultimately realized through Jesus the only mediator. Look at if you want to look at Hebrews 11:6 with that context in mind the only way to get to God is through the mediator Jesus Christ. Then if you understand that context from the book of Hebrews then Hebrews 11:6 you will understand what it means. It says this, But without faith it is impossible to please him. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. That's a promise after promise after promise.

If you understand that Jesus is the only one that could get us to God and that he rewards us by going to him and we're going to see the reward of not only the paralyzed man but the four men as well. You see though the man was brought for physical healing Jesus addressed his spiritual condition first by stating this son thy sins be forgiven thee. You see that in the text.

You see, there appears to be a direct connection here between this man's paralysis and a specific sin. Jesus calls out sin before anything physical. You see, our Lord Jesus Christ identifies the true root of every ailment, including paralysis, and offers the ultimate cure is forgiveness of sins.

Now if you understand the historical context the authorities the authority to pardon an offense rest solely with the victim or God himself. Those are the two things the authority of the victim or God himself. So think with me by declaring the paralytic forgiven Jesus indicates that he is the one primarily wounded by the very transgression.

In this moment, Jesus is assuming the very identity of God. Psalm 51:4 says this, Against thee, thee alone have I sinned and done this evil in thy sight, that thy mightest be justified when thou speakest, and be clear when thou judgest. See when a person encounters Jesus you'll be confronted with God in the flesh and that is the one he is the only one that you have offended with your sin primarily he is the one do you go to Jesus and say it's only the alone I have sinned

or do you immediately go and try to work yourself up emotionally to say, Oh, it's not that bad of a sin. Oh, it's not that egregious. Oh, it's not going to cause that much infliction. Do you minimize sin or do you treat sin the way Jesus says it that you need to be forgiven? There has to actually be forgiveness taking place. That's the only way sin must be treated. There is no other therapeutic way of solving this problem.

So Jesus then immediately after that says these tender terming words which is son just the word son. Son is this idea of expressing love towards a man. It's like saying child. Another reference of Jesus. He is addressing once sin is forgiven. Here's what happens. And we're going to see this. See, son is a tender love towards the man. And it's addressed in this context. Your sins are forgiven. Therefore, guilt is removed.

So he shows the importance of not only are sins forgiven, but that you experience the guilt removed. The forgiven means that your guilt is sent away. It's the idea of the scapegoat. Where did that terms come from? Is that the sin would be placed on the goat and the goat would run away. It's the idea of forgiveness. You're forgiven. Your sin is gone. And what a wonderful thing that our sins are forgiven. Our guilt is removed. And our shame is also removed. And the weight upon our conscience and our soul is clear before God.

See the guilt associated with sin to Jesus is important most important and more important than physical healing of his paralysis. So let us not forget that there is but one effectual cure for the world's misery. Everything associated to the world's misery is rooted from sin. We know that from scripture. And that is wrought by him who has borne the world's sins. He is the only one through the world's misery of sin.

So there's no greater misery than sin, not even paralysis. And so forgiveness means that God no longer sees sin and even no longer remembers them. We're just going to see psalm after psalm a reflection of Christ. So we went to from Psalm 51. Now we go to Psalm 103:12 says, As far as the east is from the west, so far hath he removed our transgressions from us, guilt removed, shame removed by the forgiveness of our sin. See, that's what complete peace is, right? Misery turned to peace.

Because the one thing that every true believer in Christ realizes before salvation occurs is that God sees my sin and I will be judged for my sin. And you plea for Jesus to save you from sin because that's the only way that the misery of sin will be removed. And I thank God that we have a text like this as far as from the east to the west. That means there's no end point. Only north and south poles can reach but never north or whether west and east. That's how far he's going to cast the sins away.

What a wonderful peace that we have in Christ. How much can we thank him for what he has done for us that we'll never be brought back to being judged for our sin, but that we have true peace with God in Christ.

And then we turn from this text in verse 5 and 7 the picture of what has been done to this

paralytic and then we see these scribes and Pharisees in this room. We see them and they are of course the religious authorities that created bunch of laws and many of them traditional tradition rather oral tradition and I shared that in a previous sermon. Now they have traveled from Judea, Galilee and Jerusalem and they traveled approximately three miles. They took this long journey to listen to Jesus. They wanted to investigate Jesus following the healing of the leper as you recall in found in Mark 1 verse 44.

So they've been hearing the story of what happened to this leper and they know it's a miracle that that from second Kings that it must be from God. It must only be from God. So they're going, Okay, is this him? Is this the Messiah? So they're going with that anticipation. So that desire is there it's the right desire if that's if I can call it that. They want to know if he is the Messiah. But we're going to find that it doesn't end well.

They were sitting in the room and they were actually deeply offended. They were offended by seeing the paralytic being told that his sins were forgiven. And they are offended by this and they recognize that forgiving sins is an exclusive again prerogative that belongs only to God alone. And so these religious authorities correctly reason. They said God alone is the only one that can forgive sin. That they got that right, but how many times is just half right is not fully right. And that's what we see here. And they were reasoning in their hearts and they were thinking about these things of what just occurred in front of their eyes what Jesus spoke when Jesus spoke.

And so they rejected Jesus' divine identity as the son of God. And they said these words that he committed blasphemy. Blasphemy is one of the worst offenses committed to death. And so the scribes lack of faith. So the faith is now turned over. We saw true faith. Now we see false faith amongst the scribes and the Pharisees. It's a stark contrast we see here of true faith and false faith. And we turn to the scribes with their false faith and they see unbelief. Just unbelief after unbelief and they cannot remain neutral. No one can remain neutral when faced with Jesus.

So it came from their heart that was actually want to be against Jesus. False faith is always against Jesus. They then depend not on Jesus but they their own self-sufficiency of their oral traditions of externalism. That's a term. See the Pharisees, what got them to where they are at is that they were called the separated ones. That's what Pharisees mean. They mean separated ones. They wanted to be separated from all the moral filth of the world.

But you see, just separating yourself is no better than a monk going up to the mountains and just being by himself because you're still dealing with your heart. And Jeremiah 17:9 says that heart is desperately wicked. Who can know it? And so the Pharisees in their sinfulness and their self-absorption and their self-dependence only really care about external things and they stop forgetting about the spiritual aspect of things like being forgiven of sin. They thought they had the power to do that by external modifications. Putting on this phylactery and putting this long robe and praying aloud outside in the public and giving of their alms in public so men can know them and fast so other people can see them. Everything turned from being separated to now being just like the world because the world only cares about external things. So what's the

difference between a religious hypocrite in the world? That is the danger that we see resting upon the scribes and the Pharisees.

Think about it. We frequently bring our external circumstance to God, asking him to alter our health, our employment, our comforts while ignoring the spiritual paralysis of unconfessed sin. We want everything to be changed externally. That's the root of sin, isn't it? That's the root of sin. Beholding the fruit what it can do for us something external instead of the invisible God.

You see which the Holy Spirit when he works he brings conviction of what? You're not good enough. You need to do something. No conviction of sin. You can't do anything. You're helpless. You need a savior. That's what the Holy Spirit brings about. Not like the religious hypocrites but truly wrought of God.

And it continues by the way after salvation. Conviction still happens to a believer but in this way to continue to guide us away from sin to be truly separated in holiness because he is holy. Therefore, we are to be holy and that holiness is in one person in Christ. We are to bear the image of what Christ and his character is. Not anyone else. Not even in your mind thinking like, I want to be like that Christian. Oh, he's so good and so effective. No, be careful.

Be careful of that. Oh, I want to talk like him. Oh, I want to communicate like him or her. Be careful. Be careful. He wants to be holy. That's a big task only God can do in ourselves. We were trying to become a better person, but only God and his Holy Spirit can truly change us from the inside out.

See, while God does care for physical needs, because we'll see later on in the text, he does take care of it, but Christ prioritizes the forgiveness of sin because sin is the root cause of all human separation of God. Root sin no longer again depends on him and him alone. True freedom begins when we allow Christ to forgive and cleanse our hearts from our sin before asking him to fix anything in our surroundings. That's the right priority according to God.

Now, let's go to the last part of our text, verses 8 to 12. Notice Jesus counters the scribes and Pharisees with another why. They started with why. Why is a good question to ask. It gets to the very purpose. But he doesn't want to get to their purpose. He wants to get to his purpose, God's purpose. So he turns their why and ask another why. You see that? He does this all the time. He doesn't want to go into a debate whose purpose is right. No, God is always right. No man, no man. So he doesn't enter a discussion with them. He but asks question and performs an act that shows who he is. That's what he's going to do. He's going to show who he is. And for them both, it's impossible to forgive sin and to heal the paralytic. He's going to show he is God. Only God can heal the paralytic. Only God can forgive of sin.

And he adds to his words the power of forgiveness. Again, like I shared and we see in the text and he says specifically that he is the only one on earth to do that. He makes it very clear not you scribes, not you Pharisees. No, while I'm here on earth, I'm going to show I can forgive sin. And we know that he continues to do that on earth. Amen. He continues to do that. Psalm 103:3

says this, Who forgiveth all thine iniquities? Who healeth all thy diseases? What we're going to continue to see unfold is Jesus healing all diseases. Prophesying that this is true of Christ. He forgives all iniquities. He heals all diseases. Amen.

So Jesus demonstrates his omniscience by perceiving the thoughts of the scribes heart. And we know he he's omniscient. So he knows their hearts. And he immediately responds without needing an external verbal accusation. Doesn't need to hear another word. He just goes right to it. You see the danger of preconceived notions of God is this. Says, Do you really know who God is based on your understanding or the understanding of the Bible? We're always going back to this. Who is the real Jesus of the Bible? There's many false cults, false religions that preach a Jesus, but it's not the true Jesus of the scriptures. It's not the son of God, the second person of the Trinity. That's who we are talking about this morning.

Jesus with all he does is this. He just goes right into what he just performed. Isn't that enough? Isn't it enough just to know that he does what he promises to do? He promises what he does in his actions. That's all we need to know. And we see the repeated theme, the theme of arise, take up your bed, and walk. It's repeated three times within this text, showing the importance of what he does.

Just really quickly, I know we're running out of time, but the messianic title of Son of Man is here in the text as well. Comes from Daniel 7:13-14. I won't take the time to go into it, but we're going to see this title, son of man 14 times in the Gospel of Mark. It's shared here in the text more than anywhere else in the four gospels, son of man. And this is the first iteration of this title. So Jesus calls himself the son of man during the miracles that he performs to acknowledge to the people, hey I'm the son of man, the Messiah that you've been looking for. He does he makes a no doubt in their minds, no impression that he is not. So Jesus commanded the man to rise, pick up his bed and walk home. And the man instantly then receives that physical healing, picking up his bed and just walking. That's a miracle just like the miracle of forgiveness of sin.

And look at what they do in full view of everyone as you see in the text. Everyone sees this and they all glorify God. But the only thing is is we see this as well in the previous text in chapter one is they're just filled with amazement. That word amazement is not good in this context. It's that they're just amazed, but they don't actually want change for themselves. That's the idea. That's not enough just to be amazed, but that you would want true change as well.

And so we see that in the text, the physical miracle served as visible proof of Jesus divine authority to grant forgiveness of sins. In other words, the paralytic was able to get up and pick up his bed and walk on Jesus command. You see, when you hear Jesus' command, if you are a believer this morning, you will obey. And if God is working in your heart, when you hear his command, you will obey. You will, a child of God will obey. After all, you are a child of God.

And so this proves that Jesus had the authority to forgive sins and as only God could forgive sin. Jesus commanded the paralytic to rise again took our sin. And here it is the connection I shared about the physical paralysis. There's a spiritual paralysis and that is this is that as

physical paralysis affects the nervous system, there's a disconnection of the nerves. We are also disconnected from God because of our sin. And the only one that can mediate our sin is the Lord Jesus Christ to bring us back to God. That connection.

And that's what we see here. Both the spiritual and the physical connection to God. What a perfect picture of true salvation. True salvation being reconciled to God. And he bore it all. There was a place where he did bear all of our sins and that was upon the cross of Calvary and he rose from the dead. He possessed absolute authority to go to death and to rise. And we thank God that he does that right now for you if you want to be a believer. God is working in your heart through the Holy Spirit, convicting you of sin and drawing you to the savior as the only remedy for sin, then all you need to do is trust him. Just like the paralytic came to the feet of Jesus, he came to the real Jesus that can only save from sin.

And as believers, we are constantly finding our greatest need. Never again for quick fixes. Never again obstructed by obstacles and saying and giving up. God has given us an enduring faith. Once you are saved, he gives you an enduring faith that never gives up. That's how you know you're a child of God that you have an assurance of salvation because he just continues to save you from the wrong path. What a wonderful thing that we don't have to think about our external circumstances and trying to manipulate and change things externally. You know, God the Holy Spirit's doing that right now 24/7 365 days a week. He is constantly working. But you have to yield. That's the word scripture. Yield to him. Let him go. Don't get ahead of him. Don't try to change things around. We'll always make a bad mistake when we do that and we hurt ourselves.

Let him take full control. That's what Lord means. He is the savior but he is also Lord. That means he has authority in your life and all you need to do is listen to him and his words. And he said he promises in Matthew 28:20 that I will be with you always even until the end of the age. That means end of human history all the way to the end. Who else can be there for you like him? Trust him always. He will provide for all your spiritual needs as well as physical needs by his determination and his counsel. Let's trust him as we go to him in prayer.

Father, we thank you for this time together. Thank you, Father, for the Lord Jesus Christ and all that he does for us both spiritually and physically. Father, you take care of all of our needs. As in a world that where we live dominated by so many wants and wishes, prioritizing those things over our true spiritual and physical needs. Lord, help us to come back to what you have to say in the Bible. What our true need is is our forgiveness of sin and that we can be healed in any physical ailments so that we can serve you and you alone. Your word says that we are to glorify you in all things. Help us to glorify you in all things both in spirit and in truth. And we'll thank you in Jesus' name. Amen. You may come to me in my office if you want some prayer or some counsel. I'll be made available.