

# Sermon: The Pinocchio Life

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October 18, 2025

## Opening Monologue

Welcome New APP Downloaders to the AVC Sermon Notes & Commentary section. As you scroll down you will find many things associated with this week's sermon. Commentary, Thoughts & Reflections, Sermon Notes, and Devotional Questions. I pray it impacts your life.

This week's Sermon is Titled: "The Pinocchio Life," interesting title I understand. When I was a child and lied to my mother (Lord forgive me)! When she found out many times she would wash my mouth out with a bar of Coast Soap. It was nasty... but that was the punishment and the point - right.

Poor Pinocchio couldn't hide his lies as his nose would grow longer and longer. We are going to examine a Biblical text this week found in Luke 5: 17-26. In this text we find a man who was brought to Jesus, but he was paralyzed. The word "paralyzed" literally means: "to loosen or disable... It conveys the idea of losing strength or functionality, as if the nerves or muscles are no longer taut or capable of movement."

The raw truth is... this life can paralyze any of us. We actually can lie to ourselves about our condition. I will deal with it later... Oh, it's not that bad etc... and then days turn into years and after so long we become paralyzed. (Deeper understanding in this week's Sermon)

The Good News is Jesus looked past the paralyzed man's physical condition at first, then looked straight into his soul. "Friend, your sins are forgiven." (Luke 5:20) Listen, Jesus has the ability to transform your life no matter what your condition may be!

Please come this Sunday or join us online if you must; and be encouraged and equipped by God's Word. Be blessed in Jesus' Name!

In Christ,

**To Listen to this week's Sermon: "The Pinocchio Life" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:**

**Web:** <https://www.almontvineyardchurch.org/media>

**You Tube:** <https://www.youtube.com/@almontvineyardchurch>

## **Key Sermon Texts**

**Luke 5: 17-23**

<https://www.biblegateway.com/passage/?search=luke%205%3A17-23&version=NIV>

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## **Biblical Reflection: Jesus Can Transform Your Life**

The message of transformation in Luke 5:17-26 resonates deeply with the reality of our human condition and the hope found in Christ. Jesus' words in John 16:33, "In this world you will have trouble. But take heart! I have overcome the world," anchor us in the truth that life's challenges—whether self-inflicted, caused by others, or born of circumstances—are not the end of the story. The paralyzed man in Luke 5 embodies our struggles, where we can become spiritually or emotionally immobilized, stuck in patterns of denial or avoidance.

Like Pinocchio, whose nose betrayed his lies, we often deceive ourselves about our condition, saying, "I'll deal with it later" or "It's not that bad." Yet, these excuses can lead to a deeper paralysis, where unaddressed sin, pain, or brokenness festers, as Proverbs 28:13 warns: "Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy." The man in Luke 5 was physically paralyzed, but Jesus saw beyond the surface to his deeper need, declaring, "Friend, your sins are forgiven" (Luke 5:20). This act of grace preceded his physical healing, showing that Jesus prioritizes the transformation of our hearts.

Jesus' power to transform is not limited by our condition, as Romans 8:11 reminds us: "If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies." Whether we're paralyzed by fear, guilt, or denial, Jesus sees us, forgives us, and calls us to rise and walk in newness of life. This transformation requires us to come to Him honestly, trusting His grace to heal what we cannot. As 2 Corinthians 5:17 declares, "If anyone is in Christ, the new creation has come: The old has gone, the new is here!" May we bring our brokenness to Jesus, trusting Him to make us whole.

### Don't Give Up!

Life's chaos, letdowns, and hardships—the good, the bad, and the ugly—can weigh heavily on us, tempting us to throw in the towel and give up. Our backgrounds and circumstances may differ, but the struggle to persevere is universal. Yet, God's Word calls us to endure, promising that His presence brings supernatural transformation and hope.

Scripture reminds us in Galatians 6:9, "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." This verse acknowledges the weariness we feel but urges steadfastness, assuring us that God's timing will bring fruit from our perseverance. The Gospel accounts are filled with stories of individuals and communities who were down and out, yet encountered Jesus and experienced life-changing miracles. Consider the woman with the issue of blood in Mark 5:25-34, who suffered for twelve years, yet pressed through the crowd to touch Jesus' garment. Her faith led to her healing, as Jesus said, "Daughter, your faith has healed you. Go in peace and be freed from your suffering" (Mark 5:34). Her persistence in the face of despair was rewarded by Christ's power.

Similarly, in John 5:1-9, the paralyzed man at the pool of Bethesda had waited thirty-eight years for healing, seemingly forgotten. Yet, when Jesus saw him, He asked, "Do you want to get well?" and commanded him to "Get up! Pick up your mat and walk" (John 5:6, 8). In an instant, Jesus transformed his hopelessness into wholeness. These stories echo Psalm 34:18, "The Lord is close to the brokenhearted and saves those who are crushed in spirit." No matter how dire our circumstances, Jesus shows up, bringing supernatural restoration. When life tempts us to give up, Hebrews 12:1-2 encourages us to "run

with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith.” Jesus Himself endured the cross for our sake, showing us that perseverance leads to redemption. Let us hold fast to His promise in Isaiah 40:31: “Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.” Don’t give up—Jesus is near, ready to transform your life with His power and love. (1)

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## **Commentary on Main Scriptures**

### **Luke 5:17-26- JESUS HEALS A PARALYZED MAN**

The religious leaders, accustomed to giving lip service to the idea of a coming Messiah, found that Jesus threatened their power and prestige. Jesus challenged their authority, questioned their teachings, and trampled on their way of hypocritically practicing religion.

Jesus could have easily focused just on healing and feeding people. There were plenty of diseases to heal and mouths to feed. But Jesus made it clear that healing and feeding were the means, not the ends, of his ministry on earth. He chose a paralyzed man to make his point. Presented with an obvious physical need, Jesus responded by forgiving the man’s sins. The religious leaders regarded Jesus’ claim as blasphemy because it was commonly known that only God could forgive sins.

Before they could publicly challenge him, Jesus made a second claim: he would heal the paralyzed man instantly. When the invalid leaped to his feet, the people were amazed. They were stunned by what they had seen, but missed what they had heard. The Pharisees were quiet for the moment, but certainly far from silenced.

Now, as then, those who approach Jesus with the demand that he fit their preconceived notions will be disappointed. He did not come to be your ally, but your Lord. What you believe must be conformed to his will, for he will never conform to your beliefs.

5:17 One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present

for him to heal the sick. This is the first record in Luke of Jesus' interplay with the Jewish religious leaders of the day. Jesus was making headline news in ancient Israel, so obviously those in religious power wanted to see him for themselves. So they came from every village of Galilee and from as far away as Judea and Jerusalem to listen to Jesus and see if everything they heard about him was true. Mark wrote that this event took place in Capernaum (Mark 2:1).

Two main groups of religious leaders, the Pharisees and the Sadducees, unofficially ran the religious affairs of the country. Although Palestine was occupied by Rome, the Jews had a certain amount of self-government, especially regarding their religion. By far the most influential, the Pharisees zealously followed the Old Testament laws, as well as their own religious traditions. They were highly respected in the community. The ancient historian Josephus wrote that there were about six thousand Pharisees. The Pharisees taught the Scriptures and the law to the people, but unfortunately many became so proud of their "righteousness" that they felt set apart from the common people (even their name means "the separated ones"). They pledged to obey every minute detail, not only of God's law, but also of all the traditions and rules for life (over six hundred of these details came to be as important or more important than the word of God in the Torah). Traditions and interpretations often began to take a backseat to the Torah. Jesus attacked the Pharisees' self-righteous attitudes and their hypocrisy in knowing but not living the Scriptures. They looked forward to the Messiah's coming, believing that if all Jews would dedicate themselves to obeying the laws and oral traditions, God would send his Messiah to deliver Israel. But when Jesus came, they could not accept him as the Promised One. Jesus fulfilled every prophecy about the Messiah, but he did not fit the Pharisees' expectations. They became Jesus' chief enemies (and later, Christianity's chief early opposition).

The teachers of the law (also called "scribes") were the legal specialists of the day. Many teachers of the law were also Pharisees. They often handled correspondence for people or managed their financial accounts. By the time of Jesus, they had become a fairly powerful class.

These religious leaders spent much time defining and discussing the huge body of religious tradition that had been accumulating for more than four hundred years since the Jews' return from exile. They were so concerned with these human traditions, in fact, that they often lost sight of Scripture. At this time, these leaders felt threatened because Jesus challenged their authority—the people were flocking to him. Matthew recorded the comparison the people made: “When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law” (Matthew 7:28–29 NIV). Jesus had a new and exciting message. He did not despise the common people, as did many of these religious leaders; he even compassionately touched those sick and in need while the religious leaders stayed away so as not to become ceremonially unclean. Jesus was different, and these religious leaders were trying to find out why.

Pharisees and teachers of the law had arrived to check out Jesus, and Luke immediately moved to the central point of this narrative, a healing. The power of the Lord was present for him to heal the sick (for more on Jesus' power, see 4:14; 6:19; 8:44–46). Through the Holy Spirit, who had been given to Jesus, the power of God resided in him, which could flow out to those whom Jesus touched. Jesus would not deny a person who came to him in need. Healing was supposed to be one of the key signs of the Messiah (4:18–21; Isaiah 61:1–2). Jesus healed and these religious leaders saw it with their own eyes, but they refused to believe.

**5:18 Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus.** Jesus was teaching (we will soon find out that he was in a building, 5:19) and the building was filled to capacity, with people standing outside (Mark 2:2). Suddenly there was a rustling at the edge of the crowd. Some men had come, undoubtedly having heard of Jesus' healing power, carrying a paralyzed man on a bed (“bed” being more like a stretcher). This may have been a small group of men, more than four, because Mark wrote that some men came, bringing a paralyzed man who was being carried by four of them. They were trying to bring him in and lay him before Jesus. The men knew that Jesus could answer their friend's need, and they wanted to gain access to Jesus so he could touch him.

## **PERSISTENCE**

How important is it to you to see your lost friends and family members come to Christ? Most Christians would say it's very important, and they probably pray for them regularly and look for ways to influence them to receive Christ. Luke 5:18–19 tells of some men who were very persistent in bringing a friend to Jesus. They actually took off a section of a roof and lowered their friend through it to where Jesus was. What would you do to introduce someone to Christ? Would you tell your friend about your faith? invite him or her to a worship service or Bible study? pray for him or her daily? How important is it to you to help that person meet Jesus?

**5:19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.** The crowd surrounding Jesus was too thick, and they could not find a way to get through it and to Jesus. So ingenuity and creativity proved to be the answer. One can picture this group of men standing together trying to figure out plan B. Someone had an idea, so up onto the roof they went. In Bible times, houses were built of stone and had flat roofs made of mud mixed with straw. In addition, some homes had stone slabs underneath the mortar mixture—this was probably the case here, for the text mentions “tiles.” Outside stairways led to the roof. These men carried their friend up the stairs to the roof where they took apart as much of the mud and straw mixture and pried up as many tiles as was necessary. Somebody else got some rope and attached lengths of it to each corner of the pallet. Then they lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. Mission accomplished.

**5:20 When he saw their faith, he said, “Friend, your sins are forgiven you.”** Silence probably filled the room as the first sounds of digging and tile pulling came from above. For several minutes, the crowd probably watched the hole in the roof become larger. This determination to get near Jesus must have surely astonished the religious leaders who had been there that day. These men working on the roof had one mission in mind—to get their friend within Jesus' touch. Certainly Jesus could have healed from a distance, and in other cases he did so. But these men of Capernaum didn't know that. They had seen Jesus' touch heal many of their townsfolk, so they naturally

assumed that the way for their friend to be healed was to be touched by Jesus. They acted on that understanding. Yet they would hardly have gone to so much trouble if there had been any doubt in their minds.

Jesus saw their faith acted out in their determination. He saw “their” faith, the faith of all the men who came, but he spoke directly to the paralyzed man, saying, “Friend, your sins are forgiven you.” Jesus spoke first to the man’s spiritual condition. All sickness and death are the result of evil and sin in the world. That does not mean that a person’s spiritual health can be measured by looking at his or her physical health. It means that every person is sinful and that every person, whether healthy, sick, or paralyzed, needs forgiveness of sins. A healthy spiritual life with God is always far more important than a perfectly healthy body. The man needed spiritual healing, so Jesus forgave his sins. Both the man’s body and spirit were paralyzed; he could not walk, and he was not yet one of Jesus’ disciples. The man’s spiritual state was Jesus’ first concern. If Jesus had only forgiven the man’s sins and sent him back through the roof, that would have been enough. However, if Jesus had healed his body and had not dealt with his sinful condition, the man would have been ultimately worse off. If God does not heal you or someone you love, remember that physical healing is not Christ’s only concern. All believers will be completely healed in Christ’s coming kingdom.

## **TRUE FORGIVENESS**

God offers the same forgiveness given to the paralytic to all who believe. The Greek word *aphiemi*, translated “forgiven,” means to leave or let go, to give up a debt, to send away from oneself. Forgiveness means that a relationship has been renewed despite a wrong that has been done. But the act cannot be erased or changed. The notion of *aphiemi*, however, goes far beyond human forgiveness, for it includes the “putting away” of sin in two ways: (1) The law and justice are satisfied because Jesus paid the penalty that sin deserved; thus, sins can no longer be held against a believer. (2) The guilt caused by sin is removed and replaced with Christ’s righteousness. Believers are so forgiven that, in God’s eyes, it is as if they had never sinned. Do you carry a heavy burden for sins you have committed? Confess all to Christ and receive his forgiveness. He can cleanse your



conscience from guilt. He puts away those sins and remembers them no more. Neither should you.

**5:21 “Who does this man think he is?” the Pharisees and teachers of religious law said to each other. “This is blasphemy! Who but God can forgive sins?”** When the religious leadership, the Pharisees and teachers of religious law, heard Jesus tell the paralyzed man that his sins were forgiven, they were shocked. “Who does this man think he is?” they asked incredulously. “This is blasphemy!” Blasphemy is the act of claiming to be God or to do what only God can do, as well as to curse, revile, or insult the name of God. In Jewish law, blasphemy was punishable by death (Leviticus 24:16). People in Jesus’ day took blasphemy very seriously. Even an unproven accusation of blasphemy could prove life-threatening. Innocent persons could be accused, convicted, and killed without having a chance to defend themselves. In such a climate, the charge of blasphemy worked almost as well as a contract for murder.

## **WHO IS THIS MAN?**

The Pharisees—making their first appearance in Luke in this story—are often thought of as the bad guys in the Gospels. And usually they are seen in opposition to Jesus. But one thing can be said in their defense: they took God and their beliefs about him very seriously. When they heard Jesus say the paralytic’s sins were forgiven, they understood full well that Jesus was claiming to be able to do what only God could do. They knew he was claiming equality with God—and thus they wondered who would dare to speak such blasphemies. The question was the right one; unfortunately, their answer was dead wrong. They saw the miracle Jesus performed but missed the importance of it. Do you ever get sidetracked or distracted by theological arguments or doctrinal disputes? Theology is important. Doctrine is critical. But the real issue is: Do you believe Jesus is the Christ?

Forgiveness of sins was a sign that the messianic age had come (Isaiah 40:2; Joel 2:32; Micah 7:18–19; Zechariah 13:1), and these lifetime students of God’s Word should have known this. In labeling Jesus’ claim to forgive sins as blasphemous, the religious leaders showed they did not understand that Jesus is God and that he has

God's power to heal both the body and the soul. The offense of blasphemy was a subject of scholarly debate in the first century. Some said that a person had to use the divine name to be accused. These scribes, however, took the assumption of divine prerogatives ("Who but God can forgive sins?") as also constituting blasphemy. The religious leaders were correct in their statement that only God can forgive sins (Exodus 34:6-7; Psalm 103:3; Isaiah 43:25; Daniel 9:9). Therefore, because only God can forgive sins, Jesus was claiming to be God. Unfortunately, these religious leaders' reaction was anger and hatred, instead of honestly considering that perhaps this man was indeed their Messiah.

**5:22-23 When Jesus perceived their questionings, he answered them, "Why do you raise such questions in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Stand up and walk?' "** Apparently the religious leaders didn't shout out the questions raised in 5:21, but instead muttered them back and forth among themselves. Jesus did not hear them, but he perceived their questionings. This perception was part of his divine nature. While Jesus walked as a human on this earth, he never ceased to be God. When Jesus was born, God became a man. Jesus was not part man and part God; he was completely human and completely divine, the perfect expression of God in human form. As a man, Jesus was subject to place, time, and other human limitations. He did not give up his eternal power when he became human, but he did set aside his glory and his rights. In response to the Father's will, he limited his power and knowledge. When Jesus became human, he restrained the full use of his powers, yet he could still see each person's thoughts, intents, and motives. So Jesus asked them point-blank, "Why do you raise such questions in your hearts?"

The teachers of the law knew about Jesus' ability to heal, and they probably had expected Jesus to immediately heal the paralyzed man. Instead, Jesus forgave the man's sins. To the teachers, this sounded like blasphemy, and it also sounded like an easy out. Anyone can just say someone's sins are forgiven, but it would take someone with great power and authority to heal a paralyzed person. Jesus asked them the question that they were asking themselves, "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Stand up and walk?' " Jesus would show that he had the power to forgive sins by also showing that

he had the power to make a paralyzed person “stand up and walk” (in Greek, “start walking and keep on walking,” indicating a complete and permanent cure). Jesus was offering to do an easier task (healing the man) as public evidence that the more difficult, “secret” task (forgiveness of sin) also had been accomplished.

**5:24-25 “But that you may know that the Son of Man has authority on earth to forgive sins... .” He said to the paralyzed man, “I tell you, get up, take your mat and go home.” Immediately he stood up in front of them, took what he had been lying on and went home praising God.** The implied answer to the question Jesus asked in 5:23 is that it would certainly be far easier to just say to someone, “Your sins are forgiven” (who would know whether it had happened or not?) than to perform a miraculous healing in public view. So to prove that he had power to forgive sins, Jesus showed them his power to heal. Speaking to the religious leaders, Jesus said, “That you may know that the Son of Man has authority on earth to forgive sins.” Jesus here offered them an outright sign of his power (something they would later ask for, 11:16), as well as using the messianic title “Son of Man” (Daniel 7:13). There could be absolutely no doubt of Jesus’ power or of who he claimed to be.

Turning back to the paralyzed man still lying on the mat in front of him, Jesus said, “I tell you, get up, take your mat and go home.” It did not even take a moment—immediately he stood up ... took what he had been lying on and went home praising God. The healing unmistakably revealed Jesus’ power and authority. The religious leaders who had questioned Jesus’ ability to forgive sins saw the formerly paralyzed man get up and walk. Such a healing would have been impossible apart from God’s power. There could be no mistaking the connection—Jesus had the power to make the paralyzed man walk; thus, he also had the authority to forgive his sins. If only these leaders had responded in jubilant praise as the healed man did (and probably his friends who had been watching the proceedings through the hole in the roof!). The man returned home, living proof of Jesus’ power and authority. More than that, his sins had been forgiven, and more than physical restoration had occurred. No wonder he praised God!

## **BACKING IT UP**

Any religious huckster can go around handing out “forgiveness” and dispensing God’s favors to the gullible. It’s like the man who says he can dunk a basketball or play piano on a concert level ... but never “feels like” demonstrating his skills and abilities. How do you know he can back up his talk unless he shows some proof? That was the situation confronting Jesus in this episode with the paralyzed man and the religious leaders. He said the man’s sins were forgiven, but anyone could say that. How would the Pharisees, or the paralytic himself for that matter, know that what Jesus claimed was true? Jesus offered this as proof: The paralyzed man would stand up and walk, a pretty convincing bit of evidence that Jesus spoke with authority. You don’t have that kind of miracle-working, sin-forgiving authority, but you follow the one who does. Therefore, your life should be consistent with your words. Your actions should back up your claims to belong to him.

**5:26 Everyone was gripped with great wonder and awe. And they praised God, saying over and over again, “We have seen amazing things today.”** The phrase “everyone was gripped with great wonder and awe” refers to the crowd in the house and implies amazement as well as fear. Such awe was appropriate in the presence of one who displayed the authority to heal and to forgive sins. As a result, the people praised God, recognizing that Jesus had indeed done amazing things.

**Resources:** Rev. Brad Standfest, (1) Logos Bible Program, Walter A. Elwell and Philip Wesley Comfort, Guzik, David, Life Application Bible Commentary, Factbook Logos bible, Barton, Bruce B., and Philip Wesley Comfort. 1995, Barton, Bruce B., and Grant R. Osborne. 1999, Barton, Bruce B., David Veerman, Linda Chaffee Taylor, and Grant R. Osborne. 1997. Luke. Life Application Bible Commentary. Wheaton, IL: Tyndale House Publishers.

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## **Sermon Notes:**

**Well... here we are, experiencing an outpouring of salvation and baptisms!**

It brings joy to my soul that families, individuals, teenagers, young adults, and children are saying “Yes!” to Jesus! I’m so proud of

everyone who has surrendered their lives to Christ...

You're starting a new journey with Jesus—doesn't mean you're perfect. Christians are not perfect; we need Jesus every day, His forgiveness.

**I titled today's sermon: The Pinocchio Life.**

**We all have different life stories and upbringings—some good, bad, or ugly.** I was blessed to grow up in a Christian conservative household. Given this: when I lied to my mom and she found out, she used Coast soap to wash my mouth out. Coast soap is from the pits of hell, so throw it out if you own any... LOL. Here's the cool part: my mom never caught on to the missing Coast soap in my house—I would throw them out when I had the opportunity! LOL.

I don't know if you remember Pinocchio or not, but here he is... (show image) (I know there's a new Pinocchio movie—I have no idea about it... I'm talking the old Pinocchio).

Poor Pinocchio... when he told a lie, he couldn't hide it because his nose grew larger. From a pastor's perspective, that would help me out a lot.

**Let's look at a biblical text to see where all of this is going. Read Luke 5:17-19:**

"One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal those who were sick."

When we hear the word "sick," we ultimately think physical, but Jesus was up to something much larger than the physical condition.

**Read Luke 5:18-19:**

"Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus."

This man was paralyzed. Paralyzation (paralysis) literally means: to loosen or disable... it conveys the idea of losing strength or

functionality... as if the nerves or muscles are no longer taut or capable of movement. Here's the real truth: life has a way of paralyzing our lives. We begin to lie to ourselves like Pinocchio, lie about our condition, say, "It's not that bad... I'll fix it later." Sometimes we never deal with or fix the junk in our lives and become paralyzed for a lifetime. Paralyzation also means unstrung. Show image of Pinocchio with his strings cut, lying on the ground.

### **Let me tell you the good news of Jesus.**

**Read Luke 5:20:** "When Jesus saw their faith, he said, 'Friend, your sins are forgiven!'"

**Read Luke 5:21:** "The Pharisees and the teachers of the law began thinking to themselves, 'Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?'"

Jesus saw his soul was paralyzed and looked past the physical condition and wanted to save his soul.

### **Read Luke 5:22-23:**

"Jesus knew what they were thinking and asked, 'Why are you thinking these things in your hearts? Which is easier: to say, "Your sins are forgiven," or to say, "Get up and walk?"'"

Jesus is telling many of you today... To get up and walk... Jesus wants you to live again. The enemy has robbed some of you and paralyzed you...

But I want you to know that the Son of Man has authority on earth to forgive sins.' So he said to the paralyzed man, 'I tell you, get up, take your mat and go home.'

Immediately he stood up in front of them, took what he had been lying on and went home praising God.

Everyone was amazed and gave praise to God. They were filled with awe and said, 'We have seen remarkable things today.'

### **Will you say Yes to Jesus...**

Closing Prayer

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## **Devotional Reflections and Questions**

## **Read Luke 5:17-26 and reflect on the following questions**

**1. Recognizing Personal Paralysis:** In Luke 5:17-26, the paralyzed man was physically unable to move, yet Jesus first addressed his spiritual need. What areas of your life—emotionally, spiritually, or relationally—feel “paralyzed” or stuck, and how might you bring these before Jesus for healing?

**2. Honesty with Ourselves:** The sermon mentions lying to ourselves about our condition, like saying, “I’ll deal with it later” or “It’s not that bad.” Reflect on a time when you avoided confronting a personal struggle. How can you invite Jesus to help you face it honestly? (See Proverbs 28:13 for support.)

**3. Faith of Others:** The paralyzed man’s friends carried him to Jesus, showing persistent faith (Luke 5:18-19). Who in your life has supported you in bringing your struggles to Jesus, and how can you be that kind of friend to someone else?

**4. Jesus’ Transformative Power:** Jesus declared, “Friend, your sins are forgiven” (Luke 5:20), before healing the man physically. How does knowing Jesus prioritizes your spiritual transformation encourage you to trust Him with your deepest needs?

**5. Persevering Through Challenges:** The sermon on “Don’t Give Up” reminds us that life’s chaos can tempt us to quit. How does the paralyzed man’s story inspire you to persevere in faith, even when circumstances feel overwhelming? (Consider Galatians 6:9.)

**6. Responding to Jesus’ Call:** In Luke 5:24, Jesus told the man to “get up, take your mat and go home.” What is one step Jesus might be calling you to take today to move forward from a place of spiritual or emotional paralysis?

**7. Witnessing God’s Glory:** The crowd was amazed and praised God after witnessing the miracle (Luke 5:26). How have you seen Jesus’ transformative power in your life or others’ lives, and how can you share that testimony to encourage someone who feels like giving up?