

05.11.25

Luke

Chapter 5 - An Unconventional Intent
A Different Kind of Healing (17-26)

Luke 5:17-26: One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. And some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him. But not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, into the middle of the crowd, in front of Jesus. Seeing their faith, He said, Friend, your sins are forgiven you.” The scribes and the Pharisees began to reason, saying, “Who is this man who speaks blasphemies? Who can forgive sins, but God alone?” But Jesus, aware of their reasonings, answered and said to them, “Why are you reasoning in your hearts? “Which is easier, to say, ‘Your sins have been forgiven you,’ or to

say, 'Get up and walk'? "But, so that you may know that the Son of Man has authority on earth to forgive sins," — He said to the paralytic—"I say to you, get up, and pick up your stretcher and go home." Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God. They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

There's no doubt that there were those that day that came in contact with God. Do you remember the first time that you realized that God was who He said He was? Hebrews 11 says that without faith it's impossible to please God. You must first believe that He is everything that He says He is, and that He rewards those who diligently seek Him. That's a simple verse, isn't it? But think about the ramifications of that. That if you actually did believe, would He be real in your life? Would He show

Himself strong in your life? Does God really answer prayer? Does He even exist? Most people don't even act like He does. At the moment that you came to really believe that, did things change? That's one of the things I was asking the men. We were back in prayer before the service. I said, "What was the one thing that really changed in your life when you made a genuine decision to follow Christ?" One said, "Immediately, I had peace." And another said, "I stopped wanting to do the things that I was doing. It was like God just took away the desire to do the drugs and to do the things that I had been pursuing." How amazing it is to know that when God does a work, it is immediate, and it is complete. God does a complete work, and it's one of the ways that you know that it's God. Man begins to try to fix things, and he uses that wonderful phrase, "I'm working on it." But God just does it, and it's one of the great things that we see in this particular chapter, which God works His great wonders to reveal Himself. When God reveals Himself, there's no mistake. That's God, and your life has changed. It changes your life forever. You no longer walk according to the way that you think that you should, or the ways that the world

is telling you to walk. Jeremiah reminds us that we should not fear the things that the world fears or do the things that the world does. We live in a different way. We walk by faith, not by sight. Sight is us perceiving what has to be done and once again acting upon that. It is the moment in which God reveals Himself that all those things change and, in many respects, what we're talking about as we look in this chapter is that moment that God reveals Himself to us. God is seeking to save that which is lost, and I believe that God is a just God, don't you? Scripture says that He is. Scripture says, "Will not the God of all the earth do right?" I believe that He's not a respecter of persons. Scripture tells us this, that God would not reveal Himself to one and refuse to reveal Himself to another. But what's interesting is the way that He reveals Himself to each one of us in a very distinct way, and when He reveals Himself to us, is also a very interesting point. You would think that the time that He revealed Himself to us the most would be when everything's going well. That would be a good time to introduce yourself, but it's usually the time when things are going bad. So, as we go into this passage, we begin to see Christ revealing Himself

in a very special way, to the point to where those around go, “This is God.” You know, the quote from Isaiah 6, in which Isaiah came into the presence of God, that was a moment that Isaiah literally says, “I had no idea what I was talking about. I thought I was a prophet, and I thought I knew what God was about.” But he stands in the presence of God, and he goes, “I had no idea. I literally had no idea.” Isaiah needed that moment, and the reason he needed that moment.

If you look at the beginning of that particular chapter, Isaiah 6, is that it says this is the year that Uzziah the king had died. Isaiah had put a lot of stake in Uzziah, and Uzziah was a good king, up to a point, and then he got proud and fell. Leprosy came into his life, but it was the hope of the prophets that the king, the good kings at least, would bring in some sort of reprieve, at least, but this was not the case; there was a lot of sadness when Uzziah died. That's a moment that you need to find something a lot stronger than what man can give you. When God shows Himself and you come into the presence of God, God goes, “This is Me” and you go, “You

know what, all those things are no longer important. There's a greater power here, and I'm no longer worried, and I'm no longer concerned. I trust God is doing a great work." This is what happens when God comes into your life, and God comes into all of our lives. The question is, has He come into your life yet? The question is, has He revealed Himself to you? Because when He does, you'll know it. I am fully convinced that everybody will know when Christ reveals Himself. Now, will everyone accept? No. But they'll know, and they'll be without excuse.

When we come to this passage, we start off with Peter, and Jesus is ministering to the multitudes, and the multitudes are coming to such an extent that Jesus is having to go out in a boat and be pushed out into the water in order to speak to them. He begins teaching the multitudes, and as you read in the Gospel of Mark, the multitudes were coming to such an extent that they couldn't even eat, and His own family was thinking that Jesus had lost His marbles because they couldn't even have a moment of civility. Nevertheless, they were coming. Peter, you would think, would be in the midst, in

the very center of all this stuff, but he had not yet been visited. Oh, he had seen great things. He had seen his mother-in-law healed. That's in the prior chapter. Still not there, and I think oftentimes we can see God work in other people's lives and that's a good thing. We sit back, and we go, "Wow, that's really cool." And then we go back home, and we just go back to what we normally do, because it really didn't change our lives and we didn't feel like it hit home to us, and that was the moment in Peter's life. Peter's there mending his nets. I mean, he's got to work. Somebody's got to work. Your mother-in-law's been sick. I'm sure there were bills. Although Jesus obviously took care of the problem, but I'm sure there were problems before, and he's probably the breadwinner. He's got his mother-in-law in the house. He not only has his wife and the family, but he has his mother-in-law to take care of too. So, he's mending the nets and Jesus is talking, and it's clear that within the passage that he's predisposed and preoccupied with the things that he's doing. But Jesus miraculously comes into his life, where Peter is living and that is in the whole fishing thing, and He says, "Peter, go out there. Throw that net out of there

again.” Peter goes, “Come on. Come on. I've already done this. It hasn't happened.” And it's bad enough when you go to work; it's worse when you go to work and you don't make any money, and that was the day in which Peter found himself. We oftentimes pursue and perceive ourselves as the answer to our problems, and I would say one of the greatest signs that you're not walking by faith is that you're coming up to God and you're fundamentally going, “I've got this.” And God will reach us then. We won't normally be ready to listen to Him, but when we come on a particular day of great frustration, and when we come upon a day in which things are probably going their worse, surprise. That's when Jesus visits you, and something will happen, and you'll begin to see His great presence that literally makes everything ok. At that day, God has visited you, and you change. Peter drops his nets, he goes, “I'm going with You.” It doesn't happen to everybody within this chapter. The very next person is the person with leprosy, and we're not all like Peter. We're not all preoccupied and predisposed to the work that we're in. According to Peter, it seems as if he was having a

problem with faith because it's hard to believe that God actually cares for me and the things that I'm doing.

But you have other people that are so steeped in their sins, they are steeped in their defiance, and they're steeped in their dissension, that in the midst of this they've dug themselves such a hole, it almost seems impossible to get out of. That would be the leper. We know that historically and throughout Scripture, somebody was given leprosy because of their rebellious nature. Once again, not in every case of leprosy, but as Scripture begins to reveal this, we see this to be true. So, here is an individual that's been defiant and rebellious and living in that lifestyle. If in fact we were to convey his crime, it would fundamentally be, "I don't want any of this. I just want to have my own way." But the pain and the shame of something like leprosy has a way of not only humbling but causing somebody to cry out, and with that individual, that's the day he met Jesus. He cries out and he says, "You've got to make me clean." It was that day in which he was probably feeling his worst and the most shamed in which he would finally call out. He did not have

a nature to do that, and Christ would tell him to go see the priests, as we talked about last week; by virtue of him obeying, and by virtue of him doing the things that the priest tells him to do, it would display that he had released his defiance, and that he would walk in obedience. In his mind, it would be hard for him to perceive that God was good; that if God told you to do something, i.e. a commandment, that it would be for your good.

But Scripture is full of texts; one of the great passages in Deuteronomy 10:13 is God literally says as He gives the Law, “I'm giving you this Law for your good.” It's hard to believe that to a lot of people that just have a rebellious nature because there's something inside of us that goes, “I think I have a better “good” than God.” And so, we pursue that. We pursue it all the way to where we find ourselves in pain and shame, and on the road, Christ meets us. It is at that moment that we begin to realize that He's the One that can release this, and everything changes that day.

As we come to this passage, we have this individual that is actually brought on a stretcher. He is different in the sense of before you have one that is refusing to believe because it's hard to believe that God would care for him and his everyday life in the affairs that he's involved in and the things that are predisposed to him. You have another individual that it's hard to believe because he seems to refuse the sense of, "God knows what's best. So, I need to submit to Him." Because he just doesn't feel that way, but God brings him to that point as he comes to the end of his rope. This individual, very unique and very different in the sense of he's brought to Christ by others. So, if you pick up with me, it reads this way,

(Luke 5:17) "One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing."

The text actually sets the stage. The stage is that there's about to be a healing that is going to be performed. It's going to be a very unique incident in which Christ is going

to come in and literally change everything in that particular moment. But it's in a setting in which you have Pharisees; if you look in the passage, teachers of the law. Actually, sometimes, translated “doctors of the law”. These are experts. These are the people that know the law backwards and forwards. They are the ones that you come to, and they're the ones that examine you. You always know that there are certain people that are always critiquing or criticizing you, and these are the guys. They know better than you, they know far more than you; these are the ones that come. So, they're critiquing His ministry, and clearly there will be some criticism involved as well. It says that they came from every village of Galilee, Judea, Jerusalem, from the hub of the teachers, and this verse ends with this interesting phrase, and I want you to mark it,

“... and the power of the Lord was present for Him to perform...”

And actually, the text reads, “healing for them.” That phrase is telling us that the healing could be for them too. But of course, it's oftentimes mentioned that they are so

entrenched in their desires and in their status that they will not listen, nor will they ever admit that they had a problem with themselves. When you consider that the reason that we will not be with God forever and there will be those that do go to, and I do believe there's a real place called hell, is not because we're sinners. Because Scripture says all have sins and falls short of the glory of God. But 2 Thessalonians puts it so perfectly, "Because you did not obey the gospel of the truth so as to be saved. Therefore, you'll spend your life in trials and turmoil and heartache and pain and suffering forever." It's hard to believe that people would not believe. The one thing that God is asking you to do is believe that He is the physician, believe that He is the answer to your problems. But like so many of us, we get so involved in our own affairs, it's hard for us to think in those terms, and like many of us, we are naturally some of us very defiant, and like some of us, we have grown up with our faith being in someone else. We have a tendency, oftentimes, to live out our lives vicariously or somebody else, perhaps living their life through us. We perceive that maybe "I had a good mother. Therefore, I'm a shoo in for God" or maybe, "My

parents are missionaries or such that we grew up in the church.” And there's a perception that “These are those that will bring me into heaven.” My parents oftentimes joke over the fact that when I was a little guy, about one or two years old, my dad picked me up and I said to my dad, “Dad, you're going to have to carry me into heaven. I'm too little to go up there.” And I think that in many respects doesn't leave us, as many grow up thinking, “Well, because my parents love the Lord, this is where I'm going to stay.” This is a passage about that, and what's interesting within the text is that we have these Pharisees and the teachers of the law that are very influential in people's lives. So, what you're going to find is they're going to be discussing among themselves certain things and coming up with conclusions. People find themselves going, “What do you believe in?” “Well, let me ask this person.” “No, I'm asking you. What do you believe in?” And God is going to do that in every one of our lives.

Romans 14 says the day is coming when every one of us is going to stand before God individually, and you're going to give an answer. So, it's got to be you and God, right? I

mean, it can't just be because somebody else told me and it can't be that you believe something because it was a general consensus of the experts, because they've been wrong.

So, we have this group of people in this interesting setting, and in verse 18 it says it's like it came out of the blue. There's an exclamatory statement, "Behold, there's some men carrying this guy and they're trying to find some way to get to Christ."

(Luke 5:18) "And some men were carrying on a bed a man who was paralyzed..."

"Paralyō" is the Greek word which is where we get the word "paralyzed". It just means literally relaxed nerves or weak and feeble, unable to walk.

"... and they were trying to bring him in and to set him down in front of Him."

How wonderful it is that you would have people that would care so much. In this whole text, you don't really know hardly anything about the paralytic. As we begin to read, we won't know when he got hurt, how he got hurt.

We don't know what he thinks or how he feels. The only thing we know is that he has some people around him that care for him. Now, what the stage of this setting is that what we have is a person that's dependent and dispassionate about this. It wasn't like he went to these guys, and he goes, "Hey, guys, you got to get me to Jesus." All of this has conveyed that it was their idea to bring him. We have an individual that is not used to thinking for himself. We have an individual that has been dependent on others for a long time, and because of this is acquiescent, probably tacit and conforming in many ways. Oftentimes people grow up in this particular kind of setting; especially when it comes to faith. "My mother's a lot more righteous than I am. So, I'm going to let her lead the way." So, because of this, they never make a commitment. They conform and they acquiesce to the things that are being said by the people around them. If there's a consensus around them, they'll fall for that one too. But they don't know what they believe. But today Jesus will visit him. Oh, you thought they were bringing him? No, no. This is Jesus orchestrating this, and the wonderful thing is that God works in ways that are

familiar to us. I mean, why did God work in Peter's life through the fish? He was a fisherman, that's why, and his frustration was in that occupation on that particular day. But that's how God works, where you are, what's going on in your life. The man that was in filth, God, is going to work with him in his filth. That's what he had pursued and the consequences that had come out of this is the very thing that had brought him to call upon the name of Christ. There are some of us that rely upon others. We're dependent upon them; what they think, how they feel, and we do things because of them. It's the graciousness of God to use them to bring you to Him. But the day is coming when you'll have to make the decision. You'll have to decide.

The passage reads this way,

(Luke 5:18) “And some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him.

(Luke 5:19) But not finding any way to bring him in because of the crowd, they went up on the roof and let

him down through the tiles with his stretcher, into the middle of the crowd, in front of Jesus.”

What the passage is telling us is, oftentimes those around us care more for us than we do. I've seen people in families and the family just weep and cry and they'll do anything, and you'll say, “I don't think they're going to do that.” They won't take no for an answer. If they have to cut a hole in the roof, they're going to get him there. So, they do. Isn't it good of the Lord to use the very thing that we're weak in, i.e. we have a tendency to depend on, to use that dependency to bring us to Him? Isn't that just like God to do that? So, He does, and they're right in the center right in front of His face.

And it says this in verse 20, “Seeing his faith.”

No, it doesn't say that.

(Luke 5:20) “Seeing their faith...”

Once again, who's the one that's active in all of this? It's the people around him. It's not him.

“Seeing their faith, He said...”

God knows our hearts, and He knows our longing, and when you and I have been saved, there's been a change in our life, we just long for that to be in somebody else's life; our loved ones, we have that heart that they would just, and we would do anything to get them in front of the face of Christ. We would do anything. The day comes in which that happens, and now, because of our faith, God opens this door. This individual was not necessarily thinking, "I think it'd be a good day to go visit Jesus," but those around him did.

Now, I want you to see the way that Jesus responds because you would think once again that because He saw their faith, He would respond to them, but He doesn't. He uses the word singular and NAS translators have translated in verse 20, the word "friend". Do you see the word there? It's not quite nailing it. It's not a wrong translation, because the word itself could be used to describe friend, but more specifically, the word almost always is understood as the word simply, man. The reason why I say that is, somebody, a man in particular, if he's lived his whole life being dependent, never feels like a

man because we were meant to lead; we were meant to protect. God had raised us up for that. You find yourself in a position in which you're dependent upon others and you become dispassionate about everything. You give in to everything and you go ahead and "Well, whatever you guys wanted to do, it's fine with me" and you cease having a mind of your own. You cease making decisions of your own, if in fact you're dependent on other things. The more things you're dependent upon, the less of a man you become. And Jesus turns to him, and He goes, "Man, this is between you and Me. This day you're going to make a decision." It's an interesting passage. "Man, your sins are forgiven." What sins? I don't know, complacency, acquiescence, dependency on the wrong people.

You go back to this wonderful text in John 5, and you have a guy there that's by the pool of Bethesda, and he's been sick for 38 years, and he's been making this trek, who knows how long, to this fountain, where they're supposed to be healing, and Jesus goes, basically, "How's this working for you?" And his answer is, "I don't have anybody to take me there." And you realize that

immediately one of his main problems was he was relying upon what man could do for him. This is why Jesus will say the same thing to him, as He'll say to this man, "Take up your pallet and walk. You're responsible."

You have a woman in Mark 5 that had a hemorrhage for 12 years. Mark records several things about this woman. One is she endured much at the hands of many physicians. The second thing is she spent all the money she had. The third thing was she was not helped at all, and the fourth thing was things got worse. Man will rely on almost anything and everything other than God, but there is a time in which God will visit you, and you can hear His voice going, "Man, you need to get real." And it's at that moment that you'll see the realness of God. In this text, God works in such a way that this man is healed instantaneously. The presence of God was made known.

(Luke 5:21) "The scribes and the Pharisees began to reason..."

Let me just say this, that's a bunch of academics that don't have a mind of their own because in order to get an opinion, they have to reason among themselves. "Well,

what do you think? What do you think? What do you think?” What does what you think matter? It doesn't have anything to do with the truth. So, just because you have a consensus about something doesn't mean it's right, but that's where they found their comfort.

“... The scribes and the Pharisees began to reason, saying, “Who is this man who speaks blasphemies? Who can forgive sins, but God alone?””

They would be correct. Isaiah 43:11 and Isaiah 43:25 is very clear, “I alone forgive sins.” So, this would have to be God within the passage.

It says,

(Luke 5:22) “But Jesus, aware of their reasonings...”

Once again, you can probably put in there the word “deliberation”.

“... answered and said to them, “Why are you reasoning in your hearts?

(Luke 5:23) “Which is easier, to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk’?”

I've oftentimes read that verse and in the sense of, "Ok. So, Christ was talking about which was easier," which once again, it's just one of those words that just doesn't quite say it. Because the word that He's using within the passage is actually kind of a compound word, "*eu*" which means good and "*kopos*," which means to toil over. Actually, "*kopos*" means to beat your chest, and "good" is making reference to something that is not only beneficial but something that is virtuous. So, the two words together actually refer to something that is worth toiling over. So, Jesus is now conveying to him, "What do you think should be the thing that we toil over the most?" The concern of our hearts, what should it be? Should it be that people are physically healed? Should that be the greatest concern of our hearts, or should it be the soul of man? What should be that which causes us to beat our chest and say, "For this we will work for the good of this person"? I mean, no contest, the soul of man. That's what's got to be first.

"Rise and walk that you might believe that I can do the other."

(Luke 5:24) ““But, so that you may know that the Son of Man has authority on earth to forgive sins,” —He said to the paralytic—“I say to you, get up, and pick up your stretcher and go home.”

(Luke 5:25) Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God.”

For the first time in his life, he knew what he believed, and he believed it, and he was carrying his bed, and he was walking. He was glorifying God. It is good of God to use the people around us, especially as we begin to depend on; some of us depend on our occupation and for Peter that was good for God to work through that. The question is, what is it that brought you here? What is it that causes you to sit down and listen to a message? What is it that causes you to open up the Bible at all? What is it that would cause you to think in any way that it would be a better idea to take a Sunday and listen to some guy talk than to go out, have a party or have fun or ski or go on a vacation? Why would you be here? And I oftentimes think about the days like Mother's Day, and

the day they call Mother's Day, and as we come together, I know that there are people that oftentimes think, "I'm going to do this for mom." And it's the goodness that you would think of your mom that way because that shows that your mom cares about those kinds of things. But this is the day that you have to start caring. This is the day when you need to make the decision. There's a psalm in Psalm 62, if you turn there with me, that makes reference to Who our hope is, and really ultimately it has to keep coming back to this.

This Psalm starts off this way,

(Psalm 62:1) "My soul waits in silence for God..."

You might want to mark it because it going to say it a number of times,

"... only;

From Him is my salvation.

(Psalm 62:2) He only is my rock..."

You know how many times people depend on everybody else? "My mother, my father, they were the rock. They were the ones that held me." Let go. This is the day that

you meet Jesus. This is the day you become a man. This is the day when you put your trust in Him. It's you and Him, and He's saying to you, "Grow up. Take responsibility."

It says this,

(Psalm 62:3) "How long will you assail a man,
That you may murder him, all of you,
Like a leaning wall, like a tottering fence?"

It goes on and it talks about that there are people that delight in falsehood.

(Psalm 62:4) "... They delight in falsehood;
They bless with their mouth,
But inwardly they curse."

And you go, "I need somebody to help me." And God says, "You need to wait only for Me."

(Psalm 62:5) "My soul, wait in silence for God only..."

He needs to be the only hope. He is your only rock.

The passage ends this way,

(Psalm 62:11) "Once God has spoken;
Twice I have heard this:
That power belongs to God."

You can just hear Jesus at that moment, “That you might know that I have the power to do this.”

(Psalm 62:12) “And lovingkindness is Yours, O Lord...”

I'm so glad that you can approach Him. He is approachable. You don't have to go through somebody else. You don't have to find hope in something else.

The interesting thing about Psalm 73 is the psalmist is going through a list of things that he sees in the world and the proud people, and he goes, “I'd kind of like to be like them because they look like they have everything.” And their trust is in the money that they have or whatever, and his statement is in verse 3, “I was envious of the arrogant. I saw their prosperity, and I almost slipped. I almost fell for that. I almost felt like that would be a really good thing.” But if you go on down, he begins to talk about, “Ok, they don't seem to be in pain. They don't seem to have trouble.”

And then it says this,

(73:6) “Therefore pride is their necklace;
The garment of violence covers them.”

(Psalm 73:7) Their eye bulges from fatness;
The imaginations of their heart run riot.”

“Imagination” is actually the same word that is used in Leviticus 26:1, that is defined as “image”. That is to say, you have an image in your head of how things are going to go. You've worked it out in your head. With Peter, he's kind of worked out, “Well, I've got to make things work myself.” Then, with the rebellious guy, “I'm going to go my own way. I don't want to have anything to do with anything of God” and the guy on the gurney is fundamentally saying, “Look, I don't know. I just will listen to what everybody else says.” And in each case, that's kind of an image that we have in our head. It's not what Scripture says, and that's once again, why we were hitting that 2 Corinthians 10. We're destroying every speculation and every thought that really goes against who God really is. There has to be a moment in which you and I turn from trusting in our way of thinking or anybody else's way of thinking and just get right with God. In other words, “What do You have to say, God?” and it has to be strong. There's a passage in Proverbs 18:11; it reads this way,

“A rich man’s wealth is his strong city,
And like a high wall in his own imagination.”

That's his image. That's his icon. That's his god. Whatever that is in your life, what we're asking you to do when you come to church is we're asking you to meet God. This is probably a time in your life where you're going through struggles. It's probably a time in your life where you're feeling frustrations. It may be a time in your life where you're having pains and issues, but this is the road in which Christ meets you, and it's on that road that He's asking you, “Will you put all of your trust in Me? Will you glorify Me in this? Will you stop trusting in people? Will you take up your pallet, walk, go this way?” And there’s a change of life. It may surprise you. I oftentimes think of the Psalm where it says, “Oh, taste and see that the Lord is good.” There used to be commercial, “Try it. You'll like it.” That literally is what God is saying, “You've got to try this.” But unless you jump in, you'll never see it, and that's what probably grieves my heart more than anything else, that there are people that constantly live on this outskirts of everybody else doing everything for you as far

as thinking in the spiritual realm, and you've got to stop doing that.

Closing Prayer:

Father, we come before You today and our desire is to put all of our trust in You; to have this relationship with You that is so strong that it changes our lives; so powerful that we come in contact with the God of the universe and we have now a personal relationship with You. This is not a normal event. This is something strange. This is something unlike anything we've ever experienced, but You're offering that to us today. You're offering to us today an event, a moment, a relationship that surpasses anything that we've ever imagined. Scripture will even say, "Beyond what you could ask or think." For you to walk by faith and not by sight the rest of your life, for you to walk by the convictions that you have rather than by the consensus of others, is an amazing moment, and it will

change your life. You will not only see everything differently, but you'll have a confidence, you'll have a peace that passes all understanding. All anxiety will leave, and your trust will wholly be in God, nobody else; not Christ plus something, all Him. Now, just think how wonderful that would be in your life.