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Luke

Chapter 5 - An Unconventional Intent
A Different Kind of Inducement (33-35)

Luke 5:33-35: And they said to Him, “The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink.” And Jesus said to them, “You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? “But the days will come; and when the bridegroom is taken away from them, then they will fast in those days.”

That we don't naturally think right is really demonstrated throughout the many times that you read in the Gospels, “repent,” because as “repent” so aptly put means, you need to think differently. We're influenced by the things

around us, by the people around us, to think the way that we do and unfortunately, they so amalgamate within our being that it's hard for us to see things differently. The presence of Christ on the scene in these particular passages begin to reveal that He can change all that, and the very presence of Christ changes our way of thinking. It's a magnificent thought when you think about that.

When we look at the chapter that we're looking at here in Chapter 5 of the Gospel of Luke, we read of different individuals that we wouldn't normally put together. You have Peter at the very beginning, followed by a leper, then a paralytic, then Levi, a tax collector. They all have one thing in common. The one thing that they have in common is they're all sinners. In fact, they all come to that realization as they come into the presence of Christ. It's not an easy thing to always see. With Peter, naturally, his perspective was "I'm doing all that I can. I have responsibilities I need to keep focused on this." And as he was mending his nets, he comes to the realization; Christ reveals to him. It is interesting that Christ will almost always reveal these things to us when things are the

worst in our lives. When things are not going well and it was on a particular day in Peter's life in which he was frustrated and obviously disappointed by his catch. That's when God appears to us. It is in that moment of frustration, or with the leper, it is in a time of pain and shame in your life in which you feel like there's no place left to go. It's amazing that the answer to his problem was really that he needed to obey and humble himself. You know, to a person who had been rebellious all his life, that would probably be the last thing on his mind that he needed to do. Nevertheless, Scripture begins to reveal that Christ demonstrates that to him at that time.

You come to a person that's a paralytic and has depended upon people all his life, and as he comes to Christ, it is because of his helplessness. It is at that time that Christ reveals Himself to him and he begins to realize that his helplessness was not to be upon others, but it was to come before the Lord, and that's what brought him to that relationship.

You have Levi, who is an outcast and not loved by people, naturally, by virtue of his position, and it is at a time in

which it seems like everybody else is focused on Christ, but he is still immersed in what he does. Probably a lot of it was because he felt like “How would He ever care for me? I'm an outcast by everybody else. Why wouldn't I be an outcast by Him?” But it was on that day that Jesus visited him and revealed Himself to him.

We naturally don't think that the worst of our days, the worst time in our life, would be the time in which God would reveal Himself to us. Because I think the natural inclination is to think that the reason that He calls anybody is because they're the good guys; they're the ones that do the good stuff all the time; they're the righteous people. But in this particular passage, and in particular in Luke 5:32, Jesus clarifies, “You want to know why I'm here? I'm here to call sinners to repentance. I'm not here for the righteous.” That's clarified throughout the Gospel of Luke; one, in particular, and we've made reference to it before, but just to demonstrate, once again,

(Luke 18:9) “And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt.”

Now, as you know, the story, as the parable goes, that it was the Pharisee that declared himself righteous and he was really not visited by Christ. But it was the one who was a tax collector that just cried out in a sense of desperation, and that's the one He visited. That's the one He came to save. God doesn't think like us, and the one thing that He's wanting us to do is understand the way that He thinks. There's an interesting passage in the Book of Isaiah that says that God is highly exalted and abides in a very holy place. It says, “There He dwells,” and then it finishes, “And He also dwells with the humble and contrite of heart.” I mean, there's a lot of stuff in between that, but Scripture is telling us where He dwells and how important it is for us to think and understand what God is looking for. God is not looking for your perfection. He's looking for you to admit that you're not. God is looking for those that will admit the truth, that you actually need

a Savior, that you'll come to Him and trust Him to do the healing.

So, all the way through as we come to this passage, obviously we have the problem of the natural inclination to think wrong and it is at this point that we find ourselves in Luke 5:33, in which the experts that oftentimes influence us to think the way that we think are thinking wrong, and Christ begins to set them straight.

It reads this way,

(Luke 5:33) “And they said to Him, “The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink.””

I mean, one of the interesting things in Luke 18, as the Pharisee is praying before God, he says, “I fast twice a week.” Which was the habit. So, the question is, “Why aren't your guys doing that, fasting twice a week, like the Pharisees do, even John the Baptist? They are good people that are really showing us the way and fast.” The question obviously arises when we think about this whole concept of fasting is, why do people fast? What's the purpose of fasting? And really, fasting is really not a

complicated thing. Really, the purpose of fasting is to focus. It would be as if you're involved in something. A guy may be working on a car, his wife says, "We have a sandwich ready." And the guy says, "I can't do it. I'm too busy. I'm right in the middle of things." So, at that particular juncture, he would actually fast. He would not eat the sandwich.

Jesus portrays it a very interesting way in John 4 in which the woman at the well is there. Of course, the disciples come to Him and say, "It's time to eat" and He goes, "I have food that's not like yours. Man shall not live by bread alone." Right? And it's really the concept of fasting, because He begins to reveal that there's something more important here; a lesson that Peter learns as he's mending the nets, because we can get so immersed into the things of everyday life that we forget what's really important. Jesus says, "How about fishing for men?" Well, that never really enter my mind because I'm so busy with the affairs of everyday life that I'm not even thinking about souls of men. That just really shows how sinful we are, doesn't it? But the purpose of this is to focus on that

which is important, and so that's what fasting does it. It sets aside. So, as Jesus was preparing for ministry, His focus was on the Father, and He was not going to think about anything else but that. As you realize, when people are going through sorrow, sorrow can be so overwhelming that you don't feel like eating. So, it's not as much something that is to be mechanical or ritualistic. It is something that happens because of the heart, and it is enjoined. Nevertheless, the Pharisees, and many of those that in that day made it something that you do in order to declare your righteousness.

As you read in Matthew 6, you read of those that fasted for the purpose of displaying it before men. So, the way that Scripture reads is that you act gloomy and you don't dress good. So, as you walk before men, you want them to see you fasting and the Bible says, "No, no, dress good, act like everything's fine so that you won't get credit for your fasting. That you wouldn't be seen before men." So, the tendency of man is to be concerned about what everybody else thinks, and that's what's really predominant within this particular passage and really in

many ways infiltrates the text in that the reason that we do so many things that we do or think the way that we think is because of the influence around us. There are people that have stated things, there are people that do things and they've been a large part of our lives, and we began to adapt and adopt our lives around them, unfortunately. In this setting it's the religious leaders. They are so powerful, and tradition is a very powerful thing and influence of others is a very powerful thing.

I mean, you read in John 9:22 that the blind man's parents wouldn't even admit that he was their son because they were afraid that this guy that was healed by Jesus is going to upset the Pharisees, and, by virtue of upsetting the Pharisees, the Pharisees weren't going to let them in the synagogue anymore. So, they refused to say anything.

The same thing is seen in John 12, even though Lazarus was raised from the dead and people saw that, "Did you see that guy?" "Yeah, I saw." "Who was that?" "I'm not saying." "Why?" "Because they're going to put us out of the synagogue." That literally is what it says, and it goes on to say, for they love the approval of man rather than

the approval of God. How influential that is. It's one of the things that this passage is showing us.

So, I do think it's interesting that these Pharisees come up and they question the disciples of Jesus. They want to talk to them, not Jesus. I think it's interesting as a pastor, I oftentimes see this dynamic. People will say to me, "Well, I talked to somebody. They said they had a real problem with you." I go, "Why didn't they talk to me?" But I think they would rather talk to somebody else. So, that's the dynamic that's happening within the passage. Once again, probably with the disciples initially, there might be a little concern. I remember one particular passage in which the disciples say, "Don't You know that You offended these individuals?" So, they were acutely aware of the fact that they were being offended and were somewhat concerned about that. It is that which oftentimes delegates our demeanor. What people think, what they say, how they feel actually gets shoved on us. It's a strange phenomenon, because if you've ever heard somebody say, "That person may be mad," you begin to realize that they've fallen victim to that person. It's not the person

that makes you mad. You make yourself mad, by virtue of your response and by giving them so much weight that they can literally control your emotions.

So, as we come to the passage, what we're going to be dealing with is basically the extremities of emotion, and you could actually put within the text “manic depressive,” because what we're dealing with within the passage is the scope of emotions from despair to delight. He's going to be talking about something that we can all relate to, a marriage, which is a time of celebration, a time of delight, and then He's going to talk about the sense of despair which is the fasting. Of course, one of the reasons why people often fast is because they're so focused on the sorrow and on the grief, on the bereavement, or the concern that they have, therefore they can't eat. So, we have from one extreme to the other within this small passage, and Jesus begins to convey this.

It reads this way,

(Luke 5:33) “And they said to Him, “The disciples of John often fast and offer prayers...””

Now, right away, as he makes that statement, what he is stating is, “this is something that we do to display righteousness” rather than it's something that is within our heart; it's something that is seen by others.

Therefore, it's an issue by virtue of others being offended that you're not doing the things that they tell you to do.

There is an influence that is so strong that it begins to incite people, prompt people, move people, influence people to do specific things, and then the people around them are concerned that perhaps these individuals are not going to recognize them, they're not going to affirm them. In fact, they might even go as strong as being disapproving of them and rejecting them, and that's the last thing that they want to do. So, they fall in, “Oh, yeah. We fast.” “You fast?” “We fast, just like you, twice a week.” And it just takes it literally out of the realm of genuineness. Sincerity is no longer an issue.

“... the disciples of the Pharisees also do the same, but Yours eat and drink.”

(Luke 5:34) And Jesus said to them...”

Now, what's so wonderful about this is that Christ, in this particular passage in magnificent simplicity and unprecedented clarity within the passage, begins to describe one thing that should actually regulate that which is despair or delight in a very simplistic, marvelous way.

If you look at the passage, it reads this way,

“And Jesus said to them, “You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?”

He actually uses the word “*dynamai*,” which is power. So, His point is that “You don't have the power to make them feel this way.” That's a very interesting statement, because when the groom is with them, they're celebrating. Actually, all the way through, you begin to see that really from the beginning of time, God is preparing the wedding all the way through Scripture. I mean, from the beginning, one of the things He establishes right there in Genesis is, what is the greatest relationship that anybody else can have? Man and woman. He established that right at the beginning,

because it's the first, it's the foremost, it's the greatest relationship that you can have. So, He establishes that right at the beginning. This will follow through all the way to Revelation 19, in which the bride of Christ will make herself ready and the groom will come. So, all the way through Scripture, you see this process of preparation that is being given and what it's doing is, it's really it in great simplicity, Jesus is going, "You guys understand that this is about a relationship? I mean, the things that you're doing, do you understand that it has nothing to do with anything?" Because the relationship is what's paramount in all of this. So, He uses this interesting phrase about the attendants. I've thought about that, especially in the Gospel of Luke, when Jesus gathers together for that Last Supper, remember, He tells the disciples, "Prepare the meal." Why do you think He tells them that? Because that's what the attendants for the bridegroom do. They prepare the meal. He gets them involved in it. So, they're preparing the meal for this and getting things ready. They're involved, and Jesus actually makes this statement to them, "I've really longed to have this meal with you." And you begin to sense that this is a place in which there's

great fellowship, this is great camaraderie, and this is what it's about. It's about all of those things. So, there's no way that you can make them feel any different, which obviously is telling us that your feelings are not on the basis of what somebody else does or what they say, even though we would oftentimes perhaps feel like somebody is making us feel a certain way.

(Luke 5:35) “But the days will come; and when the bridegroom is taken away from them, then they will fast in those days.”

Very clear within the passage. When are you in despair and fasting? When the presence of Christ is gone. When are you rejoicing? “In Thy presence is fullness of joy; at Your right hand are pleasures forevermore.” The fundamental bottom line in the text is, if Christ is present, there's no reason to be upset. There's no reason to sorrow. There's no reason to fast. It's one of the reasons why you and I as believers really don't make a habit of fasting. I'm not saying that you shouldn't not eat when you're feeling sorrow, but the only reason that you would really fast would be if Christ is not present. The wonderful

promise that He gives us in Hebrews 13 is, "I'll never leave you. I'll never forsake you."

Now, He puts it in the context of this whole bridegroom thing, which I think is a magnificent picture, and if you'll turn me to Psalm 19, you'll see this as a picture of the groom coming. Well, the heavens declare the glory of God and the firmament show forth His handiwork. Really, in Psalm 19, what he's describing is the coming of the great Messiah, the word of God, and ultimately, the text will go from the creation and the sun rising to the word of God, and how it changes our lives. It's almost like the word of God shines upon you.

So, he talks about,

(Psalm 19:7) "The law of the LORD is perfect, restoring the soul;

The testimony of the LORD is sure, making wise the simple.

(Psalm 19:8) The precepts of the LORD are right, rejoicing the heart..."

What are you feeling? I'm feeling the warmth; feeling the sun.

So, he describes it this way

(Psalm 19:1) “The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.”

In other words, “I created things that they might tell you something.” Scripture tells us that these are signs. So, obviously a sign is pointing to something.

(Psalm 19:2) “Day to day pours forth speech...”

It's almost like every day God is telling us something, and, in particular, every time that sun rises, God is telling you something, “I'm coming.” Where is He coming? Well, Scripture tells us in Ezekiel, He's going to come from the east. So, surprise. But we've been doing dress rehearsal every day.

(Psalm 19:2) “Day to day pours forth speech, And night to night reveals knowledge.”

(Psalm 19:3) There is no speech, nor are there words; Their voice is not heard.

(Psalm 19:4) Their line has gone out through all the earth,
And their utterances to the end of the world.
In them He has placed a tent for the sun.”

It's an interesting picture of what we're going to see in the next verse,

(Psalm 19:5) “Which is as a bridegroom coming out of his chamber;
It rejoices as a strong man to run his course.”

Right within this small passage, he begins to describe, and Joel will piggyback on this in Joel 2:16,

“... Let the bridegroom come out of his room
And the bride out of her bridal chamber.”

So, really, what he's doing within the passage is describing the process of the marriage ceremony, so to speak. Just for your edification, the marriage ceremony was actually done in three stages. So, when Christ makes reference to this whole groom thing, this is well known within this particular setting. So, I'm going to give you the three stages in which the whole bride and marital marriage ceremony actually exist.

The first stage that is given within the marriage ceremony is called the “Shiddukhin”. That particular stage is a time in which the groom makes a commitment. Very interesting. When you look at the Old Testament, what you're seeing is God making covenants, and that's Him making commitments. That's what the bridegroom does initially. He makes commitments and he says, “This is what I'm going to do.” More specifically, in his commitments, he gives a list to the father-in-law, a list of the responsibilities that he's going to fulfill. “I'm going to do this. I'm going to do this. I'm going to do this.” And he presents this to the father-in-law. It's pretty interesting, isn't it? So, as he presents this before the father-in-law, he's literally saying, “I'm going to make a commitment and I'm going to make good on this.” Now, at this juncture, they're not married. He makes the commitment first, and really that's what you see throughout the Old Testament, God's making commitments, but there's not the union yet within the passage. But in this commitment, then what he does is he involves himself in what is called the “Mitsveh”. Now, “Mitsveh” is just another name for a bathing or a washing, or more specifically, a baptism. So,

he cleanses himself, which is a sign of his pure motives. So, the cleansing process is him literally saying, "My commitment to you is merely from pure motives. I have no other motives but pure for your best, and this is my desire." So, when you read a passage like Matthew 3:15, where Jesus comes up to John the Baptist and He goes, "I need to be baptized." John goes, "You should be baptizing me." Jesus goes, "No. We need to do this to fulfill all righteousness." Jesus is saying, "I'm preparing Myself and conveying to you that my motives are crystal clear, that it's only for your good and I'm doing this for you." What's also interesting is, then the one who's going to be the bride in the future, will then turn and say, "And I make a commitment to you" and she'll do Mitsveh. She'll be washed, and she'll be baptized. So, what we see within the processes is that though in many settings these are seen as religious events and ritualistic in their bases, they're really not that at all. It's fundamentally a marriage that is coming into play. So, that first stage is just him making the commitment. I do think it's interesting when you look in the Gospel of John in particular, Jesus will oftentimes say, "Everyone that the Father gives me, I

receive, and I lose not one.” What is He talking about? Well, like in Genesis 24, Abraham, the father made the choice. But what's also interesting is the bride could accept or reject. But it was the father that made the choice, and he's the one that made the choosing. So, we see the choosing and we see God actually work.

The second part of the marriage ceremony is called “Erusin,” and that particular stage is where the commitment is made or is called an “engagement” ceremony. Now, Mary and Joseph had already done this by the time that they were in, and so there was this betrothal. In this particular stage, this is where the groom actually gives something of value to the father, sometimes the dowry, and to the wife-to-be which oftentimes is treasures or a ring. In Ephesians 1, it literally says, if you were to break down the passage, that God has given us this engagement ring, but it's at some cost to him. So, what the father sees is, by virtue of that which the husband to be is going to be paying or giving, would give merit to how much he really loved his daughter. If he gave a lot, this would display that he loved the daughter a

lot. Of course, this wonderful picture is given to us of Christ on the cross. Peter will say that you were not purchased with things like silver and gold. "Purchase," we call it "redemption". We would call Him the Redeemer-husband, but you were purchased by the precious blood of Jesus Christ. Well, how valuable are you? So, that's what's being displayed in this second part. Now, oftentimes the engagement will last well over a year, but if in fact you break the engagement, it's like a divorce. So, the commitment is strong at this point. The obligation is now set and this is where they both come together, and, in particular, the husband or the groom, he obligates himself, he goes, "I've got you. I'm not leaving." And at this point, now the expectation is when he comes.

Then, when "Nissuin" comes into play, this is where they actually get married and where they have the marriage supper, which we see in Revelation 19. Of course, everybody's excited because the groom's there and he comes. What's to be noted, and this is kind of recorded in Matthew 25, that nobody actually knew when the groom was coming. So, in the process of him coming, he'll come

at a time that nobody knows, not even the bride. She has to be ready, but not even the bride knows when he's coming. And when he comes, they begin to light the lamps down the streets, and as he walks past them, they light their lamps, and he goes from his house to her house to fetch her. Then, he takes her home. So, as you're looking down the street, it's like a sun rising, and the lamps are just going on and on, and as the groom comes, it's like it gets brighter as he gets closer to you. He fetches his wife, takes her home, and this is the time in which they are married. The picture is, of course, as Jesus will say in John 14, "I go to prepare a place for you." It's during the time of engagement, because He's already given the promise. The time is now coming when He's going to receive you unto Himself; that where He is, you can be also. So, you have that wonderful playing out in Revelation 19, within the passage. All of this is telling us that what makes joy is the presence of God, and it's the relationship.

If you ever read the Song of Solomon, you begin to read that there's a romance and she's unhappy when he's not

there; he's unhappy when he's not with her; there is a desire to be together. The wonderful thing about our faith is our faith is based on the presence of Christ within us, and He is placed within us. He says, "I don't leave you alone. I leave you the Spirit, My spirit, with you." And because of this, His spirit protects us against that manic depressive state that can easily come in. So, if in fact you're living your life in the degree that you're concerned about what everybody else is thinking, you're not listening to the Spirit of God. I mean, look here in Psalm, just to remind yourself, if you don't have it marked, Psalm 16.

(Psalm 16:1) "Preserve me, O God, for I take refuge in You.

(Psalm 16:2) I said to the LORD, "You are my Lord; I have no good besides You."

(Psalm 16:3) As for the saints who are in the earth, They are the majestic ones in whom is all my delight."

Where does delight come from? Well, here again, it would have to be the presence of God. Have you ever had a really bad week, and then you come to church, and you

go, “I don't know. It's all good now.” I wonder what that is? It's because you're in the presence of the body of Christ. The same thing is true if in fact you're walking in faith, that the power of the Spirit of God, if in fact He is your joy. I have found that when despair and depression start overwhelming me, it's because God's not present in my life.

So, this particular passage is saying,

(Psalm 16:4) “The sorrows of those who have bartered for another god will be multiplied...”

In other words, if you're trusting in something else, you're going to be very depressed all of your life.

It ultimately reads this way,

(Psalm 16:11) “You will make known to me the path of life;

In Your presence is fullness of joy;

In Your right hand there are pleasures forever.”

Here again, in a very simplistic way, Jesus is saying, “If I'm here, they're happy; if I'm not, then they're not. But if I'm with them, there's no way that you can make them not

happy.” And in the passage, He goes on and says, “Now, they are about to be very unhappy.” Because without the Holy Spirit given to them, they're going to watch their Savior crucified, and they're going to be apart from Him. But we don't face that, because now, we have the Spirit of God within us, and He never leaves us. He never forsakes us. So, literally, there's no reason for us to walk in that depression.

There's a passage in Isaiah 58 which I've oftentimes thought in terms of this whole fasting thing, which once again, at the time of Isaiah, individuals were thinking in terms of, “We went through the formality, we went through the ritual of fasting. Why isn't God listening to us?” And God goes, “Because you're not with Me.”

So, the way the passage reads, it starts off this way,

(Isaiah 58:1) “Cry loudly, do not hold back;

Raise your voice like a trumpet,

And declare to My people their transgression

And to the house of Jacob their sins.”

In other words, admit your sins.

(Isaiah 58:2) “Yet they seek Me day by day and delight to know My ways,

As a nation that has done righteousness...”

“What's wrong? I've done everything I'm supposed to do. I go to church...” and whatever. They act like they haven't forsaken the ordinance of God.

“... They ask Me for just decisions,
They delight in the nearness of God.”

They say, “We want God to be near to us.” How many times have I talked to people, and they go, “I want a close relationship with God.” I go, “Ok, have you stopped sinning?” “Well, I can't do that.” But they go on and say this, if you look in verse 3,

(Isaiah 58:3) ““Why have we fasted and You do not see? ...”

We'll put it another way, “Why isn't my fasting working? We've humbled ourselves and we act like we're really sorrowful.” You know, Ash Wednesday or whatever. But you know, you just go Mardi Gras next year.

“...Behold, on the day of your fast you find your desire,
And drive hard all your workers.

(Isaiah 58:4) “Behold, you fast for contention and strife
and to strike with a wicked fist...”

In other words, you haven't stopped doing the things that are destructive in your lives. You continue to do the wrong things. You go, “So, why am I so sad?” Well, I think it's summarized, if you look with me in Isaiah 59:2,

“But your iniquities have made a separation between you
and your God,

And your sins have hidden His face from you so that He
does not hear.”

Why are you so sad? “Well, it's the people around me. It's the circumstances around me.” God says, “No, no, no, no. That's not why you're sad. Depression doesn't come from those things. They can't make you feel. You feel the way you feel because you've elevated other idols. You perhaps have elevated other people. You've given people power that they never deserved or never should have had, the power to affect you. But if in fact your only desire is to be right with Me, all you have to do is confess your sins.” If

you'll draw near to God, He'll draw near to you. In His presence is fullness of joy; at his right hand are pleasures forevermore. There's no way that anybody could take that from you. There's absolutely no way. To me, the wonder of all of this is the simplicity of the way, "If I'm with you, you're good. If I'm not, you're not." People could save a lot of money on this manic-depressive pill medicine stuff, because all the counseling that's given. I mean, if you want to fake it, like in Matthew 6, where they put on a gloomy face and they act like they're fasting, they act like they're really sorry.

But as James 4:8-9 will say,

“... Cleanse your hands, you sinners; and purify your hearts, you double-minded.

(James 4:9) Be miserable and mourn...”

Because you're apart from Him.

What's the one thing that will make you sad? To be apart from God. So, you want to get out of depression? How wonderful and remarkably simple it is, get back into the presence of God. Is it possible that then He'll begin to

work all things for your good? Is it possible that if you'll delight yourself in Him, He'll give you the desires of your heart? You're trying to fix things, and that's why you're depressed. You're trying to manipulate things; you have other icons; you have other forces that you're trying to please, and that's why you're depressed. Stop. Trying to learn what is pleasing to Him, and the freedom that comes.

Closing Prayer:

Father, we come before You today, and our desire is to be right with You. We realize that this is the only way that we can have joy, and what a wonderful picture You give us of a marriage, of a wedding, and the commitments that You've made to us, the sacrifice that You've made. There's no doubt in our mind that You value us, none whatsoever, and how wonderful it is that we have something to look forward to. You have not only given us a promise and

displayed a willingness to sacrifice, but You have given a commitment that You're coming again, and we have a hope that just continues to fuel our fire. It is in that state that we find great joy and we find great satisfaction; that if God is for us, who can be against us? Nobody can separate us from Your love. So, it doesn't matter what anybody says; it doesn't matter what everybody else thinks. It's just You.

Your heads bowed and your eyes closed. What we're asking you to do is think differently. Battling with depression, sorrow, despair? The world is telling you that you ought to be sad; you ought to be worried; you ought to be fearful? I think you're taking your cues from the wrong people.