

The Miracles of Christ - Miracles Luke 4

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- [0 : 00] We are continuing our investigation of the miracles of our Lord, and I have written something that I just, sometimes I wake up at two or three o'clock in the morning and don't know why, and something's running through my mind, and I thought, I've got to get up and write this down or it won't be there in the morning.
- And in connection with these miracles, I've written something that I want you to consider, and then we'll go back to Luke chapter 4.
- Miracles are only for a fallen world. The fallen world represents an abnormality that has been imposed upon humanity due to sin.
- When Christ rules and reigns in the kingdom of heaven come to earth, it will be a time of original normality prior to sin having spoiled it.
- Miracles are, in fact, contrary to the original order, because in it all was well and there was no need for miracles.
- [1 : 17] Everything was as it ought to be in the original creation, which our Lord pronounced very good. All miracles are contrary to the laws of physics and nature, a fallen nature.
- In reality, miracles were a taste of the normal supplanting the abnormal due to the fall. The fall brought everything into abnormality and chaos.
- The kingdom will restore that as the rightful originally intended norm. This is not now it. Miracles are so stunning and commanding because they upset our now fallen norm.
- They are restorational and certainly attention-getting because they are contrary to the normal that we know.
- This is in small measure what the kingdom of heaven is all about. An original normality, the kind God pronounced very good upon the completion of the creative week in Genesis 1 and 2.
- [2 : 40] Fallenness is what we now call normal or natural. Whatever overcomes fallenness, we call supernatural.
- But in reality, what we call supernatural is what natural is supposed to be as the norm.
- This is really an important concept. And when we talk about the kingdom of heaven, please, please guys, don't confuse the kingdom of heaven with the heaven where God dwells, where believers go to be with the Lord when they pass off this scene.
- That's the dwelling place of heaven now. That's where believers go when we die to be with the Lord. The kingdom of heaven come to earth is on this planet.
- It is this planet, earth, that is going to undergo an enormous restoration as a result of Christ's return at the conclusion of the great tribulation period.
- [3 : 54] Then He will establish His kingdom. It's called the millennial reign of Christ. Christ will rule and reign in Jerusalem.

The twelve apostles, as Jesus said when they asked Him the question, we have followed you. What's the payoff? What are we going to realize from this? Jesus said, Verily I say unto you, that you who have followed Me in the regeneration, when the Son of Man comes into His kingdom, you also will sit upon twelve thrones judging the twelve tribes of Israel.

Now those men, of course, are all long since gone. They're all going to be resurrected. We're going to be resurrected. We're all going to be here. This thousand year reign of Christ is going to be the utopia that was intended originally and Christ is going to restore it.

It will be as a result of Satan being cast into the bottomless pit for that thousand years and for righteousness reigning all over the earth like it never has before. So that's the thing that Jesus came to provide and that's the thing that Israel said we will not have this man to reign over us.

They rejected the king and as a result they were also rejecting the kingdom which the king would have established. Remember Jesus said if I cast out demons by the power of the Spirit of God then the kingdom of heaven has come among you.

[5 : 40] They didn't get it. But Jesus was the personification of the kingdom. This is what he meant when he said the kingdom of heaven is among you.

It was within his person. He was a personification of the kingdom because the kingdom and the king are inseparable. Now we do not have a kingdom.

We have a fallen world. It is now the interim period called the dispensation or the administration of the grace of God.

It is a whole new thing. It's got nothing to do with the kingdom of heaven coming to earth. This is a dynamic, unpredicted, unexpected, unanticipated, dynamic, inserted in this world that is called the age of grace or the dispensation of the grace of God.

And it is not simply Jewish focused. It is Jew and Gentile focused in one entity, one body called the body of Christ of which Christ is the head.

[6 : 56] This is also called the mystery. That means it wasn't predicted, wasn't prophesied. You will not find this anywhere in the Old Testament. You search the prophets high and low, you will not find the mystery that we are now experiencing and enjoying in Christ.

So, with all of these things in mind, I want you to keep in mind, and we'll be in Luke. Well, before we go there, while we're still talking about miracles, I want to, let's go for a moment to John chapter 7, and we'll be in Luke 4 later, but this is, this is a fascinating concept.

Just occurred to me, and this is another one of them, I don't know where I get these three or four o'clock in the morning things, but that's, that's what they, anyway, where am I here?

John's Gospel chapter 7. There's a little word, a little word in the, in the King James that was, that kind of stuck in my craw, and it's the word wit.

W-H-I-T. It's a word we don't even use anymore. It's an old English word, and it is, it is a term that Jesus used, that's translated into King James, when he talks about making a man every whit whole.

[8 : 18] What does that mean? And when Jesus was conducting the foot washing ceremony, and he was washing the disciples' feet, Peter objected, and he said, well, because Jesus was taking the role of a servant, you know, and, and he came to Peter, and Peter said, no, no, you're not going to wash my feet.

And he was simply saying, you are not going to be my servant. I, I, I just, I just can't live with that, you know, because you are the master.

I am the servant. I, I, I, I, I'd be embarrassed for you to, and Jesus said, if I wash thee not, you have no part with me. And Peter said, well, well, well, if that's the case, then give me a bath.

I'll take everything. Wash me off. And then Jesus said, well, he that is cleansed is every whit, whole, or clean.

And that expression means through and through. So there's an expression here in John chapter 7 I want you to look at, beginning in verse, let's start with verse 19.

[9 : 34] We just got to jump in someplace. Did not Moses give you the law and yet none of you carries out the law? Why do you seek to kill me? A multitude answered, you have a demon.

Who seeks to kill you? Jesus answered and said to them, I did one deed and you all marvel. On this account, Moses has given you circumcision, not because it is from Moses, but from the fathers.

And on the Sabbath, you circumcise a man. Actually, he means a man child. It'd be a baby. Eight days old. If a man receives circumcision on the Sabbath that the law of Moses may not be broken, are you angry with me because I made an entire man well on the Sabbath?

And if you've got the King James, you'll see where it says, because I made a man every whit whole on the Sabbath. And I thought, that is a fascinating concept.

Made a man every whit whole on the Sabbath. Now, some people came to Jesus with the problem of being blind and asked him to give him sight or deaf or demon possessed or whatever.

[11 : 01] A woman with an issue of blood and so on. And Jesus always responded by meeting the request but the thing that I'm fascinated by is this.

Do you think that there were any of those people who came to Jesus perhaps blind who wasn't also suffering from other maladies?

Maybe some of that, some of which hadn't even been diagnosed. And what Jesus did when he healed, he never did a halfway job.

he not only healed the malady that was in question for which the request was made, but I am satisfied that that every whit whole was he gave them a body of complete soundness and health.

I'm confident that there are people with internal problems and probably some of us right here, right now. haven't even been diagnosed yet.

[12 : 10] Do you realize, you probably do, that every one of us has a body that houses cancer cells?

There are cancer cells in every one of our bodies. and as long as they maintain, or as long as they are controlled and kept intact, you can live with that.

But if they break loose and get free, then it's what they call metastasizing. It spreads. And that's the danger.

So whenever Jesus healed anyone of anything, He never healed one disease to send them away with two other diseases that they also had.

He made them every whit whole. And you know, if you transfer that, and I'm not sure that that's too great a step to make, if you transfer that to the spiritual, when Jesus healed you spiritually, He made you every whit whole spiritually.

[13 : 28] By that I mean, He gave you, as a gift of His grace, an absolutely, totally, perfect relationship with the Father.

Totality of sins forgiven, put you in a position that is as perfect and as acceptable as is that of Jesus Christ.

Now that is stunning. In your practice, my practice, we don't measure up to that. We fall far short of that. That's our performance.

That's what we do or don't do. That's our performance. And we all know that it's often lacking. Is there anyone here who has always lived up to the standards that they've set for themselves as a Christian?

I doubt it. And if you think you have, I'm here to tell you you're self deceived because you haven't. None of us have. We still have in these bodies our fallenness, our imperfections, and all the rest of it.

[14 : 40] But your position, your official status before the God of heaven, you are every whit whole.

And what spiritual growth is all about is making our performance come closer and closer to our position.

And granted, we're never going to make it because we're still a flawed human being. We're never going to get there all the way. In other words, let me put it this way, and I've often told you, nobody has ever yet mistaken me for Jesus.

I just don't have those credentials. But what spiritual growth is all about is becoming more like Jesus today than you were last year at this time.

That's what spiritual growth is all about. In your relationship with Christ, you grow spiritually, and you develop and you mature as a believer.

[15 : 46] But you do not mature in your station or in your status or in your official position because Jesus Christ has made you every whit whole and there is nothing lacking.

There is nothing that prevents God from accepting you fully and completely because he sees you in the righteousness of Jesus Christ.

Joe, what? When he was washing their feet, he didn't give them the total bath like Peter said because he didn't have to because they were already saved, right?

I mean, as a whole, but he did have to finish the job somewhat. Was the washing of the feet tied to finishing the job? Well, I think the washing of the feet was teaching them, the importance of a servant's heart.

Because even in servanthood, it's a complete opposite of the way the world looks. Fellas, just about everything Jesus did and believed is completely contrary to the way the world functions.

[16 : 55] And servanthood is one of them. Remember when he was going to Jerusalem, he was going there for the last time, and the disciples thought he was going there, and going into the temple, and he's going to set up the kingdom, and he's going to chase out the Romans, and it's going to be wonderful.

And Jesus gave the parable that he did, I think it's in Luke 19, to counteract that because he knew full well what was going to happen when he got to Jerusalem. He was going to end up on a cross, not on a throne.

And while he was explaining this to them, James and John, sons of thunder, were arguing among themselves and debating over who was going to have the top positions in this kingdom because they saw Jesus as being established right away, and he's going to need help, and we are going to be his right hand, his left hand, and even their mother went to bat for him.

Remember, Grant, when you come into your kingdom, my son can sit one on the left hand, one on the right hand. Jesus said that's out of order right now. And he said, you know how it is that among the Gentiles, men strive for ascendancy and for dominance and for power, and then he said, but it shall not be so among you.

He who would be chiefest among you, let him be servant of all. in God's estimation, the way up is down.

[18 : 35] Complete opposite to the way the world operates. And that's what is reinforced in Philippians, let this mind be in you, let this attitude be in you, which was also in Christ Jesus, who being in the form of God, thought it not a thing to be clung to and grasped to at all costs, but he willingly relinquished it and let go of it.

And was made in the likeness of a man, and dwelt among us, and died, not only died a death, but died the death of the cross.

Therefore, that is why God has so highly exalted him, because no one ever stooped so low as Jesus, and no one has ever been exalted so high as Jesus.

So, fellas, a servant's heart, a servant's attitude, is what Jesus is all about. The Son of Man came to seek and to save that which was lost, and the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for all.

Someone said you can give without loving, but you cannot love without giving, because love always gives, and gives, and gives.

[20 : 08] God so loved the world that he gave. He demonstrated it. God demonstrated his love for us, in that while we were yet sinners, Christ died for us.

Never get over that. That's just, that's, but, Tad, you had something. What? you mentioned in John 13, Jesus as the king was present with them, and he was serving them, and I say amen to what you're saying, but Jesus as the king also knelt and served by washing their feet, and he said, unless I wash you, you have no part with me.

I think there's a point there of his cleansing act as the king, and he even washed, if I'm not correct, Judas' feet. It was not salvation for him, even though he washed his feet, but we, as his followers, need to let him be king, and in order for that to happen, we need daily cleansing.

That's a miracle in itself, and as we are living out that miracle, then people around us can see, okay, we're walking worthy.

Amen. We're living a distinct life, and so we can make a difference in the world where we are, and Christ is the one who is the prophet, priest, and king, and he lives in us, and so we can live that miraculous transformed life.

[21 : 48] Amen. Amen. Thank you. And we definitely need him every day. Amen. Thank you. I appreciate that. I appreciate that. Other thoughts or comments? Anyone? Okay, well, let's get back to where we're supposed to be in Luke chapter four, and I still have so many questions about demon possession, and I know that it really proliferated during the earthly ministry of Christ.

It seems to have been, I get the impression that beginning with the temptation, the 40 days in the wilderness, forgiveness, when our Lord was confronted by the adversary, that you may be sure that that was not the end of it, because the text says that Satan left him for a season.

You can always count on the adversary returning, and he would with Jesus, too. But, I wish I, and I want to throw this open if anybody's got any ideas, I don't understand the dynamics of this possession thing, and this man who is in the temple, or not in the temple, but in the synagogue, in chapter four that we've already looked at, in verse 33, the man in the synagogue, possessed by the spirit of an unclean demon.

And this unclean demon, as I told you, doesn't mean that it's a demon that needed a bath. The uncleanness is a moral uncleanness.

This was a foul, F-O-U-L, a foul kind of uncleanness. I cannot dissociate some kind of sexuality with this, because when we tend to think in terms of immorality and uncleanness, it always seems to lead to sexual perversion of some kind, and we're not told exactly what it was, but this unclean spirit, how did this man grant access to this unclean spirit?

[24 : 11] And by the way, and I don't know that they had anything similar to what we would call porno. Well, yeah, they did too. I remember reading an archaeological report where one of the famous archaeologists had gone into an area there in the present-day area of what we would call the Philistine territory, and they were unearthing some things, and they had hired a bunch of locals as laborers to do the grunt work and to move the muck and the rock and all that stuff, and they got down to a certain level, and they were digging in this area, and they came to some walls that were uncovered, and the workmen, the local workmen that they had hired came to the boss man, the American archaeologist, and said that they wouldn't be able to work there anymore, that they were going to leave, and the guy said, what's the problem, and he said, well, he said, my men refused to work there because of the etchings and the drawings on the wall, and he said, whatever you're talking about, and he brought him in there and showed him, and there were inscribed on the wall pornographic acts being accomplished that embarrassed the locals, and they would not work there because of that.

So I can't say that they didn't have pornography back in our Lord's Day, because this archaeologist even predated that time of Jesus, so what this guy had to do was, in order to get these people back there to work, he had to cover those walls where they were digging, with large sheets so they wouldn't have to look at them.

Isn't that something? And you know, this pornography thing is a scourge. It has inundated the whole globe, and America is right at the core of it.

The money that is realized in pornography outstrips everything and anything that all the professional athletes have paid, the box office, everything, it's amazing. And that's got something to do with this.

And I don't know exactly how it affected this guy, or how he demonstrated this unclean spirit. But apparently, apparently he was under control sufficiently that he could be in the synagogue, and be there for a service.

[26 : 48] And it appears that everybody knew something about this guy, and how it was demonstrated, I don't know. But the demons were articulating, they were using this man's vocal cords and speaking through him.

This is what the Greek calls the angastromuthos demons, and it is the demon speaking, utilizing the man who was possessed vocal cords, and he says, what have we to do with you, Jesus of Nazareth?

He identified him, and then he says, have you come to destroy, and it's a point we made earlier, it isn't remarkable that here is a demon from hell who recognizes the office and the power of Jesus that the leadership, so called intelligentsia of Israel didn't recognize.

Isn't that amazing? Have you come to destroy, I know you who you are, the Holy One, it makes you wonder, what did it sound like when he was saying that?

My guess is it sounded unearthly, it sounded otherworldly, I can't imitate what I thought it would be like because it might throw us out of here, but I think this was some kind of abnormal, God awful kind of shrieking, screaming, yelling, must have been something, Jesus rebuked him, saying, be quiet, come out of him, the demon had thrown him down in their midst, he went out of him, without doing him any harm, and amazement came upon them all, and nobody said, nobody suggested, ah, it's just a trick, or he'll be different, he'll be the same old guy tomorrow, it won't last, no, there was no question about the authenticity of this, of what happened, these people were fully convinced, and apparently they knew this guy, apparently he was a regular at the synagogue, and he was there, and they said, what is this message, for with authority and power he commands the unclean spirits, and they come out, and the report about him was getting out into every locality in the surrounding district, and he rose and left the synagogue, and entered

[29 : 21] Simon's home, now Simon's mother-in-law, this is Simon Peter, also sometimes called Cephas, Simon's mother-in-law was suffering from a high fever, for some people and some mother-in-laws, Simon would say, leave her alone, some people have a terrible relationship with their in-laws, you know that, fellas, and by the way, this is, we all know about horror stories about in-laws, and some of the fussing and feuding that goes on, yeah, listen, in-laws, in-laws should be the chief cheerleaders of a couple united in marriage, one from this family, one from that family, the in-laws should be viewed as the greatest supporters, the greatest encouragers of that union, and we all know that sometimes it isn't so, and someone said, you may,

I've heard this said, and maybe you've heard it too, well, I'm not marrying her family, I'm just marrying her, oh, no, you're not, wake up and smell the coffee, bud, you are marrying the whole shebang, and that's the way it works, and unless you plan to just isolate her, and you know, sometimes this happens, sometimes one mate, the wife or the husband, has such a poor relationship with the in-laws, that they can't even attend family functions with them, they isolate themselves and won't go around because they don't get along, and that's so sad, that's so sad because your in-laws ought to be your greatest supporters and your greatest cheerleaders for that relationship, if it's what it's supposed to be.

So Simon's mother-in-law is suffering from a high fever, and it's interesting, Dr. Luke, a physician, is the only one of the Gospels that says high fever, the others just say fever, Dr. Luke says no, no, not just a fever, this is a high fever, it's a threatening fever, you know, there's a little fever, you can have a fever of a degree or half a degree or something, but if you're up around 104 or 105, boy, you're in trouble, you know, that's something, and Dr. Luke says it's a high fever, and they made requests of him on her behalf, and standing over her, he rebuked the fever.

How could he do that? Well, it's only because of who he was. It took no more effort for him to rebuke the fever than it did for him to rebuke the wind and the waves and say, be still.

That left Peter and the disciples saying, what manner of man is this? Even the wind and the waves obey him?

[32 : 40] And Peter fell on his face and said, please, Lord, just leave, just leave. I am so uncomfortable being in your presence.

What manner of man is this? Fellas, everything, and I do mean everything with a capital E, is hanging on the answer to that question.

Who is this? Wow. Standing over her, he rebuked the fever, and it left her, and I just love this.

I just love this. And she immediately arose and began to wait on them. Wait a minute. Immediately arose? Do you have any idea?

If you've suffered from a high fever, you know one of the things it does completely drains you of energy. Just saps all the strength right out. Leads you weak as a kitten.

[33 : 45] this woman had a high fever, and you would have thought Jesus would say, well now, ma'am, you just rest and take it easy, and the servants will take care of everything, you don't have to do anything, you just relax.

Listen, not only did the fever leave this woman, she was healed every whit hole. if she had something else wrong, that got taken care of too.

In other words, what I'm saying is, this healing was of such a nature, that this woman's physical body was energized in such a way, that she felt strength surging through her, and she insisted on carrying out the duties of being a good hostess, and serving the needs of these people.

And she had an energy level that was incredible, because she was every whit hole, and if she had something else wrong with her, that was healed too. I just, this is amazing stuff.

He rebuked the fever, and it left her, and she immediately arose, immediately arose, none of this, well, give me a little while until I feel a little stronger, a little bit, no, it was there just like that, like the man that Peter and John were used to heal in the temple that gave beautiful.

[35 : 19] The guy had been lame, lame from his mother's womb for 40 years. The guy had never stood on two legs in his life, and Peter said, silver and gold have I none, but in the name of Jesus of Nazareth, get up!

And he reached down and grabbed that guy by the hand and yanked on him, and God came up with two good legs under him that he's standing on. And you know something?

He didn't even have to learn to walk. We know people who have been bed fast for weeks, and they're so weak, and when they are sufficiently able to get up, they just start by dangling their legs on the side of the bed.

And then when they get up, do they just walk to the restroom? No. They walk with assistance, usually somebody on each arm, or they walk with a walker because they're so weak, they have to almost learn to walk all over again.

But not when Jesus does the healing. That's just, you know something? That's just like him, to do that. Abundantly more than you can ask or anticipate.

[36 : 45] It's just amazing. And the report about him was getting out into every locality in the surrounding district. So, we're talking in verse 40, while the sun was setting, all who had any sick with various diseases brought them to him, and laying his hands on every one of them, he was healing them.

Nobody was turned away. Nobody was screened. Nobody, can you imagine Jesus laying hands on someone and thinking to himself, now this is a really tough case.

I sure hope this works. Nothing like that. I mean, and no case was too hard. No case was too difficult.

I am perplexed. This is something that you could be thinking about if you come up with any brilliant ideas I'd like to share. We haven't got there yet, but we'll get there eventually, about the man who was blind and Jesus touched him and his eyes and he says, you see now, and the man says, I see men walking as trees.

What is this? And then Jesus touched him the second time and his sight was clear.

[38 : 14] What was going on there? I want you to think about that. What was the lesson there? It's unthinkable that Jesus was somehow lacking in sufficient power to pronounce a complete healing that he tried, but it didn't really take.

I can't buy that. That's not the way Jesus did anything. But there is significance to that second touch. There is something there and eventually we'll get there and I just want you to be ruminating that in your mind and see what might be involved with that.

Rick, what? Yeah, I got a question. When I read my thing here, it said that they brought all that they had any diverse diseases. Is it like diverse or what did diverse diseases be?

Diverse disease is simply an old English term for meaning many, multiple, significant. diseases. All kinds of diseases. Everything you can imagine. These people were coming with all kinds of stuff.

Yeah, Joe? In verse 41, when those demons came out of the people, it says he rebuked them and would not allow them to speak because they knew he was the Messiah.

[39 : 28] Why would he do that? Because wasn't he trying to get people to believe he was the Messiah? Yeah, we talked a little bit about that last week. That's something else that I want to put in the back burner because that's going to come up a number of times.

There are going to be cases, there are going to be some cases where Jesus is going to heal someone and he'll say, go and show others what great things the Lord has done for you.

And there are going to be other cases where Jesus is going to say, don't tell anyone about this. What's going on there? Why? And you know, there are those who would say, well, that just goes to show you contradictions in the Bible and you can't trust it because it's got contradictions.

Listen, if I were translating and I wanted to put on the scriptures, put the scriptures on the best foot, you know what I'd do?

I'd clear up that contradiction, what seems to be a contradiction. I'd change it, I'd smooth it out so it doesn't appear to be two different things. But the scriptures don't do that. the record is accurate and there is a reason, we don't often understand what it is, there is a reason why he would tell one person, go tell others, and yet another, don't tell anybody about this.

[40 : 54] There's always a good reason for it and what appears to be a contradiction will turn out to be a seeming contradiction that is resolved when once you get all the facts and can put them together.

But that's what often we lack. And you know, if you limit yourself to just reading the Bible and you're satisfied with that, you'll never get those answers.

You'll never get them. Because they come only from the study of the Bible. Concentrated effort. Comparing scripture with scripture.

scripture. So many Christians, so many Christians satisfy themselves with reading a chapter a day, having their little devotional, congratulating themselves that they do it methodically, and they never get into the meat of the word.

They're always sucking on a straw because milk is all they can handle. Bible study produces answers. Bible study resolves conflicts and apparent contradictions that a mere superficial reading will not do.

[42 : 11] This is why Paul, when he wrote to Timothy, said study, concentrate. The word study means to concentrate, means to focus on, means to make us a main objective.

Study, concentrate on, to make yourself approved unto God, a workman. Workman? You mean Bible study is work?

You better believe it. It's work. A workman that never has a reason to be ashamed because he rightly divides the word of truth.

Means he cuts it straight. He tells it like it is. And when you rightly divide the word, you put things where they belong.

You put content in its context. You don't confuse Jews with Gentiles. You see the differences and you acknowledge the differences and you realize law and grace don't mix.

[43 : 16] They have to be divided. And only when you divide them do they make sense. Otherwise, you've got great contradictions. Christians, when you see the Bible as an unfolding, progressive, transitional revelation, it will do wonders for your understanding.

The Bible is a book that is on the move. It is developing. It isn't static. It isn't static. People say things like, I want to do everything the Bible says.

You're going to sacrifice animals. you're going to keep the Sabbath. You're going to have a kosher diet and all this stuff. Well, no, we don't do that. Why not? You want to do it all, don't you?

By the way, if we're going to really be biblical, we ought to execute homosexuals. And we ought to put to death delinquent sons who will not be reigned in.

We ought to stone them to death. I mean, are you going to do what the Bible says or aren't you? Are you going to be completely obedient or aren't you? Well, when you rightly divide the word of truth, these difficulties dissolve.

[44 : 33] You see that there is doctrine that is developing. And when John came on the scene and preached his gospel of the kingdom, he didn't preach the gospel of the grace of God.

He preached the gospel of the kingdom. What is this? Do this. Don't do this. Don't do that. Don't do this. It's in the Sermon on the Mount. That's all the qualifications for the kingdom.

And then Paul comes along and he's got a message that is not do, do, do. It's done, done, done. Christ did it.

It's over. It's finished. Believe the message. Justification is not by faith and works. It is justification by faith alone.

And they never could get over that. And you know what? They still don't. They still don't get over it. Just can't buy it. Yeah. Tad. Here in this passage where it talks about Jesus didn't want the demons to speak or this man to speak because the demons were energized.

[45 : 38] It seems to me that there's an emphasis on the idea God is not only interested in the message. He's interested in the messenger. And unless that messenger is one who is cleansed and we need that cleansing, then the message is somehow is tainted.

Yeah. And so whenever we're involved, whether it's teaching or witnessing, God wants us to know the truth, live the truth, and speak the truth. He wants us to be experiencing the resonance of Christ in our life and letting him be president so that he can use not only our life but our message.

Right. And this guy wasn't able to do that. Good point. Excellent. Excellent point. Thank you. And that's a great note to conclude on. Thank you, Tad.

I appreciate that. Larry, what? Well, we were talking about Jesus healing us. I'm thinking about yes, we're healed, but we have a recovery period. Yeah.

Oh yeah, absolutely. Yeah. I read somewhere someone said to me that they were a recovering sinner. Yeah. Thank God for doctors, but doctors don't heal like Jesus does.

[46 : 58] Hey guys, enjoy your breakfast in the day ahead. Thank you all for being here. Thank you all for being here.