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**Healing on the Sabbath**  
**Mark 3:1-6**  
**Steve Hereford, Pastor-Teacher**  
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**00:01**

Well, in our last study, we looked at eating on the Sabbath, and now we're looking at healing on the Sabbath. So, let me invite you to take your Bible and turn to Mark, chapter 3. Today, we're looking at the first six verses. This is the last of the five conflict episodes, which began in chapter 2 and verse 1.

**00:29**

He entered again into a synagogue, and a man was there whose hand was withered. They were watching him to see if he would heal on the Sabbath so that they might accuse him. He said to the man with the withered hand, get up and come forward. And he said to them, is it lawful to do good or to do harm on the Sabbath? To save a life or to kill?

**00:59**

but they kept silent. After looking around at them with anger, grieved at their hardness of heart, he said to the man, stretch out your hand. And he stretched it out, and his hand was restored. The Pharisees went out and immediately began conspiring with the Herodians against him, as to how they might destroy him.

**01:26**

Jesus is the epitome of compassion. Throughout the Gospels, we encounter countless instances where Jesus demonstrated compassion towards sinners. We hear it in His words as well as see it in His actions. He had sympathy for the hurting. Even as we see Him weeping with Mary at the death of her brother,

**01:55**

And also as we see that he healed every kind of disease and every kind of sickness among the people. Even in our study of the Gospel of Mark, we've already seen his compassion when he

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rebuked an unclean spirit and commanded him to be quiet and come out of a man when he was in the synagogue in Capernaum. We saw it again when he healed Peter's mother-in-law of a fever.

**02:22**

And we also saw it when he cleansed the leper, where we're told in Mark 1, 41, that he was moved with compassion. And he stretched out his hand and he touched him and said, I am willing, be cleansed. We saw it again when he healed a paralytic, not only of his physical illness, but also of his spiritual illness, telling him, son, your sins are forgiven.

**02:51**

And we saw it when he called Matthew and his fellow tax collectors to follow him. And now we're seeing it in the healing of a man who had a withered hand. Verse 1 begins with Jesus entering a synagogue. This is the second time that we hear him doing this in Mark. The first time was in chapter 1 and verse 21 when he was in Capernaum. This was also on a Sabbath like...

**03:21**

we see there. Mark gives no indication of any kind of chronological sequence with the previous verses that we looked at last time in verses 23 through 28. And even Luke says that this was on another Sabbath. So according to Luke 6 and verse 6, Jesus was teaching as He always did and the crowds were continually amazed by His teaching.

**03:49**

This occasion was no different. He taught them with authority, unlike the scribes and the Pharisees, who were more interested in citing the opinions of other rabbis than clearly expounding the Word of God. The content of his message was unlike anything that they'd ever heard. Why is that? Because he had emphasized repentance, he emphasized humility.

**04:15**

He emphasized faith and true righteousness, and it's no wonder when he preached, Luke 19, 48 says that all the people were hanging onto every word he said. That's the kind of response that we should be having now. We should be hanging on every word. Mark says that there was a man in the synagogue with a withered hand.

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**04:42**

Luke gives us a little bit more information. He tells us it was his right hand. And that could be problematic because most people are right handed, even today. So that condition would have been debilitating. Now the text doesn't explain what caused his affliction. The Greek word for withered is a term that was used of dead plants that have dried up and wasted away. And.

**05:09**

So using of that term would suggest that his hand was neurologically lifeless. It was incapacitated. He couldn't use it. The perfect tense behind that word indicates that something had happened to the hand and that it was now in a pitiful condition.

**05:29**

The Edmund Heiberts says that this was an abiding condition and it implies that the affliction was due to not a congenital defect but to an accidental injury. In other words, he hurt himself. And he hurt himself so badly that he couldn't use his hand.

**05:49**

Tradition says that he was a stonemason, and the condition of his hand forced him to beg for a living. If you'll notice in verse 2, it says, they, and the they are mentioned in verse 6. That's the Pharisees. Well, the Pharisees were watching him, watching Jesus, Mark says. This wasn't a casual...

**06:14**

observation. It was intensive, sinister scrutiny. They were scrutinizing Jesus to see if he was going to heal on the Sabbath. They didn't have any problem with him healing, but they had a problem with him healing on the Sabbath. Keep that in mind because that's the whole point of the text.

**06:37**

Kenneth Weiss says that they kept spying upon him closely as to whether he would heal on the Sabbath, in order that they might bring a formal accusation against him before a tribunal.

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Another writer says perhaps they had even arranged for the injured man to be in attendance at the synagogue. That's very possible that they actually planted him in there. So again, that they might trap Jesus.

**07:07**

Wicked hypocrites.

**07:11**

You know, it was actually the rabbis who had prohibited the practice of medicine on the Sabbath unless the person was on the verge of death. In the Talmud, there are...

**07:26**

different rabbi literature or rabbinical literature that tells us that they had many discussions about the types of medical activities that may or may not be permitted on the Sabbath, and some rabbis even held the view that any kind of medical treatment could have been performed before the Sabbath and it shouldn't be done on the Sabbath. So they believe that one

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should avoid actions that are considered to be destructive or actions that are considered to be healing. This is where it all went. It went to the point to where there was no compassion whatsoever. And like I said, Jesus was the epitome of compassion. The Pharisees and their legalistic prescriptions, they took precedence over the needs of a man with a withered hand.

**08:23**

I mean, talk about lack of compassion. They were motivated by, as one writer says, the true spirit of ecclesiastical bloodhounds.

**08:33**

Another writer says, One can see the commotion among the long-bearded hypocrites at this daring act of Jesus. These people were heartless. Even though they had the Word of God and they prided themselves on the Law of Moses and prided themselves on keeping every letter of

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the Law, but that very day when they were there wanting to accuse Jesus of breaking the Sabbath, they were breaking the Sabbath. I'll tell you what I mean in just a minute.

**09:00**

J.C. Rouse says, what a melancholy proof that we have here of the wickedness of human nature. It was the Sabbath day when these things happened. It was in the synagogue where men were assembled to hear the word and worship God. Yet even on the day of God and at the time of worshipping God, these wretched formalists were plotting mischief against our Lord. The very men who pretended.

**09:24**

to such strictness and sanctity and little things were full of maliciousness and angry thoughts in their midst of the congregation. You know, Matthew chapter 5 tells us that if you have something against your brother, that you're going to go and reconcile with your brother and then come offer your gift?

**09:44**

But many times people come in to worship the Lord and they come in with all of that. And they have that in their heart. Or maybe they have somebody they can't forgive for a wrong that was done to them. And they're sitting there and externally worshipping, but internally in their heart, they're not worshipping because they are filled with anger. They're filled with hate. That's what these Pharisees were filled with.

**10:14**

Verse 2 says that they did all this so that they might accuse him.

**10:19**

Those two words, so that, in Greek, that's a hint of purpose clause, and it means for the purpose of. So, everything that they were doing was for one purpose, so that they could accuse Jesus. They wanted to trap him. Like I said, this is the last of the five escalating episodes of conflict with Jesus. You know, it's like when you study the Gospels, you see a peak where his popularity was at such a peak, and everybody was, you know, amazed by him, and then all of a sudden it began to go down.

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10:53

They were closely watching him. This was a plot to trap him. But Luke 6-8 tells us that Jesus knew what they were thinking. And I believe that everything that he did was in response to what they were thinking, even the illustration that he used. And I'll show you that too. So Jesus initiates the showdown. He didn't shy away.

11:20

He didn't back down, he's not like what some of us would have done. He was in complete control of the situation. Not only was he Lord of the Sabbath in general, we looked at that last time, but he was the Lord of the Sabbath in this particular situation and everything that would transpire on that day.

11:43

Now there's no record that the man with the withered hand initiated any kind of contact with Jesus. There's no record of him saying anything to Jesus. There's no record of him asking to be healed. It was Jesus who called him out of the crowd. And he said to the man, get up and come forward. As he finished his teaching, Jesus commanded that injured man to come to the front of the synagogue. And I'm sure the man was probably startled by that.

12:14

But he came forward. Now according to Matthew's account, it was the Pharisees who began to ask Jesus about what he was intending to do. In Matthew 12 10, this is the parallel of Mark 3, it says, and they questioned Jesus asking, is it lawful to heal on the Sabbath? You see again their whole point is they want to trap him.

12:42

They want to accuse him. They want to discredit him. Well, Jesus responds in verse 11 of Matthew 12, and he asked them this, What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable then is a man than a sheep? So then it is lawful to do good,

13:12

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on the Sabbath. You see, they would suspend their religious traditions to help their animals, but they wouldn't do anything to help a person that was in need. Again, they were heartless, and they had a serious problem with compassion. We're told in 1 John 3, in verses 17 and 18, that whoever has this world's goods and sees his brother in need and closes his heart against him, how does the love of God abide in him?

13:39

little children let us not love with word or with tongue but indeed and in truth you know if you just tell somebody you love them but you don't do anything to help them you don't do anything to show that love all you have is just words we need action behind those words right love is a verb and we need to put that in action by helping one another well they lack that compassion

14:06

And they lacked it because they didn't have the love of God abiding in them, and they were the ones that were actually breaking the Sabbath, not Jesus. And they broke the Sabbath with their man-made traditions. But there's specifically something here that Jesus said in Mark 3 and verse 4, and it's another question. It is, is it lawful to do good or to do harm on the Sabbath?

14:31

Is it lawful to save a life or to kill on the Sabbath?

14:38

You know, I spent some time meditating on that verse right there. And I was thinking about that. And I think that demonstrates very clearly what was in their heart. Because they were intending to harm and to kill on the Sabbath. Again, they were setting a trap for him, so they had mischief in their heart, they had deceit in their heart. They were wanting to trap the Son of God.

15:06

I find that very amazing. You know, the miracles, the point of the miracles was to prove He is the Son of God, because no one could do what He did. Raising the dead, healing everyone

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who had sickness and diseases. You know, during the three and a half years that He was there in Israel, one writer says that Jesus literally

**15:33**

almost completely banished all illness in Israel during that period. Because everybody that came to him, he healed them. Even with the woman who had the hemorrhage, and came up and touched him. And Jesus says, who touched me? And the disciples are kind of like, are you kidding? We're in a crowd of people. What do you mean, who touched you? He's like, no power went out for me. And the woman came fearfully and shaking and...

**16:02**

total your faith has made you well.

**16:08**

See, they were, again, intending to harm. They were intending to kill. So, I believe that his statement there, is it lawful to do good? That's what he was doing on the Sabbath. Is it lawful to do harm on the Sabbath? Because that's what they were doing. They were doing harm. And according to verse 6, they wanted to kill him. So, you tell me who was breaking their Sabbath traditions.

**16:38**

They were.

**16:44**

So he says, is it lawful to do good or to do harm on the Sabbath? To save a life or to kill? But it says that they kept silent. They didn't say a word. They were unwilling to respond.

**17:02**

Now, understand this in the question Jesus was asking. He's not asking, is it lawful in the Sabbath to do what the rabbis permit, but is it okay to do good?

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**17:13**

Is it?

**17:17**

His point was that good things may be done every day.

**17:25**

not just six days a week, but also on the Sabbath, the seventh day.

**17:35**

Is it lawful for a nurse or a doctor to treat people who are sick on the Sabbath day? I was at the hospital yesterday. Yesterday was the Sabbath. Right? Saturday's the Sabbath. Was it lawful for them to try to help me? Of course. Is it lawful for a farmer to feed his cattle on the Sabbath? We have animals, horses, and...

**18:02**

goats and chickens and all that stuff. Don't they have to eat every day? Of course. Is it lawful for ordinary Christians to travel?

**18:16**

to visit shut-ins on the Sabbath? Is it lawful for you to come to church today? Well, today's not the Sabbath. But if we met yesterday, would it have been lawful for you to come? Of course it is. Because all these things are good things.

**18:36**

Now, we already heard the question that he asked in Matthew 12, 11, what man is there among you who has a sheep? And if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable then is a man than a sheep? So then, it is lawful to do good on the Sabbath. We understand that. Very simple analogy. This is the Sabbath day, and one of your animals falls into a pit. Are you just going to leave them there?

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19:06

He can't. Most likely they would die. So you would pull him out. So they were ready to bring charges against Jesus for him doing good on the Sabbath, even while they were plotting on the same Sabbath day to kill him.

19:25

One of our church fathers, Chrysostom, he said, Note the tender compassion of the Lord when he deliberately brought the man with the withered hand right into their presence. He hoped that the mere sight of the misfortunate might soften them, that they might become a little less spiteful by seeing the affliction, and perhaps out of sorrow mend their own ways, but they remained callous and unfeeling.

19:51

They preferred to do harm to the name of Christ than to see the poor man made whole. They betrayed their wickedness not only by their hostility to Christ, but also by their doing so with such contentiousness that they treated with disdain his mercy to others.

20:11

I mean if we had someone in here that had those same abilities to heal like Jesus did and someone came in here

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and needed to be healed. Would you sit there and go, nope, nope, nope, can't do that.

20:31

amazing what people do. But as we said last time, the Sabbath day was intended for rest and worship, right? Rest and worship. And the reason why we meet on Sunday, and that is our quote Sabbath day, if you will, is because of the resurrection of Jesus. Jesus resurrected on Sunday. And so the first church met on Sunday in commemoration of the resurrection of Christ.

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**21:04**

See, the Sabbath is not a day that would hinder acts of kindness or acts of mercy or healing. Now, it's obvious the man's condition wasn't life-threatening, and it's obvious that Jesus could have waited till after the Sabbath to heal him, but he demonstrated compassion and he exposed their hypocrisy. They had mischief in their heart. Remember, he knew what they were thinking. So if they did plant this man in there to try to trap him, he knew they did that.

**21:38**

I want you to look at Matthew 12 in verse 7. Again, Matthew 12 is the parallel to this, but in the text we studied last week, this was part of it, when the disciples were eating the grain on the Sabbath. There was something that Jesus said. It's not recorded in Mark, but it's recorded in Matthew. Matthew 12, 7. And He said this to the Pharisees.

**22:08**

But if you had known what this means, I desire what? Compassion and not a sacrifice. You would not have condemned the innocent. The disciples were innocent in what they were doing. Just as the priests are innocent in what they do. When they take the consecrated bread, as it's been pulled out and they put the new there on the table, they would eat the old bread. And they broke the Sabbath every time they did that.

**22:38**

But they were innocent. And as we pointed out last time, Deuteronomy tells us that they were completely allowed to walk through the grain fields and to pick the heads and pluck them and eat them, rub them in their hands. Remember I was sharing with you last week all these different rules that they had for what you could and couldn't do on the Sabbath.

**23:02**

In other words, if you're going to die, hopefully it's not going to be on the Sabbath, right? Because the Pharisees would have probably let you die.

**23:15**

So therefore, verse five, Jesus heals the man on the Sabbath. Look at verse five. After looking around at them with anger, grieved at their hardness of heart, he said to the man, stretch out

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your hand, and he stretched it out, and his hand was restored. Now before we talk about the healing itself, notice Mark first says Jesus was angry and grieved.

**23:42**

Now, Jesus was the perfect, righteous Son of God. No unrighteous anger. All righteous anger. Sometimes you have righteous anger. Sometimes I have righteous anger. I hope I have righteous anger more than I have unrighteous anger. But you remember, we're told in Ephesians 4, to be angry and do not sin. Do not let the sun come down on your anger.

**24:06**

or give place to the devil. Well, Mark points out that Jesus was angry. Now, Matthew and Luke, they don't say anything about this, but his righteous anger would be like it was in John 2 when they were making his father's house a place of business and he took a scourge of cords and drove them out of the temple. You remember when he did that? He actually did that two times.

**24:35**

terms here and the first term about anger it says that the heiness tense of this verb for anger and heiness tense that is some of the grammar of the term itself it's pointing out that his anger was just for a moment but when it talks about him being grieved that's used in different tense not an heiness is used in a present tense it means it was ongoing and as Heiberts says this is

**25:05**

a prolonged feeling of distress at them. And the verb itself is a compound form, and so it's talking about a deep grief. He had a deep burden for the Pharisees and what they were doing. And he felt that intense grief at the hardening of their heart. Because as this begins to progress, their hearts are becoming more hardened.

**25:36**

John Philip says, not one other person there had any sympathy or any feeling for the crippled man. They were too wedded to their precious religious traditions. Their silence said it was better for a man to lose his house, for a child to lose his limb, or for a drowning man to lose his life than for someone to break a rabbinical rule. So no wonder Jesus was both angry and grieved. Their hardness,

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**26:05**

was what moved his own heart so. He knew where that hardness would take them, to a lost eternity.

**26:16**

Pharisees are not the only people that have ever acted like that. Sometimes we've acted like that. We've got our hearts, our hearts were hardened over a situation and we wouldn't bend. We wouldn't yield. We wouldn't humble ourselves.

**26:34**

So Jesus said to the man, here's how this man was healed. I find this so fascinating. I did a study some years ago on healing and I noticed that there in the Bible was only five different people or groups that healed in the New Testament. And aside from that, there was only specific ways in which it was done. And the same was for Jesus. Sometimes he would heal with a word, sometimes he would heal with a touch. Look at this one.

**27:03**

and he stretched it out and it was restored.

**27:09**

Crippled hand. Stretch it out. It's restored.

**27:18**

Matthew says in Matthew 12-13, it was restored to normal like the other. He was healed. Complete healing, complete restoration. And the idea of restored, that Greek word is signifying a complete healing, a complete recovery of his condition. It was restored to its former state.

**27:46**

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You know that word is also used in Ephesians 4, 24 in a spiritual sense, which says that it talks about a transformation taking place. Look at that verse with me. It's in Ephesians. It's in chapter 4 and verse 24. Notice what it says.

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He's telling the Ephesians to put on the new self, which is in the likeness of God, has been created in righteousness and holiness of the truth.

**28:27**

And the idea is this transformed self.

**28:36**

Our state before we came to Christ was broken, right? We were no different than the man with the withered hand. But when Jesus saves us, when He saved us, or when He saves a person, it's like what He did to this man with the withered hand. It's a total transformation. It's a total restoration.

**29:03**

We are fit for the Master's use. You know, you're ready for heaven. Prior to that, you're not. Because you're not going to heaven.

**29:16**

Well, look at verse 6. The Pharisees went out and immediately began conspiring with the Herodians against him as to how they might destroy him. Luke says in verse 11 of chapter 6, they were filled with rage, and they discussed together what they might do to Jesus. See, again, go back to the attitude of this religious group. They had all these rules, all these regulations for the Sabbath.

**29:43**

And they're trying to accuse Jesus of breaking the Sabbath, but they themselves had broke the Sabbath because of the wickedness of their own heart and what they were intending to

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do on the Sabbath to destroy Jesus. And again, I believe that's why Jesus says it lawful to do good or to do evil. Because he's doing good and they're doing evil.

**30:06**

So their hard and callous hearts had led them to the desire to kill Jesus.

**30:14**

Look at verse 6. The Pharisees went out. It says again that they began conspiring. You know, one would think that even the Pharisees would have responded in faith after witnessing a supernatural healing like that. And at the very least, it should have been enough to give them a pause in what they were doing, but instead, their fury just escalated. It just made them more furious.

**30:44**

They weren't moved.

**30:48**

you would think that they would have been. To see a man who had a withered hand and it be restored as whole just like the other hand.

**31:01**

Man, if that doesn't move you.

**31:06**

They refused to be convinced even though they had witnessed that miracle. Here's the evidence right in front of them. But their hard, callous hearts had blinded their eyes. And they shut their hearts to the Word of God, and they shut their heart to the Son of God. And so since they were unable to refute Jesus or even to deny the reality of His healing power, they went out to the synagogue embarrassed and outraged.

**31:37**

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In all likelihood, they would have tried to kill him on the spot were it not for the popularity with the people. Roman law also prohibited them from exercising capital punishment on their own. We know that. John 18:31, after Pilate had told them to judge Jesus by their own law, they said, we're not permitted to put anyone to death.

**31:59**

Nonetheless, they were determined to find a way to eliminate Jesus. So Mark says they found an ally. It's funny about the ally that they find because the Herodians and the Pharisees were not friends. They had nothing in common. The Herodians were an irreligious and worldly political group that supported the dynasty of Herod the Great and they supported by extension Rome. These secular Jews, they reviewed

**32:28**

by their fellow countrymen as loyal, Greco, Roman culture and traders to their own religious heritage. They looked at them the same way they looked at the tax collectors and sinners in the story that we'd already covered. They looked at them with disdain. So they couldn't have been any more different than the Pharisees whom they normally regarded as their arch enemies. But they found a common enemy in Jesus.

**32:59**

The Pharisees hated Jesus because he openly exposed their hypocritical system of a works righteousness. The Herodians hated Jesus because his popularity with the people made him a potential threat to Herod and to Rome. And that's what they supported. But again, they also rejected Jesus.

**33:28**

When you look at this, the mercy and the contrast of Jesus stands in a stark contrast to the hatred that they had displayed toward him.

**33:39**

Their fury was so intense, they joined their forces with their religious enemies, all for the purpose of getting rid of him.

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**33:51**

Now, according to Matthew 12-15, the Lord knew what they were plotting and said, but Jesus, aware of this, withdrew from there. It wasn't His time. It wasn't time for Him to be taken to the cross. And you have heard Him say that as you read the Gospels.

**34:14**

You know, hearing a story like this causes us to look deep into our hearts and question whether we are compassionate or not.

**34:24**

It's eternally dangerous to demonstrate this kind of attitude toward Jesus. The Bible calls us to compassion, right?

**34:34**

We're told in Colossians 3:12, so as those who have been chosen of God, holy and beloved, put on a heart of compassion and kindness and humility and gentleness and patience.

**34:50**

Paul even said to the Ephesians in Ephesians 4:32, be kind to one another, tender-hearted, forgiving each other, just as God in Christ also forgave you. Peter even said in 1 Peter 3:8, all of you be harmonious, sympathetic, brotherly, kind-hearted, and humble in spirit.

**35:11**

that's how we're to treat each other in the family of God in the body of Christ how we treat our enemies

**35:21**

Jesus said, love your enemies. Love your enemies. So if that's the case, there's no excuse for being callous. There's no excuse for hatred or envy. We're to show the compassionate mercy of Christ, because we've been shown his compassionate mercy.

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**35:44**

You know when my son Samuel was born, he was injured at birth. And so he spent five days in the NICU, the NICU. And so Teresa got out of the hospital, it was another hospital the day, the same day, or I don't know it was the next day. And we were literally camping out in the hallway outside the NICU.

**36:11**

And I remember that when we kept going back there to take care of him and for her to nurse him and things like that, there were obviously other kids in the NICU. And it wasn't very long that we realized that there were a lot of kids back here in a worse situation than Samuel was in. In fact, there was a baby that died while we were there.

**36:40**

there's always somebody that has it worse off than you.

**36:47**

You ever thought about it that way? I mean, because sometimes we get so inward and we get so plugged in to our problems that we forget about anybody else. I've learned over the years that some of the ways to deal with your problems and to keep your minds from being so focused on them is to help somebody else in their problems. And then you kind of get more absorbed in that situation rather than in your own. It helps.

**37:16**

It really does. Even though we don't think so at the time, because all we think at the time is that we just want to withdraw ourselves.

**37:27**

I have a very common thing I ask the Lord, and it's usually daily and usually multiple times during the day, and it's a very simple prayer. Lord, help me.

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**37:42**

Help me. I pray that, you know, with my son, help him. Because nobody can.

**37:53**

When he's going through the things that he goes through, seizures and things like that, we're helpless. Can't do anything.

**38:04**

except try to comfort him. Try to let him know we're here. He's not by himself. Sometimes that's all you can do with helping somebody. It's just the fact that you're there.

**38:21**

That's compassion. Now we do that for our kids every day and any day, right? What about for a friend? What about for a stranger? Would you do that?

**38:37**

We all go through many things because we have this flesh. This flesh is perishing. This flesh has sin in it. All the sickness, all the diseases, all of those things are the result of Adam's fall in Genesis 3. And we all experience it because of sin.

**39:06**

You know where the origin of sickness and disease and all of these things come from? It comes from Genesis 3.

**39:19**

But rest your hope. Rest your hope on the future. Rest your hope on heaven. My son will walk in heaven. If he didn't get to walk in this life, he'll walk in heaven. He'll run.

**39:38**

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and he'll get to run to Jesus.

**39:44**

Same is true for anyone else that.

**39:50**

can't do those things.

**39:58**

We need to show compassion. You know, one of the ways you can show compassion, and I don't in any way treat this lightly, so don't take it that way, but one of the ways that you can show compassion is pray for people. Pray for somebody. You know, I had my procedure Wednesday. I asked people to pray for me. You know, I'm laying there in that room and it's getting ready to happen. And...

**40:27**

had peace. Yeah, I didn't want to go through with what I was fixing to do, but I wasn't laying there shaking either. I had peace and I knew that there were people praying for me and it wasn't just me and my family praying. I had a lot of people praying and I was so grateful and so thankful for that. The same is true in any other situation I've asked for prayer for. The Lord hears the prayers of His people.

**40:57**

And when you take the time, you stop what you're doing, and somebody asks you to pray, and you pray, that is one way of showing compassion. Now obviously, other ways to show compassion is to physically go to the person, and to be there with the person, and try to minister to that person in whatever way you can.

**41:19**

James 5 16 says, "Therefore confess your sins to one another" and pray for one another so that you may be healed. "The effective prayer of a righteous man" can accomplish much."

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And you know, I do believe God heals, I really do. What I don't believe is what the charlatans are doing today where they can just go out and do their little thing and.

**41:46**

heal people and a lot of times it's just a psychological thing. They're not healing anybody. In fact, C. Everett Koop, years ago, you remember him? He was a Surgeon General many years ago. He tells in the book, *The Agony of Deceit*, that he had a patient. There was nothing wrong with that patient, but that patient felt that they needed a certain pill or pills to help them in whatever they were complaining about. So he prescribed a prescription for that person.

**42:16**

That pill wasn't going to do anything. You know what the pill was? It was a sugar pill.

**42:22**

And he said that many times through just suggestion, people think they get healed. The true reality was there was nothing wrong with the person to begin with. There was nothing to heal. But that was from a doctor, medical doctor.

**42:43**

And so sometimes that is what it is. It's just suggestion.

**42:53**

Now, I know you heard that verse, you say, well, confess your sins to one another. In today's day and age, today's church, when anything you share with somebody in church is going to get shared with somebody else and it's going to get shared with somebody else, it's going to get put on Facebook or... No way! I ain't doing that. Well, I would hope that we would protect the confidences of people, you know, that come to you and ask you.

**43:23**

share things with you that you don't repeat them.

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**43:28**

But he says here, pray.

**43:32**

pray for their healing pray for their spiritual healing they need christ pray for their spiritual healing some kind of physical issues something going on that they need recovery from pray for that pray for them

**43:53**

That's how you can show compassion. Paul said in 1st Timothy 2, he said, First of all, then I urge that entreaties and prayers, petitions and thanksgivings be made on behalf of all men for kings and all who are in authority so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior.

**44:22**

Now, I do know that we're quick to say, yes, I'll pray. But do you?

**44:32**

We have a friend that put a little post on Facebook two days ago needing prayer.

**44:43**

and immediately people responding yes praying praying and i i believe that people are people are still praying forty stitches later

**44:58**

How many people will follow that up?

**45:03**

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It's just like when someone dies, you know, people gather around and they try to be there for the person to comfort them through the death of their loved one. Maybe it's a spouse or a child or a sister or brother or uncle or aunt or somebody. And so they're there and they're trying to comfort them. But after the funeral and after a few days after, are they still there?

**45:30**

I think that's when they really need you, right?

**45:37**

Well, I do know that any of this that I'm talking about is only possible with a relationship with Christ. Apart from that, you don't really care about any of this. But when Jesus Christ transforms you, he changes all of that, doesn't he?

**45:57**

Not only do you care, you weep with those who weep, and you rejoice with those who rejoice, right? When I got to the ER yesterday and I told them what was going on, it was funny. It was funny. The person by the counter said, did you try laughing? I heard that laughing will bring your blood pressure down.

**46:25**

never heard that. Anybody ever heard that? I never heard that because all week I haven't been laughing at that. Maybe if I laugh now maybe it's good.

**46:39**

Listen, if you have never received Jesus as your Lord and Savior,

**46:45**

Receive him now. Come to him right now. Turn from your sin and turn to Christ. He's the only one that can save you. He's the only one that can change you and transform your life. You know, some people think that just attending church is enough and they say, well, I go to church and that's their salvation. That ain't salvation. Others think, well, if I just get baptized.

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**47:13**

And I've had people do that to get baptized and then we don't see them anymore. What happened? Wait a minute, this is not right. The whole point of the baptism is that, of course, obeying the Lord who said to do it, but it's also to share with everyone that you're following Jesus. Where'd you go?

**47:32**

The church can't save you. Baptism can't save you. Church membership can't save you. I can't save you. Nobody in this room can save you. There's only one person who can save you, Jesus. He's the one that said, I am the way, the truth, and the life. No one comes to the Father, but through me. It's only through Jesus. You gotta come to Jesus. And if you don't come, you won't be saved.

**48:02**

If that describes you this morning, come to Him right now. Turn from your sin and turn to Jesus who's ready to forgive you of all your sin, who died in your place. Because if you don't turn to Him, then you will spend eternity paying for your sin in hell. And it's eternal because you'll never amount to anything.

**48:29**

that would justify you or save you or deliver you. It's only God that can save you.

**48:38**

Father, we thank you for this morning. We thank you for everyone you brought today. We thank you that we could have this time in your word. And we just pray, Heavenly Father, as we conclude this time now, that we will meditate on what we've heard. We'll meditate on these truths. And we'll examine our own heart. Are we compassionate or not?

**49:02**

Do we show compassion or do we have a hard heart?

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**49:10**

**So Lord, I pray you do that work in each of us. And we pray that in Jesus' name, amen.**