

Luke 14:1-6

"Let Us Not Grow Weary"

October 12, 2025

1. Well, this morning we encounter yet another Sabbath day passage in Luke's Gospel
 - a. And so, I wanted to just take a few minutes and recap the other Sabbath passages we've looked at so far
 - i. The first time that Luke brought up the Sabbath was back in Luke, chapter 4
 1. This was the Sabbath day when Jesus went into the synagogue in Nazareth on the Sabbath day,
 - a. He took up the scroll of Isaiah, and he made a wonderful proclamation about freeing the oppressed and healing the blind and the favor of the Lord
 - i. And then the people MARVELED when he said, "Today, these words have been fulfilled"
 - b. But then, Jesus decided to preach a sermon that made the people of his own hometown literally try to throw him off a cliff
 - i. NOT a great introduction to Jesus and the Sabbath in Luke's writings
 - ii. The next time we saw Jesus on a Sabbath day was in Luke, chapter 6,
 1. When he and his disciples were walking through a field, and the disciples decided to commit the incredibly atrocious act of picking off some heads of grain and eating them as a snack
 - a. This earned a harsh rebuke from the Pharisees, for there is to be NO picking of grain on the Sabbath
 - i. But Jesus countered them with his own rebuke, as he informed them that, he, the Son of Man, is LORD of the Sabbath
 1. I can't imagine that the Pharisees were very pleased with THAT declaration
 - iii. Still in chapter 6,
 1. On ANOTHER Sabbath, Jesus went into the synagogue to teach, and Luke said that Jesus KNEW that the Scribes and Pharisees were trying to trap him
 - a. So did Jesus meekly and quietly just blend in, so as not cause any trouble?
 - i. Hardly... instead, Jesus INTENTIONALLY called a man over who had a withered hand, and he healed him right there on the spot...
 1. For all to see
 - b. And Luke tells us that the Scribes and the Pharisees were filled with FURY over Jesus' actions
 - iv. A few weeks ago, we looked at the passage in Luke 13, where Jesus was AGAIN teaching in a synagogue on the Sabbath Day
 1. And this time, he sees a woman off to the side who had been bent over with a disabling spirit for EIGHTEEN years
 - a. He again calls her over to stand there in front of everyone – especially in front of the Ruler of the Synagogue
 - i. And he frees her from her disability... fully and immediately!
 - b. Luke told us that the ruler of the Synagogue became INDIGNANT when Jesus did this, and he said to everyone there,
 - i. "There are six OTHER days in the week that you can be healed – but the Sabbath is NOT one of them!"
 - c. So Jesus called the man out to his face, "You hypocrite!!"

v. Which brings us to our passage for this morning in Luke 14

1. By this time, we SHOULD be able to realize...

a. When Luke open a passage by saying, "One Sabbath..."

i. Then Jesus is likely getting ready to stir up some trouble!

1. And of course, that is exactly what happens here

2. Luke 14:1-6

a. *¹One Sabbath, when [Jesus] went to dine at the house of a ruler of the Pharisees, they were watching him carefully. ²And behold, there was a man before him who had dropsy. ³And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" ⁴But they remained silent. Then he took him and healed him and sent him away. ⁵And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?" ⁶And they could not reply to these things.*

3. Well, we're actually going to spend the next 3 to 4 weeks looking at this dinner that Jesus had at this Pharisee's house

a. In addition to healing this man, and confronting the religious rulers about their Sabbath Day hypocrisies

i. Jesus is going to make the most of this opportunity, and he is going to share three parables with them

1. We'll see next week that he is going to use a parable about where people are sitting at the dinner table, in order to teach them an important lesson on HUMILITY

2. In two weeks, we'll see Jesus tell another parable that will teach these dinner guests a lesson on COMPASSION and MERCY

3. And then, in three weeks, we'll see Jesus tell a third parable, as he exhorts everyone at the party to be willing to lay down EVERYTHING in order to come to the great banquet of the Kingdom of God

ii. It is clear, Jesus most certainly DID NOT waste his time here at this Pharisee's house

4. But as we focus on verses 1-6 this morning, there are some questions we can ask regarding the context...

a. The first question is, why was Jesus dining at the ruler of the Pharisee's house on the Sabbath?

i. Well, there are a couple of different possibilities...

1. The first possibility is that Jesus could have been modeling for his disciples what it looked like to LOVE your enemies

a. Back in the Sermon on the Mount, Jesus gave some pretty clear examples of what loving your enemies looks like

i. We are to love our enemies and pray for those who persecute us

1. Practically speaking, that might look like when someone slaps you on the right cheek, you turn to him the other also

2. Or it might look like, if someone sues you and takes your tunic, then let him have your cloak as well

3. Or it might look like, if someone forces you to go one mile, go with him two miles

ii. Jesus very easily could have added another example, that loving your enemies looks like, when they invite you over for dinner... YOU GO!

1. So MAYBE, Jesus was showing his disciples an example of this incredibly difficult command, to love your enemies

2. A second possibility, however, could have been that Jesus was showing this ruler of the Pharisees that he had no fear of the religious leaders and all of their scheming

a. We know from the Sabbath Day passage back in Luke 6 that Jesus KNEW the thoughts of these men,

i. So he certainly KNEW that they were "watching him carefully"

1. Just on a side note, the word for “watching him carefully” is only used 6 other times in the New Testament
 - a. And it is ALWAYS connected to the malicious or sinful intent of the watchers
- b. So Jesus would have KNOWN that he was walking into enemy territory, and that this wasn’t just a simple, friendly invite to dinner
 - i. And yet he went anyways
 1. We’re reminded again of the familiar verses of Psalm 23
 - a. We talked a few weeks ago about verses 1 and 2 saying,
 - i. *¹The Lord is my shepherd; I shall not want. ²He makes me lie down in green pastures. He leads me beside still waters. ³He restores my soul.*
 - b. But then we read in verses 4 and 5,
 - i. *⁴Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. ⁵You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.*
 - c. Jesus had no problem whatsoever sitting at the table in the presence of his enemies
 - i. For he knew that his Father was with him, and therefore, Jesus feared NO evil
 3. So maybe Jesus was showing the religious leaders that he did not fear them
 - a. Maybe he was showing his own followers how to love your enemies
 - i. Maybe he was doing BOTH
 1. But ULTIMATELY, Jesus was there to teach some important lessons
 - b. And the first of these lessons was healing the man with dropsy on the Sabbath
 - i. Now, if you’re not familiar with the word dropsy, it basically meant that he was experiencing intense swelling due to water retention
 1. In the Greek, the word literally means “to have a watery appearance”
 - a. In our day, we would call it edema
 - i. Now, edema can be caused by all sorts of different medical conditions
 1. And most of them are pretty easily treated in today’s world
 - b. But back in Jesus’ day, edema, or dropsy... had no known treatment
 - i. Even worse, according to Jewish law, someone who had dropsy was considered ceremonially unclean
 1. And they were cast out of society, much like a leper would have been cast out
 2. Which brings up an interesting question, then...
 - a. If this man was an outcast, and considered to be ceremonially unclean, what was he doing inside the house of a ruler of the Pharisees?
 - i. Especially at dinner time on the Sabbath, when all the guests were getting ready to eat?
 - b. Well, the Scottish Pastor, Alexander MacLaren, makes a pretty plausible argument in his commentary

- i. MacLaren believes that this man had been brought BY THE PHARISEES...
 - 1. Not as an act of kindness and compassion, but as bait to try to lure Jesus into breaking the Sabbath traditions again
- ii. MacLaren's argument is pretty straightforward
 - 1. Not only should this man NOT be invited to this gathering, but he never once speaks either
 - a. Jesus doesn't talk to him and ask him, "Do you want to be healed," as he does on other occasions
 - b. The man never cries out to Jesus like blind Bartimaeus on the side of the road
 - c. And the man never expresses any kind of gratitude once Jesus heals him
- iii. Jesus simply takes the man, he heals him, and then he sent him away
 - 1. Now certainly Jesus had compassion on this poor man in healing him from his untreatable condition
 - a. But it does seem possible that there could have been some ulterior motives behind this man being there at the feast

c. Well, regardless of this man's back story, Jesus chose to use him to illustrate his point

- i. He specifically asked the lawyers and the Pharisees, "*Is it LAWFUL to heal on the Sabbath?*"
 - 1. And when they refused to answer, Jesus healed the man anyways
 - a. Making it clear to everyone that he believed that he was most assuredly, "YES!! It's not only LAWFUL to heal on the Sabbath, but it is also GOOD to heal on the Sabbath!"
 - i. And then he drives the point home with his familiar statement...
 - 1. "*Which of you, having a son or an ox that has fallen into a well on a Sabbath Day, will not immediately pull him out?*"
 - ii. And Luke tells us that the Pharisees and the lawyers could not reply to these things
 - b. They had once again tried to set a trap for Jesus
 - i. And Jesus once again masterfully evaded it!
 - 2. As I mentioned earlier, the dinner conversation is far from being over, but we'll stop here at verse 6 and try to find our application for today

5. Now, in order to do that, we do have to briefly revisit some of the things we talked about a few weeks ago when we looked at Jesus' Sabbath Day healing in Luke 13

- a. As we looked for our application for THAT passage, we spent a good amount of time in the book of Hebrews
 - i. We saw that in Hebrews 3 and 4, the writer was pointing us back to the early days of the people of Israel, as God freed them from their slavery in Egypt...
 - 1. And brought them to the edge of the Promised Land
 - a. If they would have just believed in Him and trusted in HIS faithfulness, then they would have entered into the Land that God had promised to them
 - i. They would have entered into His REST
 - 1. Sadly, however, that wasn't what happened
 - a. They heard about the big, fortified cities in the land of the Canaanites
 - b. They heard about the giants who still lived in the land
 - c. And in their fear, they turned and walked away

- b. So the writer of Hebrews wrote in chapter 3, verses 16-19,
 - i. *¹⁶For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹So we see that they were unable to enter because of unbelief.*
 - 1. They did not enter into God's rest, because they did not truly believe IN God
- 2. But then, in Hebrews chapter 4, the writer begins to make some interesting parallels
 - a. As he is talking about the REST that God had promised His people in the Promised Land, he then ties that to the Day of Rest that God Himself had on the seventh day
 - i. He writes in chapter 4, verse 4,
 - 1. *⁴For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works."*
 - a. Because God himself rested on the seventh day, He would then command His people to rest on the seventh day as well
 - i. He would command them to observe the Sabbath
 - 2. God appointed the Sabbath Day as a day of rest for His people
 - a. And if they refused to enter into THAT rest, then the consequences would be the same for those who refused to enter into the rest of the Promised Land
 - i. They would be cut off, because of their unbelief
 - 3. But the writer makes the most important parallel in verse 7, when he writes,
 - a. 7... AGAIN, God has appointed a certain day for His people to rest
 - i. He doesn't say that it is the Jewish Sabbath Day
 - ii. He doesn't say that it is Sunday, the Lord's Day of the Christians
 - 1. This NEW day that God has appointed for our rest, is TODAY
 - a. TODAY, take care lest there be in any of you an evil, unbelieving heart
 - b. TODAY, exhort one another that none of you may be hardened by the deceitfulness of sin
 - c. TODAY, if you hear his voice, put all your confidence, all your trust, all your faith...
 - i. In the Lord Jesus Christ
 - iii. The writer of Hebrews says that if we will TRULY believe in Jesus, then we will enter into the TRUE Sabbath rest for the people of God
 - 1. And that Sabbath rest is TODAY... no matter what day of the week it is
 - a. If we are in Christ, then our Sabbath Day is Sunday as we gather with saints in worship and in prayer and in the study of God's Word
 - b. But if we are in Christ, then our Sabbath Day is ALSO on Monday morning when we head back into the world for work

- c. If we are in Christ, then our Sabbath Day is ALSO on Thursday nights as we're running our kids around to all their different activities
 - 2. If we are in Christ, then our Sabbath Day... is TODAY!
- 6. So, let's take that application, and plug it back into Jesus' original question in Luke 14:3
 - a. Is it lawful to heal on OUR Sabbath Day, which is EVERY Day?
 - i. Friends, it is not just lawful, it is the GOOD and RIGHT thing to do!
 - 1. Now, this can certainly apply to physical healings – I think we can all agree that God is still in the business of healing people today, just as He was two thousand years ago
 - a. And so we ought to pray DAILY for our friends and loved ones to be healed from their sicknesses
 - b. We ought to pray DAILY for our neighbors and our coworkers to be healed from their diseases
 - c. We ought to pray DAILY for our ENEMIES to be healed of whatever physical ailment might fall upon them
 - 2. One of the most striking examples of this in the Scriptures is a man named Ananias, in Acts chapter 9
 - a. Ananias was a disciple of Jesus in the city of Damascus, and he had heard that there was an evil and a wicked man coming from Jerusalem
 - i. The Scriptures say that this evil and wicked man was breathing out threats and murder against the disciples of the Lord
 - 1. He was coming to Damascus specifically to arrest any who called on the name of Jesus
 - 2. This man, of course, was Saul of Tarsus
 - b. Jesus himself had struck this Saul with blindness
 - 3. And Jesus himself commanded Ananias to go and lay hands on Saul, and pray for his healing
 - a. And Ananias...
 - i. Even though he was clearly fearful and apprehensive about what might happen to him...
 - ii. OBEYED!
 - b. He laid his hands upon Saul – even referring to him as BROTHER Saul
 - i. He prayed for Saul's healing
 - ii. And IMMEDIATELY something like scales fell from Saul's eyes
 - 1. Even better, Saul was filled with the Holy Spirit
 - 2. He was baptized
 - 3. And he immediately began proclaiming in the synagogue that Jesus was the Son of God
 - c. All due in large part because a man named Ananias was willing to pray for the healing of his enemy
 - i. And guess what day it was that Ananias prayed for Saul's healing?
 - 1. It was TODAY!
 - a. For Ananias' was in Christ, and therefore, his Sabbath Day was EVERY day
 - i. And it is good and right to heal on the Sabbath
 - 4. But physical healing is not the ONLY way that God heals, is it?

a. ¹Praise the Lord! For it is good to sing praises to our God; for it is pleasant, and a song of praise is fitting. ²The Lord builds up Jerusalem; He gathers the outcasts of Israel. ³He heals the brokenhearted and binds up their wounds.

- i. Our God is certainly able to bring about physical healing, IF it is His will to do so
 - 1. But He can also bring about EMOTIONAL healing as well, can't He?
 - a. He heals the BROKENHEARTED
 - b. He binds up their EMOTIONAL wounds
- ii. Psalm 34, verses 18-19 says it this way...
 - 1. ¹⁸The Lord is NEAR to the brokenhearted and saves the crushed in spirit. ¹⁹Many are the afflictions of the righteous, but the Lord delivers him out of them all.

b. So, Christians, is it lawful to proclaim the EMOTIONAL healing of God on the Sabbath Day?

- i. Is it lawful to proclaim the EMOTIONAL healing of God on OUR Sabbath Day, which is EVERY day for all those who are in Christ?
 - 1. It is not only lawful... it is the GOOD and the RIGHT thing to do!
- ii. Something that I've seen over the years in the church is a growing sense of comfortability with addressing the emotional wounds of our brothers and sisters in the Church
 - 1. In the book of Job, experiences MASSIVE wounds in his life
 - a. He certainly had the pain of physical wounds, as his body was afflicted with boils and sores
 - b. But the EMOTIONAL trauma that he experienced was just unimaginably hard
 - i. In just one day, he lost all of his means of income, as invaders stole all of his oxen and donkeys and plows
 - ii. All of his sheep and virtually all of his servants were consumed in a great fire
 - iii. And all ten of his sons and daughters were killed in an instant when a great wind came and collapsed their house down upon them
 - 2. Job would then be afflicted with the sores and boils
 - a. And his wife would turn on him and say, "Why don't you just curse God and DIE!"
 - i. We cannot even begin to comprehend the level to which Job was brokenhearted and crushed in his spirit
 - 1. But then his three friends show up
 - a. Initially, they just sat with Job in silence
 - i. For seven days, they wept with him and sought to show sympathy toward him by their presence
 - b. Unfortunately, though, after those seven days, they started speaking
 - i. And the counsel they gave to Job was NOT good counsel
 - 1. "All of this MUST be YOUR fault, Job..."
 - 2. "Clearly, Job, there must be some sort of sin in your life, and God is RIGHT in punishing you in this way..."
 - 3. "Just drop all your talk of self-righteousness and blamelessness before God, Job, and acknowledge that all of this emotional trauma is a result of YOUR shortcomings, and YOUR negativity and YOUR faithlessness..."
 - ii. These three friends of Job would have fit in well in many of the word of faith churches here in our area, wouldn't they?
 - iii. God will eventually condemn these three men for their unwise and faulty counsel
 - 1. And Job will eventually be healed and restored

- iv. But I think that so many in the church today have the wrong takeaway from all of this
 - 1. We look at Job's friends, and we say, "They were doing well when they were simply sitting with Job in sympathy, and weeping quietly alongside of him...
 - a. The problems started when they OPENED THEIR MOUTHS"
- v. And so we come to the WRONG conclusion that, when our brothers and sisters are going through a season of brokenheartedness or emotional trauma of some sort,
 - 1. Then really the best thing that WE can do is just BE with them
 - a. Don't SAY anything, or you might mess up and say the WRONG thing
 - i. And so many in the church are left to deal with their emotional wounds on their own, when WE have the very words that could bring their healing!
 - 2. This is the incredible truth that Paul wrote about IN THE INTRODUCTION of his second letter to the Corinthian church
 - a. In 2 Corinthians 1, verses 3-7, Paul writes these words...
 - i. *3Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4who comforts us in all our affliction, SO THAT we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. 5For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. 6If we are afflicted, IT IS FOR YOUR COMFORT AND SALVATION; and if we are comforted, IT IS FOR YOUR COMFORT, which you experience when you patiently endure the same sufferings that we suffer. 7Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.*
 - b. Do you hear the back and forth in Paul's words in these verses?
 - i. We ALL will go through some sort of affliction in our lives at some point
 - 1. And in our affliction, we will need COMFORTING
 - a. So God Himself comforts us in our affliction
 - i. He is NEAR to the brokenhearted
 - ii. He binds up the wounds of those who are crushed in spirit
 - ii. But then Paul drops in an all-important purpose clause...
 - 1. God comforts us in OUR affliction SO THAT we can then turn and comfort SOMEONE ELSE
 - 2. And as we have this constant back and forth of comforting one another,
 - a. Paul says that we are sharing abundantly in the comfort OF CHRIST
 - b. We are learning NOT to rely upon ourselves, but on God who raises the dead
 - c. Just as Jesus himself did, we are learning to set our hope FULLY upon our Father
 - c. And this all comes about as we comfort one another during our times of emotional affliction
 - i. As Proverbs 12:25 says,
 - 1. *25Anxiety in a man's heart weighs him down, but a good word makes him glad.*

3. So friends, is it lawful to speak good words of biblical encouragement to those who need emotional healing on OUR Sabbath Day of TODAY?
 - a. It is not just lawful – it is GOOD and RIGHT to do so!
 - i. And so we are free to proclaim the emotional healing of our great God, EVERY day of the week
 - ii. We are free to pray for the physical healing that comes from our great God, EVERY day of the week
8. And lastly, and I would argue, MOST IMPORTANTLY, we are free to call people to the SPIRITUAL healing that comes ONLY from our great God
 - a. And yes, we can do this on EVERY day of the week as well
 - i. But here's the biblical principle... this spiritual healing must begin in OUR OWN heart, BEFORE we can proclaim it to others
 1. Jesus was very clear on this in the Sermon on the Mount, when he began teaching about logs and specks in people's eyes
 - a. In Matthew 7, verses 1 and 2, Jesus gave us this word of caution...
 - i. *¹Judge not, that you be not judged. ²For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.*
 - b. These are two VERY popular verses in our day, aren't they?
 - i. If I can convince you that you can't ever make any kind of judgment against me, then now I am free to live however I want
 1. And when someone calls me out for some sin or another, I can just pull out my "Judge not" card,
 - a. And say to them, "You don't know what's in my heart!"
 - i. This has become a DISASTROUS application of Jesus' teaching in this passage...
 - ii. Because the problem is, Jesus keeps going
 - c. In verse 3, Jesus goes on to say,
 - i. *³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.*
 1. That changes EVERYTHING, doesn't it?
 - ii. Jesus isn't teaching some over-generalized blanket statement of "Judge not"
 1. He's teaching us that we shouldn't judge HYPOCRITICALLY
 - a. For example, let's say I go out and get some coffee on Monday morning with one of the guys in the church
 - i. As we pull up to the coffee shop, I notice that he accidentally dinged the door of the car next to us, making a relatively small scratch
 1. And he decides that he's not going to say anything to anyone about it
 - a. We might not think that's a huge deal, but the fact is that, in covering up his actions, he's now committing a sin
 - b. It might just be a small SPECK of a sin, but it is sin nonetheless

- b. Now, I could exhort him to confess what he did, and encourage him to live a life that is above reproach for the sake of the name of Jesus
 - i. But what if I'm covering up a much deeper sin in my own heart?
 - 1. What if I am harboring just a seething anger and bitterness toward my neighbor because of something he did that offended me?
 - a. What if I am refusing to acknowledge him...
 - b. Refusing to serve him...
 - c. Refusing to show him the love of Jesus...
 - 2. And instead I am cursing him in my heart and in my mind?
 - c. Well I've got a big old log in in my eye, don't I?
 - i. And Jesus would say to ME, first get the log out of YOUR OWN eye, and THEN you can help your brother get the speck out of HIS eye
 - ii. Before I can help my brother find spiritual healing from HIS sins, I must first seek out spiritual healing for MY OWN sins
 - 1. That healing comes with confessing my sins before the Lord
 - 2. It comes with repenting from my sins...
 - a. Turning AWAY from my sins and TOWARD Christ
 - i. It comes with waging war against the sinfulness that resides in my own flesh
- b. Once I have begun to do THAT, THEN I can now turn to my brother and say, WITH INTEGRITY, brother, let me help you find healing for YOUR sins
 - i. James picks up on this principle when he writes about the SPIRITUAL healing we can find when we engage with one another on this level
 - 1. In James 5:16, James writes,
 - a. *¹⁶Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.*
 - 2. And then in verse 19, he says,
 - a. *¹⁹My brothers, if anyone among you wanders from the truth and someone brings him back, ²⁰let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.*
 - ii. Brothers and sisters in Christ, there is a special kind of healing that we can find when we begin to confess our sins to one another,
 - 1. And when we pray for each other's sins
 - a. And the wonderful thing is, it is not only lawful for us to proclaim this kind of healing, but it is GOOD and RIGHT to do so
 - i. And we don't have to wait for our group prayer times on Sunday morning or Wednesday evening
 - 1. Because OUR Sabbath Day is EVERY day
 - a. So you are FREE, Christians, to call up your brother or sister in Christ on a Tuesday afternoon to confess your sin to them and ask for prayer for healing
 - b. You are FREE to go visit your brother or sister in Christ on a Saturday morning to help them get the speck of sin out of their own eye,
 - i. That THEY might find healing as well
 - c. Friends, over and over again, throughout the Gospels,

- i. Jesus went out of his way to show that it is GOOD and RIGHT for us to heal and do good on EVERY day of the week
 - 1. So let us not grow weary, brothers and sisters, in doing good
 - a. In due season, you will reap the fruits of your hard work, if you do not give up
 - 2. As Paul wrote in Galatians 6:10,
 - a. *¹⁰So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.*
- ii. On what days is it lawful to proclaim the healing of our great God?
 - 1. On every day called, "Today!"
 - a. Against such things, there is no law!