

# John: The Word Became Flesh - John 5:1-18

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Preacher: Eric Morse

[ 0 : 0 0 ] Please follow along with me in John chapter 5 starting in verse 1. This is the word of the Lord. After this there was a feast of the Jews and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool an Aramaic called Bethesda which has five roofed colonnades. In these lay a multitude of invalids blind, lame, and paralyzed. One man was there who had been an invalid for 38 years. When Jesus saw him lying there and knew that he had already been there a long time he said to him, do you want to be healed? The sick man answered him, sir I have no one to put me into the pool when the water is stirred up and while I'm going another steps down before me. Jesus said to him get up take up your bed and walk. And at once the man was healed and he took up his bed and walked. Now that day was the Sabbath so the Jews said to the man who had been healed it is the Sabbath and it is not lawful for you to take up your bed. But he answered them, the man who healed me that man said to me take up your bed and walk. They asked him who is the man who said to you take up your bed and walk. Now the man who had been healed did not know who it was for Jesus had withdrawn as there was a crowd in the place. Afterward Jesus found him in the temple and said to him see you are well sin no more that nothing worse may happen to you. The man went away and told the Jews that it was Jesus who had healed him and this was why the Jews were persecuting Jesus because he was doing these things on the Sabbath. But Jesus answered them my father is working until now and I am working. This was why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath but he was even calling

God his own father making himself equal with God. Jesus is Lord. Amen. This morning as we look at this text that Pastor Josh just read for us I want to encourage us to take away those three words more than any others this morning. Jesus is Lord. This story is not actually a story about the paralytic but actually a story that is all about the man who's on a mat and is healed and walks away. The story is not even actually about the Pharisees or the Jews that talked to Jesus after this healing and confront him. The story contains those characters and they play a role in developing what happens but I want to offer to you this morning that this text John 5 1 to 18 is majesty, glory, splendor, all displayed in the Lordship of Jesus Christ. So this morning we're going to learn I'm going to give this to you right off the bat and we're just going to see this throughout this whole narrative. Here's the takeaway from this morning. God addresses the brokenness of people with the Lordship of

Jesus. God addresses the brokenness of people with the Lordship of Jesus. As we look at this text I would pray that each and every one of us would see this story and we would identify ourselves not necessarily with being paralyzed physically, not even necessarily with the legalism of the Jews that we're going to see but I pray that we would be able to see this text and we would recognize it within each and every one of us there is a brokenness apart from God that is only remedied in Jesus Christ's Lordship. See John 5 is the point at which Jesus in his ministry in John reveals for the first time publicly and to a specific crowd the temple Jews that he is one with God and Lord overall. This is the point in John where the first major tension is introduced that this man would identify himself with the very God of Israel not just in relationship but in person, in equality, in substance, Jesus claiming boldly and with absolute precision that just as the Father is working so I am working. So I want us to work through this narrative together and I want to see that that Jesus really is Lord and that means something for every single person in this room. Wherever you may be in life, wherever you might be going through, wherever you find yourself right now as you sit and listen and read, Jesus is Lord and that has an incredible amount of weight in each one of our lives as we respond. So let's look first at verse one. We're kind of given a contextual clue of where we are in the story and I'm going to give us just a where we've been so far. We've seen Jesus coming into the

world as the light that steps into the darkness and gives life to men. John the Baptist proclaims the gospel by Jesus coming out of the wilderness and into the world. He says that he's the Lamb of God that takes through the sin of the world and Jesus calls his first disciples. He restores a woman who is in need of spiritual sustenance at the well. He heals an official son that we saw last week and now we see this incredible transition.

Look with me at verse one. After this there was a feast of the Jews and Jesus went up to Jerusalem. Now Jesus sets his sights on the holy city, Jerusalem. And it says there's a feast that's happening but it doesn't tell us which feast, it tells which festival. So we could ask what festival is this that Jesus is looking to be a part of or attend as he goes to Jerusalem. Could have been Passover, could have been Booth or some other festival. But here's what's most important for us to know contextually as we look in this story. The most important aspect is that it was the Sabbath. That Jesus is entering in on the Sabbath. So we're gonna see Jesus walk into the holy city. He's going to enter this place that's outside of the temple where worship was happening and he's gonna enter the people. He's gonna see the people around him and he's gonna interact with them. He's going to bring his lordship to Jerusalem for the very first time in John. So then we have in verse two it says this, now there is an in Jerusalem by the sheep gate a pool and air may it called Bethesda which has five roofed, five roofed colonnades. Now this area of Jerusalem is near the temple. It's actually the northern part of the temple at this time. There's a place called the sheep gate and the reason this is called the sheep gate is this is where the sacrifices will be brought into the temple. As the sacrificial system was working and people would bring their animals to make atonement for sin. This is called the sheep gate that those sacrifices might come into the temple but just outside of this sheep gate there's this pool called Bethesda and this is a place that has been debated whether it actually existed or not for many many many hundreds of years but actually was discovered not too long ago. Archaeology produced two pools in this area underneath the church that clearly and explicitly show the pool of Bethesda was real and what's so fascinating about this pool is that there's an incredible amount of stir around it socially, culturally and spiritually that at this time this pool was a place of gathering and here's why verse three in these lay a multitude of invalids blind, lame and paralyzed but then you'll notice it in your Bible you might be wondering where's verse four. My Bible I verse three and then verse five and the majority of your Bibles you're not gonna have verse four but maybe some of you have a verse four and I want to just speak really quickly to this because it actually has a lot to do with this passage. Verse four originally had an explanation that suggested that God himself sent an angel to stir up the waters that whoever steps in the waters first of Bethesda is healed instantaneously but this verse actually has been removed and here's the reason why the earliest manuscripts that we found did not have this verse so there's a lot of things we could talk about here but I want to skip over the details of this just to point out simply this that verse four actually is in some sense a cultural commentary on what was believed about this pool. [10 : 23] Personally I find it hard to believe that the Lord would divinely stir a body of water and with cruelty the first person that runs in is healed instantaneously but if you're the second person to go in you had leprosy or you were lame sorry didn't make it in time my mercy is only for the first that was quick enough to get in the water and throughout church history this concept has been debated but it's very likely that this is a folktale that instead what actually is happening is that this pool of Bethesda sits on top of a spring as has been proven that all of these records in history that there's a spring that feeds water into this pool and as the water feeds into the pool it's very likely that the water bubbles or it moves the water comes in and everyone sees it and says this is divine let's step in and maybe somebody experienced some sort of natural bremity from the water and if that's the folk what folktale gets created regardless of what actually is happening here here's what we have to know about this pool real or not notice who's around it in verse 3 a multitude of invalids blind lame and paralyzed the word invalid in my translation denotes the following conditions throughout all of the rest of the gospels sick helpless powerless feeble but the most commonly translated rendition of this word is weak a multitude of people who are weak physical infirmity disease health problems handicap conditions people who sit around the pool weak as they are looking for help looking to be pulled out of their weakness by any sort of power that might present itself and for this time in this age it was a pool that people believed had the power to completely heal I want us to just stop here for a minute and recognize this first that Jesus is Lord over desperation he is Lord over desperation I read this verse and I see a multitude not of invalids but a multitude of people desperate desperate to find healing I think this is a really sobering point for us to linger on for a minute the desperation is one of the chief characteristics of those who have been broken by the power of sin but for you and I

to recognize that we have sinned and we've fallen into this this mess that is called depravity away from God turned from him in rebellion there's a condition that each and every one of us experiences and that's desperation that anything that could help me that could pull me out of the situation that I'm in I will look to and in our desperate natures we look so quickly to anything else we all look to something to provide healing something to soothe our longing these people were desperate for physical healing and they sought for it

passionately even from what may very well have been a legend in this pool I want to ask us in here today what is it that we look to for healing we have so many different forms of brokenness and desperation here this morning for some of us we can look for healing from that desperation that emptiness inside in the wrong places scrolling through media to cure our angst drug use to numb pain new age meditation to calm the soul self-help psychology literature to mold the mind deep relationships to fill that fulfillment of connection with others hyperspiritualism to force an emotional experience of God there are so many things we look to to find that satisfaction in that healing in our soul but so often we are like a paralytic laying down waiting to dip ourselves in a pool of ordinary water here's what I love about this passage

Jesus Christ steps into this and here's the irony of this incredible story that Jesus told by John to be the Lamb of God who comes to take away the sin of the world sin of the world he comes to the sheep gate the very place where livestock would pass through to be sacrificed to atone for sin Jesus the Lamb of God comes to the sheep gate to heal the one who ends all sacrifices with his final sacrifice to come toward the end of John that we're gonna see he comes to the temple and brings healing this is why Hebrews 10 tells us that every priest stands daily at his service offering repeatedly the same sacrifices which can never take away sins but when Christ had offered for all time a single sacrifice for sins he sat down at the right hand of God waiting from that time until his enemies should be made a footstole for his feet for by a single offering he has perfected for all time those who are being sanctified in our desperation where do we look we look to Jesus the final sacrifice that brings the brokenness of who we are back to wholeness in God God addresses the brokenness of people with the Lordship of Jesus and Jesus is Lord over our desperation he brings the satisfaction that we need when we look for anything else but secondly be Jesus is Lord over illness look with me in verse 6 to 9 specifically Jesus enters into this place near the sheep gate near the pool

Bethesda and it says this verse 6 and verse 5 when one man was there who had been invalid for 38 years and when Jesus saw him lying there and knew that he had already been there a long time he said to him do you want to be healed no it's surface level seems like a silly question almost even disrespectful he's been lying there for 38 years does he want to be healed of course he wants to be healed you have to understand the weight of what 38 years of being paralyzed and unable to walk would be like maybe some of you here today can actually relate with this the feeling of being constrained by your physical body maybe some of you know exactly what it is like to be weak and physically sick for decades I want to offer to us what Jesus is doing here is nothing close to cruelty he's being merciful and kind with this question he is excavating the truest desire of this man's heart do you want to be healed Jesus speaks to what he needs and he draws that out he excavates this desire to be healed and here's what he does he's the most majestic part about this he connects his lordship to that desire even when we don't know how to find what we seek

Jesus finds us and this is a merciful act of God to direct our desires unto himself our very hearts the things that we even want even a good thing like wanting to be healed from my physical affliction or your physical affliction as good as that desire can be even those desires can lead us astray which is why the Bible teaches this is a merciful thing that no man can come to me says Jesus unless the father who sent me draws him that even the drawing of our hearts unto God is a work of him and for this man he asked this question do you want to be healed but I want you to notice the man's response he doesn't actually answer Jesus question but instead proceeds to explain the problem with his methods of being healed here's what he says verse 7 sick man answered him sir I have no one to put me into the pool when the water is stirred up and while I'm going another steps down before me he doesn't answer the question say yes I want to be healed please do anything you can to heal me he says this well I've tried for 38 years to get in that water I'm tried to get in somehow no one will take me in I can't get in myself so that's my problem so there's my answer to your question here's what's so shocking about this answer it does not recognize the Lordship of Jesus even still I want you to see the mercy of

[ 20 : 56 ] Jesus Christ here in verse 8 he says this get up take up your bed and walk three commands in one sentence get up 38 years he's been lying get up the power of this statement pick up your mat your bed take it and put it under your arm and then walk out of here this is incredible do you want to be healed well I've tried I've tried I've tried but I'm sick I'm ill I can't get in get up it's done do you see the mercy of Jesus here to bring healing even amidst a situation in which there's room to question whether there's faith and it says this in verse 9 and that once the man was healed and he took up his bed and walked back to the pool phenomena that we talked about I want us to notice something about Jesus Lordship Jesus doesn't even acknowledge the pool phenomena it's as if it doesn't exist why who has the power to heal it is Jesus

Christ he is Lord over illness he is Lord over weakness there's no chronic disease no terminal illness no handicap condition or any other form of physical weakness that can hinder or obscure the glory of God in each and every circumstance Christ is the one who is Lord over at all and in verse 6 Jesus names the desired outcome that you might be healed do you want to be healed and in verse 9 he makes it happen by healing he knows what we need and he both knows what our need and brings that very thing I want to talk really quickly speak to a phrase that I think the culture preaches that we've all heard before maybe we've even said and let's put it through a biblical lens to see if it comes out the other side as truth and it's this phrase God helps those who help themselves God helps those who help themselves did Jesus heal this paralytic man because he saw a great effort in him oh you've been sitting here for 38 years and you've tried to get in the pool all right now that you've worked a little bit and you've proven yourself now I'll heal you no God helps those who help themselves it's not only an unbiblical view it's unhelpful and even destructive and here's why it presumes that you and I our spiritual soul our heart our nature has something within us that can initiate a salvation healing process that I can do something and then Jesus will come alongside and fill the rest up this could not be further from biblical truth instead here's what the Bible teaches listen to this Romans 5 for a while we were still weak while we were still weak in the very moment of our absolute weakness that is the moment that here's what happens Christ died for the ungodly and this is the gospel that just as this man had a condition of weakness spiritually we should identify with this there's incredible story and truth that comes out of this that Jesus has compassion on a man who is weak and this very weakness to heal him and pull him out of that but so too you and I through the gospel we come to Christ not with pride in our hearts not with a chip on our shoulder that we deserve God's grace but instead the Bible teaches that in the very moment of our absolute weakness

Jesus dies for us but the Bible teaches that the way to God and the way to salvation is actually through weakness that I would recognize my weakness parents how long would you let your child who can't swim struggle in the water before jumping in to save them until they treaded water for a few minutes and maybe swam a foot or two all right you've proved yourself well some a little bit more oh now they're going under all right now I'll jump in because they've worked at it how many of you parents would not jump in immediately upon seeing your child struggle to stay in the water this is a story my dad is actually here today really quick story my dad ran a tennis club for a long time and we were at the pool my oldest brother Scott my middle brother Jeff and then I was too young to do this but they were no more than six or eight years old and they're playing catch around the pool and around the deep end which is very deep and the ball gets thrown into the water and here's what Jeff does very eager he jumps into the deep end to get the ball and immediately gets into trouble he's treading water trying to stay afloat and so here's what my oldest brother Scott does so valiant very wonderful heart to protect and rescue his brother I'll get him and he jumps into the deep end now there's two of them struggling to stay afloat so this is a true story my dad sees the whole thing clothes and all wallet and all what does he do he runs to the pool and he steps on the side and says all right you got to work a little bit come on I want to see you work before I save you know what my dad do immediately dove in why because they're in that moment weak they're helpless to save themselves someone's got to go do it they can't save themselves does God wait until we've worked a little bit and proven ourselves now he'll know my dad dove in because he loves his sons and in their weakness they needed someone to save him so too this man and his weakness needs someone to bring him up and it's Jesus he doesn't wait for the paralyzed man to show strength he heals him in the darkest depth of his weakness and if you are here today and you have a physical illness maybe some of us today feel weak spiritually I want to encourage you not by promising physical healing today as an application from this text although God is so capable of that but

instead I want us to see clearly from this text that the gospel teaches that those who are weak are the very ones whom God seeks to lift up we draw ourselves unto him through faith that I am weak and I need someone to help me and save me that my salvation comes from outside of me place your faith in Christ because he is Lord over weakness and illness God addresses the brokenness of his people with the Lordship of Jesus Christ number three verses 10 to 16 Jesus is Lord over legalism Jesus is Lord over legalism read with me verse 10 here says this now that day was the Sabbath the day that Jesus healed this man verse 10 so the Jews said to the man who had been healed it is the Sabbath and it is not lawful for you to take up your bed what is legalism legalism is devotion to the rules without devotion of the heart

and at this point in the story we see this incredible thing happen this man healed by the mercy and grace of Jesus and that he begins to stand up and walk and he actually goes into the temple and as he goes into the temple it says the Jews we don't know exactly doesn't say these are the Pharisees didn't even say these are the religious leaders it just says the Jews but likely these are people with some sort of authority in the temple and they stop this man and they pull him aside and they say to him what it is the Sabbath and it is not lawful for you to take up your bed the reason they do this is because the Jewish rabbis through oral tradition here had created something called the oral law and what the oral law was is an elaboration on the original written law of the Sabbath that you shall not do any work on the Sabbath they took that and they made an oral law 39 different categories of rules and regulations that you had to follow in keeping that very law taking one commandment and making 39 specific commandments this is why Jesus and the Pharisees don't get along so well because they have created a religion and a legalistic structure that goes way beyond God's word and completely bypasses the heart and here's where it comes out in these 39 different categories of oral law here's a couple examples of things that they expounded on beyond what God's word originally was intended for for instance one on the Sabbath if you took a bow tie or took string and you made a bow tie not that's okay because it's not a permanent not it can be loosened you can do that but if you make a pretzel knot by accident and you tie it it's a permanent not quote-unquote that's sin another example of this law would be carrying anything over the weight of a fig or two anything that's over a weight of a fig or maybe two figs is considered wrong and a breaking of the Sabbath law I encourage you to look through scripture you're not gonna find those specific examples because the Sabbath as Jesus is gonna say later was made for man not man made for the Sabbath and he is Lord over the

[ 31 : 49 ] Sabbath but here's what's important about this is they pull this man aside and because of their oral law they look at him and what do they immediately do they bypass the heart they devote themselves to rules without devoting themselves to the heart and here's how they see the man we have established these rules he has broken these rules therefore that's all we care about it's legalism now let's bring this into hopefully put some color into this situation here imagine passing by the same paralyzed man let's call him Matt laying on his mat just outside of your office building every single day when you go to work wherever you work wherever you frequent regularly throughout your week when you imagine it's a paralyzed man his name is Matt and he sits on his mat and you pass by him every single day now here's the thing for 38 years you walk by the same person after decades of passing Matt on his mat you find Matt walking around your office building for the first time he's has his mat under his arm and you go up to Matt and the first thing you say to Matt is Matt you're not allowed to carry your mat in this building okay being a little lighthearted here but you get the point this is essentially what has just happened these Jewish leaders who have walked by this man no doubt know of him they completely overlook the fact that he is walking for the first time in how many years 38 years that is legalism how could you not celebrate with wonder and absolute thrill with Matt his mat is no longer of any use and this is what happens here the Jews completely overlook the miracle of divine healing because their love is for keeping rituals and rules instead of the joy of another person's incredible fortune and if we are not careful we can fall into the same trap that if I follow this formula

God is happy and I will be blessed but here's what's so staggering about this section is not just that they have a legalistic view of this whole scenario it's that they actually don't care about Matt at all do they they don't care about him what is it that they care about well let's look verse 11 but he answered them the man who healed me that man said to me take up your bed and walk now you're ready verse 12 they asked him who is the man who said to you take up your bed and walk now the man who had been healed did not know who it was for Jesus had withdrawn as there was a crowd

in the place afterward Jesus found him in the temple and said to him see you are well sin no more that nothing worse may happen to you the man went away and told the Jews that it was Jesus who had healed them him the one they care about is the one who violated quote-unquote the law the one who commanded someone else and their minds to break the Sabbath rules what they have done is they've turned something miraculous and glorious into an offense legalism suffocates the heart by burying it under six feet of sweat and tears Jesus is

Lord over even the Sabbath because he is God the very one who instilled the Sabbath for us the creator of the law and Jesus fulfills every aspect of his own law and total righteousness freeing us from the obligation of the law to now live as under Christ in grace to now live for him and his laws with joy and with renewed regenerated hearts I want to ask us are we motivated by following the rules for the rules sake or following Christ for the sake of joy God addresses the brokenness of people with the Lordship of Jesus now finally fourth Jesus is Lord over unbelief look at me in the last two verses here verse 17 and 18 16 we're 16 and this is why the Jews are persecuting Jesus because he was doing these things on the Sabbath but Jesus answered them my father is working until now and I am working this is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath but he was even calling God his own father making himself equal with God finally we see the greatest enemy to life in healing unbelief the ultimate expression of the brokenness of mankind is the inability to acknowledge Jesus as God but here's the thing we're used to seeing those who are healed by Jesus believe in him and receive eternal life just last week last chapter we saw the official whose son is healed he believes and so household believes later on in John in chapter 9 we see a man who's born blind that he comes to faith in Christ and even starts professing Jesus as Lord but here here's something interesting this man is missing something he's healed and you know what he does he tattles on Jesus twice to who to the Jews so here's this very stark statement Jesus finds this man after he tells the Jews and he says this see you are well sin no more that nothing worse may happen to you there's many explanations of this verse one of them goes along the lines of well clearly Jesus is pointing out that the 38 years of illness that he had was related to his sin that he had sinned in some grievous way that the Lord brought that upon him that's one explanation another explanation and this is the explanation that I would encourage us toward is this

Jesus looks at the man and recognizes something you have been healed of your physical affliction but the healing that you really need the healing of your heart has not happened there is no profession of Jesus as Lord there is no indication this man believed there's no indication of his faith in Jesus as Lord so here's what Jesus does he goes to him and he says these harrowing words that are actually merciful words he says to him sin no more that nothing worse may happen to you let me ask us real quick what is possibly worse than 38 years of being paralyzed and able to walk I see this and I believe with a full heart that what Jesus is saying to him as horrible as your earthly suffering has been sin leads us to one place in one place only without acknowledgement of Jesus as Lord faith in him repentance of sins where are we left we are left to eternal suffering apart from Christ this is a warning to the man to turn from his sin to acknowledge him as Lord that nothing worse might happen but it's not just this man who struggles with unbelief it's also the Jews one of the most Bible's one of the Bible's most shocking claims is found here in verse 18 again Jesus says this my father is working until now and I am working and then verse 18 this is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath but he was even calling God his own father making himself equal with God these Jewish leaders could not and would not believe that Jesus is Lord Jesus makes three essential claims to his Lordship first my father he does not say our father he says my father equating himself with the father but secondly he makes himself a fellow worker with God he says my father works and I am working just as he is he identifies his mission with the mission of God that they share the same mission they share the same joy they share the same heart and in John chapter 6 you're gonna see this in a few weeks there's this interesting passage where he feeds the 5,000 with bread and it says they say this what must we do to be doing the works of God how can we do God's works the people ask him here's what Jesus says don't miss this Jesus answered them this is the work of God that you believe in him whom he has sent what is God's primary work in the world that we would believe in Jesus [ 42 : 08 ] Christ so when Jesus says to the Jews right to them my father is working that people might come unto him so too I am working I'm gonna offer to us the whole point of John 5 1 to 18 is that God addresses the brokenness of people with the Lordship of Jesus and that in our brokenness where do we go we go to Jesus in faith abandonment from our pride away from

self-confidence away from anything that we would pursue and in our sinful hearts that we would be convinced that this might heal me if it's not Jesus it's false religion here's the point of the passage Jesus says this my father is working to draw people unto himself so am I unbelievable Jesus Christ's Lord is the root problem of every sinful heart just why Paul and Romans talks about this I am not ashamed of the gospel for it is the power of God to salvation to everyone who believes everyone who believes and then he says this to the Jew first and also to the Greek for in the righteousness of God is revealed from faith for faith as it is written the righteous shall live by faith and don't miss this for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who by their unrighteousness suppress the truth all of that means this the righteous shall live by faith in Jesus Christ as Lord of lords over all things over my heart and as my redeemer and here's what Paul also saying that the unrighteous suppress that truth and never ever recognize Jesus is Lord so here's what we have for us this morning whether we believe it or not Jesus is

Lord over all things but here's God's heart for us that we would relinquish our crown that we would leave our throne and we would place Jesus as Lord over our lives every knee in this room today will bow and every tongue in this room today will confess that Jesus Christ is Lord the promise from scripture don't wait submit to the one who knows every desperate desire you hold submit to the one who can sympathize with every single illness you struggle with submit to the one who fulfilled every law that you strive after submit to the one that has given you every conceivable reason to repent of sin and turn and whole faith to him Jesus is Lord over desperation if you're feeling desperate he's Lord over it Jesus is Lord over illness if you're feeling weak he is Lord over it Jesus is Lord over legalism if you're feeling constrained by the law Jesus is Lord over it Jesus is Lord over unbelief if you are struggling to believe Jesus is even Lord over that God addresses the brokenness of people with the lordship of Jesus Christ and our job as the church is to wake up every single day abdicate our own throne and recognize Jesus is Lord that everything I do in my life is because I have someone that directs me that has loved me and has freed me from doing life by myself in full submission to him we as his body as his church we lovingly willingly and with absolute eagerness we look to Jesus with absolute faith and trust him as the Lord of lords let's pray God thank you so much for this morning I thank you for this passage Lord I think you that we get to see God that there is so much joy to be had in your kingdom God that we would be people who freely and willingly give up our place recognize your lordship over our lives God this is you healed this man out of mercy out of grace towards him Lord we recognize that you have healed our broken hearts by the same mercy Lord that you have the right place in our hearts you and you alone have possession so Lord I pray now even as we sing that that heart that recognizes your lordship would come out that we would sing to you our king of kings and Lord of lords the one who is working even now to convert unbelief into belief and you pray even