

Adonai, Yahweh, Jehovah, The One True God, The God of Israel, The Lord of Hosts, The King of Israel, The One and Only True God, The Righteous Word of God Almighty, The Sacrificial Lamb, The Lion of the

The Life and Times of
Jesus Christ

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of
the beginning and the ending, The First and the Last,
The Only Real, Living and Breathing God, He Who Is,
He Who Was, and He Who Will Be Forever, Abba
Father, Our Creator, Our God, Our Soul's Beloved, God

Part 20

**The Power of
Communal Faith**

Matthew

Mark

Luke

John

Mark 2:1-12

Luke 5:17-26

Mark 2:1 - NLT

When Jesus returned to Capernaum several days later, the news spread quickly that he was back home.

Mark 2:2

Soon the house where he was staying was so packed with visitors that there was no more room, even outside the door.

Mark 2:3

While he was preaching God's word to them, four men arrived carrying a paralyzed man on a mat.

Mark 2:4

They couldn't bring him to Jesus because of the crowd, so they dug a hole through the roof above his head. Then they lowered the man on his mat, right down in front of Jesus.

Mark 2:5

Seeing their faith, Jesus said to the paralyzed man, “My child, your sins are forgiven.”

Mark 2:6

But some of the teachers of
religious law who were sitting there
thought to themselves,

Mark 2:7

“What is he saying? This is blasphemy! Only God can forgive sins!”

Mark 2:8

Jesus knew immediately what they were thinking, so he asked them,
“Why do you question this in your hearts?”

Mark 2:9

Is it easier to say to the paralyzed man 'Your sins are forgiven,' or 'Stand up, pick up your mat, and walk'?

Mark 2:10

So I will prove to you that the Son of Man has the authority on earth to forgive sins.”

Mark 2:11

Then Jesus turned to the paralyzed man and said, “Stand up, pick up your mat, and go home!”

Mark 2:12

And the man jumped up, grabbed his mat, and walked out through the stunned onlookers. They were all amazed and praised God, exclaiming, “We’ve never seen anything like this before!”

Part 20

**The Power of
Communal Faith**

Principle #1

We are not called to only focus on our own journey towards heaven and healing, but to desire that same goodness for everyone else too, especially the marginalized and “the least” of Jesus’ brothers and sisters.

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Principle #2

**Our Christian faith is a personal faith,
but it is also a communal faith.**

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Communal Faith

Communal faith shows genuine love, care, compassion, and friendship by helping carry our brothers and sisters to Jesus when they cannot do so themselves. It is about being our brother and sister's "keeper".

The Necessity

There will always be days and times when some of us in our spiritual family and spiritual community will become too tired or weak or prideful or hard hearted or unfaithful, and knowingly or unknowingly, will stray from God.

The Necessity

It is precisely at those times that we need the quality of our relationships and the loving touch of our communal faith to help guide us and to hold us accountable to what is true in regards to what God desires for us.

Principle #2

**Our Christian faith is a personal faith,
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Principle #3

The specificities of how God wants to execute the what, where, and when of

His perfect will is normatively very challenging and difficult, so we must learn to expect, embrace, rejoice, and participate in this process.

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Principle #4

We would be wise to remember that the Bible presupposes a direct connection between sin and sickness.

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Today, we are accustomed to viewing illness and disease as something that is caused by a virus, bacteria, or some other cause. As such, we believe those causes are best remedied by medicine, and not the forgiveness of sins.

As a result, we are convinced that good health is the result of eating right—high fiber, low cholesterol exercising right, taking the right medicine that three out of four doctors recommend, and having disease-resistant genes.

But the fact of the matter is that the scientific approach to medicine that looks for a single cause for disease overlooks environmental, social, and spiritual causes as well. It erroneously assumes that there are fixed boundaries between the mind, body, and soul.

When we choose to see illness and disease this way, we are inevitably left with the conclusion that God, or our relationship to God, has little or nothing to do with our health or sickness. And this is a very, very unwise position to have!

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