

Main Idea: People can have different, even misguided expectations when they come to Jesus. Such was the case in Mark 2:1-12, where we see three examples.

- I. The expectations of the curious (1-2)
 - A. The crowd came to see miracles (1).
 - B. Jesus gave them what they really needed, the word (2).
- II. The expectations of the concerned (3-5)
 - A. Some men brought a paralytic to Jesus (3-4).
 1. They carried their friend.
 2. They faced obstacles.
 3. They cut through the roof.
 4. They placed their friend before Jesus.
 - B. Jesus rewarded their efforts (5).
 1. He saw the men’s faith.
 2. He declared the man forgiven.
- III. The expectations of the critic (6-12)
 - A. Some teachers disapproved of Jesus (6-7).
 1. They didn’t like what He said.
 2. They felt threatened by the implications.
 - B. Jesus exposed the critics (8-10).
 1. He revealed their thoughts (8).
 2. He revealed His authority (9-10).
 3. He revealed our greatest need (11-12).

Make It Personal: Three lessons...

1. If I have a problem, I must bring it to Jesus.
2. If others have a problem, I must bring them to Jesus.
3. When I come to Jesus, I must make sure my expectations line up with His.

We love the Lord Jesus at WBC. He’s everything to us. At the end of today’s service, we’ll have the privilege of worshipping Him together and remembering what He endured for us by coming to His table. To prepare ourselves for the table, we now worship Him by coming together to His Word. I’m so thankful you are here as we consider another life-changing account from the life of Jesus found in Mark’s gospel, in our series, “*The Servant in Action.*”

Scripture Reading: Mark 2:1-12

Bob could not hold onto his chair any longer, as the piano played and the congregation sang. It was the closing hymn of the Sunday morning service when he walked to the front, in response to the preacher’s invitation, “Come to Jesus,” he said, “and you’ll never be the same again!” And so, he came, prayed the prayer as instructed, and, as he later told the story, “met Jesus.”

I wish I could say Bob’s life was never the same again. The sad reality, however, is that as the emotion of the hour faded so did Bob’s interest in spiritual things. Oh, he came to church for a while, but not much anymore, just on special occasions now.

If you visited Bob and probed a little, you’d find out he’s been through some tough experiences since he made his profession—some health challenges, a family turmoil, a job disappointment. And quite frankly, he’s disappointed, even disillusioned about life. If you continued to probe and asked, “Bob, what happened to your zeal for Jesus?” he’d

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Mark series in 2004.

probably shake his head, lower his voice, and say, “I don’t know. I guess it’s just not what I expected.”

I need to tell you that Bob is not a real person. He doesn’t exist. I made up the story. But on the other hand, there are plenty of people just like Bob. You may know one. You may be one.

We’re going to tackle the topic of expectations this morning. Let me ask you. What did *you* expect? By that I mean, if you are a person who has professed allegiance to Jesus, what did you *expect* when you asked Jesus to become your Savior?

The fact is, when people decide to “come to Jesus” they do so for a variety of reasons and with a variety of motivations. Some have been told, “Come to Jesus and He’ll make your life better.” And so they come expecting life to get better. And of course, the expectations of the hearer are shaped by the presenter of the gospel.

A young psychology student serving in the Army decided to test a theory. Drawing kitchen duty, he was given the job of passing out apricots at the end of the chow line. He asked the first few soldiers that came by, “You don’t want any apricots, do you?” Ninety percent said “No.” Then he tried the positive approach: “You do want apricots, don’t you?” About half answered, “Uh, yeah. I’ll take some.” Then he tried a third test, based on the fundamental either/or selling technique. This time he asked, “One dish of apricots or two?” And in spite of the fact that soldiers don’t like Army apricots, 40 percent took two dishes and 50 percent took one!²

When it comes to gospel ministry, the issue of expectations is critical. For the person presenting the gospel the offer must be legitimate. For the person responding to the gospel, the expectations must be grounded in truth, not hype.

Most in this room today can point to a time when you “came to Jesus.” My question is, what did you expect? As we’ll see today in God’s Word, people can “come to Jesus” with different, even misguided expectations. And not everybody that “comes to Jesus” leaves with Jesus. Profession doesn’t guarantee possession. Expectations are key. Such was the case in Mark 2:1-12, where we see three types of people who came to Jesus. Let’s call them the *curious*, the *concerned*, and the *critic*.

I. The expectations of the curious (1-2)

Verses 1-2, “And when he returned to Capernaum after some days, it was reported that he was at home [NIV “the people heard that he had come home”].² And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them.³

Jesus is in His second year of public ministry. It’s the late spring or early summer of AD 28 and Jesus has returned home. Not to Bethlehem, where He was born, and not Nazareth, where He grew up, but twenty miles northeast of Nazareth in Capernaum, the place that served as His base of operations during the three years of His public ministry.

Last time we saw Jesus leave Capernaum, doing so because a leper He healed disobeyed His order to keep silent and chose instead to spread the news, thus creating a public spectacle that forced Jesus to stay outside in lonely places (1:45). Mark says it was a few days later when Jesus returned to Capernaum. He went “home,” or more

² *Bits & Pieces*, May 26, 1994, pp. 9-10.

³ As the ESV reflects, the Greek text of verse 1 begins with the word “And” in characteristic style for Mark.

literally, to “the house,” possibly referring to the home He visited in 1:29, the home of Simon and Andrew.

Word spread of His arrival and Jesus soon faced the same problem that drove Him to the wilderness in chapter one. A mass of people packed not only the house but also jammed the doorway and the outside. There wasn’t an inch of room left anywhere inside or outside the house.

Why did this crowd come to Jesus? The reasons were mixed, but basically...

A. The crowd came to see (or experience) miracles (1). I call this first group of people *the curious*. No one, of course, had ever done the things Jesus was doing! In previous weeks, He confronted demons and they obeyed Him. He liberated the possessed and they left with new lives. He healed the sick and even cleansed a leper by a touch.

“I wonder what He’ll do today?” the folks must have whispered to each other as they squeezed into the house. “I don’t know but I’m sure glad I got in. I don’t want to miss a thing!”

Then as now, people come to Jesus with all kinds of expectations. For this crowd it was the desire to see more miracles—healings, exorcisms, maybe even something bigger. That’s what they wanted, *miracles* in the physical realm. However...

B. Jesus gave them what they really needed, the word (2). Mark says, “And He was preaching the word to them.” They wanted miracles. He gave them something better, God’s Word. And even when He gave them miracles, as He will momentarily, it was to capture their attention so they would listen to His message.

Remember His mission statement, the one He cited for Peter back in 1:38, “Let us go somewhere else—to the nearby villages—*so I can preach there also*. That is why I have come.”

And so, He preached that day. My hunch is, although verse 2 doesn’t say, He preached a message similar to the one recorded in 1:12, a message announcing, “The kingdom of God is near. Repent and believe the good news!”

It’s not that His miracles aren’t important, for they are. When Jesus healed the sick, He was undoing the work of the devil (Acts 10:38), as well as fulfilling century-old prophecies concerning the Messiah (Isa 35:4-6). But He didn’t come merely to be a miracle-worker. He’d come to save sinners, for our greatest need isn’t in the physical realm, but the *spiritual* realm.

Let this sink in. What we are about to see reveals that our biggest problem isn’t a physical one. It is sin. Oh, a physical disease can make life miserable for many years, even decades. And that’s bad. But our sin, unless it’s dealt with, will bring eternal destruction.

Let this sink in, my friend. What we need most is remedied by the ministry of God’s Word. Sickness of the soul is a far worse condition than sickness of the body. Ponder that statement, for it’s true. Cancer? A terrible disease. Heart disease? Another terrible disease for sure, with the power to cause physical life to end. And physical death is a terrible thing, no question about it. But oh the destructive power of sin! For the wages of sin is death, spiritual, eternal separation from God.

Jesus asked the question, “What shall it profit a person if he gains the whole world and loses his own soul (Mark 8:36)?” That’s why we need the Word, beloved.

Jesus’ example has tons to say to us about the trends in the contemporary church. Many seem to have the notion, “Just give the curious what they want. That’s how we’ll reach them.” Jesus gave sinners what they needed, not what their sinful hearts wanted.

J. Vernon McGee's remarks are helpful, "One of the reasons that I object so vociferously today to these people who put the emphasis on healing or tongues or something like that is that, even if these were gifts for this age in which we are living, it is getting the cart before the horse. Someone said to me some time ago, 'Well, Dr. McGee, So-and-So preaches the gospel, just like you do, and he has a healing ministry, too.' Yes, but is he known for preaching the gospel? Is that the reason people go to the meetings? Do they go to hear the gospel to be saved, or is the emphasis upon healing or some other emotional experience? I think we need to whittle this down to a very fine point. Our business is primarily to preach the gospel."⁴

So, here's the first example, the expectations of the curious. Such people come to Jesus, not with a sense of their need for a Savior, but merely hoping to see a good show.

II. The expectations of the concerned (3-5)

I first heard the story we're about to investigate when I was a child. Perhaps you did as well. It's a powerful story, intriguing, and full of drama. It started when...

A. Some men brought a paralytic to Jesus (3-4). "And they came, bringing to him a paralytic carried by four men. ⁴ And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay."

Here was a man in need, a paralytic. The KJV says he was "one sick of the palsy." What was his name? We're not told. How long had he been disabled? We don't know. We know that he had no use of his legs. We also know he had something else.

Friends, real friends, at least four of them, and perhaps more. Mark says "some men came" of which four carried the stretcher. These men were true friends as demonstrated by four actions.

1. *They carried their friend.* See their compassion here. They're willing to do what they can to help. They can't fix the man's legs, but they can bring him to One who just might. So they went to him. I get the sense these friends initiated the whole episode. "Moshe [a made up name], we're going to take you somewhere today. Hold on tight!" And off they went carrying the friend they loved.

2. *They faced obstacles.* They made it to the house all right, but they couldn't get in. The crowd blocked the doorway and no one was about to give up their spot.

At this point we might have rationalized, "Oh, well, at least we tried. Let's go back home. I guess it's not God's will for you to walk, Moshe." But not these friends. They weren't about to let a little crowd stand in their way! So they devised a plan, and...

3. *They cut through the roof.* According to Barclay, the typical Jewish house had a flat-roof with an exterior staircase since the roof was used as a place for quiet. The roof itself consisted of beams that lay across the walls, perhaps three feet apart. The space in between was filled with brushwood packed with mud. It wasn't unusual to see a crop of grass growing on the thatch roof.

So, the friends headed up the exterior staircase, dug through the thatch, looked down into the house, and saw Jesus sitting there. What a scene! The dirt showered down upon the people below, including the Master who stopped His teaching session. I wonder what the home-owner thought at this moment. If it was Peter he probably was about to lose it. But I can see Jesus, motioning to His disciple, quietly saying, "It's okay. It's only a roof. Let them continue. You'll be glad you did."

⁴ J. Vernon McGee, p. 33.

4. *They placed their friend before Jesus.* The friends lowered the ropes ever so gently, positioned the pallet right in front of the Lord, and then dropped the ropes. They wouldn't be needing them again, they were sure.

And then they waited. They'd done what they could do. Now they waited on the Great Physician to do what He alone could do.

This is the expectation of the *concerned*. They've come to Jesus motivated by love for their friend and belief in God.

J. Vernon McGee offers an important challenge, "What we need in the church today is stretcher-bearers—men and women with that kind of faith to go out and bring in the unsaved so they can hear the gospel. There are many people today who are paralyzed with a palsy of sin, a palsy of indifference, or a palsy of prejudice. A great many people are not going to come into the church where the gospel is preached unless you take a corner of the stretcher and bring them in."⁵

He's right. Who does the Lord want you to bring this next week? Let's learn from these friends. Note what happened next.

B. Jesus rewarded their efforts (5). "And when Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.'" The text says Jesus did two things.

1. *He saw the men's faith.* You say, "You mean faith is something you can *see*?" Indeed, it is. According to James 2:14, if you can't see it, it's not genuine. "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?"

I read a story about a young boy who, while on an errand for his mother, bought a dozen eggs. Walking out of the store, he tripped and dropped the sack. All the eggs broke, and the sidewalk was a mess. The boy tried not to cry. A few people gathered to see if he was OK and to tell him how sorry they were. In the midst of the works of pity, one man handed the boy a quarter. Then he turned to the group and said, "I care 25 cents worth. How much do the rest of you care?"⁶

Yes, when faith is real, there will be works. Faith is proved genuine by works. Jesus *saw* the men's faith. By the way, Jesus is looking for that kind of faith in us, too. Not mental agreement. Not mere words, for anybody can say, "I believe in You, Jesus." He's looking for tangible faith, a faith that can be seen.

At that point Jesus did something quite unexpected, indeed, quite shocking.

2. *He declared the man forgiven.* Look at verse 5 again, "When Jesus saw their faith, he said to the paralytic..." That's interesting. He saw *their faith*, but He spoke to *the paralytic*. And what did He tell him? He made an announcement, "Son, your sins are forgiven." Not will be, but *are*. Your sins *are forgiven*.

Hold on. How does that statement fit? What does it have to do with the situation? The man came for healing. It's what he expected. It's what his friends expected. Why then did Jesus talk about forgiveness?

I'm not sure. But I do know it's the way the Lord often works, in our lives too. We come to Him expecting something, but He knows we really need something else.

The rabbis had a saying, "There is no sick man healed of his sickness until all his sins have been forgiven him." Granted, it is not true that all sickness is caused by sin. Jesus made that point clear when He healed the man born blind in John 9 (see verses 1-3).

⁵ J. Vernon McGee, pp. 35-6.

⁶ [Stanley C. Brown](#).

That's such an important point. It's the one Job's friends failed to see. Just because there is physical suffering does not mean there is specific sin that caused it.

But...that's not to say that the connection isn't true at times. We must say this very carefully, but it's true. There are times when physical suffering is directly related to sinful choices. And when that's true, we usually know it's true. In fact, we can't escape its truthfulness, and we may beat ourselves up with the sobering reality that we ourselves contributed to (and perhaps even *caused*) this horrible situation.

I remember spending time with a man once whose health was terrible. He was a young man, but he had abused his body with alcohol, and was dying because of it.

I remember another young man who made a foolish decision one day. He decided to pass another car, going across a double yellow line, while going up a hill. He couldn't see the oncoming traffic, and he hit a car head on, obviously hurt himself badly, but also killed the family in the other car.

So, no, physical suffering isn't always connected to sinful choices, but sometimes it is. Is that true with this man in Mark 2? Probably not. But it might be.

Jesus' first words to the paralytic may indicate that it was. Jesus looked at him and said, "Son, your sins are forgiven." Your sins? Why bring up the man's sins? Was his condition as a paralytic the result of his past disobedience to God?

Again, I would say, probably not. We would be speculating to say this man's sin caused his ailment, even though that happens at times. We would *not* be speculating, however, to say that this man was a sinner, and that sin was his biggest problem. As is true for all of us.

Which means, yes, he needed healing, that was obvious. But he needed forgiveness even more, and it was the latter need that Jesus addressed first.

The priority of need for us is no different. As bad as physical pain is, and it can be terrible, it doesn't compare to the agony caused by our sin. Our sin offends our holy God, and it paralyzes us, with guilt, and regret, and even despair.

Jesus knew what the man needed most. My hunch is, the man also knew and he would have been glad to return home still on his mat while carrying with him this word from Jesus, "Son, your sins are forgiven."⁷

Ponder this, my friend. The purpose of Jesus' earthly mission wasn't merely to heal bodies. It was to save souls. But the body does matter to Him, and when He returns to earth the second time, He's going to give His people glorified bodies, and they will work perfectly, free from pain and suffering.

We need this reminder. Our greatest need isn't physical. It's spiritual. It's not to get rid of our diseases. It's to get rid of our sin.

Do you feel the weight of sin today? There's One who will lift it. Come to Him.

Even His miracles, properly understood, point out His power to rescue sinners. H. A. Ironside explains, "Every form of disease healed by our Lord Jesus seems to picture some aspect of sin, which is like a fever burning in the soul, a leprosy polluting the whole being, a palsy making one utterly unable to take a step toward God, and like a withered hand incapable of true service. Whatever form sin may take, Jesus can give complete deliverance from it."⁸

⁷ Did the sick man have faith? The text doesn't specify. It's possible he did but was still overwhelmed by his sin.

⁸ H. A. Ironside, p. 37.

We're talking about what people expect of Jesus. There are the curious, and the concerned. Mark introduces us to one more...

III. The expectations of the critic (6-12)

It's been said, "There's always a critic in the crowd." In this case there were more than one.

A. Some teachers disapproved of Jesus (6-7). "Now some of the scribes were sitting there, questioning in their hearts,⁷ 'Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?'"

These weren't simply local synagogue officials from Capernaum. According to Luke 5:17 this was an inspection team comprised of scribes from villages all over Galilee and Judea and even Jerusalem. They had come to check out this self-appointed rabbi who was swaying the multitudes. Luke's account mentions that the Pharisees were there, too.

Two things were true of this set of critics.

1. *They didn't like what He said.* "Why does this fellow talk like that?" they thought to themselves. Here are the legalists who know nothing of grace. They have a system to protect, an agenda to fulfill that blinds them from seeing the needs of people and an occasion for the glory of God. Worse yet, their critical hearts blind them to the reality that God has come in the flesh and is standing right before them!

A word about the literary structure of Mark's gospel is helpful. Mark begins a new section at 2:1 that continues through 3:6, and in this section, he shows Jesus in conflict with the religious leaders of the day. In fact, he includes five incidents where Jesus ruffled the feathers of the Jewish authorities.

Why would Mark include five such accounts? Remember, Mark is writing for a particular audience, to encourage Christians living in AD 60 or so, who themselves were facing criticism and hostility from powerful people. So Mark reminds them that the Savior Himself encountered powerful people, who didn't like what He said, either.

Furthermore...

2. *They felt threatened by the implications (of what He said).* "Who can forgive sins but God alone?" That's actually a good question. Who can forgive sins? Except for God, no one. In Jewish teaching even the Messiah couldn't forgive sins.⁹ No man can pronounce forgiveness for sins committed against God. Only God can do that.

So, if Jesus pronounced forgiveness, the implication was unmistakable. Jesus made it clear that He can do what God alone can do. And why? Because He *is God*.

Then, at this very moment, Jesus broke the tense silence. In so doing...

B. Jesus exposed the critics (8-10). He did so by revealing three things to them.

1. *He revealed their thoughts (8).* "And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, 'Why do you question these things in your hearts?'"

Jesus knows men's thoughts. John 2:25 indicates, "He did not need man's testimony about man, for he knew what was in a man."

Jesus is omniscient. That's comforting if you are hurting, and you can't find words to express the pain in your heart. But it can also be convicting, especially if you are hiding sin or living a double life. He knows. He knows your deepest thoughts. And with His critics that day He revealed those thoughts.

⁹ Wessel, p. 633.

2. *He revealed His authority (9-10).* In verse 9 Jesus says, “Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk?’”

Which is easier? Is it easier to tell a paralyzed man his sins are forgiven, or to tell his lame legs to work again? The former, right? It’s easier to *say* your sins are forgiven. Why? Because nobody can prove whether or not what you said came about. It’s your opinion against theirs. You could see restored legs, but you can’t see a forgiven heart.

Which was easier? Indeed, for people, both are impossible. People cannot heal or forgive, not in their strength for sure. Yet for God, neither is difficult. God can do whatever He chooses to do, including heal and forgive. Nothing is difficult for God.

But that doesn’t mean that nothing is *costly* for God. Some people have the mistaken notion that it’s no big thing for God to forgive sin. “After all, He is God and can do whatever He wants,” they say. “He forgives simply because He is loving,” they say.

Yet that overlooks a very fundamental reality. He’s also holy, which means He cannot just overlook sin. There must be a basis for forgiveness and God in His love provided it. God forgives sins because His Son, Jesus, came to earth and paid the penalty for those sins. So, while it’s not hard for God to forgive, it was costly.

The reason Jesus offered this man forgiveness, as He does to us, is because He came to earth to make the necessary provision for that forgiveness. He came to pay the ransom price for the remission of our sins. The price? He Himself became a substitute for us. He died on a Roman cross in our place, enduring God’s wrath in our stead. Three days later He came back to life, as He said He would, in triumph over sin, death, and Satan.

Notice verse 10, “But that you may know that the Son of Man has authority on earth to forgive sins’—he said to the paralytic...”

The issue is authority. What right does Jesus have to say what He says, and then do what He does? Jesus answers that question by using a title. “Son of Man.” We’ll see this title fourteen times in Mark’s gospel. It was a messianic title (Daniel 7:13-14) and Jesus’ Jewish hearers knew it. For instance...

Mark 8:31 “He then began to teach them that the *Son of Man* must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.”

Mark 9:9 “As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the *Son of Man* had risen from the dead.”

Mark 9:31 “He said to them [the disciples], “The *Son of Man* is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.”

Mark 10:45 “For even the *Son of Man* did not come to be served, but to serve, and to give his life as a ransom for many.”

So Jesus not only revealed their thoughts, but also His own authority. Thirdly...

3. *He revealed our greatest need (11-12).* “I say to you, rise, pick up your bed, and go home.’¹² And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, ‘We never saw anything like this!’”

In Genesis God created the universe by speaking a word. Here Jesus put life into dead limbs, again merely by speaking a word. The man rolled up his pallet and left the house on legs that worked perfectly. Luke 5:25 indicates that as the man departed he “went home praising God.”

Why did he go home? Why didn't he stay and listen to Jesus' teaching? He went home because Jesus told him specifically to get up, pick up his mat, and *go home*. Following Jesus begins *at home*. Go, let your family see what I have done for you.

And so, he left, the recipient of a double miracle, with strong legs and a clean heart.

Take a second look at this story and you'll notice a surprising feature. In the healing of the paralytic, the paralytic plays a very small part. He is passive in the account. The spotlight is on the *curious* (the crowd), the *concerned* (the friends), and the *critics* (the scribes). Mark wants us to think about these three categories of people who came to Jesus, with three very different expectations. And why would he do that?

It's personal, isn't it? It forces us to ask ourselves the question, "What did *I* expect?"

Make It Personal: There are three lessons here for us....

1. *If I have a problem, I must bring it to Jesus.* We all have problems, our greatest being our sin problem. Are you bringing your problems to Jesus, my friend?

You say, "I struggle to trust people. How can I be sure I can trust Jesus?"

Here's how. The miracle He did at Capernaum that day proves His identity. He is the Son of man, God Himself come in human flesh. It also points to His mission. He came to forgive sinners and indeed provide the very basis for that forgiveness. My friend, if you have a problem, big or small, you can trust Jesus with it.

2. *If others have a problem, I must bring them to Jesus.* In other words, I must become a stretcher-bearer. I can't fix people's problems, but I know the One who came. So I must be on the lookout for people in need, and be willing to get involved bringing them to Jesus. Who is on your heart right now? Who can you be a stretcher-bearer for this week?

3. *When I come to Jesus, I must make sure my expectations line up with His.* He knows what you and I often don't know, that is, what we need most. So, if you're asking Jesus to do something, and it's not happening, it's likely because He has something better in store.

I live Tim Keller's statement in his book on prayer. "God will either give us what we ask, or give us what we would have asked, if we knew everything He knows."¹⁰

So come to Him, now, and always. But make sure your expectations line up with His. Come to Him with an expectant and submissive heart, that says, "Have Thine own way, Lord, have Thine own way. Thou art the Potter, I am the clay."

Closing Song: #385 "*Near the Cross*" (all four verses)

Communion

This table reminds us that Jesus has taken care of our greatest problem, and He did it for all of us. We are not good people. We are sinners. But we are forgiven sinners. And who says so? Jesus does. Jesus says, "Your sins are forgiven."

On what basis can He say that? Our worth? Our merit? No. It's on the basis of His grace, as 2 Corinthians 8:9 says, "For you know the grace of our Lord Jesus Christ, that thought He was rich, yet for your sake He became poor, so that you through His poverty might become rich."

Jesus told us to come to this table regularly, to remember Him, to worship Him, and to do it together. It's because of Him that we have communion with God and each other.

¹⁰ Tim Keller, *Prayer*, p. 228.