

08.09.26

Luke

Chapter 13 - An Unpredictable End

No One's Safe (vs. 1-5)

Luke 13:1-5: Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices. And Jesus said to them, “Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? I tell you, no, but unless you repent, you will all likewise perish. Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish.”

This chapter opens up now on the same occasion. So, we know that Luke is connecting things. He is bringing us

down a path and he's adding one block upon another as he builds this wonderful truth. And in many respects, as we have given the title of the book, "Good News for the Unlikely," he is making reference to the fact that everything that Christ does is unlikely. You wouldn't have thought of it. This is one of the reasons why the Spirit of God is called the Holy Spirit. There's nothing like Him. We don't think that way. And so, the Gospel of Luke is making clear the unlikeliness of all these things in our own mind. Not that God hasn't been revealing these things to us from the beginning, but to us it just seems so foreign. It is the reason why Christ continues to say, "You need to repent," which clearly means you need to think differently. "*Metanoēō*," making reference to the mind; the mind has to change. You have to stop thinking the way that you're thinking and think the way of God; so that when you do that, you see things differently. If in fact repentance was just you saying, "Okay, sorry, won't do it again," you know, trying to get out of trouble by virtue of admitting something that maybe you want to do again, that's not repentance. But repentance is you thinking differently, "I don't want to do that anymore. I actually

don't want to do that. I believe that the very thing that I once thought was great is hurtful and harmful to me." And you change your way of thinking.

Luke actually begins this way in many respects, is if you go back to Luke 1, and we're going to kind of work our way back to the passage in Chapter 13. As you work through these different chapters, you see just how unlikely everything is. I mean, the calling out of John the Baptist in this household with Zacharias and Elizabeth. And Elizabeth being an old lady and she shouldn't be having a baby. There's just no way that she should be having one. I mean, the angel Gabriel comes to Zacharias, and he goes, "You're going to have a kid." And Zacharias goes, "That's highly unlikely." And because of that, Gabriel goes, "Okay, you're not talking." And he closes his mouth and he doesn't let him speak anymore.

His statement is in Chapter 1,

(Luke 1:18) "Zacharias said to the angel, "How will I know this for certain? For I am an old man and my wife is advanced in years.""

"We can't have kids. Therefore, it's unlikely to happen." And God says, "No, you're going to have good news, and the good news is going to come from your son. He's going to preach it." And of course, the people are at a point in time in which they're offering their sacrifices; Luke will actually say the people were in a state of expectation. They were hoping for something. They're being oppressed in many respects by the Roman government. And so, they just want out of this. And so, they're looking for that wonderful promise of the Messiah, and Gabriel comes, "Good news, it's going to happen." And everybody's going, "Yeah, but we didn't think it was going to happen this way. And by the time you come to Mary, I mean, even Mary goes, "How can this be since I'm a virgin? I'm going to have the Messiah? How can this be?" And everything seems so strange. But one of the things that we know in Luke 1:48 is that God had regard for her humble state. It's in humility that greatness is going to come, and it's going to be in a place of impotence and disgrace, if you think about it. I mean, they're powerless to have children. There's disgrace with Elizabeth. She goes, "I've been disgraced all my life." And God goes, "Yes, out of this is

going to come good news." You think about a time of powerlessness in your life and disgrace, and you go, "That's not really a good time for good news. I don't see how good news is going to be born out of that." And God says, "It's exactly where good news is born from." And so, you have this guy, Simeon, and all his life he's been waiting, and I suppose if you were to interview him, "Do you think it's going to happen today?" He goes, "Well, it hasn't happened for a long time." But today, it happens. He sees the Messiah. And you have this widow that has been widowed now, only married 7 years to begin with, and now she's in her 80s, and God reveals Himself and gives her hope at this time, at a time when you're beginning to think that all is lost and nothing good's going to happen.

So, Luke 2, if you turn with me, opens up at an interesting time in which Caesar Augustus decides that he's going to take control of his empire by taxing them.

So, the way that it reads is,

(Luke 2:1) "... all the inhabited earth."

Which is actually making reference to all the Roman empires. In all of his empire, he's going to tax. So, he takes a census to make sure he knows where everybody is. And this is going to be his oppression and his sense of control on people. It is in this that God is going to lead and direct Mary and Joseph to the place that they need to be. God is going to literally lead them at a time in which they're being oppressed and taken advantage of by Caesar Augustus. It is also during this time that there are going to be those that revolt against this. In many respects, we're going to be talking about this particular incident because we're going to be talking about the rebelliousness of certain ones and the fact that they need to repent.

But as you go through the Gospel of Luke, you continue to read about an unlikely power, and that's of course, the Spirit of God. You begin to talk about things like Christ comes, and He goes, "You expect Me to only heal this guy? I'm going to forgive his sins." And you go, "I wasn't counting on that happening. I mean, who can forgive sins

but God?" And He begins to show things. So, all the way through, we see this.

In fact, when you get to passages like Chapter 6, and He talks about, "You want to know who the blessed ones are? They're the ones that are poor. They're the ones that are hungry. These are the ones that are blessed." Now, just work up a formula. I'd say, "Poor? Hungry? Unlikely that these are blessed people." And Luke says, "No, these are the ones. These are the ones God has chosen to bless." Do you not know that it's the poor in life that God has given to be rich in faith? And so, God is going to bring greatness out of things that you wouldn't normally think.

And that's one of the reasons why He uses the analogy in Luke 8 of the parable of soils. You have the parable of soils, and in that particular parable, you have one by the roadside, you have the rocks, and you have the weeds growing up and everything. But there is one that's called the good soil. Now, the question is, in nature, what is the good soil? And it's pretty obvious. That's the soil that's been tilled. It doesn't have any rocks in it. It doesn't have the weeds in it. It's been tilled, which means worked over.

And in addition to that, really good soil has a smell of death in it. We call it decomposition. Something decomposing. That's that smell of death. But that's good soil. The point of the matter is that when you come to the end of your rope and even close to death, that's when you're most receptive to the word of God. That's when you're going to be receiving the truth. And so, He gives that wonderful analogy. And of course, He turns to His disciples, and He calls those in Luke 9, right after He says the parable and He says, "Okay, so, these are the ones that I want to follow and this is what I want you to do. I want you to volunteer to take up your cross and follow Me. In other words, I want you to volunteer to die. Who will volunteer to die today? And who will volunteer to forego all your stuff?" One guy says, "I'm going to follow you." and He goes, "Okay, get rid of everything." "I've got to go home first." "Don't. Go. Don't hang on to your family. Don't hang on to anything. Just go." And so, you have to surrender all. You have to be willing to die.

And in Chapter 10, Jesus then sends out His disciples, and He goes, "Now, I'm going to send you out in the world."

And He says, "Here's the deal. Very few will open up. But whoever does, take them in." But He's very clear about the fact that it's not going to be a bunch of people. In fact, ultimately, the disciples are going to go, "There's just a few people that are going to heaven?" Because who's going to volunteer for this sort of stuff? You would have to have some kind of spirit that comes within you to cause you to want to do something like this, to follow Christ.

And of course, you come to Luke 11, and He fundamentally says, "Okay, I know what you normally wish for, but this is what you should wish for, 'Thy kingdom come.' That's what you should wish for." And so, He begins to talk to them about those kinds of things.

And ultimately, when you come to Chapter 12, He says, "Look, the problem is you're fearing the wrong things. You fear the wrong people. You should fear God. But you're fearing man. Because you fear man, you put on this mask, you put on this cover, and you're not being real, and you're lying to yourself, and you've lived a lie so long, you don't even know what the truth is. You couldn't even see a sign if I threw it in front of your face." And that's kind of

how He ends Chapter 12, right? "You can't see the signs that I give you. You've covered up the truth so much and you've embraced the lie and you're convinced that because you live and breathe and have enriched yourself and possibly are even prosperous, that God's pleased with you because you've covered up the truth."

So, it's at that point we come to Luke 13. Because there are clearly people that are living and breathing and they're going, "Everything's going okay. And so, I must be good with God. And Jesus goes, "That's not true at all." And He's continued to use words like, "I know you suppose this, but that's not true." Remember the woman that cries out, "Blessed is the womb that bore You..." And He goes, "On the contrary..." Now, she was convinced that she was right in her thinking, but Jesus says it's just the opposite. Because the **ones that are blessed are the ones that do the will of God and obey His commandments**. These are the ones that are blessed. But she's thinking, "Okay, blessing is having a lot of kids," or whatever.

And when you look at the end of Chapter 12, in particular in verse 51, it reads,

(Luke 12:51) "Do you suppose that I came to grant peace on earth? ..."

"Oh no. Boy, have you read that wrong. Because I came to separate. There's going to be a separation. There's going to be truth and the lie. And when I walk into the room, that's going to be clearer than it's ever been before."

So, it's not a surprise to us that when we come to the passage, there are people in the audience and in this particular audience at this particular time that are already supposing wrong things because they just don't think right.

His statement is in verse 2,

(Luke 13:2) "And Jesus said to them, "Do you suppose...""

And He'll use that phrase again.

Look at verse 4,

(Luke 13:4) "Or do you suppose...""

And what He's bringing up to the point of thinking is in terms of, "What is your opinion? What's your judgment

call?" "*Dokeō*" is the word that He uses in the text. And He goes, "So, you see something, everybody decides, and they come up with some philosophy." Someone just all of a sudden decided, "I think we just evolved." And everybody goes, "Wow, that's interesting." And for so many years, they actually called it a philosophy. Now, they call it a fact. I don't know how it turns into a fact, but it just actually began with somebody just supposing something. They made a judgment call, and they said, "You know, this is what it looks like." And because of that, they came up with some sort of conclusion. Everybody hops on the bandwagon. They go, "Okay, this must be true." You know? "I mean, everything blew up and just fell into perfect harmony and we believe that." And I go, "Whoa, what were they thinking? They were probably on some drugs while they were doing this." So, people began to get hypothetical and theoretical in the reasoning and they come up with some kind of thought. And in this particular setting, they come up to Jesus, and they go, "You know what we've been thinking? We've been thinking that there are some really bad people and they really got it." And so, Jesus is going to correct it.

If you pick up with me in Luke 13:1, it reads this way,
(Luke 13:1) "Now on the same occasion..."

Once again, bringing all of these things into play by virtue of saying, "You guys aren't thinking right." And I just want to remind you that we just left Chapter 12 in which Jesus is reminding them, "And you're on your way to the Judge, the Judge of the universe." So, walking on your way to the Judge, what should you be doing? You should be correcting yourself. You know what you're thinking? You're thinking, "I wonder what's wrong with him. I wonder what's wrong with him." And you're thinking about everybody else. You're thinking wrong.

"Now on the same occasion there were some present who reported to Him about the Galileans..."

Galileans are usually less civil people. They are less refined. And at this particular time, there were seditious groups that were rallying in Galilee. You say, "Well, why were they rallying in Galilee?" Caesar Augustus wanted a tax. It was in Galilee that the greatest sedition began to move. And there was a guy by the name of Judas that said, "We're not paying." And he began to rally people.

He's going to be mentioned in the Book of Acts, which, by the way, Luke writes too. But here they are, Galileans, and these Galileans that are a rebellious group of people.

"... whose blood Pilate had mixed with their sacrifices."

At the temple, there are these towers that kind of surround the temple. And in the towers, they would have upwards of 100 soldiers in them just watching because they knew that this could be a very volatile place around the temple. And if you have rebellious ones, the best time to catch them is when they're doing their sacrificing because of the fact that otherwise you're going to have to chase them in their homes or wherever they're hiding, but they come down for their sacrifices, you're going to have easy prey, right? So, Pilate just surrounds them and slaughters them there. Of course, he has a lot of problems because he does that, but this is what he does.

(Luke 13:1) "Now on the same occasion there were some present who reported to Him..."

In other words, maybe Jesus needs to know something that He doesn't know. I don't know.

"... about the Galileans whose blood Pilate had mixed with their sacrifices.

(Luke 13:2) And Jesus said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate?"

Is that why they died? Now, what you're going to be dealing with within the passages is you're going to be dealing with something that appears to be, I would say, a punishment because of the aggravation. So, it's an aggravated crime. In other words, they're rebellious people. They were seditious in their affairs. Jesus is then going to bring up accidental. So, the initial thought is that bad people deserve it, right? You did something wrong, that's probably what happened. And the whole mingling their blood with the sacrifices seems to convey that God was demanding their blood for the sacrifice because of their rebelliousness. So, somebody smart in the audiences go, "So what do You think about this?" And He goes, "so, I know what you're thinking. You're thinking they're worse people and you're better than them."

So, His statement is,

(Luke 13:3) "I tell you, no, but unless you repent, you will all likewise perish."

Fundamentally, what He's saying is, nobody's safe. Everybody's walking and they're heading towards the Judge, and some people are thinking, "I think I'm pretty safe." And God's going, "I don't think you are." Romans 3, "There's none righteous, no, not one." Get your life right. I know we like to point our finger. It's a lot easier to point our finger. You know, Romans 1 and 2 is really about that. You start feeling like, "Well, I know enough about the Law." And God says, "You knowing the Law just makes you more guilty because the very things that you accuse everybody else of doing, the very things that you're doing, you're going to be held more responsible because you know it." So, you see the hypocrisy and of course the blindness of these that are walking on their way before the Judge. Jesus says, "No, I tell you, you need to repent."

What's interesting about the passage is that we now segue into Jesus bringing up an incident. And this is what makes it most interesting to me in this passage because of the incident that He brings up, which if you look at it on

the outward, this is clearly accidental. A tower falls on people.

And so, Jesus says this in verse 4,

(Luke 13:4) “Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem?”

"Are you saying that if an accident happened to them, that they're worse culprits? In other words, there was something wrong with them too?" I mean, the one you could see because of the aggravation, but the other seems to be just totally accidental. Jesus goes, "Do you suppose this too?" He's trying to cause them to think.

Now, the interesting thing to me about all of this is where Siloam is and why Jesus brings it up. Siloam is an interesting place in which not only is there a tower there, but there's also a pool of Siloam there. This pool will be the pool in which the blind man will wash off the mud from his eyes as Jesus spit on the clay and put it over his eyes, and then He says, "Go wash at the pool of Siloam." The pool of Siloam has an interesting history, and the history is that in many respects it was built by Hezekiah.

Hezekiah was a good king for a while, and especially at the beginning, which a lot of times we start off that way. And he was tearing down all the (idol) altars and doing everything that was what he believed to be holy unto God. As he did this, at about Hezekiah's sixth year in office, the king of Assyria was surrounding and ultimately swallowed up Israel, which was ruled by another king, not Judah. Judah was ruled by Hezekiah, but Israel was being swallowed up by Assyria, and he was conquering him. And he had totally conquered him and taken him into captivity at that time. So, now you have little Judea that's left, and even their towns on the outskirts are being taken over by Sennacherib. All those towns have been taken over. At first, King Hezekiah, says, "I'm not going to obey you. I'm trusting in God." Great statement. So, at first, it seems like he's doing pretty well. But then what begins to happen is that he turns and he starts trying to shore up Jerusalem. He'll start tearing down houses to build up the walls, making sure there aren't any holes in the walls. And he does this wonderful thing in the sense that he digs a tunnel. And he digs a tunnel, called a conduit, with water coming under because the water's on the outside. Now,

here's the way it works if a nation comes against you. If a nation comes against you, they just surround your city and they starve you out. You can't get water, you can't get food, they just starve you out. And that's what ultimately happened to Jerusalem in 70 A.D., which, by the way, Luke's going to mention at the end of this chapter. But Hezekiah goes, "Well, we're going to shore up. I think we can beat this guy by virtue of hunkering down." So, he shores up the walls and then he digs this conduit from this underground spring called Gihon. Now, if you're familiar at all with the word itself, the first place you'll see it is in Genesis, and you'll see it in the garden. There was actually one river that came from the garden, and it went into four. Tigris, Euphrates, Pishon and Gihon were the other two rivers, which actually comes from down the Kidron Valley. But it's like a spring; it springs up. Not really sure where the water comes from; it just springs up. And it's actually one of 100 in all of the world that springs up the way that it springs up. And the way that it springs up is that it's what's called rhythmic. That is to say, from one time to the other, it'll just rise, like all of a sudden. And it feeds another place called the Pool of

Bethesda, which you remember there was a guy there for 38 years. Well, what's interesting about it is, and that particular pool was actually fed by the rain from heaven as well as the underground spring. But if you remember, they would wait for that pool to rise. Well, that's what the rhythmic thing was about. They would get this water; it would rise, and they would say, "Well, the angel of the Lord has come to heal." And these waters that would run and rush like spring water were called living waters. The reason why they're called living waters is that they weren't stagnant. And you could drink them because they were pure. So, they were called living waters. When you consider God and just where He places things... I mean, I was thinking about this with Jerusalem. You have Jerusalem; you have Salem, which Melchizedek was there, which we know was the King's Valley. They all seem to be directly attached to the Garden in some way. Now, we know where the Tigris and Euphrates rivers were and went, and we know that ultimately Gihon goes down to Egypt. But the question is, where do they come up from? And the answer would have to be from Jerusalem. Psalm 46 says there is a river; it makes us glad. So, you see that

same river in Ezekiel where it starts off when the time is coming when the King will sit on His throne and the water will start trickling down. And then as you follow it, gets deeper, deeper, deeper, and finally goes into the ocean. He talks about the rivers coming from the throne of God. You see the same picture in Revelation coming from the throne of God. Where's the throne of God? New Jerusalem. So, it all seems to be tied to there.

The reason I bring it up is that when God created man, in Genesis 2, it says that there was, I think the way it's translated in some translations, the mist that comes over the earth. It's actually not mist. It's actually that there is a flow of water that comes up from the earth. And so, the question is, what is the flow? Where does the flow come from? Anyway, the flow comes up. In the very next verse there in Chapter 2, Jesus took the clay and made man. Where? Where the water rose. Where would that be? Gihon. Where does He heal the blind man? At the pool of Siloam that is fed by Gihon. And so, He spits, makes clay, and says, "Go clean your eyes at the pool of Siloam." Now, just another side note, the pool of Siloam is actually

made reference to in Isaiah as the gentle flowing waters of Shiloah. It is the same water.

Let's get back to the text. We have a tower in Siloam, and the purpose of the tower was to guard the waterway. They build up the tower and that was the lookout. So, the enemy can't come in. Hezekiah had built a conduit so the water from Gihon would go under and would flow into the pool. The pool is some 230 feet long, some 200 feet wide; this great pool that he had in there to make sure that Israel had water in case of an attack, in case they would seize them. Now, the initial thought by Hezekiah is, "We're safe. Everything's okay." Until the day that the general Sennacherib, Rabshakeh, comes and he starts mocking Hezekiah, and he tells everybody on the walls of Jerusalem, "What, do you think you're safe with this king? You think he knows what he's doing? We've conquered everybody else. We're not going to have trouble conquering you." Do you know where he's standing? On the conduit of the waterway. Do you want to know why Hezekiah now starts fearing? Because all he has to do is plug up the conduit. That's all he has to do. The very thing

that Hezekiah thought was going to save him, the very trust that he had was in the water that was going to come from Gihon. And it was not that his hope was in the water, but it was in his way of shoring up the water, making sure that was protected and that his people were protected. Everything was based on a lie. And at that moment, Hezekiah knew it. That's why at that moment, he falls on his face before God, he rents his clothes and he goes, "You've got to save me. If You don't save me, I don't get saved." And at almost the same time, God had said, "And pack up your bags while you're at it, because you're going to die." So, he's just pounding on the wall of God.

Jesus brings this up for a reason because everybody has a supposition and the supposition is that certain things happen and certain things don't happen, and you're protected if this... And God says, "Why don't we think about this tower that was there to protect everybody of what they had? What do you suppose? That it literally turned out the way they thought it was going to turn out? That they were safe because of all of the safety latches that were there? Everything was okay? I tell you,

everyone needs to repent. Nobody's safe." And there's probably no better way for Him to really convey that wonderful truth than to give this picture of Siloam. Nobody's safe. The interesting thing about this spring is it'll rise, sometimes it's predictable, sometimes not, but it'll rise and it won't. Once again, called rhythmic or intermittent spring. But I've oftentimes likened it unto the heartbeat of God. When you think of the blood and the heart just pumping the waters, it's a rhythmic thing, isn't it? And you see the heartbeat of God for His people. You see the heartbeat of God that He wants to give them rivers of life.

If you look with me, I'll just give you the two passages that make reference to this. Ezekiel 47. I like when it gives the prophecy to these things, don't you?

It says in Ezekiel 47,

(Ezekiel 47:1) "Then he brought me back..."

That is Ezekiel, and God was working through angelic beings with Ezekiel's life.

"Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east..."

That's the Kidron Valley. That's from the river Gihon. It flows from there. On the one side is the wall of Jerusalem, the east gate. On the other side is the Mount of Olives. It flows right between them.

And it says,

"... water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar.

(Ezekiel 47:2) He brought me out by way of the north gate and led me around on the outside to the outer gate by way of the gate that faces east. And behold, water was trickling from the south side.

(Ezekiel 47:3) When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water reaching the ankles.

(Ezekiel 47:4) Again he measured a thousand and led me through the water, water reaching the knees. Again he measured a thousand and led me through the water, water reaching the loins.

(Ezekiel 47:5) Again he measured a thousand; and it was a river that I could not ford, for the water had risen, enough water to swim in, a river that could not be forded.

(Ezekiel 47:6) He said to me, "Son of man, have you seen this?" Then he brought me back to the bank of the river."

You go to Revelation 22; how does it start off?

(Revelation 22:1) "Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,

(Revelation 22:2) in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

(Revelation 22:3) There will no longer be any curse..."

What a great picture that is, isn't it? The thought is that it's the "place" that saves you. And if you were to think

about it, the safest place that anybody could be would be at the pool of Siloam. And the reason why is that this particular water was largely used to prepare yourself for worship. That's where you would cleanse yourself. This is why the blind man would wash his eyes in this particular pool, because it was washing him not only of the filth, but of his sins. And so, it was a purification. That's the safest place to be, right? At the pool of Siloam. "A tower surely wouldn't fall there."

Look with me in Jeremiah 7 and you'll see this kind of mindset and God really undermining this mindset in which people begin to think, "Well, I'm safe because I'm somewhere or because I'm doing something that looks righteous."

Jeremiah 7 reads this way,

(Jeremiah 7:1) "The word that came to Jeremiah from the LORD, saying,

(Jeremiah 7:2) "Stand in the gate of the LORD'S house and proclaim there this word and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!'"

(Jeremiah 7:3) Thus says the LORD of hosts, the God of Israel, "Amend your ways and your deeds, and I will let you dwell in this place.

(Jeremiah 7:4) Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'

(Jeremiah 7:5) For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor,

(Jeremiah 7:6) if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin,

(Jeremiah 7:7) then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

(Jeremiah 7:8) Behold, you are trusting in deceptive words to no avail."

Jesus purposely brings up this particular incident in which it was literally a shock that a tower would fall at the pool of Siloam. And so, He reminds us in a very clear way that you can't trust in the things that you do or the place that

you are. You must truly repent of your ways. God is looking for true repentance.

Closing Prayer:

Father, we come before You today, and we ask that You would do a work within our hearts. Lord, we all have confidence in different things. Perhaps as we sit, oftentimes looking at another, "Thank You God that I'm not like this one." And yet, we need to all come to the place of, "I'm convinced, Father, that I'm a sinner. I need to change my way of thinking. I'm heading before the Judge of all the earth; I need to get right."

With your heads bowed and your eyes closed, the only way you can get right is to be forgiven. And Jesus paid it all. We ask you to come before Him and confess your sins. He is faithful and just to forgive you. And when He forgives you, your desire is no longer to live according to these sins, but according to righteousness. Because the very One who saved you is the very One who inspired you. And because of that, it's the love of Christ that compels you to live the way that He calls you to live. But

there truly is a change in the way that you think. There truly is a change in the way that you see things. And this must happen. Cover-ups have to stop. Lies have to cease. You have to get real with God. You can't rely on things that are superficial. You must be real about this.