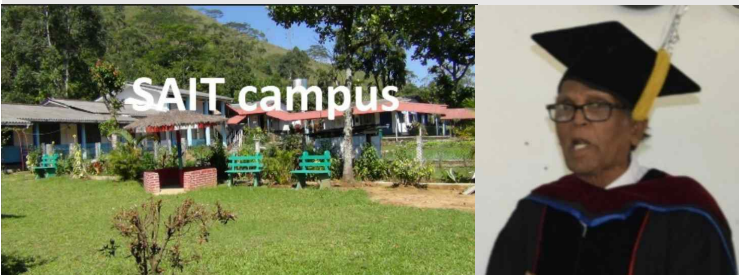


The Way

SAIT PUBLICATION

Editorial



False Assumption

The bestselling book 12 False Assumptions, written by Dr. Henry Cloud and Dr. John Townsend, explores common misconceptions that can harm spiritual and emotional growth. Both authors are respected clinical psychologists and former co-directors of the Minirth-Meier Clinic West, a network of treatment centers based in Newport Beach, California. They are widely known as speakers and specialists in integrating Scripture with psychology.

Originally published in 1994, this book – though written over three decades ago – still carries timeless wisdom. I recently read it and found its insights both challenging and deeply moving.

A Dangerous Assumption

One of the most harmful assumptions addressed in the book is: “If I have God, I don’t need people.”

According to the authors, this belief is often held by some younger adults, typically between the ages of 20 and 30. These individuals may proudly claim to be “born again” and “called by God to serve Him,” yet sometimes act with arrogance and self-centeredness. The book warns that such people can present themselves as saints while secretly seeking positions of influence in churches or mission organizations. Sadly, they may manipulate unsuspecting leaders to gain entry into these communities.

Relevance Today

Although the book was written 31 years ago, the question remains: do we still see this mindset – “If I have God, I don’t need people” – growing in our society today, which can affect any age group? In this edition of THE WAY magazine, the contributors show how we can avoid such pitfalls in our spiritual lives. They remind us that as believers we are called to walk in the light, with servanthood, cooperation, humility, accountability and shared identity, as our core competencies. The mission of the church, they remind us, is threefold:

- Upward – devotion to God
- Inward – building unity among believers
- Outward – sharing the Gospel with the world
- A Call to Vigilance

This edition of THE WAY is filled with valuable godly wisdom that can help protect churches and mission organizations from “If I have God, I don’t need people” syndorme.

Jesus Himself warned, “I send you out as sheep among wolves.” As leaders and shepherds, as we read the pages of this May edition prayerfully, let us seek guidance from the 'Lord of the Sabbath', to guard His people and ensure that His mission is carried out faithfully.

Dr. Sam Thevabalasingham
President Emeritus – SAIT
Contact Email: samthevabalasigham@gmail.com
Mobile: 077 902 2202

Prayer Focus – Month of May

Across the world, we are witnessing a rise in armed conflict, the collapse of humanitarian efforts, a fragile global economy, extreme climate events, and the spread of diseases that strain already weakened public health systems. Yet, we hold the assurance that when we pray together, God hears and answers our prayers.

Let us pray for:
Wisdom for leaders to bring an end to wars, especially in Ukraine and the Middle East.

Effective solutions to global and local challenges of inflation and food security.

World and national leaders to govern with integrity, wisdom, peace, and a heart aligned with God’s will.

Christian leaders – globally, regionally, and locally – to receive timely wisdom and discernment in guiding kingdom affairs.

The body of Christ to become true channels of peace and healing.

As The Way community, let us also dedicate each month to praying for a specific district in Sri Lanka. For May, our prayer focus is on the Nuwara Eliya district.

Last year, during Cyclone Ditwah, Nuwara Eliya experienced severe flooding for the first time in Sri Lanka’s history. The district suffered great destruction of property and loss of life.

As Christian leaders and shepherds of God’s people, let us remember Nuwara Eliya and its population. Let us lift up the many churches and mission organizations in the district, including SAIT, and pray for a mighty move of the Holy Spirit in the months ahead.

Reader Community FAQs on how to engage with The Way magazine

What does it mean to truly belong as a leader - without losing the courage to stand apart ???



BY DR. T. GERARD PRITHIVIRAJ

Leadership often lives in a quiet tension between two deep human needs: the desire to belong and the call to be distinctive. Belonging invites connection, trust, and shared identity. Distinctiveness demands clarity, conviction, and sometimes the willingness to risk and walk alone. Holding these two together is not easy. In fact, most leadership failures lean toward one extreme or the other.

Some leaders over prioritize belonging. They seek acceptance so deeply that they dilute their voice. Decisions become overly consensus-driven, conflict is avoided and truth is softened. The result is a fragile leadership that pleases many but transforms a few. On the other hand, some leaders lean too heavily into distinctiveness. They become overly certain, rigid, and disconnected. While they may appear strong, their leadership often lacks empathy and sustainability, creating distance rather than influence.

Healthy leadership is not found in choosing one over the other, but in holding both in a “dynamic”, sometimes “uncomfortable balance”. Growth happens in this tension. It requires emotional maturity to remain rooted in community while also being guided by conviction. It asks a leader to listen deeply, yet not lose their inner compass.

In my own journey in Lesotho (Southern Africa) I have faced this

We were in the early stages of designing a community-based initiative that required collaboration across different local stakeholders-each with their own expectations, priorities, and cultural nuances. There was a strong push from some quarters to follow a familiar, proven model that would quickly gain acceptance. It would have helped us “belong” easily within the system.

Yet, something within me resisted. I sensed that while the model was safe, it would not truly address the deeper needs of the beneficiaries at risk, we were serving. Choosing to adapt and reshape the approach meant stepping into uncertainty. It meant asking harder questions, delaying quick wins, and even facing subtle resistance from partners and colleagues who preferred predictability.

That period was marked by what I would call “unknown mystery moments.” There were no clear answers but only deeper questions. Were we overthinking? Were we risking relationships? Or were we being faithful to something more meaningful? In those moments, leadership was less about having “certainty” and more about “staying present”- listening, discerning, and trusting the process.

Over time, that tension bore fruit. The initiative evolved into something more contextually relevant and impactful. It did not come from a place of either blind conformity or isolated conviction, but from engaging both. We remained connected to people while also being faithful to a distinctive vision to be part of the solution.

This is where many leaders struggle today, especially in a VUCA (Volatile, Uncertain, Complex, Ambiguous) world. The pressure to

At the same time, the fear of isolation drives them toward excessive alignment. But real leadership requires the humility to admit, “I do not fully know,” while still moving forward with courage.

In the Sri Lankan context, where relationships, hierarchy, and cultural expectations play a significant role, this balance becomes even more critical. Belonging is deeply valued-but it should not come at the cost of innovation, creativity or truth. Likewise, being distinctive should not alienate the very people we are called to serve. So how can we cultivate this healthy tension?

First, develop inner clarity. Know your values and convictions deeply. This becomes your anchor when external voices pull you in different directions.

Second, practice deep listening. Belonging is nurtured when people feel heard. Listening does not mean agreeing with everything, but it creates space for trust.

Third, embrace uncertainty. Not every leadership moment will have a clear solution. Learn to sit with questions without rushing to resolve them.

Fourth, build trusted circles. Surround yourself with people who can challenge and support you-those who will tell you the truth without fear.

Finally, reflect regularly. Leadership is not just about action, but about learning. Take time to process experiences, especially the difficult, mysteries and ambiguous ones. In the end, leadership is less about mastering control and more about navigating tension with grace. When belonging and distinctiveness are held together, leadership becomes not only effective-but deeply relevant, dynamic and

Who is publishing The Way - SAIT Publication magazine?

The Way - A SAIT Publication is a digital magazine published by the South Asia Institute of Theology (SAIT), located in Norton Bridge, Sri Lanka.

Can I write articles for this magazine?

Yes, you may submit articles on subjects such as faith, prayer, revival, holiness, and other topics of national relevance that inspire and uplift readers. Submissions are welcome in English, Sinhala, or Tamil. Please send your articles to: thewaysait.features@gmail.com

However, the magazine reserves the right, at its sole discretion, to publish or decline to publish any submitted articles, without giving reasons. Further, submissions may be edited, abridged, or otherwise modified for clarity, length, or style. The magazine is under no obligation to provide reasons for its editorial decisions.

What kind of news content can I submit?

You may submit news content of national or district-level importance to Sri Lankans. Examples include national conferences, district-level conferences, and other noteworthy events that hold public interest and significance.

Can I submit information on personal achievement?

Yes! You may submit information on personal achievements that edify the body of Christ. Examples include the publication of a book, the production of a worship CD, or other accomplishments that inspire and encourage our fellow readers.

tension repeatedly. One particular experience stands out.

produce quick results often pushes leaders toward certainty and control

transformative.



Dick Eastman (1944-2026)

— TANNER PEAKE

Dear Friends,

The global fellowship of Every Home mourns the passing of Dick Eastman. Dick entered the presence of his Savior on April 21, 2026, at his home in Colorado Springs, surrounded by his family.

He served Every Home for Christ for forty-six years, including thirty-four remarkable years as president. He gave his life to the call of reaching every home, and he did so with a consistency, humility, and faith that shaped this ministry in ways that will echo for generations.

Dick’s legacy, however, reaches beyond Every Home. Dick was a spiritual father to many through the Prayer Corps, the Change the World School of Prayer, his books and teachings, and the many ministries and initiatives to which he lent his wisdom and offered his prayers.

What defined Dick was not just his faithful service, but the depth of his devotion to Jesus. To know Dick was to know a man of prayer. He did not just talk or write about prayer; he lived a life of prayer.

For decades, Dick retreated daily into what he called “the Gap,” a sacred place of solitude where he communed with Christ. There, he prayed for his friends and family, Every Home staff, and world leaders. He interceded for believers and cried out for those who had not yet encountered Christ. As he taught many to do through the World Prayer Map, he faithfully prayed for every corner of the world.

Whether or not you knew Dick personally, I am confident that he prayed for you.

Though our hearts are heavy in this moment, we celebrate Dick’s faithful legacy and will continue to honor his vision together— carrying the world in prayer and carrying Christ to everyone, everywhere.

Details regarding memorial services will be announced at a later date. The Eastman family has requested that, in lieu of flowers, gifts in Dick’s honor be made to Every Home to continue the work to which he devoted his life.

Learn more at DickEastman.com.

(Replicated with Permission from Every Home Crusade International)

Honouring All Our Beautiful Mothers This Month

This month, we pause with grateful hearts to praise and thank God for the precious gift of mothers. While Mother’s Day is traditionally celebrated on the second Sunday of May, at *THE WAY* we believe every day is worthy of honouring the incredible women who shape our lives.

We joyfully celebrate our mothers, grandmothers, spiritual mothers, and all mother figures who nurture us in our families and ministries. Your love, prayers, sacrifices, and unwavering faith are the heartbeat of our homes and the strength of our communities.



Scripture reminds us in *Proverbs 31:28*: “Her children rise up and call her blessed.” This month, we rise together to bless each of you. As mothers, you are valued, deeply loved, and cherished beyond measure.

We pray that God’s abundant blessings, peace, health, strength, and comfort will surround you today and always.

May you feel honoured not only this month but every day – for your role in shaping lives, for the eternal impact you leave, and for your amazing love, which reflects the very heart of God.

Light and Fellowship -(Part-1)

BY DR. BRUNO AND MRS. MICHÈLE



1 John 1:7 - Living in the Light

1 John 1:7 emphasizes that God is light, and whoever lives in the light is in fellowship with Him and with others.

The blood of Jesus cleanses us from sin. The message centers on living in the light and being in fellowship with God and others.

The Word poses this question to us: *Are we walking in the light or in the darkness?*

We have three points:

1. Light
2. Walking in darkness
3. Walking in the light

1. Light

What is the most important thing in our lives? John works with contrasts: the Word and the Gospel. God is Light, without darkness. He states this simply, without further explanation. In a sermon, you might expect more, but John simply says: God is Light, because he heard it from Him.

Two texts: Genesis 1:3 and John 8:12

Genesis 1:1 - In the beginning, God created the heavens and the earth. 2 - Now the earth was formless and empty, and darkness covered the deep waters; and the Spirit of God was hovering over the waters. 3 - And God said, "Let there be light!" And there was light.

John 8:12 - Jesus spoke to them again and said, "I am the light of the world; whoever follows me will certainly not walk in darkness, but will have the light of life."

Both texts say something different but use the same contrast: light and darkness. One text is literal, the other figurative.

The Braille League had the slogan "Light and Love," now part of a shelter's name. The organization represents the visually impaired and blind before the Belgian government and offers education, employment, guide dogs, and self-help groups.

Light and Darkness

In the Bible, light represents God's presence, truth, and hope; it is the opposite of darkness, which symbolizes sin and ignorance.

Meaning of Light

Light has both literal and symbolic value in the Bible. It is seen as a symbol of truth, knowledge, and God's presence. In Genesis 1:3 ("Let there be light"), God emphasizes the goodness and order of light.

What Does the Bible Say About Light?

Light is vital. Daylight, the light of the sun, is literally necessary for life. But light is also a symbol of what enlightens people: insight, prosperity, safety, and God's nearness. In the darkness of night, you can long for the light of day. Where there is light, there is good.

Light from God and Jesus

In the Bible, light belongs to God and Jesus. God is Light. God is surrounded by radiant light. Jesus is called "the light that came into the world."

The Bible tells us how this light encourages people, and that ultimately, this light will overcome the darkness. In 1 John 1:5 it says: *"God is light, and in Him there is no darkness at all."*

We read in Genesis how God begins His creation of the heavens and the earth by creating light (Genesis 1:1-5). God Himself is described as clothed "in a robe of light" (Psalm 104:1-2). The creation story thus states that God creates the Light. For Jewish interpreters, this is the first mention of the coming Messiah.

The evangelist John also writes about the light from the beginning (John 1:1-5). He calls Jesus "the true light, which enlightens every person and came into the world" (John 1:9).

Light for the People

We read how the light of God and Jesus encourages us and serves as a source from which to live.

"May the Lord bless you and keep you, may the Lord make His face shine upon you and be gracious to you, may the Lord turn His face toward you and give you peace." (Numbers 6:24-26)

"The Lord is my light and my salvation; whom shall I fear? With the Lord my life is safe; of whom shall I be afraid?" (Psalm 27:1)

"Your word is a lamp to my feet, a light on my path." (Psalm 119:105)

"Jesus spoke again. He said, 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.'" (John 8:12)

(To Be Continued)

South Asia Institute of Theology - Graduate School of Theology (SAIT - GST), as a non-conventional Bible-centered institute of theology, over the years has provided a well-balanced in-service training to many pastors and evangelists who were already involved in Lord's service. SAIT remains steadfast in its mission to cultivate leaders of faith and service, to strengthen communities, and to advance its vision of inspiring every graduate to build a lasting legacy of service and impact.

Founder and President Emeritus Dr. Sam Thevabalasingham reflecting on SAIT's enduring legacy, noted that more than 1,800 graduates from rural communities now serve faithfully across Sri Lanka and abroad. His words underscored SAIT's mission to equip leaders for both church and society. In 2026, twenty-eight graduates were recognized across diverse fields of theological education, ranging from Christian Workers Certificates and Diplomas in Biblical Studies to Bachelor's and Graduate degrees in Theology. Higher honors included three Doctor of Divinity awards, one Doctor of Ministry, and - in a historic first - four Christian PhDs.

The SAIT study programs open doors to future educational opportunities for students, helping them grow deeper in their faith, expand their knowledge of the Bible, and strengthen their ministry calling. Please pray for the Bible school and consider supporting the mission work of this ministry financially.



By Lucien A.M. Borkes

What Every Missionary Should Know About The Church Before Embarking On An Assignment

A BIBLICAL DEFINITION OF THE CHURCH

THE BIBLICAL MEANING OF CHURCH IS “THE CALLED OUT” OR “THE SUMMONED.” THIS MEANING IS GUARDED BY THREE PRINCIPLES: TO BE CALLED OUT UNTO SERVICE TO GOD, TO BECOME A SPECIAL KIND OF PEOPLE FOR A SPECIFIC PURPOSE, AND TO MEET ONE ANOTHER IN A SPIRIT OF EQUALITY AND BROTHERHOOD.

The New Testament makes reference to the local church 115 times and to the invisible church 34 times. It uses rich symbols and describes models of the church and its nature, function, relationship, and position. The church is a “new man” (Eph. 2:14-15). Paul also pictures the church as the symbolic “Body of Christ” (1 Cor. 12:14-27). A complete cooperation of all members, which excludes ego-driven leaders, is God’s holy purpose.

The New Testament church furthermore is the temple of the living God and a royal priesthood. It is the flock, which belongs to the Good Shepherd. To discover God’s plan for every individual is of utmost importance. The clergy cannot fulfill God’s mission alone. There is no New Testament distinction between clergy and laymen. All are God’s priests.

The mission of the church is threefold in nature: upward, inward, and outward. This brings balance within church life. All church resources should be committed to the proclamation of the Gospel of Jesus Christ. The upward ministry focuses on the Lord alone. The inward ministry edifies new converts and equips maturing believers. The outward ministry attracts the attention of unbelievers to the Gospel.

Worship and communion are two basic underlying qualities of genuine New Testament church life. A strategy must be developed to stay in balance.

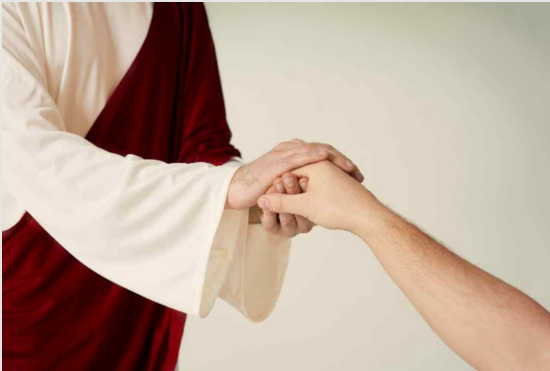
Worship has to do with personal relationship and adoration (John 4:23), not numerical growth. It comes from the inside and is spiritual in nature, rather than from the outside and ceremonial in focus. The church’s mission is to recognize worship as a value in itself. It is one of the main reasons for the existence of the church. Worship does not serve “to set the stage for the preaching that follows.” In times of trouble, the church still needs to worship, as Job did.

Edification in the church takes place through the Holy Spirit, who gave five special gifts (persons) to the church (Eph. 4:11-16) for its inner build-up. All believers minister to each other. To minister means to serve. Jesus Christ is the ultimate example of a servant, who washed the feet of His disciples. The goal of edification is to bring believers to conformity with Christ’s nature. All are ministers and bring the sacrifices of the New Covenant as priests. The aspirant missionary ought to lay his body (belongings and talents), his praise, and his intercessory prayers on God’s altar. The church will thus be edified. The three vital principles of the body concept are: the principle of Christ’s only headship, the principle of birth, growth, and maintenance, and the principle of unity.

Missionaries should practice the same principles of unity they preach. The proclamation of the Gospel to the world, through the ministry of reconciliation (2 Cor. 5:18-20), brings peace. The same love of Christ will be shared with others. Again, the full cooperation of all members within one body is necessary. This results in the evangelization of the world by the church. Because of God’s will and the increasing growth of non-Christian religions, a strategy is necessary.

The church must not become sidetracked by neglecting to reach the lost. Leading people to Christ is one of the greatest joys of a Christian. The plenary inspiration of the Holy Scriptures must be upheld. The zeal to reach the lost remains a great priority. Finally, an integrated approach to reach the “whole” man (spirit, soul, and body), with inner compassion, is a must.

(Lucien A.M. Borkes - Belgium SALT lecturer (BA Bible and Theology/ BA Education; MA Christian Ministries)

	Biblical Words for Healing Scripture uses several Hebrew and Greek words to describe healing: Rapha (רָפָא) – Hebrew, “to heal, restore to normal function.” (Jeremiah 17:14; 2 Kings 20:5; Psalm 6:2). Marpe (מַרְפֵּא) – Hebrew, “healing, cure, health” Like in the context when we go to a doctor or hospital to receive healing. (Malachi 4:2). Therapeuō (θεραπεύω) – Greek, “to serve, attend, heal – through physiotherapy, psychological and Christian therapies.” (Luke 9:11; John 5:10). Iaomai (ἰάομαι) – Greek, “to heal, make whole” – A divinely imparted gift that causes one to become whole (Luke 4:18; 1 Corinthians 12:9). Sozo (σώζω) – Greek, “to save, deliver, heal” – To save one from a disease – which means the Spirit of God will go to war in your body and kill the disease that is in you (Mark 5:23; also used in Matthew 9:21-22). Diasozo (διασώζω) – Greek, “to bring safely through, rescue”– To cause one to escape (Luke 7:3; Acts 27:44).	Prayer of Faith & Healing Through Service Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective. (James 5:14-16) We must allow the gifts of God within us to work for others. Sometimes, praying for others – even those not on good terms with us – unlocks healing in our own lives (Job 42:10).
I AM THE LORD WHO HEALS YOU! (Exodus 15:26)		Commissioned to Heal As the Body of Christ, we can choose to be commissioned by God to practice healing through prayer wherever we go. This was Jesus’ mission, and now it has become ours (Luke 7:20-23; Isaiah 53:4-5; Isaiah 61:1; Matthew 4:23).
Healing is Our Bread! Can you be the key in God’s next move in your town, district, country, and the world? God is within us. The Healer is living with us. Yet, we must create a conducive environment for God’s gifts to flow. Healing is a covenant right of believers. Healing is our Bread. As children of God, we are in a covenant relationship with our Healer. The Healer is ours!	Why Healing Sometimes Tarries As believers, Jesus the Healer lives within us. While we thank God for the many ways healing comes, we must ask why healing sometimes delays. One reason may be that we need to give access to Jesus the Healer to touch that point in our lives. When we allow the Spirit of God to touch the areas of disease, His healing flows. Jesus often asked: “Do you want to be healed? Do you want to be made whole?” (John 5:6).	Release the Healing Gift Let the Spirit of God move through us in a new way, releasing healing wherever it is needed, in this land and throughout the world (Exodus 15:25-26). Don’t hold back this gift. Release it everywhere you go. The more you practice, the more faith you will attain, and the healing anointing within you will grow stronger.
Teaching on Healing We must teach believers that healing can be received in many dimensions and in many different ways : physical, relational, emotional, and spiritual. (Psalm 6:2; Luke 7:21; 1 Corinthians 12:9, 28, 30). Even our land can be healed (2 Kings 2:22; Hosea 6:1)		Declaration of Healing Declare: “Be healed in Jesus’ Name!” Stretch forth your hand in faith and compassion, and see the healing virtue of Christ the Healer flow through you to others and to your land. Remember, the healing gifts and anointing within you are waiting to be released. What are you waiting for?
The Power of God’s Word “Faith comes by hearing, and hearing by the Word of God” (Romans 10:17). Jesus is the living Word (John 1:14). The more we hear His Words, the more faith is produced within us. The Word of God is living and is the most powerful creative force on earth (Matthew 9:35). Even the world we behold was formed by the creative force of God’s Word (Hebrews 11:3).		

“I am the God that healeth thee
I am the Lord, your Healer
I sent My Word and healed your disease
I am the Lord, your Healer”



Lord of the Sabbath

Matthew 12:1-14

At that time Jesus went through the grain fields on the Sabbath. His disciples were hungry and began to pluck heads of grain and eat. When the Pharisees saw it, they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!” But He said to them, “Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread, which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath and are blameless? Yet I say to you that in this place there is One greater than the temple. But if you had known what this means, I desire mercy and not sacrifice,’ you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath.”

Now when He had departed from there, He went into their synagogue. And behold, there was a man who had a withered hand. They asked Him, saying, “Is it lawful to heal on the Sabbath?”– that they might accuse Him.

Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath.”

Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him.

When it comes to showing mercy and kindness, there are no restrictions, no rules, and no regulations in any country or culture, because they supersede all other laws. They are the laws of the Creator of this universe. He desires mercy and justice.

BY DR. JEANNE W. EDWARD

Most of us would do anything to make sacrifices to please God; we feel good about it and think that our little offering pleased Him. But sometimes we fail to realize that in the process of making those sacrifices, we have trampled other people, pushing them aside in order to get our “job” done “for God.”

In this portion of Scripture, Jesus was approached by the Pharisees, accusing Him that His disciples had picked grain from the field and eaten it on the Sabbath. Jesus showed from their history how King David ate the showbread in the temple, which was dedicated only for the priests to eat. That was considered acceptable, yet they were quick to criticize the disciples.

Then the Pharisees went on to test Him on the Sabbath by pointing out a man in the temple with a withered hand, to see whether Jesus would heal him. They asked Him whether it was lawful to heal on the Sabbath. Jesus pointed out the seemingly insignificant issue of a sheep falling into a pit, and how a man would rescue it even on the Sabbath. He compared that to a human being, who is much more valuable than a sheep, showing that rescuing a man on the Sabbath should not even be debated. In today’s world, we find people going out of their way to be kind to animals, yet taking up arms against other human beings.

One of the strongest weapons Satan uses to bring maximum damage to the body of Christ is legalism. We watch people cry and leave the church because their sins were revealed in public, with no support or comfort. Some of us might even say “good riddance,” making us no better than the Jews of yesterday.

If Christ is the Lord of the Sabbath, then there is redemption in every law we consider lawful. This does not mean that we may go ahead and sin – no way! What Jesus showed was that our legalistic attitude should not be a stumbling block for anyone coming to God.

Who condemns us? It is Christ who died and rose again, and nobody else. If anyone should point the finger, it should be Christ. But He gave His life instead. That is the standard He has set – the standard of the Lord of the Sabbath: to do good and to be merciful.

What is our standard when it comes to judging others? Is it the standard of our society, our church community, or is it the standard of the Lord of the Sabbath?