

“THROUGH THE BIBLE”

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LUKE 10:17-11:36

Two Sundays ago, on 10/10/10, CCSM celebrated 30 years of God’s faithfulness. It was a wonderful day. It turned out to be a family reunion. People we hadn’t seen for years showed up to celebrate with us. Relationships were renewed. God’s miracles were remembered. We ate *chili*, but it was a day of *warmth, joy, and testimonies of God’s greatness*.

Tonight’s text begins with a reunion. Jesus was headed from Galilee to Jerusalem. To prepare the way He sent out 35 pairs of preachers. Seventy disciples went out in Jesus’ name. We’re not sure if they were gone for days, or weeks, or months, but when they returned all they could talk about was the wonderful works of God.

That’s where we pick it up, Luke 10:17, “*Then the seventy returned with joy, saying, Lord, even the demons are subject to us in Your name.*”

These men were so excited. They’d arm wrestled demons and won. They tag teamed with God to work miracles. Here, they bring in their press clippings. And in the next two verses Jesus clears up a few misconceptions.

Verse 19, “*Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.*” Here’s the first lesson – their success wasn’t caused by any power of their own. Demons flee because we come in the authority of Jesus.

Understand the difference between *power* and *authority*.

There’s a petite, little lady who’s the crossing guard from the SG parking lots to the school grounds. She stops traffic so students can walk to class. Ford F250 monster trucks, tractor-trailers – huge vehicles – stop for this tiny lady. And they do so, not because of her power. They fear her authority. They could plow her over, but she’s authorized by power greater than her own. Mess with her and you mess with the entire county police department.

This explains how a disciple can drive out a demon. No hairy, burly, gnarly demon is going to fear a spiritually petite, and powerless, and tiny disciple. We have no *power* of our own. But the demons fear our *authority*. Jesus has authorized us to do business in His name. Jesus has our back!

There’s another misconception Jesus straightens out. Verse 20... “*Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.*” The 70 returned excited about what they had done for God, but Jesus saw “*Satan fall like lightning from heaven.*” What should’ve thrilled them was what God had done for them. Here’s the real miracle, “*(our) names are written in heaven.*”

I’ve attended churches that had this same problem. They talk about what they’re doing for God... miracles they’re working. That’s no big deal. We serve an all-powerful, miracle-

working God. It's no surprise He commands demons. What's shocking is that a Holy God would pardon sinners like us. *The source of our joy is not what we do for God, but what He has done for us!*

Verse 21 "In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."

God reveals Himself to those with childlike trust. This is why, both then and now, many of the theologians and scholars sit in darkness, while the saints with simple faith walk in the light of God's love. God reveals Himself to *humble hearts* not *haughty minds*.

Verse 22 "All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

Here's a statement with profound implications. Jesus is the sole gatekeeper to God. Jesus, the Son of God, has exclusive knowledge of the Father. The only people who truly know God are those that Jesus chooses for the privilege. No one who's denied or by-passed Jesus truly knows God.

"Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

The light and love of God was hidden for centuries behind a dark cloud called sin. Prophets and holy men peered through the cloud, and caught glimmers of God. But in Jesus, man saw God up close. What prophets dreamed of - and kings craved - the disciples woke up to every morning. These twelve men didn't know how blessed they were.

Verse 25 "And behold, a certain lawyer..." Once, two lawyers appeared in court to try a case. Lawyer A accused Lawyer B of being a *liar*. Lawyer B called Lawyer A a *thief*. The judge pounded his gavel, and said to the court, "Now that our two attorneys have introduced each other, we can begin."

This lawyer wasn't a legal attorney, but an expert in the Jewish law. He was a theologian. And he came posing the ultimate question to Jesus. He "stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

(Jesus) said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live."

Jesus commends this man's summary of the Law. The whole Jewish Law could be boiled down into two principles – love God with all you've got and love your neighbor. The Law put love on display.

Jesus concluded, "*Do this and you will live*" – and the man would have if love was in his heart. The problem is that love doesn't come naturally. Sin and selfishness lurk in our hearts. We love supernaturally when we're born of God.

This lawyer knew the reality of his sin - especially the reluctance in his heart to put others first. That's why he's looking for an excuse, a loophole, a way to soften the *demand* of this *command*, and get his heart off the hook.

In verse 29, "But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Love isn't so hard when you can define who is and isn't your neighbor. Jesus answers this lawyer's question with a famous story...

"Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead." The road from Jericho up to Jerusalem was windy path that snake its way above the Kelt Gorge.

On my first trip to Israel we traveled this mountain road. There are places where the bus tires roll within inches of a ledge that overlooks a steep ravine. Today a superhighway has replaced the ancient path. But the original road was dangerous. It was a haven for road pirates. Ambushes were common. Car-jackings are no new phenomena. It happened to "a certain man" on the Jericho road. Bandits robbed him and beat him within an inch of his life.

"Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side."

The theologian who asked the original question may've been a *Levite* and a *priest*. Both were orders of Jewish holy men. These were clergy who supposedly knew God.

But their hearts were void of the love of God. They had no compassion. They were on their way to serve God. Love would inconvenience them.

In his commentary J Vernon McGee points out, "The reason the priest and the Levite passed by on the other side was that they saw that the man had already been robbed!" Somebody else had taken the man's wallet.

We chuckle at the callousness of the Jews, but we can be just as guilty. I'll never forget my mom asking me to teach her Sunday School class one Sunday. The subject was *The Good Samaritan*. I was driving to the church when I passed by a little, old lady all dressed up. It was obvious she was walking to church. I drove right by her, when the Lord pricked my heart... "Sandy, what are you teaching on?" I went back and gave her a ride. At times we can get so busy *serving God*, we miss the point of *serving God*.

Verse 33 "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion."

Remember, the Jews hated the Samaritans. A "good Samaritan" was an oxymoron – like "30 minute lunch hour," or "fresh prune," or "Tech Football." It was a contradiction in terms.

Here Jesus shows His brilliance... He attacks Jewish pride and prejudice by making the hero of the story the man the Jews hated most. The story commends *benevolence* not *birthright*. It singles out *heart* not *heritage*. A despised Samaritan has more of God's love than the Jewish holy men.

"So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.

On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'

This story teaches many lessons, but one truth stands out... You can't love your brother, or for that matter obey your God, without sacrificing some convenience, and time, and image, and money. Love rolls up its sleeves. It takes risks. It doesn't just turn up its nose and stroll

pass obvious needs. It's willing and ready to get involved. You cannot pick someone up without you getting down and dirty.

Now Jesus asks a question in verse 36, "So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Wow! This lawyer wanted off the hook, but Jesus hooked him. In light of this story this lawyer's heart was exposed. His sin was a lack of love. His next question should've been, "How do I love?" - And the answer, "Follow Jesus." Only Jesus can give us a love for God and for our neighbor.

Here's an example of pre-evangelism. Jesus never answered the original question, "What shall I do to inherit eternal life?" Apparently, the man wasn't ready for the answer. Jesus first created in him an awareness of his need.

Verse 38 "Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house."

This village was Bethany - just east of Jerusalem - on the eastern slope of the Mount of Olives - just off the Jericho Road. Which means the story of the Good Samaritan was even more dramatic since it was told on-location.

"And (Martha) had a sister called Mary..." She also had a brother, Lazarus. But Mary was the lady "who also sat at Jesus' feet and heard His word."

It's not every night you have the Creator of the Universe over to the house for dinner. That's why Martha wanted every aspect of the evening to be just right, especially the meal. But when she needed a little help Mary was nowhere to be found. She'd wandered into the living room to be with Jesus.

That's what we're told in verse 40 "But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

Apparently, Martha was confident that Jesus would set her lazy sister straight. But Jesus sets her straight. "(He) answered... "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

Each year thousands of Roman Catholics journey to Rome and cross the giant courtyard to enter Saint Peter's Basilica. They approach the statue of Peter, and kiss his feet. Look closely at the statue's bronze toe - and you'll see it's been rubbed down, over the centuries, by the kisses of millions of pilgrims.

You've got to admire the zeal of these Catholic devotees, but their affection is misplaced. They've worn out the wrong toe. Love, glory, beauty, peace, joy, wisdom, fulfillment is found not at *Peter's toe*, but at *Jesus' feet*.

Mary sat before Jesus. She rubbed His toe - so to speak. She spent time with Jesus, and allowed His nature, kindness, and goodness to rub off on her.

We need to realize, the primary reason Jesus saves us is not for us to serve Him. Angels are far more efficient servants than we will ever be. The chief reason Jesus saves us is for relationship. He loves us. He wants us to know Him. Don't get so busy serving the Lord that you fail to sit at His feet. Take some time each day to rub His toe - to get to know Your Savior.

Chapter 11, "Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." It amazes me that the disciples never asked Jesus, "Lord, teach us to heal the sick... or cast out demons... or walk on water... or turn water into wine... or open the eyes of the blind..." Not once did they ask for a course on miracles. They requested, "Lord, teach us to pray." I think the disciples sensed that prayer was the key to Jesus' miraculous life. If they knew how to pray they too could tap into God's incredible power.

"So He said to them, "When you pray, say: Our Father in heaven, hallowed be Your name." Here's the first component to prayer... **adoration**. Prayer should always begin with *praise*. To hallow God's name is to focus on its supremacy. How different God's name is from all other names. Prayer will express *human need*, but it should always begin by *exalting God*.

CS Lewis said, "The first prayer of all prayers should be, 'Lord may it be the real I who prays and may it be the real You I pray to.'" When I pray it needs to be to the right God – the Almighty God – not a god reduced by my fears.

Then the second component to prayer is **submission**.

"Your kingdom come. Your will be done on earth as it is in heaven." The ultimate goal in prayer is not to get my will done in heaven, but God's will done on earth.

Before I *submit a request* I first need to *submit my will*.

God doesn't exist for my pleasure – I exist for God's pleasure. Once I submit to what's best for His kingdom; then comes my request.

Prayer's third component is **supplication**.

Verse 3 "Give us day by day our daily bread." Notice, our asking needs to be daily. Every morning God sent wonder bread, or manna from heaven, to the Hebrews in the desert. But they could only gather one day's portion. If they tried to hoard the bread, it would spoil. God wanted them to trust Him daily.

And the same is true with us. God rarely gives me more than I need, lest I forget Him. He gives me each day's portion so I'll keep coming back.

"And forgive us our sins, for we also forgive everyone who is indebted to us."

This prayer is often called "The Lord's Prayer," but that's an inappropriate title. Jesus never had to ask for forgiveness, since Jesus never sinned. This is "The Disciple's Prayer" or "Model Prayer" – not "The Lord's Prayer." We're the ones who need to continually go to God and ask for forgiveness.

Of course, this brings up a question... When I'm saved, doesn't that mean I'm forgiven of all my sin – past, present, future – *so why do I need to continually ask for forgiveness?* The answer is in an old adage, "Confession is good for the soul."

I ask to be forgiven not because I lack forgiveness, but to maintain a right heart. Confession keeps me honest, humble, and repentant. Confession – seeking God's forgiveness - is the antidote for pride.

"And do not lead us into temptation, but deliver us from the evil one."

Earlier, Jesus encouraged us to petition God for our physical needs, but let's also present to Him our spiritual needs. And there're two at the top of the list - **direction** and **protection**. *Lead us not into temptation. Deliver us from evil.*

Ask God to keep you from falling – to steer you away from temptation.

And ask Him to deliver you from the devil and his evil schemes.

When I run through the neighborhood I carry a can of dog repellent – just in case a wild dog attacks. *Prayer is demon repellent*. Satan is like a wild dog, on the prowl. A prayer is like a squirt of *mace* in the devil's *face*. He backs down. As we're told in James 4:7, "**Resist the devil and he will flee from you.**"

"And (Jesus) said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him..."

In oriental culture it was heavy humiliation for a guest to visit, and you have nothing to feed him. This fellow runs to his neighbor – wakes him from a sound sleep. He's willing to upset his neighbor to save face with his guest.

"And he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'?"

Evenings in Israel can get chilly. A home can get downright cold. In the absence of central heat, families would pile in bed together. Their body heat kept everyone warm. This neighbor was already comfortable. He didn't want to get back out of bed and traipse through a cold house to fetch a loaf of bread. The toasty neighbor tells his friend the bread can wait until morning.

Yet that's not the end of the story. Jesus continues, **"I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs."**

Apparently, the guy didn't take *"no"* for an answer. He kept banging on the door, until his reluctant neighbor endured the cold floors to fetch his friend some bread.

I hate admitting it, but there were times when I caved in to my kids' persistence. It was bad parenting, but I got pestered into giving my permission. *"O daddy please, please daddy, pretty please, daddy..."* "All right."

Here, Jesus isn't accusing God of bad parenting – He's not teaching us how to approach a neighbor... *He's emphasizing the power of persistence*. If we're persistent in our prayers, God will respond to our petition.

Verse 9 **"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened..."**

The original reads, **"Everyone who keeps on asking receives, and he who keeps on seeking finds, and to him who keeps on knocking it will be opened."**

When my kids would make an off-the-cuff request and never followed up I assumed it wasn't that important. It was just a whim. Perhaps God assumes the same from us. But be persistent and God will take your prayer seriously.

Jesus continues, **"If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"**

Here, Jesus makes it clear that God isn't some lazy neighbor who has to be badgered out of bed to answer our prayers. God wants to meet our needs.

I like Isaiah 65:24. The Lord says, "It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear." Just like a dad who enjoys giving good gifts to his son, God is anxious to answer our prayers.

The persistence required in prayer doesn't overcome any reluctance on *God's part* – it produces a right attitude in *my heart*. The fuller rendering of the Greek word translated "persistence" in verse 8 is "a shameless persistence." It's a cry born of desperation. We're no longer worried about being embarrassed. *Our desperation exceeds our sophistication*. This is good.

When God waits to answer my prayer He allows my need to muffle and smother my pride. The guy who banged on his neighbor's was past the point of worrying about his image. His pride had been overwhelmed by his need. Sometimes God waits for that to happen in us - then He answers.

Verse 14 "And He was casting out a demon, and it was mute." Most of the time demons cause sharp tongues, and bitter words, and hateful speech. This demon pushed the pause button. He made the person mute. I've met a few folks I wished this demon could've gotten a hold of and shut-up.

Jesus though, chose to *cast out* this demon. "So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."

"Beelzebub" was a name Jews used for Satan. It means "lord of the flies."

Those who opposed Jesus couldn't deny the validity of His miracles, so they questioned their source. They accused Jesus of casting out demons by the power of the devil - not the power of God. Their *logic was ludicrous*.

"Others, testing Him, sought from Him a sign from heaven. But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub." Satan is too successful to be divided – to be fighting against himself. There's no way Jesus could be in league with Satan. Jesus broke the devil's chains. His miracles were an assault on Satan.

Jesus says in verse 19 "And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges." There were Jewish exorcists who cast out demons. They were considered God's agents. If the Jews applied this silly logic to themselves, they also worked for Satan.

"But if I cast out demons with the finger of God, surely the kingdom of God has come upon you." Here Jesus states the obvious. His power over demons, disease, even death was proof that God had come. His kingdom had come.

Certainly, Satan is a handful for the saint. On our own, we're no match. But Jesus cast out demons with His little finger – "with the finger of God." Don't overestimate the devil. Jesus' power is so superior He doesn't have to ball up a fist to fight Satan. He drives out hordes of demons with his pinky.

In verse 21 Jesus gives a *logical explanation* for His command of demons. "When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils."

Satan is the "*strong man*," but Jesus is the "*stronger than he!*" 1John 4:4 certainly agrees, "*He who is in you is greater than he who is in the world.*"

If you play sports it doesn't matter how good you are, you know there's always someone a little faster – a little stronger. As strong as Satan is, there's One stronger. Jesus can overcome Satan. He can return what Satan stole.

Jesus adds in verse 23, "*He who is not with Me is against Me, and he who does not gather with Me scatters.*" Remember in Luke 9:50 Jesus said, "*he who is not against us is for us.*" Now two chapters later, Jesus says what seems to be the opposite, "*he who is not with me is against me.*" What gives?

Here's a rule in Bible interpretation. *To understand a text, seek its context.*

I once heard of a Christmas card that had a festive picture on the front, and Revelation 11:10 printed inside, "*They exchanged gifts and made merry.*"

There's one problem. Revelation 11 has nothing to do with Christmas. In the last days the Antichrist kills God's witnesses. Their corpses lie in the streets. This verse describes the wicked world's sick reaction – they all exchange gifts. That's a really strange verse to place on a Christmas card. It reminds me too of the sign we use to hang in our nursery. It quoted 1Corinthians 15, "*We shall not all sleep, but we shall all be changed.*" A verse appropriate for the nursery - but it was definitely taken out of context!

In Luke 9 Jesus was forbidding sectarian division *within* His Kingdom. Just because someone doesn't travel in our particular band doesn't mean they don't serve our Lord. The Church is always bigger than any one group.

Yet in Luke 11 Jesus is dealing with people who are *outside* His Kingdom. The cause of Christ is bigger than any one group, yet make sure that group is still part of the big group that embraces Jesus as the Christ and Lord.

"He who is not with me is against me..." You've got to be part of the group. "*He who is not against us is for us.*" But it's a big group. *The key is context!* Verse 24 "*When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' And when he comes, he finds it swept and put in order.*

Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first."

Here's a passage that explains the chronic sin of some people. *Reformation without regeneration is worthless.* If everyone in the world stopped sinning tomorrow it wouldn't add a single person to the rolls in heaven. Humans don't just need to stop sinning. We need to address the reason we do sin. If we don't, we'll return to our sinning with a vengeance.

Jesus mentions a man who gets a face-lift. He cleans up his act. He reforms his wicked ways. He culls out sin and drives away his demons. But there's a difference between *turning over a new leaf*, and *turning over your real self*. Because this man doesn't fill the void the demon occupied with the Holy Spirit – because he does nothing to assure a changed nature - the demon returns and brings his buddies. His latter end is worse than his first.

Reformation is man's work. It's external, cosmetic. **Regeneration** is God's work. It's internal and reaches to the depths of my nature. Christianity is more than turning over a new leaf, its surrendering ownership of my life to God. True Christian transformation involves more than *taking out sin* - but *taking in Christ*. Being a Christian is not improving my life, or even living my life for God. It's swapping my life for the life of Christ. Letting Him live His life in me!

Verse 27 “And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!” But He said, “More than that, blessed are those who hear the word of God and keep it!”

To Jesus *family affiliation* was always secondary to *spiritual determination*.

The voice in the crowd praises his mom. And yes, Mary was blessed by God. But Jesus insists, “More blessed - more *merry* than *Mary* - is the person who becomes a womb for God’s word and gives birth to obedience.”

“And while the crowds were thickly gathered together (apparently, it was a mob), He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.”

Jonah spent three days and nights in the belly of a fish, Jesus will spend three days and nights in the belly of the earth before His resurrection.

The resurrection was the only other sign Jesus would give them. Jesus was done with signs. The masses were ambulance chasers. They sought *thrills* not *truth*. More evidence was not what these people needed.

“The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.”

The Arabian Queen believed after witnessing the wisdom and wonders of the Hebrew King Solomon. The Jews had witnessed the miracles of Messiah Himself – far greater wonders and wisdom – only to harden their hearts.

Jesus leaves the mob with an ominous warning. “The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here.”

“No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light.”

This was Jesus’ ministry. Most of what He did was *vocal and visible*. His teachings and miracles were a matter of public record. All He’d done was out in the open so everyone could see. There was no reason for excuses.

“The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness.”

Here was the problem – not enough light, but a bad eye. You can have the brightest light, but a dim eye and the person won’t see. The problem wasn’t Jesus. The prejudice of the Jews obscured their vision.

“Therefore take heed that the light which is in you is not darkness.

If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light.”

Here’s the lesson for us, protect yourself against self-deception. Make sure your perspective is objective and unbiased, or even the truth will elude you.

Once, during a family get together, my dad mentioned to my uncle that he was growing some hot peppers out in his garden. My uncle started bragging. There was no such thing as a pepper too hot for his taste buds.

I'll never forget that man biting into that pepper. Tears were streaming down his cheeks, yet he never admitted it was hot – never. He couldn't embrace the truth. Pride and prejudice kept him from conceding the obvious.

This was the Jewish problem. And Jesus has some harsh words for hypocrisy's chief culprits. That's where we'll pick it up next week.