

# “THROUGH THE BIBLE”

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## LUKE 17-18

We live on a fallen planet where sin has taken its toll... We're fallen creatures prone to selfishness... We follow Jesus in a world that crucified Him... Conclusion: *Trouble is unavoidable*. This is how Luke 17 begins, “(Jesus) said to His disciples, ‘It is impossible that no offenses should come.’”

Life is hard. There's no such thing as a hassle-free existence in this life. It's said, “Expecting the world to treat you fairly because you're a good person is like expecting a bull not to attack because you're a vegetarian.” Life is not that discriminating. Difficulties happen. The world is full of obstacles.

“But woe to him through whom they do come!” Evil is inevitable, but God holds the person who contributes to it responsible. Woe to the *offender*! “It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones.”

Jesus sounds like the Jewish Mafia. He promises a concrete wetsuit for those who dare to stumble the little ones. That includes pedophiles, child abusers, drug dealers - even advertisers, and movie moguls, and music producers, and fashion designers who promote immorality among children. The hottest spots in hell are reserved for those who target kids with evil. Jesus is *the defender of the offended*. Corrupt a child and there's hell to pay.

But the expression, “*these little ones*” also included the new believers - the sinners, and prostitutes, and tax collectors who had begun to follow Jesus.

Jesus is saying, woe to the Pharisees who discourage these newbies. The legalist who weighs down faith with heavy burdens – laws, and rules and rituals – will be weighed down himself with a millstone of God's judgment.

Verse 3 “Take heed to yourselves.” You may think of yourself as one of the “*little ones*,” but be careful you're not the Pharisee or the legalist.

“If your brother sins against you, rebuke him...” Rather than simmer and stew, and *grow a grudge* - when someone sins against you let him know. Sometimes we offend each other without realizing what we've done.

“And if he repents, forgive him.” We all say and do stupid stuff. When someone realizes it and admits it, be quick to forgive. Tomorrow it might be you in need of their forgiveness. Always, be ready to *extend* forgiveness.

“And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him.” Apparently, it's not up to us to question the offender's sincerity. In Matthew 18 Jesus told Peter to forgive 7 x 70. In other words, if you're keeping count you've missed the point.

If the person who offends you says he repents, and understands what repentance means... If he's willing to change, not just feel sorry he got caught... then we need to afford him an opportunity to repair the damage.

Verse 5 **"And the apostles said to the Lord, "Increase our faith."**

To forgive so fully and freely we need help. We need a bigger faith. This is what the disciples sensed. They ask Jesus to increase their faith.

Tonight, if you could ask Jesus for an increase, what would it be? An increase in pay, or friends, or love, or years - the disciples knew the key to spiritual success was faith. Above all else they wanted a bump in faith.

**"So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you."** This is interesting, the disciples ask for an increase in faith, but Jesus directs their focus to the little faith they already possessed. A mustard seed was tiny, but it's not the size of our faith that matters, it's the object of our faith, Jesus! Take the little faith you have and fix it on Jesus.

I believe Jesus is actually talking about a specific kind of faith - what Paul calls **"the gift of faith."** It's faith that's planted in us - like a seed. God gives it at special times, for special purposes. It originates with Him not us. He plants His faith - a supernatural faith - in our hearts. This is faith that uproots trees.

**"And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? Does he thank that servant because he did the things that were commanded him? I think not."** Don't expect a bonus for just doing your job.

**"So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'" The baseball record I don't get is Cal Ripken's 2,632 consecutive games played. Why all the hoopla for a guy who came to work everyday? I'm being a little facetious. His streak was certainly noteworthy. But nobody is going to reward you for showing up for work when you're supposed to be there. It's your duty. You don't expect some special award.**

In the 70s McDonald's ran an ad campaign, **"You deserve a break today."** Yet this could be the motto of many Christians today. Just because we witness to a few folks, or give a tithe or two, or walk a little old lady across the street - we think God owes us. Hey, that's the least we could've done.

Christians can develop an entitlement mentality. They think God owes them. Don't be deceived. Give God your all and you've only done your duty.

If God were keeping count we'd be way behind. God created you with *His hands*. God saved you through *His Son*. His blessings are abundant. You can serve God for infinity and you'll still be on the short end of the stick. God doesn't owe us the time of day. God's grace is love we can never deserve.

It's time to knock the chip off your shoulder - we serve the Lord because we're grateful for all He's already done, not for some special recognition.

Verse 11 **"Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off."**

The distance was required. A leper was prohibited from allowing another person to get close to him. Leprosy was considered a contagious disease.

“And they lifted up their voices and said, “Jesus, Master, have mercy on us!” So when He saw them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.”

Notice, the lepers acted in faith in order to realize their healing. Before the wounds grew new flesh they set out for the priest expecting to be healed. It was “*as they went*” that they were healed.

“And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.” Apparently, the others were Jews.

The Jews were eager to visit the priest and begin a new life. Perhaps they figured God owed them a healing because of their pedigree. But the Samaritan knew he didn’t deserve God’s blessing. *He heard it daily from the Jews.* Yet he was the leper who stopped long enough to say “thanks.”

“So Jesus answered and said, “Were there not ten cleansed? But where are the nine?” Today, millions the world over, have been healed by Jesus, but we can still hear Him ask, “Didn’t I heal John and Jim – didn’t I save Beverly and Becky – didn’t I comfort Andy and Ashley... but where are they?”

Here’s the question for us, are we among the nine? *Nowhere to be found!* Or are we among the few who’ve taken the time to be grateful to God?

Jesus asks, “Were there not any found who returned to give glory to God except this foreigner?” And He said to him, “Arise, go your way. Your faith has made you well.” How many of us have received God’s blessing without bothering to circle back. *Don’t you think it’s time for you to circle back?*

Verse 20 “Now when He was asked by the Pharisees when the kingdom of God would come...”

In the Jewish mind kingdoms consisted of militaries and governments - institutions and buildings - judicial courts and financial markets. Jews looked for a visible, political kingdom. Jesus had spoken consistently that the Kingdom of God was at hand, but He had nothing to show for it...

The Pharisees are asking Jesus, “*if you’ve really got a Kingdom where’s the pomp and circumstance?*” Show us some traces of the Kingdom.

“(Jesus) answered them and said, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.” The Kingdom of God is not an earthly, visible Kingdom. It’s hidden from the naked eye. It flies under the world’s radar. The Kingdom of God works incognito and maneuvers underground.

Today, God’s Kingdom is a spiritual movement in the hearts of men, not an outward, political force. In Romans 14:17 Paul says, “For the Kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit.”

Historian Will Durant summed up the difference between earthly kingdoms and God’s Kingdom when he said, “Caesar hoped to reform men by changing institutions and laws; Christ wished to remake institutions, and lessen laws, by changing men.”

The goal of the Kingdom of God is not military conquest or political takeover – the King is changing the world one heart at a time.

Verse 22 “Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after them or follow them.” One day Jesus will return to the earth physically and use his firepower. He’ll execute a military victory and establish a political Kingdom on the earth.

All those who love Jesus wish that day were now, but that day is not yet. Jesus warns us not to let our inner longing lead us in the wrong direction.

Jesus provides some signs of His coming so we won’t be deceived...

“For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.”

Today men look for *tangible traces* of a *spiritual kingdom* – but when Jesus returns physically to the earth you won’t have to look for traces – He’ll come with a bang! He comes a second time with the subtlety of a lightning bolt. No one on the earth at the time will miss Jesus’ second advent!

Verse 25 “But first...” Jesus will return to earth a second time, but first a few events will take place. “He must suffer many things and be rejected by this generation.” That would take place in the near future – in a few weeks.

“And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.” After Jesus’ suffering and rejection, and before He returns to establish His Kingdom, there’s a period of time where it’s business as usual on planet earth. People party and marry, and assume there’s no end. Judgment will be lurking on the horizon, but people will be oblivious.

What a picture of today. Our world is plunging headlong towards judgment, yet everyone lives with his head in the sand. They live as if they’ll live forever.

Notice the phrase, “*as the days of Noah.*” Read Genesis 6 and note the parallels between *the days of Noah* and *modern times*. It may surprise you.

Noah lived in a day of enormous population growth.

Sexual perversion and spiritual apostasy plagued the planet in Noah’s day.

Read Genesis 5 and you’ll notice Noah lived at a time of scientific enlightenment and technological advancement – much like today.

The similarities are provocative. I believe it’s another scriptural indicator that ours is the generation that will literally see the coming of the Son of God.

Jesus speaks of the days of Noah, but He also mentions the “*days of Lot.*” Verse 28, “Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed.”

Notice, the citizens of Sodom were blind to the obvious. On the day fire and brimstone fell from heaven people were going about their normal routine.

Remember, Jesus is still speaking of the time between Messiah's *rejection* and *return*. It's business as usual. Unbelievers are oblivious. But something else happens... Before His judgment *comes down* His people *come out*.

And Jesus mentions Lot as the example. God delivered Lot *from Sodom* before He delivered fire and brimstone *on Sodom*. And this is what happens at the end of the age. Jesus comes back to earth after a time of fierce and fiery judgment. But this Great Tribulation won't fall until the Church goes up.

In 1Thessalonians 1:10 Paul promises the Church that Jesus will "*deliver us from the wrath to come.*" God will judge the world, but first the church will be raptured – we'll be caught up to Jesus – we'll exit *stage left* - like Lot.

And notice, Jesus compares the Church to *Lot and family* – not *Noah and family*. Noah boards the boat and *endures judgment*. He passes through the flood. Lot leaves and *escapes judgment*. Noah is a type of the Jews who endure Great Tribulation. Lot represents the Church who exits beforehand.

*"In that day (how about, in the day of the rapture), he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. Remember Lot's wife. Whoever seeks to save his life will lose it, and whoever loses his life will preserve it."*

This brings up a provocative point. In Matthew 25 Jesus talks about 10 virgins waiting on their bridegroom. Five have oil in their lamps, but five allow their oil to burn out. While they're gone to get refills the groom returns and they're left behind. All 10 were virgins, but all didn't go to be with bridegroom because some weren't ready.

1Thessalonians 4 gives us a play-by-play of the rapture. We hear the voice of an archangel and a trumpet. Then the saints are snatched up to heaven. Is it possible that between the signals – the voice / trumpet – and the rapture - there's a time-lapse - enough time for people to make a decision? Could it be a moment transpires that reveals the heart of every Christian?

Like Lot's wife who turned back toward Sodom. They get too attached to this world, and they go back to gather their stuff. They love this world more than God – and get left behind. As Jesus puts it in verse 33, "*whoever seeks to save his life will lose it, and whoever loses his life will preserve it.*"

There's one certainty. If we want to be raptured we need to be ready!

In verse 34 Jesus paints a picture of the event we're discussing – the rapture of the Church. "*I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. Two women will be grinding together: the one will be taken and the other left. Two men will be in the field: the one will be taken and the other left.*"

Let me drop a heavy revelation. God has revealed to me the exact time of the rapture... 3:00 AM. Somewhere in the world it'll be 3:00 AM when Jesus returns.

Notice the three activities Jesus mentions – sleeping, farming, and harvesting. People sleep at night - work the fields in the morning – grind grain after noon. The rapture is a global event. Folks will be doing all three when Jesus returns.

Chapter 17 closes, "*And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."*

You would think a discussion on the rapture of the Church would be followed with a "*when*" not a "*where*." But remember, Jesus was telling them when – *between His rejection and His return*. Here, they ask, "*Where, Lord?*"

And Jesus answers by conjuring up the image of a battlefield. Listen to this verse in the NIV, "Where there is a dead body, there the vultures will gather." Apparently the rapture occurs along with some kind of military conflict.

Chapter 18, "Then He spoke a parable to them, that men always ought to pray and not lose heart, saying: 'There was in a certain city a judge who did not fear God nor regard man.' He was guided only by his own whims.

In Jesus day, judges didn't sit in paneled chambers in fancy courthouses. They traveled from town to town, and set up a tent outside the city gate. The judge sat in the shade and heard cases while his aides monitored who could air a grievance. Usually it took a bribe to get you on the day's docket.

"Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' This woman had three strikes against her... **First**, she was a **woman**, which in Israeli society meant she lacked the basic rights afforded to men. **Second**, she was a **widow** - she had no husband to help. **Third**, she was probably **poor**, and unable to afford a bribe.

But she had strong **lungs**. She snuck up to the tent and cried for justice.

Verse 4 "And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" His motive wasn't justice, or holiness – he just wanted to shut-up a screaming woman.

The judge may also have been concerned for his safety. The Greek word translated, "**weary**" means, "**to blacken someone's eye.**" This was a widow with a vicious left-hook (*I wouldn't say this where she could hear me, but maybe that's why she was a widow - her husband made her mad one too many times*). The judge didn't want to be her next knock out. He didn't respect God or love humanity – but he was afraid of this woman.

"Then the Lord said, 'Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily.'" Here's a parable of *contrast* more so than *comparison*. The rabbis called this form of reasoning, "*light to heavy.*" If a hardened judge hears a request, how much more will a caring God. Jesus reminds us we pray to a loving father not a jerk of a judge.

Notice 8, we're told God answers "**speedily.**" The Greek word is "**tachos,**" from which we get our word "**tachometer.**" Your car's odometer measures the distance you travel. The tachometer measures the speed of your acceleration.

When Jesus says God answers prayer "**speedily**" He's not talking about the odometer. There are times when He has to go to some length to *manipulate circumstances* and *mold character* before He's ready to answer a request. But as soon as the stage is set, the lessons learned, the purpose accomplished - God jumps into action. When God finally moves, He's speedy. Thus the lesson, don't *give up* before God *revs up*. Be persistent!

"Nevertheless, when the Son of Man comes, will He really find faith on the earth?" Notice, true faith is always evidenced by our persistent prayer...

Verse 9, "Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself..." Notice he's not praying to God, but to himself.

He says, 'God, I thank You that I am not like other men - extortioners, unjust, adulterers, or even as this tax collector.' What a *pompous prig!* He elevates himself and puts down the tax collector. How does he know what's in this man's heart? Yet this is the essence of religion. It looks down its nose at the *unrighteous*, and elevates the *self-righteous*. It's all about pride.

He brags, "I fast twice a week..." The Law required just one fast, and that was *once a year* not *twice a week*. But the Pharisee loved to show-off his piety. His was a strut-your-stuff kind of spirituality – a Showtime religion.

He continues to boast, "I give tithes of all that I possess." He meticulously tithed his spice rack. Every tenth grain of pepper was separated and tithed.

The Jewish Mishnah describes the Pharisee, "He tithes all that he eats, all that he sells, and all that he buys, and he is not a guest with an unlearned person, so as not possibly to partake of what may have been left un-tithed." Yet all the detail was his way of *promoting himself* – not *pleasing God*.

Verse 13 "And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'"

The tax collector knew that he was a sinner. He "*beat his breast*." He knew where the problem was – *at the heart of the problem is a problem in our heart*. The tax collector knows he doesn't deserve God's blessing, so he throws himself on His mercies. His approach is opposite the Pharisee's.

But Jesus says of the tax collector. Verse 14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

I like how Peterson paraphrases this verse, "This tax man, not the other, went home made right with God. If you walk around with your nose in the air, you're going to end up flat on your face, but if you're content to be simply yourself, you will become more than yourself." The *self-righteous* remained *unrighteous*, while the confessor ended up clothed in God's righteousness.

"Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them." Mark's Gospel says Jesus "was greatly displeased." How dare them assume kids would be a bother to Jesus?

"But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." Rather than a nuisance, Jesus holds a child up as a model. His Kingdom is for adults who are kids at heart.

You grow and prosper as a child of God if you're not so grown up that you've become phony, or skeptical, or bitter, or independent, or proud, or programmed. Do you have the humility, simplicity, and trust of a little child?

Verse 18 "Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

Luke says this man was a ruler. Matthew says he was young. Mark says he had great possessions. Put it all together and this was a rich, young, ruler. He was fresh off the cover of GQ magazine. This guy had it all – wealth and health, youth and power. But what he lacked was what he needed most - *peace*. He worried about his soul.

And notice what he calls Jesus, "*Good Teacher.*" The critical word is "*good.*" No rabbi was ever called "*good.*" Judaism reserved the term for God. Thus, Jesus asks, "*Why do you call Me good? No one is good but One, that is, God.*" In other words, do you realize you're calling me "God?" Is that your conclusion? "*Are you ready to submit to Me on that basis?*"

Jesus continues, "*You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'*" Jesus reads the second table of the Ten Commandments. The first five commandments dealt with man's relationship with God, the last five with his relationship with his fellow man. Jesus rules out the last five.

"*And he said, 'All these I have kept from my youth.'*" Matthew tells us the young man added, "*What do I still lack?*" He sensed there was more to it... The rich, young ruler's problem was not in his relationship with his fellow man, but in his relationship with God. *He had made money his God.*

"*So when Jesus heard these things, He said to him, 'You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.'*"

Remember, this dialogue is in response to the initial question, "*What shall I do to inherit eternal life?*" Does this mean you've got to sell all your possessions to be saved? For this man that's exactly what it meant. This may not be Jesus' requirement for all rich folks, but it was certainly what he expected from this particular fellow.

The rich young ruler had made money an idol. Money is not evil. Money is a tool to be used for good, but this man took a *good thing* and turned it into an *ultimate thing*. His wallet became more important to him than his own soul.

And this is why Jesus tells him to "*sell all.*" He wants no other rivals. Once you turn an *item* into an *idol* it's hard to wean away. Idols become addictive. At times to break its hold you've got to go cold turkey – "*sell all.*" 1Thessalonians 1:9 describes how the believers come to Christ, "*(They) turned to God from idols to serve the living and true God.*" Salvation is free, but you can't follow Jesus dragging along your idols. Jesus isn't content to be one of several gods you serve. *If He's not Lord of all, He's not Lord at all.*

Verse 23 is a sad verse. "*But when he heard this, he became very sorrowful, for he was very rich.*" Possessions have a way of possessing us. It was Rockefeller who once said, "*The poorest man I know is the man who has nothing but money.*" Remember Lot's wife. Cling to God, not to gold.

"*And when Jesus saw that he became very sorrowful, He said, 'How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'*"

It was G Campbell Morgan who suggested that "*possibly by the 'needle's eye', our Lord was referring to the small gate of a city, through which no camel could pass except unloaded, and bending down...*" At night the main gate closed, so the only entrance was the needle gate. The camel could enter only if it was unpacked, and stripped down. It had to crawl through on its knees. Likewise a rich man cannot enter the Kingdom of God until he strips himself of all rival affections and bows his knee to Jesus.

Verse 26 "*And those who heard it said, 'Who then can be saved?'*" The disciples thought Jesus was being severely strict.



“But (Jesus) said, “The things which are impossible with men are possible with God.” This restores the proper perspective. Every time a person is saved it requires a miracle. Salvation is not the result of human ingenuity, but the work of God’s Spirit. Our redemption is a human impossibility made possible by the grace of God.

“Then Peter said, “See, we have left all and followed You.” So He said to them, “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come everlasting life.” There is a cost involved in following Jesus.

For each of us there’s attractions and possessions we have to forsake. Yet in the end, nothing we abandoned for Jesus will be considered a sacrifice. Our so-called “*sacrifice*” will be more than rewarded in both time and eternity. Swapping the world for Jesus is the most lucrative deal you’ll ever make. A former oil baron once said, “If you know how rich you are, you’re not very rich.” That’s true of most Christians. We’re infinitely rich in spiritual riches.

“Then (Jesus) took the twelve aside (it must’ve been a somber moment) and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.” But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.” It wasn’t what they were expecting to hear so it all sailed right over their heads.

“Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.” The name “*Jericho*” means “*city of palms*.” It’s a warm weather resort near the Dead Sea. This is why Jericho had more than it’s share of street people. It was like a South Florida beach town. The infirmed and outcasts were the only eyesores in this beautiful city.

There is an apparent contradiction that’s been cleared up by archeology. Luke says Jesus met the blind man entering the city. Matthew says it was as He left. Archeology has shown there were actually two Jerichos - an ancient city and modern city built by Herod. Jesus met the blind man between the two cities. He was leaving ancient Jericho and about to enter the new city.

“And hearing a multitude passing by, he (the blind man) asked what it meant. So they told him that Jesus of Nazareth was passing by. Though this beggar was blind he saw more than most men. He’d heard of Jesus, and concluded He was the Messiah, “*the Son of David*.” Now he seizes his opportunity. He “cried out, saying, “Jesus, Son of David, have mercy on me!”

“Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

Beware of so-called “*friends*” who’ll discourage you from crying out and coming to Jesus. They don’t want you to embarrass yourself, or lose your social standing. They’re afraid you’re getting too fanatical. Your need for Jesus makes them uncomfortable - they want to cool you down to their temperature. I’m glad this man turned a deaf ear to these guys, or he’d been robbed of a miracle.

Verse 40 "So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" And he said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God."

And what sites these eyes would see. In the next week Jesus will be crucified for the sins of the world and raised from the dead on the third day. How much he would've missed if he'd allowed himself to be intimidated from crying to Jesus! *I hope you don't miss a single blessing God has for you.*