

Ten Lepers

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[0 : 00] We may now come to the book together, we shall be unable to read the words you will find in the chapter we read.

The Gospel according to Luke, chapter 17. And we shall read again from the 11th verse.

And it came to pass as he went to Jerusalem, as he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were better, which to the far far.

And they noted up their voices and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves up to the feet.

[1 : 08] And it came to pass that as they went, they were men. And one of them, when he saw that he was healed, turned back.

And with an old voice glorified God and held down on his face at his feet, he gave him back. And he was a barbaric.

And Jesus answered, He said, Who was there not? And blessed. But where are the nine?

There are not found that return to give glory to God, save this stranger. And he said unto him, Arise, go thou away.

Thy face has made thee hold. We may consider this incident.

[2 : 19] And I noticed, first of all, what these men had in common.

They were blessed. And they made him ten men. That's where it left.

And they lifted up their voice. Then Jesus, Master, has mercy on us. There is no distinction between them.

At this time. We might remind ourselves. That it is quite possible and possible.

That there are the times. When there are there distinctions. Between them. We don't know what they were.

[3 : 37] Before. They were blessed. But we are not going beyond the bounds of probability.

When we see that. Some of them might have held high purpose. In that. Some of them might have been in glory stages.

In that. But all that is gone. Whatever they were.

They are no lovers. One of them.

They are thou. There is no difference between a lesser master and a lesser girl. It's not known of the same place, with all these gorgeous distinctions gone forever, forever.

[5 : 03] If there is no merit that's born on their behalf. So they have them here together.

All thinking of a Jew. All wondering whether. They shall be able to find a Jew.

They are well aware, of course, that ordinarily this disease ends in death.

But they haven't yet given a goal. That's why they are not given a goal. That's why they are not given a goal. That's why they are not given a goal. Have mercy. Have mercy.

Have mercy. On earth. On earth. On earth. Now today we have their disease as we know.

[6 : 08] And we shall make which one of these happy veterans do this. Set them apart. Set them apart. But the more they were set apart from their fellows, the more they were taken from an They were taken from an American people of Gentil nhii and the more dependent they were upon one another.

They went together. And it is one of the most tragic genes of life to see men separated from the devil and be together among themselves with nothing to look forward to but death.

But we see how they happen to be here we do not know but they certainly see the advantage of the civilization which they found themselves.

There is thought to thee. They cried to him and they did not cry in name.

He heard that cry. He looked upon them. He had come as in London. And he gave the word of Ammar to go, show you will come to the peace.

[8 : 03] This was what the lesser had to do in order to certify his plans. He had to go to the peace. The peace was to pronounce in clean.

And after the required ritual was obtained the last one was restored to the Commonwealth of Israel.

list evening. He will tell all my children, but here he is definitely speaking, ask to believe me himself.

The peace of the Levitical Order could only pronounce the letter, and that's all he could do. But here, the peace according to Melchizedek, he's too thankful, not only to pronounce his claim of any war, but by the word of his power, he cleanses the letter and says in effect, more now.

The peace of the Levitical Order. And yet the requires to be lost. You are in the position to receive and deliver the peace.

[9 : 38] Dear North West is the reality of the cure that is given you by the peace that falls into the Order of Felicity.

So they went. And as they went. They realized. That's something that happened.

They were conscious. They were conscious. They were conscious. Like another. Of something having. Of something having. Of something. In themselves. The most in itself. Of something. Of something that happened.

They were conscious. Of something. They were conscious. Of the most desired change of all. They were conscious. Of the most desired change of all in their circumstances.

They were conscious of the most desired change of all.

[10 : 40] In their circumstances, of the difficult times, they were conscious of the plan. What a wonderful experience that they had been.

What a sensation that was when they realized in themselves that they were planned.

Neither do they had all the day, nor the thing. But, in connection with this cleansing, in their own reaction to this experience, the difference makes itself apparent immediately.

One of them. One of them. Realized what was done to them.

Turn back. He had time to turn back. In the midst of a new experience, this course went back.

[12 : 13] Went back to him who had fled his face. He didn't forget. In the joy of the restored heaven.

But there was one who was responsible for them. But there was one to whom it all reported sighted.

And he returned. He returned. the coronal a freaking Berge. It hell know that he was an amazingýš.

A enemy, he even found me search. Nothing Stressitoves,■■■■ Toletaj papti.■■■■ responsibly. beat himaha can come at it, giving him time.

He fell down, giving him that. That is full of meaning.

[13 : 18] He fell down, giving him that. And as a consequence of it, he received something else.

The Lord, in commenting the behavior and concept of this man, by inference at least, left him and it was.

When there was no hand in, there was no hand. The same thing was done for them all.

But where are the knights? Where are they? Probably.

On their way to the people. As they were close. They couldn't let him go on then, he must say. He really has to be a point to do.

[14 : 27] He gets there, he is here, an an ambitious little note that we do.

Where have they died? Where have they gone? The Lord knew that. He was seeing them as they moved on, I moved away from him.

Nothing could be said as to the latter of what they were doing. But Allah, what they were doing in love was unmistakable.

But what was done for them and in them had not been tried to kill her to be by them. They were in possession of ■■■yttons who were ■■■■■, they appeared to.

In yet, QUE took not in herppet alors. The meaning of this being in short, they had forgotten the proof from which their feelings flowed.

[15 : 59] And it doesn't matter what we do in the letter. It doesn't matter how much we may be conformed to the letter of the Lord.

If we forget the Lord's death, we are healed. We've looked by the Lord. Where are the days?

But let's say the same thing as I would say, I would say, again, we feel the same time. There was no hope to return to give glory to God.

There was no hope to return to give glory to God.

They were not going to do that. They were acting in other words according to the letter of the law.

[17 : 08] But they were not giving glory to God. There was no hope to return and give glory to God.

But it's one. It is one thing to be employed in the letter of the law.

It is under the sea and tide to give glory to God. We are not separating these two.

We are making these decisions. We may be employed in doing what the law command. And yes, not glorify God.

But we cannot glorify God such as thy things as the law command. And this is the sum of it all.

[18 : 14] Thou shalt glorify God. The man he is taking precedence over every step.

This is the mission. This is the glory by God. And I will not be able to return to give glory to God.

You are not going to be able to return. You are not going to be able to return to his glory to God. You are not going to be able to return to his glory to God.

It was very, very pleasing to see this man returning with a grateful heart.

Acknowledging his indebtedness to Jesus of Nazareth. But it is not through that of the saving time.

[19 : 17] Although that is included in what you find through. It is to the giving the glory to God.

There has not been found to return to give glory to God. Save this strength. That is the thing.

The one who is. What was the one whom we might think was it is likely to return?

What was the stranger? He was a Samaritan. And you know the attitude of the Jews of the Samaritan.

But only the Samaritan with her. And this is not the only place in Scripture where we have the same teaching in another direction or from another viewpoint.

[20 : 23] You remember that the Christian believe that the children of the man who was left half dead by the robbers. They passed by on the earth on the other side. But the Samaritan died.

But as Samaritan came. He went over to the man. He went over to the man. He poured oil and wine into his wounds. Put him on his own feast and threw him to a limb where he would be cared for.

struggling. . He came over to the woman. can swim down the small part of the asylum. Pleaseeil him. Were thereBoy? Can you staple him, sir? themes of these now- Thenmesan.

Those of the sisters they also put in their own hand. Then thereof and avanzach the pretext. The language of the children. If we don't think of anything.

in chat. Celebrity has obliterated all social distinctions before, but no institutions have freedom, have honor, and have spirit to have one.

[21 : 36] And in this distinction, there need to be a school, not a loss of human beings that you have to go, but to a stranger and a stranger, at the moment.

Save this stranger. And he is a stranger.

This is that for his return. Have I go thy way? Thy faith has made me whole.

What did not hold before? What did not then? Oh yes.

Like all he was in that, let's go all the others. Where did not then close? Then we're close.

[22 : 41] But who did want to play whole? Thy faith has made me whole.

This is the real message. Something that he did not deal with the rest, but that the rest did not deal with him.

It was a good thing that he returned. He would have returned with anything. He didn't return to receive any extra.

He claimed he returned to acknowledge what he received already. But in coming, he received more.

He came to be brave. That was true. He saved. He saved. His benefit has. But he received enough.

[23 : 43] And he received far more than he gave. He received the gift. That he was made whole. And there is only one way we take it. With the passion we are to do. Apart from the help which he has already received.

That's right. And he is now made whole. Not only in his body. But he is the protector of eternal life.

And he is given to understand what is being in him. Thy faith has made thee whole.

Faith, pray, champion. You did not ask I say about. Want you moved the other side. If Jesus, my turn. I'm Murphy, or not.

Yes. And if I said They believed, at least to some extent.

[25 : 14] that Jesus was able to do this horrible. It was as a consequence of that belief that he said, that they said, have mercy on us.

But this man has more. Much more. As he leaves now, with his work as in his ear, he leaves, knowing Jesus not only as a sinner, but knowing him as a sinner, knowing him as one whose name is Jesus, because he saves his people from their sins.

Was it not worthwhile to return for that? Was it not worthwhile to come back in order to hear the word from the mouth of incarnate school?

Thy faith has made thee open. Thy faith has made thee open. Now, when we have application, tell us to hear the truth.

This incident of what is incident in itself, it is something that holds the similarities of the dissimilarities of a man.

[27 : 07] It is something that holds the compassion of a man. It is something that holds the compassion of a man. It has never lost me.

Oh, thou might hold it. Do thou return. Return unto thy wild breath.

For the law has largely expressed its boundaries. But whilst the incident is interesting, I have instructed them in itself.

And in a certain application, which we have warranted to make, first of all, the position of all men, the position of all men, in the sight of God, they are there.

It is the hell. They are sin. They are sin. They are sin. Not high-born and low-born, they are.

[28 : 24] But just sin. That's all. There are no distinction here. The only distinction here. The only distinction here is that some have gone further in the way of sin than others.

In, among these ten men, the disease has been more advanced to the church than others. The same with men.

Some are near and hurt each and better. Although all sinners, as such, are on the way to the church. And then I know what you think. They are just the ones.

They all have the same needs. And very soon it comes to one and the same person. But here, in the application, there is an issue of the human being.

The human being. The human being. The human being. The human being. The human being. The human being. The human being. The human being. The human being. The human being.

[29 : 43] This human being. The human being. The human being. All human being. The human being. They are. They've been.

They". About the different and different rectangle. We have.

they. They. It is enough class that in a certain sense, and only in a certain sense, of course, and it is enough class we have to take those who are specially designated here or those who is headed to the office in the incident we have before us now.

And as they are taught, they seek it from God.

The curing of a sinner was looked upon as a signal display of divine compassion and power. The healing of the lesser was looked upon in that light.

[31 : 04] Lesterfield itself was looked upon as a manifestation of divine, of divine disapprobation. A person written with Lesterfield had on him.

This was a popular conception which had some, um, to call it only, the man that was blessed as he was living with unrecognized mind, of heaven's eternal life.

You've got it, he made it clear. Recall to mind some of the kids in the scripture, which left that he brought to the Lord in this life. Remember merely a skeleton, To remember this time of his sins, Smitten with alcohol, And the curing of his words was Considered a signal display of divine compassion and of the heaven of heaven.

Certainly it is that the sinner who applies for a cure to call upon the physician who is a beginner to withstand this education for the glory of all disease the sinner who responds to heaven will not do so in me.

But we have to consider this that there are many benefits which men receive many oaths who are evil which do not bring them to the Lord.

[33 : 09] We are all equally indebted to God in this sense that he has not set with us accord into our sin.

God has the reward in this accord in truly nature that is true of us all.

We are all equally indebted to God for the measure of the well-being that we endure.

The measure of health and strength for us. We are all equally indebted to God for the recovery from any disease which we may have had.

All the things that we have trust and the supply to treat Him I know that he is his.

[34 : 32] Acknowledging his good work. Acknowledging your indefinite. Acknowledging his compassion.

All of you do that, all of us. That he is awesome, the very awesome. Let go on their way.

All of us. There is deathless to go. They do not glorify him.

They do not acknowledge him. They go on their way. Their way may in hell be quite soft enough.

But Allah. But alas, they do not return to give glory to God.

[35 : 39] Perhaps there is no sin, that it is with the hardness of the Lord, that the sin of Israel.

We take that. For the Two of them carry us. How powerful we are. How we say things, are things they really belong to.

Yehovah we have of the believers. If we can guess what. Instead of wondering that we receive anything at all from God, we are forced to the discontent, to murder against the Lord's interests.

If we swap those hearts, it becomes a God's own character size. We threat, we murder, we are not waiting, we glass it.

It is not common among the sons of men. It is one of the rarest of grace. Not that men have no reason to be grateful, but that by nature they are strong.

[37 : 14] Humanity is under the roof. Such as human beings are spoiled by sin. It is really ugly. There is nothing to comment.

There is nothing fine nor grief about it at all. Consistent from the point of view of God.

There was no hope to return to give glory to God. But one, out of ten. That was a high potential.

In a way. In the ordinary sinners of life, there are no one that can return to give glory to God.

Not one in a soul. It is not human being to do it for.

[38 : 30] But one, out of ten. That is significant. He is good man. How is he different from the man? That he differs is very obvious. Why?

Why then? One is not because, at this stage, he was more high in the glory than the others. Making him ■ He hears many things.

I think and people equals to me. Principle in beauty says, He stands for him. This to me years and I did not return to you, he lives in realiz cooked names, a mess to computational people.

That is what this brain told me is. Not what it's done to us or given to us, but the way we look at it.

The way we consider it. The back of the guest with the sweetest, and the poor girl with the sweetest heart.

[39 : 38] That's what we consider it. How is this my music? What did I do with it? That's very apparent in all the times.

There is first of all, the generosity of the kind and the goodness of the Lord.

He considers the best blessing to receive as an expression of the Lord's kindness to him.

But he has a little more than that. He considers his own unworthy of the goodness. And it is only as we have these two in conjunction, as they dovetail into each other, that we will return to give glory to God.

But when he is true, there is all which I have heard. True God, there is an acknowledgement in the world of what he is.

[40 : 54] And how is this acknowledgement made? He tells all that he is weak. There are two types of high spirits.

Known under men. The high spirits that will make one look for God.

And it helps him in such a great wonder into the death. He fell as his spirit of the Lord, that would be the word of God.

Do you remember the man who was made whole at the path of the gate of the front of the view of the wolf? He left and went into the temple. Glorify God.

And we did not say that there was any part of the one who was doing. He was quite sincere. Know of this man we read. But he came and fell down at the speed of the giving side.

[42 : 01] When did the corner of the house? Gefühl, kill your father.

gets own watch out whether you were Cristo c■nj or N■rees- Tomorrow. ■uous fire, τovaspailing fire, That is, ah!

It is God. And he who is eternal. Jesus has beaten line up a husband, To be eternal. of heaven. More pleasure.

More enjoy more time to believe as unbilled to be in the trust that the peace of peace giving him peace giving him peace as thou that his peace giving him that all that the attitude of war to eros that it were more ever than those is an a fallen down like a finger to give him to that but it is important to remember also a disconnection it made this exercise of war may be where we do not persist and where we would not stop go move be if it will be he

Who returns? Who is her? Have you liked to think that despite the darkness? Despite the apostasy?

[44 : 14] The infidelity? The atheism? The rebelliousness of all days? Who's like to think that? The redeemer?

No, but the universe is perfect. The deceit? Those who fall down. And have given peace.

Give it in the past. As we remember the word of God to Elijah. I have left to my death. Seven thousand who are not bound to me.

To be where the Lord knows. And that's really what's going to happen. That is what's important.

He knows. No one knows. There is. This happens if we are the person of all time to do in time. There is the blessing of all.

[45 : 17] Who are the people who stay at flesh in the grave. And if we indeed would never see our past. There is the people who are never ever after.

But that's the spirit of Jesus that we are unable to see. That's their very gratitude. It is the highest honor they can pay to God.

But this is what is required of them. We who are the best. To those who have the best.

It is not the one in your own to be to. It is not the attention we call to what we do.

It is the attitude of the host. It is true to the Lord. That we earn and what we are. And what we can do.

[46 : 21] That we are the people. Blessed is the man.

Who hears them. Blessed is the man who realizes. What is for the Lord and what is it for the Lord.

It is the man who realizes it will. It is the one in the áreas that the Lord is able to find. That we are the people in the world with Tippet■■■. They call it me why Ichi.

And I give hope. Thank you. This is true. Now to the people in our ■■■■■.

Thank you.

[47 : 40] Thank you.