



Luke 17

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Tape #8061
By Chuck Smith

Beginning probably with the fourteenth chapter of the gospel of Luke, we have what might be titled, "A Day in the Life of Jesus." The day begins with an invitation by a Pharisee for Jesus to come and dine at his house. It was a sabbath day. It was a set up. They had a sick man there. A man who was plagued with a deadly malady. They had invited Jesus to see if He would violate their traditional keeping of the sabbath by healing that man, which of course, to them was a violation.

Jesus did heal the man and then He challenged the other guests who had been invited by the way they looked for the better seats in the house. Then He challenged the man who invited Him because of the guest list. As Jesus left the house, which was a place of hostility because they began to challenge Jesus, the multitudes waiting outside began to follow Him. But the Pharisees weren't ready to yet let Him go. He began to address the multitudes but there were constant challenges by the Pharisees that were in the crowd. And so this interchange goes on to chapter seventeen and to the tenth verse. So we are still on this same sabbath day, following Jesus as He is being followed by the disciples, and those people who were interested in what He had to say and also by the Pharisees who were wanting to challenge everything that He said.

And so we find Him addressing Himself sometimes to the Pharisees and other times to the disciples and as we catch up with them here in chapter seventeen, He is again addressing Himself to the disciples and He speaks to them about four different issues that seem to be rather unconnected and yet there is a unity in the whole message.

So Jesus said to His disciples, It is impossible but that offences will come (17:1):

You can't escape offences. It's impossible. Paul said, If I please all men, if I seek to please all men, then I will not be a servant of Christ. You can say some things that will make a part of the group extremely happy but you'll have the other part of the group ready to take up stones and to stone you. They will be offended because of what you said. It's impossible to escape offences.

But what Jesus is talking about here is those who would say offensive things against Him. Those who would offend those who were seeking to come into the kingdom of God. Living in this world, it's impossible to escape those kind of offences. There are stumbling blocks all over the place that would seek to hinder a person living a godly, righteous life. And we are in a day of extreme offences. When you turn on television there are so many offensive things to a godly, Christian, righteous life. Impossible to live in this world without these kinds of stumbling blocks.

but [Jesus said] woe unto him, through whom they come! [Then He said,] It were better for him that a millstone were hanged about his neck, and he was cast into the sea, than that he should offend one of these little ones (17:1,2).

In the context, chapter sixteen, Jesus was just talking and telling them the story of the rich man and Lazarus. The rich man who ended in Hades, in torment. And Jesus is saying concerning those people that would offend those who are seeking to come into the faith that they would have been better off to have a millstone hung around their neck and someone tossed them in the sea of Galilee, than that they should offend someone who was coming into the faith. Jesus said, one of these little ones.

This can be carried a little bit further. The little ones is a reference to children, not necessarily here but can be. And one of the things that I have extreme difficulty with are those people that would seek to challenge a child's faith in God and their faith in Jesus. Those who would cast doubts in that mind of a child who has such beautiful, simple faith in the Lord. Better that a millstone were hanged about their neck and they cast into the sea.

Again, I think of that almost effeminate character that some people try to make of Jesus, going around, always in such kind and pious wimpy way. He's no wimp. Better that they put a millstone around his neck, toss him in the sea than to offend one of these little ones.

So take heed to yourselves (17:3):

Watch out for this.

If your brother trespass against thee, rebuke him; and if he repents, then forgive him (17:3).

Two things. If he trespasses, rebuke him. If he repents, then forgive him. And then He said,

If he trespasses against you seven times in a day, and seven times in a day he turns and says, I repent; you are to forgive him (17:4).

The Rabbis used to say if you can forgive a man three times, you're a perfect man. Jesus goes double the Rabbis plus one, seven times. Notice the condition for forgiveness is repentance, the declaration of repentance. Naturally I would assume that if a person is doing it seven times and saying, I repent, there is reason to challenge or to question whether or not it's true repentance. But nonetheless, the obligation is on me. I'm obligated. I'm commanded to forgive the one who says I repent. It's interesting to me that when Jesus then gave this kind of commandment,

The disciples said, O Lord, Increase our faith (17:5).

I can't imagine doing that. They realized that the demand that He was making is more than what they could fulfill. And so many times, as we look at the commands of Jesus and we know ourselves, we realize that what He is requiring is more than what I can fulfill. It isn't in my nature to forgive a person seven times in a day, just because he says I repent. That's not in my nature. In fact, that is contrary to my nature. And that is why when Jesus said this, the disciples said, Lord, increase our faith. I don't have the faith to do that. In order to do that, I have to have the divine power of God working in me. They recognized that. They recognized that this was beyond their capacity and thus they are seeking the help of the Lord. They're asking for the help of the Lord to fulfill the requirements.

Jesus often gave commandments that were on the surface impossible, but when a person by faith sought to obey that commandment, they always discovered that all that they needed to obey was imparted to them.

I think of the man who was at the pool of Bethesda waiting for the waters to be troubled. And Jesus came to him and at that point, Jesus was a perfect stranger to him. And here's the man, he's lame, he was born that way, there by the waters waiting for the waters to be troubled because there was a tradition that the angels at time would come down and trouble the waters and the first one in would be healed. And so he was lying there day after day, week after week, year after year. Waiting for the waters to be troubled and then struggling to be the first one in, someone always beat him.

And so Jesus came to this fellow in this condition and He said, Would you like to be healed? Rather than answering the question, he told Jesus his problem. You see, I'm lame and I don't have any friends here with me and when the waters are troubled as I'm trying to get into them, someone always beats me. That's not what Jesus asked. What's your problem, man? He didn't say that. He said, Would you like to be healed? It's interesting that we're often trying to answer questions that weren't asked. As we're so anxious to tell our problems to people. But Jesus said, Would you like to be healed? And the man gave the reasons why he couldn't be. So then Jesus said to him, Rise, take up your cot and go home.

He could have repeated his story. He could have said, You see, I can't walk. I was born in this condition and I've never been able to walk and he could have kept up this excuse bit. What Jesus commanded was impossible. But in faith, his response to Jesus was to try to stand up and when he tried, he found out he had the strength to stand up and he rolled up his little bed mat, and he went home.

When Jesus is saying something that to you feels like, That's impossible, I can't do that. We're so prone to just say, I can't. I can't forgive like that. And you're right. In yourself you can't but if you will to obey, He'll give to you the capacity. And so when Jesus made this commandment, the disciples said, O Lord, increase our faith. It's an impossible thing but Lord, You can give us the faith. Increase our faith that we might be able to fulfill this commandment of Yours and to forgive seven times.

And then the Lord, with this request, said, If you had faith as a grain of mustard seed, you might say to this sycamine tree, Be thou plucked up by the root, and be planted in the sea; and it would obey you (17:6).

What Jesus is saying is that it isn't the quantity of faith so much that we need, it's the quality of faith. And the faith, what do you have in a seed? You have something that is alive. And thus, a living faith. So, the faith as a grain of mustard seed. In other words, it isn't, I want a great amount of faith. It just takes a little

faith but it's the quality of faith, that faith that is alive. Faith with potential. Then He went on to talk about service.

Which of you, having a servant who is plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down and eat? But will not rather say unto him, Fix my dinner, gird yourself, and serve me, and after I have eaten and drunken; then you can eat and drink? And then does he thank that servant because he did the things that were commanded him? I trow not. So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do (17:7-10).

This is interesting in the light of what Jesus said in the twelfth chapter, verse thirty-five, as He said to His disciples, "Let your loins be girded about and your lights burning." This business of girding up your loins. He said to the servant here, gird thyself and serve me. They wore robes in those days. Robes are cumbersome. So when a person was going to go to work, they would pull the robe up to make it a short skirt and they would tie the sash around with the robe pulled up so that you'd have greater mobility. You would never try and run a race with a long robe. You'd pull the robe up, tie the sash and then you have much greater mobility. So the servant, you always hear of girding up your loins, or girding yourself. And what that means is pulling the robe up, tying the sash, so that you are able to get around and able to serve.

So Jesus said to His disciples, chapter twelve, verse thirty-five, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men who wait on their Lord, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately" (Luke 12:35,36). Be watching, be ready, be ready to serve. All set, not being lax or lackadaisical. And He said, "Blessed are those servants, whom when the Lord cometh He shall find watching;" but then note, "verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them" (Luke 12:37). How opposite Jesus is from the earthly masters.

Jesus said, "Which of you having a slave, he's been out in the field, he's been feeding the cattle and he's been plowing the field. When he comes in, He said, you don't say to him, Go in and eat your dinner. But you say, Gird yourself and serve me my dinner, and after I've eaten then you can go and eat your dinner." But Jesus said when He comes, He will gird Himself and serve us. What a Lord, what a Master. So Jesus said, "When you have done all that has been commanded you, don't go looking for pats on the back, don't go seeking special recognition. Just say, I'm an unprofitable servant: I've done that which was commanded of me."

It's interesting how that when we do something that is gracious or something that is magnanimous and sort of beyond, oh how we want recognition for it. Call the newspapers. Get the photographers out here. I want them to see what I'm about to do. Jesus said, You've only done what you've been commanded. Don't look for special recognition. Just say, I'm an unprofitable servant. I've done what was my duty to do.

As a servant of Jesus Christ, there are certain things that are my duty. And this is in context now with forgiving. When a person says, I'm sorry, I repent; forgive. And don't go around thinking, I'm so wonderful, I forgave him. That's your duty. That's your command.

*Now it came to pass, as he went to Jerusalem (17:11),
Remember He's on the road to Jerusalem for the final visit,
that he passed through the midst (17:11)*

*The word midst there is really the borders,
of Samaria and Galilee. And as he entered into a certain village, there met him ten men who were lepers, who stood afar off (17:11,12):*

If a person had leprosy, it was required of him to keep his distance from people and if anybody should approach him, he was to cry out, Unclean, unclean, warning them not to come near. If the wind was say, behind him, blowing toward you, when you came within a hundred and fifty feet of him, he was required to start yelling, Unclean, unclean. Even the wind passing over towards him, wanted to give distance because leprosy was a real mystery to them. It was a fatal disease, it was incurable. And there was a mystery as far as its transmission.

Even to the present day, there is a mystery as far as the transmission of leprosy. We don't know yet how

it is transmitted. In the experimentation, they have of course isolated the bacillus and Dr. Hansen did that. In their research, they would inject the live leprosy bacillus into healthy people and they never developed the leprosy. So there is that mystery how it is transmitted.

Father Damien, who worked with the lepers there in Molokai finally himself became a leper but just by what means is not really known. They don't know how it's transmitted. There's the mystery of transmission. It was incurable and once a person was discovered with leprosy, he was isolated from the community. That is why leprosy became a type of sin.

The mystery of the origin of sin in a person's life. The fact that it is incurable and deadly apart from divine intervention. And of course, God made provisions for divine intervention even for the leper. For in Leviticus 14:2 you have, "This is the law of the leper in the day of his cleansing." And the means by which the leper could come to the priest with certain sacrifices and certain ritual bathings, the shaving of his body, and the pronouncing of him to be clean as the priest have inspected him and saw that there is no further leprosy, that there is no further rotting of the skin, that this is being cleansed. And it's a mystery even the cleansing. How is it that it was stopped and that remained a divine mystery, just the activity of God. Even as with sin in our lives, that activity of God in taking away our sin and in restoring us into the family of God, back into fellowship with Him.

So there were ten lepers, they were standing afar off as required by the law. They called to Jesus, *they lifted up their voices (17:13),*

The idea being raising their voices so that Jesus could hear them and they were calling, *Jesus, Master, have mercy on us (17:13).*

The fame of Jesus no doubt had spread throughout the whole region. He's now at the end of His ministry as far as the earthly ministry went. He's on His way to Jerusalem to be crucified. For over three years, He's been travelling the countryside healing all manner of sicknesses, cleansing the lepers, even raising the dead. And so these people, and of course, word travels fast in that world of hopelessness.

Any light, any ray of hope is grasped by people who are in desperate conditions. And these leprous men in their desperate condition, no doubt hearing of Jesus, wondering about the stories that were being told, dreamed of the day that they might possibly see Jesus and maybe even be cleansed of their leprosy. So while Jesus was afar off, they cried, lifted up their voice. "Jesus, Master, have mercy on us."

Reminds us of Bartimaeus there in Jericho, the blind man who when Jesus was passing by cried out, "Son of David, have mercy on me" (Mark 10:47). And the crowd around him said, Shut up. You're disturbing everybody. But he only cried more insistently, more loudly, Jesus, Son of David, have mercy on me. And Jesus stood still and He called the blind man to Him.

It's interesting to me that I can't think of a single case where when a person called for Jesus to have mercy, I can't think of a single case when He didn't show mercy. Those that will call for mercy. He will respond, He will answer that call.

Tonight maybe you're in need of help. Maybe you're in desperate straits. I'd like to encourage you to just call on Jesus, ask Him to be merciful. Have mercy upon you. He has never, as far as I can think in the scripture, rejected a person who called upon Him for mercy.

And so Jesus called back to them, and He said, Go show yourselves to the priests (17:14).

As we said, that was the first step for the leper to be restored to the community. He had to first come to the priest and be examined by the priest to see that the leprosy was gone. And if it was determined the leprosy was gone, then they would go through this ritual sacrifices, bathings, shaving of the hair and so forth. And then the priest would pronounce him cleansed and he could move back into his home with his family. The first step was to show themselves to the priest. These men started out towards the priest,

And as they were going, they were healed (17:14).

So many of the healings in the New Testament were instantaneous. But here is a case where the healing seemed to be progressive. In other words, it doesn't say that they were instantly cleansed but as they went, they were cleansed. As they were going. To me that means, don't be discouraged if you're not instantly healed. Continue to trust the Lord. Continue to obey His commands. With their case, as they went they were cleansed.

Suddenly they realized that they were cleansed.

And one of them, when he realized that he had been healed, came running back to Jesus, fell on His face at the feet of Jesus, and with a loud voice He began to glorify God, And he gave thanks unto the Lord: and he was a Samaritan. And Jesus answering said, Were there not ten who were cleansed? Where are the nine (17:15-17)?

No one has returned to give thanks except this one man.

No one returned to give glory to God, except this man calling him a stranger (17:18).

because he was a Samaritan. He wasn't of the tribes of Israel. He was a Samaritan and they were considered as strangers to the covenants of God. But he was the only one who came back to give thanks.

And he said unto him, Arise, go thy way: thy faith hath made thee whole (17:19).

You're not just healed. The others were healed, it says they were healed. This man was made whole. The difference between the physical and the spiritual. Many people have been healed, not all are made whole. Not all are made whole who are healed. If a person is just healed, he's only getting a part of the work of God and the blessing of God in his life. And really, the minor part because the physical is temporal. It's going to pass anyhow. What is important is the spiritual. And to be made whole is a reference to the spiritual aspect of a man's nature. You've been made whole. You've been healed spiritually.

And it was through the thanksgiving, through the glorifying of God, through the thanking of the Lord for his healing that he received more than just the healing, he received the forgiveness of his sins. He was made a part of the family of God. He was made whole.

And when it was demanded of the Pharisees (17:20),

Again we have this conflict still going on with the Pharisees. "When he was demanded of the Pharisees," *when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (17:20):*

They were looking for the earthly kingdom. They were looking for the Messiah to come and to lead them in a rebellion against the Roman rule and to lead them in the conquering of the world. Because they knew that the prophecies concerning the Messiah was that He was to rule over the world.

The psalmist said, "Ask of me, and I will give to you the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). That was the promise of God to the Messiah. And thus, they were looking for the Messiah to lead them in the conquest of the world and to establish the rule over the world.

So the Pharisees were demanding of Jesus, "When is this kingdom going to come? And Jesus responded to their demand saying, The kingdom of God cometh not with observation." That word observation is the only time in the New Testament that this abstract noun is used parateresis. The verb form is used a few times. But always and translated watch, but it is always used in a sense of hostility. It isn't just watching for something, it's watching with hostility.

Luke uses this word two other times and one is back there in the fourteenth chapter, where the Pharisee invited Jesus to eat with him and they watched Him because that man was there with the dropsy and they watched Him. But there was the idea of watching Him with hostility to see if He was going to violate their traditions concerning the sabbath.

In the twentieth chapter and the twentieth verse, it is used again and when they sought to trap Jesus by asking Him concerning the coin, He asked for the coin. They said, Is it lawful to pay tribute to Caesar? "And they watched Him," it says, "and sent forth spies, which should feign themselves to be righteous men, that they might catch Him in His words, that they might deliver him unto the powers and the authorities of the government" (Luke 20:20). They were trying to say that He was a tax revolter. So they were watching Him and that was with hostility.

Jesus said to these Pharisees, "The kingdom doesn't come with observation." Those that are watching with hostility. There have been those that have interpreted this as saying, The kingdom of God is going to come so gradually that you won't really realize its coming until it's there and all of a sudden, you wake up and here we are in the kingdom. It doesn't come with observation. But that is a wrong interpretation of what Jesus said. You're not going to see the kingdom established now over the world, as you are thinking.

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you (17:21).

Why? Because the King was standing right there. The kingdom of God has come to everyone who has submitted their life to Jesus Christ as King. If tonight you have surrendered your life to Jesus Christ, you are in the kingdom of God. It's the kingdom where God reigns.

There will be the time that will come when Jesus will come and reign on earth. And that will be called the time of the kingdom of God. And Jesus told us that we should pray, "Thy kingdom come, Thy will be done in earth even as it is in heaven" (Matthew 6:10). Looking forward to that day. But even now, Jesus is saying, you can experience the kingdom of God. All you have to do is surrender and pledge obedience to the King.

In contrast to those who would think, Well, it's going to come slowly, imperceptibly, until one day the Christians will have taken over the Republican party and we've taken over the United States and then we rule the world. Forget it. It doesn't come with observation. When it comes, everybody's going to know it and everybody's going to see it.

And so when they say to you, See it is here; or, see it's there: don't go after them, or don't follow them (17:23).

There are those people that are constantly running around trying to find the hot spot of blessing. It's happening in Toronto. Have you heard of the Toronto Blessing? They claim that some 200,000 people have gone to Toronto to receive the Toronto Blessing. Oh it's here! Oh no, it's there! And there are always those people that are running around trying to find the spout where the glory comes out.

When the kingdom comes, Jesus said,

As the lightning, that lighteneth out of the one part under heaven, and shines unto the other part under heaven; so shall also the Son of man be in his day (17:24).

When His day comes, you'll know it. It's like lightning that lights up the whole sky and everybody knows it, everybody sees it. So it's not going to be a secret coming. Not as the Jehovah Witnesses, He came into a private chamber back in 1917 and is now ruling the world from this private chamber. No, the world will know it when it happens.

But first [before this happens, before He establishes that kingdom of God upon the earth] must he suffer many things, and be rejected of this generation (17:25).

To dispel the thought that He was on His way to Jerusalem to lead a rebellion against the Roman government, establishing then immediately the kingdom of God upon the earth, He said before this happens, I've got to be rejected by this generation and suffer many things. And then going ahead and still talking about the day when the kingdom will come, He said,

As it was in the days of Noah, so shall it be also in the days of the Son of man. In the days of Noah, they were eating, they were drinking, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all (17:26-29).

Concerning the kingdom, when it comes, men will be going on in business as usual. The world will be just carrying on a normal day of commerce, of living. And suddenly, the King will come. And when He comes, it will be a day first of all of judgment. He will gather the nations together that He might judge them to determine which of those that are upon the earth will be allowed to even experience the kingdom. Enter into that kingdom age and live in the glorious reign of Christ upon the earth. Many at that point will be cast out. Then He will separate them as a shepherd separates the sheep from the goats. And to those on His left hand He'll say, Depart from me, you workers of iniquity. Go to the place that was prepared for Satan and his angels.

So it will be a time of judgment. But it will be sudden. People won't be expecting it. Oh no, I was there, he was preaching, he was building his ark. You would have thought that they would perhaps suspicion something when all the animals started coming, getting in the ark. But oh how blind is the world living in sin. For the god of this world has blinded their eyes that they cannot see the truth and how blinding sin is. How it stultifies the senses of man.

Days of Lot. Going on, business as usual. And suddenly, the moment Lot was safely out of the city, the judgment of God and the wrath of God came.

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife (17:30-32).

Her turning back to Sodom, she turned into a pillar of salt.

For whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it (17:33).

The teaching of Jesus, and of course, we have much the same thing in the twenty-fourth chapter of Matthew's gospel. Some of the same illustrations and then also out of Matthew's gospel.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together (17:34-37).

Let me say that right off, there are two major interpretations of this passage which are diametrically opposed to each other. In one interpretation of this passage, those who are taken are the blessed ones. Where those that are left are those who will be facing the Great Tribulation, the judgment of God that is coming upon the earth. That is one of the interpretations.

The other interpretation is that those who are taken are taken to judgment. So exactly opposite interpretations. And that those that are left are those that are blessed. So you have exactly opposite interpretations.

For they say when the disciples asked, Where, Lord? That is, where are they taken? One will be taken, the other left. Where, Lord? He said, Wherever the body is, there will the eagles be gathered together. And they relate that to a proverb concerning the body and vultures. Wherever a dead body is, or carcass there the vultures are gathered together. And to the book of Revelation where the birds are invited to come and feast on the bodies of men at the great battle of Armageddon. The word for eagles is aetos. It isn't really the word for vulture.

The interesting thing is that in the two previous, more or less, allegories concerning Noah and concerning Lot, the ones who were taken were the ones who were spared the judgment that came from God. Noah going into the Ark, the day that he went into the Ark he was taken into the Ark and then the judgment of the great flood came upon the earth.

Lot was taken out of the city and when he was taken out of the city, then the judgment of God came upon Sodom. In fact, the angel who was taking him out said, Hurry, we can't destroy this place until you are safely out. And thus, in context, remember Lot's wife who hesitated, who turned back and thus was destroyed in the judgment that came upon Sodom and Gomorrah.

In Peter's commentary concerning Lot, he says that his righteous spirit was vexed by the way people were living in Sodom. And he speaks about how that God delivered that righteous man Lot before the judgment came. For God knows how to deliver the righteous but to reserve the ungodly for the day of judgment.

So this is a difficult passage because there are two basic interpretations. And those who used the interpretation that the ones that are taken are the blessed ones because they're spared the judgment that is coming, they refer to then "Wherever the body is, there will the eagles be gathered together" and they say that the eagles is a classification of the saints. Using the word eagle as an eagle, and thus they have a classification of saints as eagles. And this is Watchman Nee, he goes into this and speaks about this eagle classification of saints.

Which interpretation is correct? I don't know. I can see possibilities and merits. I can see where they're both coming from. Which one do I believe? That's for you to find out. No, I'm open on this. I've got a lot of files, open files and I just file them in my brain and I just say, Wait for further information. I'm open. I'm glad that I have had as many years in the ministry as I have had, because I don't have to have the answers anymore. When I was young in the ministry I always had to have an answer. Now as I've grown older, I

don't have to. I don't know. So whatever you're comfortable with. I'll not argue with whatever position you want to take. I can see merit in both positions. I keep that one as an open file.

Father, we do recognize our limitations. But Lord, the basic truth is that we want to lose our lives for You and thus find it. And we want to be ready that when You come, You will find us faithful servants watching for our Lord. Lord, we want You to help us to be everything You want us to be. Loving, forgiving, righteous, pure, holy. Oh God, work in us. Our flesh rebels, Lord, against the things of the Spirit. And yet our spirit rebels against the flesh as we wish to be drawn close to You. And so Lord, help us indeed to reckon that old life to be dead, crucified with Christ. That we would not be ruled by a body of sin, by our lust and by our desires but we would be ruled by the Spirit of God. Oh Lord, make us holy. Make us pure. Cleanse us. Wash us. In Jesus' name we pray, Amen.