

An Attitude of Gratitude

Luke 17:11-19

Introduction

Let me invite you to turn in your Bible to Luke's Gospel, chapter 17, for a message that I am entitling "An Attitude of Gratitude". We are in the Gospel of Luke today, not looking at a parable, but at a miracle. It is a miracle performed by Christ as He is on His way to Jerusalem.

We read in I Thessalonians 5, when Paul is writing to the church at Thessalonica,

Rejoice always

. . . in everything give thanks; for this is God's will for you in Christ Jesus.

(I Thessalonians 5:16, 18)

On Thanksgiving Day, you and I are to be a people of gratitude. This is the purpose of Thanksgiving. It is ironic and sad that most people will not even think of God on Thanksgiving, much less be grateful to Him.

Are you familiar with Thanksgiving and how the holiday began? I would like to read something to you.

The first Thanksgiving Day was celebrated by the Pilgrim Fathers in 1621 to give thanks for their winter in the New World. Governor Bradford of Massachusetts made this first Thanksgiving Proclamation three years after the Pilgrims had arrived at Plymouth:

Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forest to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience.

Now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill [he likes "ye," by the way!], between the hours of 9 and 12 in the daytime, on Thursday, November 29th, of the year of our Lord one thousand, six hundred and twenty-three and the third year since ye Pilgrims have landed on

ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving unto ye Almighty God for all His blessings.

William Bradford

Ye Governor of Ye colonyⁱ

Now, besides the "ye's," it was a very noble declaration, was it not? So much so that in 1789, George Washington, then President, issued a Thanksgiving Day proclamation to commemorate the first Pilgrim's celebration. Washington would write these words:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and to humbly implore His protection and favor. Whereas both Houses of Congress have by their joint committee requested me "to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Now therefore I do recommend . . . be devoted by the people of these states to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the people of this country . . .ⁱⁱ

It would be Thomas Jefferson, the third President of the United States, who would discontinue this, calling Thanksgiving, "a kingly practice". Afterwards, Thanksgiving was observed by some individual states, but on whatever dates suited their fancy.

Then, in 1828, Mrs. Sarah Hale, editor of the magazine *Godey's Lady's Book* and author of the poem "Mary Had a Little Lamb," began campaigning for the restoration of Thanksgiving as a national holiday. She wrote letters and sought appointments with national leaders from the President on down. Time after time she was politely rebuffed, sometimes being told it was "impossible" or "impractical," and

sometimes being dismissed with a “this-is-none-of-your-business” scolding.

Finally, in 1863, President Abraham Lincoln listened seriously to Sarah’s plea that the North and South “lay aside enmities and strife on Thanksgiving Day.” He then proclaimed the fourth Thursday of November to be the official National Thanksgiving Day. This day was finally ratified by the United States Congress in 1941.

We will celebrate this Thanksgiving Day, but let me ask, what will you and I think about? Perhaps we will think thoughts such as, “That’s a nice-looking bird, isn’t it?” Early in the morning on Thanksgiving Day, we might get up and watch parades, and on the weekend, we might see football scenes as we think about what Thanksgiving means to us.

Whatever Thanksgiving Day means to us, it comes down to the fact that on this day you and I ought to what? Remember God.

Thanksgiving begins a holiday season that goes through Christmas and on into New Year’s Day. As we think of these next few weeks, remember that you and I, as children of God, were people who once did not know God and to whom Thanksgiving was the parades, and the football, and the turkey, and getting together with family for a celebration. God was not in the picture for us until perhaps there was a knock on the door and a tract, or maybe there was an invitation to a church setting where we heard the gospel message, or perhaps a friend at work told us about the fact that God says that we are born with sin; that we inherited the Adamic curse from Adam; that we entered this world as cuddly little babies, but full of original sin. Should we live this way our whole lives, even if we did no bad deeds, we would find ourselves at the end, forever in hell because we are sinners by nature.

However, God loved you and me and, knowing our condition, sent His Son. The Christmas season reminds us that Jesus came – sinless, God among us in the flesh – to live a sinless life, to die a death He did not deserve and willingly took for you and for me. I alone, you alone, Mom, Dad, Grandma, Grandpa, boy or girl, each one of us, any of us, sent Him to that cross. He loved us and died for our sins and gave us eternal life. He promises that whoever calls upon His name, the name of the Lord, shall be saved today, tomorrow, and for the rest of their lives. It cannot be lost; it goes on into eternity.

We ought to be grateful. We, who are people of God, on Thanksgiving Day ought to think of him and remember Him.

Luke chapter 17 is going to serve as an account to cause us to remember and be grateful to God for what He has done. We are going to look at the story of ten men who had a disease known as leprosy, which was incurable in their day. It is the account of these ten lepers being healed. One of the ten, though, is going to recognize what God has done in his life and express gratitude.

This will form the heart of our message as we talk about remembering God. Why should I remember God? What should I do as I remember God? Let us notice two actions that we should take to demonstrate the fact that we remember Him.

Recognize God Has Worked

First, as we look at Luke 17, verses 11-15, we should recognize that God has worked, and continuously works, in our lives.

Notice verse 11a.

While He was on the way to Jerusalem . . .

Beginning back in chapter 9, verse 51, Jesus is making His final ascent to Jerusalem. He is going to give His life and this is the journey there.

While He was on the way to Jerusalem, He was passing between Samaria and Galilee.

As He entered a village, ten leprous men who stood at a distance met Him;

and they raised their voices, saying, “Jesus, Master, have mercy on us!”

When He saw them, He said to them, “Go and show yourselves to the priests.” And as they were going, they were cleansed.

(Luke 17:11-14)

This is the account of the ten lepers cured by Jesus. Only Luke records the account. He records this for several reasons, but one reason I believe is the fact that, as a medical doctor, this is such a striking account. We will look at other reasons in a moment and we will see the way he singles out individuals.

The Similarity of the Ten

Notice that Jesus performed a miracle which worked in the lives of all of these lepers. Notice also the similarity of the ten, found in verses 12-14.

These ten men are very much alike in the fact that all of them have the disease of leprosy and therefore, became outcasts, according to Leviticus 13.

Let me take a moment to tell a little about leprosy and some of the characteristics of the disease, since we do not see this commonly in our day. It looked like oatmeal poured on the skin and perhaps the person would lose their fingers, lips, nose, or toes.

Charles Ryrie, in his book entitled *The Miracles of Our Lord*, has an account of this disease that he has captured from the medical community. He writes:

Leprosy is a disease which seems to know no climatic or social boundaries. Although today's three million lepers are found chiefly in tropical Africa, South America, India, and China, the disease has appeared and does appear in all parts of the world. Race, occupation, social status and climate have no bearing on the incidence.

Leprosy appears in two forms. One affects the nerves and the other the skin. It is the latter which seems to be the type spoken of everywhere in the Bible, but neither type is a disease of the blood. The bacilli appear in the blood during times of fever. A person may harbor the germs for years before the disease erupts. When it does appear, however, it takes the form of nodules or of swelling of the extremities and it usually affects the face, legs, or feet first. From then on the disease runs a fearful and sometimes lengthy course. As the nodules enlarge the skin becomes deeply furrowed; the earlobes, lips, and nose become thickened . . . [the skin] is often dry or scaling. The nails are often striated. Ulcerations occur easily. Ulcers may heal, but often penetrate deeply and spread, causing appalling mutilation. Various digits may drop off. [Blindness may result. The voice is often affected.]

. . . Methods of arresting the disease have been known for some time, and modern drugs can eliminate the germs from the body, but nothing can undo the toll the disease takes upon a body before it is either arrested or cured.ⁱⁱⁱ

No one but the Lord could restore the digits that dropped off or the blindness that occurred as a result of this disease.

These are the characteristics of leprosy. What are the consequences?

In the Old Testament, certain tests were given for diagnosing of leprosy (Leviticus 13). When it was discovered the afflicted person was

rigidly cut off from the community. He was compelled to put on the marks of mourning as if he were dead. He had his clothes rent, his head uncovered, his lips covered, and wherever he went he had to shout "unclean" in order to warn others away (Leviticus 13:45). Often, a separate place was designated in the synagogues for lepers, and infraction of any of these regulations of separation was punishable with forty stripes.^{iv}

The Hebrew word for "leprosy" comes from the root word that means "to strike," signifying that leprosy was somehow a stroke from God, something loathsome. Though the leper was always described as ceremonially unclean rather than sinful, the stigma, the taboo attached to the disease suggested that it was an illustration of sin and sin upon one's life. The person was cut off from society.

1. All of the ten had the disease.
2. All were determined to do something about it.

As we read:

. . . ten leprous men . . .

. . . they raised their voices, saying, "Jesus, Master, have mercy on us!"

When He saw them, He said to them, "Go and show yourselves to the priests." And as they were going, they were cleansed.

There are multiple third person plurals in these verses – *they, them, yourselves*.

3. All had heard and knew about Jesus by name – "Jesus, Master" – and believed He could cure them, or at least would take pity on them.

Word must have spread about Jesus. Look at Luke chapter 5, verses 12-15.

While He was in one of the cities, behold, there was a man covered with leprosy, and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean."

And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.

And He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them."

But the news about Him was spreading even farther, and large crowds were

gathering to hear Him and to be healed of their sicknesses.

Word had spread, “He can heal. He can cleanse. He can make you whole again.”

4. The lepers appealed to Jesus, calling Him “Master.”

Usually lepers asked for money, since they were social outcasts and could not work. They had no occupation anymore; they had nothing. To eat, to buy, they had to beg. So, usually their cry would be, “Alms. Alms. Unclean! Alms.” People would pass by and would perhaps place something in their basket at a distance away.

Not these lepers, however. They were interested in the cleansing, saying, “Jesus, Master, have mercy on us!”

5. All these lepers wanted acceptance back into society, so they did what He said, “Go and show yourselves to the priests.”

A long, detailed ceremonial cleaning is described in Leviticus 14. What was the procedure? Let me read one last time from the account in *Miracles of Our Lord*.

After being healed, a man was commanded to go to the priest and offer the religious ritual for a cleansed leper (Leviticus 14). What did the ceremony contain?

Briefly, the ritual was as follows: two clean living birds, a cedar rod, scarlet, and hyssop were taken; one bird was then killed in an earthen vessel over running water; the hyssop was then tied to the rod with the scarlet band and it and the living bird were dipped in the blood of the dead bird; next the blood on the rod was sprinkled over the leper seven times, and the living bird was loosed. At this point the leper was pronounced clean, but more was still required of him. He had to wash his clothes, shave, bathe, stay away from his house for seven days, repeat the ablations and shaving, and finally on the eighth day offer at the temple a sin offering, a trespass offering, a meal offering, and a burnt offering.^v

The nine were going to go and do what the religion had asked them to do to be declared clean.

6. All ten were healed as they went. On their way, they see something miraculous happening to them.

Remember that we said the fingers and the toes could fall off, so these lepers were stumped and

huddled over because of the effects on the nervous system, and some were hobbling.

You have probably stubbed or broken a toe and know that it is almost impossible to walk. As these lepers were walking along, some in pain, they were able now to walk more balanced. They were able to feel, and they could feel for the first time in a long time in their fingers the clothes that were wrapped around them. They started to take off the rags on their hands and feet and they looked at each other and said, “I have my fingers! I have my toes!” And as they saw each other, they said, “You’ve got your lips back!” They could see through their once swollen-closed eyes. “We need to get going! We need to get back to our families. We need to go to the priest so in a week, we can be back with our families. It’s going to be a great Thanksgiving!”

As we talk about all ten of these lepers recognizing their need and seeing God’s power and God’s hand upon them, let us notice the difference of the one as we look at verse 15. We saw, beginning in verse 14b, these ten lepers,

. . . And as they were going, they were cleansed.

Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice

One goes back. He is singled out by Luke. Luke has a tendency to do this in his gospel – to single out accounts and individuals. Why is this one singled out? What is the difference?

The Difference in the One

Notice the difference in the one leper. He recognized the power of God in his life. He knew the seriousness of his condition. He knew he was helpless and that others were to help him. He saw what Jesus did. He recognized the miracle – that Christ had done what he had heard He could do. He recognized in all of this that God did not have to do it when he said, “Have mercy on me.” God did not have to, but He did. He recognized the love that God had for him and had shown him, especially as we read in verse 16,

And he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

He was a Samaritan!

Leprosy had brought these men together. The other nine were perhaps Jewish. This one was a Samaritan. Of all people, he returns. He has the implied statement, “Why me?”

We will see more as we read further.

Jesus said,

“Was no one found who returned to give glory to God, except this foreigner?” (Luke 17:18)

The word “foreigner” in this verse is used in the earlier verse to describe a Samaritan. This is the only occurrence of the word in the New Testament. The word “foreigner,” or in Greek, “alaghena,” was used in the Old Testament Greek translation, called the Septuagint, to describe pagans or heathens.

It is even more tragic that in the Jewish temple one could come to the outer part of the temple, but there was a barrier that kept people from going further – only Jews could go into the inner area to worship. For a foreigner, there was a sign that was put above the temple area where one went in that had the Aramaic form of the word “alaghena” that said, “People called by this go no further.” In other words, “This is as close as you get. You do not go into the presence of God. You don’t even get to go into the presence of God’s people. You’re cut off. You’re restricted.”

Jesus said, “The restricted one is the only one that knows Me.”

This is the difference in the one.

Has God done anything for you, by the way? Sure He has. Do you recognize His workings? We quote the verse,

But God commended His love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

We know this. He has worked greatly in our lives – giving us our salvation, our food, our jobs, our homes, our cars. Some in our congregation are experiencing difficulties now because in our area, like the rest of our country, we have seen double-digit job losses. There are people unemployed and some under-employed – not doing the job for which they were trained, but something else instead because they have to eat. However, we know something. Because we are a people of hope, we know there is a better day coming. Even in our country, we think this way. God has been good to us.

As a matter of fact, when the offering was taken today, we said, in an envelope or by check, “God, I recognize that You are working in my life and this is Yours that I give back.” Some are giving 15% or 20% or more as a grace offering back to God for what He has done in their life.

God has been good to you and to me. He has given us, as children of God, a home in heaven forever. He has been good to America. As Washington, Lincoln, and others wrote, God has been good to this nation, and is good to this nation.

There are occasions when America does recognize God – when some terrorists fly an airplane into the World Trade Center or into the Pentagon, when there is an earthquake in San Francisco as in the 1990s, or when there is a hurricane that nearly destroys New Orleans as in 2005. In the days and weeks that follow, the people in this country become very mindful and prayerful, do they not? Then, as after 9/11, six weeks went by and America returned to normal, they forgot God, going back to life as usual.

This Thursday, what will Thanksgiving Day be like for you and me? Will it be the parades, the football, the nap, and, no doubt, the turkey? The key is that you and I, above all people, should do what? Remember God.

We, as people of God, should be the different one. We ought to recognize that God is working in our lives.

Express Gratitude for What God Has Done

We should do something else as we remember God. Not only should we recognize that God has worked in our lives, but you and I should express gratitude for what God has done in our lives.

Look at Luke 17:15-19. Imagine this scene as the ten lepers are walking along. In their discussion, they are saying, “We need to get to the priest quickly . . .” However, one of these lepers turns around.

Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice

While this one is turning and going back, he is praising God. He is shouting out to the people in this village what God has just done for him. This is giving a loud testimony. God has worked in his life and he is going to tell people, he is going to express it; he is not ashamed of it.

By the way, the idea is not disobedience in this act. While Jesus told him to go, he could go to the priest later – and he would, no doubt.

However, there is a contrast drawn. The contrast is drawn through three questions that Jesus asks. This one is going to express gratitude for what God has done, and He is going to point out through the questions that are asked that there is a sense of ingratitude among the other nine. Notice verses 16-17.

and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

Then Jesus answered and said, "Were there not ten cleansed? But the nine – where are they?"

This is the first question and it is a rhetorical question implying that ingratitude shows disregard for God.

There is a sense of ingratitude here. "The other nine, where are they? They were all healed too, weren't they? They experienced what you experienced."

Nine regarded only the healing. Their eyes were on the healing and its effects on them, on its benefits. They were eager to be approved and back in society again. They got what they wanted and they were content with being physically satisfied. All they thought about was that moment, the here and now, "It's all about me and mine, and I'm happy." They disregarded God.

Every time I have read through, worked through, and thought on this passage – of the nine who came so close – I have thought of the fact that *all* fingers and *all* toes were restored – and now they feel in all ten digits the fire of hell. It might have been better for them to not have those fingers back. It has been 2,000 years – what they would give to have that moment back to go and fall before Jesus.

These nine did not care – they were focused on the healing. One regarded the Healer; one had his eyes on the Person, the One who healed him. He was not caught up in the crowd; he did not forget God like the majority did, and still does. He realized that all he now had, all he now was, all he would ever become was due to the word of God, to Jesus working in his life. Therefore, he glorified God and gave thanks.

This reminds me of what the Psalmist said in Psalm 30, verses 10-12.

Hear, O Lord, and be gracious to me; O Lord, be my helper.

You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness,

that my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever.

So this one comes back to Jesus and does the only thing he can do in adoration. He gets down before Jesus and falls on his face and glorifies God, while Jesus asks him questions.

By the way, this is not a bad posture to have. In the book of Revelation, you may remember as John talked about the church being before God. In chapter 4, verses 2 and 8b-10a, he says,

Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne.

. . . they do not cease to say, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come."

And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,

the twenty-four elders [who represent the church] will fall down before Him who sits on the throne, and will worship [proskuneo] Him...

This is the way you and I will kneel before God for what He has done. I have no other posture to assume before Him for what He has done.

These elders will say, in verse 11,

"Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

We will say this forever and ever. And all God's people will say to Him, "Amen."

As we look at this passage of scripture in Luke chapter 17, notice a truth for us in verse 19. We said, *Ingratitude shows disregard for God.*

You and I should express gratitude.

However, I want to point out that not only does ingratitude show disregard for God, but as we will see in this verse,

Gratitude for a lower blessing obtains a higher blessing.

Jesus asks, in verse 18,

"Was no one found who returned to give glory to God, except this foreigner?"

In other words, "Was there no one except this 'alaghena,' this one cut off who now knows God?"

Continue to verse 19.

And He said to him, “Stand up and go; your faith has made you well.”

Literally, “Stand up and go; your faith has healed you.”

The nine were healed only in the body. That is all they wanted; that is all they got.

The one was healed in body and soul. Out of gratitude for what He could do to him physically, he came back recognizing what else God could do for him. Because he came back to the Healer, the One who could do this, believing, “You *can* have mercy, and I’ve heard how you forgive sins,” Jesus now says, “You are *forever* saved.”

Listen to the words in Luke chapter 7, verse 50. No doubt, when Luke records this, the word had spread, “This One who heals, forgives sins.”

And He said to the woman, “Your faith has saved you; go in peace.”

Luke chapter 8, verse 12, talks about those beside the road being those who have heard.

Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.

Jesus uses the word “saved” over and over.

Then we read in Luke chapter 8, verse 48,

And He said to her, “Daughter, your faith has made you well; go in peace.”

We could keep on reading in other passages, but I am going to look at Luke chapter 18, verse 42.

And Jesus said to him, “Receive your sight; your faith has made you well.”

In other words, “Your faith has saved you.”

Gratitude for a lower blessing obtained a higher blessing.

Oftentimes, as we said, when hungry or experiencing some other need, we display such faith. Yet when full, we display ingratitude. It must break God’s heart when He has given us so much in America, yet people take Him for granted.

I believe God’s heart must be broken. Let us – you and me – not be guilty of breaking His heart. Remember God.

I have said before that sometimes I fear even in my own life I have been saved too long. This is just an expression, as there is no such thing as being “saved too long”. However, it does mean that

sometimes things turn into the routine, the customary, the taken-for-granted. Just as every year we image turkey, parades, and football as part and parcel of what Thanksgiving Day is, we get up every day and think, “I’m saved. [yawn] I’m glad.” Instead, we should be falling before Him saying, “Thank you, Lord, for saving my soul.”

We should not ever get over our salvation. We should remember God every day.

Conclusion

Let me use an illustration I have used before of one of my favorite historical characters – John Newton. He was born in 1725 to a mother who loved the Lord and quoted and taught him scripture verses. Thirteen days before his seventh birthday, his mother died.

Young Newton was left in the hands of a father who, as the captain of a sea trading vessel, was never home. Newton would learn this trade as a youngster. At one point, his father put him in the home and care of a woman who beat him, hated him, and even made him eat out of a dog bowl. This bitter young man, who was angry at so many things, left in his early teen years to pick up the only trade he knew. Following in the footsteps of his father, he would become a sailor.

Newton joined the merchant marine and, as a young sailor, would become a vile young man, debauched. He was given to using alcohol, cursing, and all the other lewd practices of someone far away from God. Young Newton, in his teenage years and into early manhood, became a hated man, even among his shipmates.

Newton was so hated that on one occasion when he fell overboard in a drunken stupor, no one would throw anything to rescue him. One sailor threw a harpoon through Newton’s side and brought him up from the water like a dead fish.

It would be in 1748 that the *HMS Greyhound*, returning from a journey to the United States from Europe, got caught in a storm in the North Atlantic. The cargo, which had been cotton, beeswax, and cattle, in the fierceness of the storm in the second week, had all been washed overboard and lost. The men began fearing for their lives because the sails of the ship had been taken off, allowing it to run loose. Newton, at the helm of the ship, had been steering for so many hours that he sobered up. Weary and physically exhausted, Newton went down into the hold of the ship to rest. However, even there, he knew he might perish. In his sobriety, he called out

to the God of his mother that he had heard about as a youngster and asked Him to spare his life and to save his soul.

Over the following months God would work in Newton's heart, so much so that he would be convinced and convicted through illness and difficult circumstances that God was working a different course for his life. He left the merchant marine and became a pastor. He would pastor a small church in Olney, England. Newton had in his study above the fireplace a plaque which had inscribed on it, so that he could see it every day, Deuteronomy 15:15, "Thou was a bond slave in the land of Egypt, and the Lord thy God hath delivered thee."

We know John Newton best by the words:

*Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.
'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.
Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

Someone would later add to this:

*When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we'd first begun.*

The grace of God. Newton never got over his salvation. This was so true that before he died in 1807, he wrote his own epitaph that he wanted on his gravestone. It read, "John Newton, Clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to teach the faith he had long labored to destroy." Newton remembered what he was – a sin leper – and what God had done. This man, who was an octogenarian, in his eighties, never got over his salvation.

It is Thanksgiving, and at Thanksgiving you and I ought to be different. As the other nine gather and

talk and watch football, be the one – be the one – to remember God.

ⁱ Paul Tan, Encyclopedia of 7,700 Illustrations (Bible Communications, 1996), #6585-87.

ⁱⁱ George Washington, The Massachusetts Centinel (Oct. 14, 1789), <http://www.covenantnews.com/thanks01.html>.

ⁱⁱⁱ Charles Ryrie, The Miracles of Our Lord (ECS Ministries, 2005), pp. 43-44.

^{iv} Ibid., p. 44.

^v Ibid., p. 45.