

## 42-Luke-Pt17-Transcript

like a fun game heroes Nagaraju go funky  
unaware he came a patentable nagas Cana  
burgeoning Kobe funky

[Music]

[Applause]

[Music]

well welcome back to Wednesday night  
Bible study and did you see how much  
effort was required to pull that ox out  
of a ditch I counted 14 men 14 men  
required I think these these ox are  
somewhere around 2,000 pounds and  
sometimes we read this saying about you  
know an ox in the ditch and getting a  
knock side of the ditch and sometimes we  
just read over it conceptually  
and don't actually think about the  
amount of effort required and as I said  
I counted 14 men there and last week  
when we were in Luke 13 Christ pointed  
to this eventualities of an ox falling  
into a ditch and the amount of effort  
required and that they would even do  
this on the Sabbath if this happened to  
them if their ox fell in the ditch and  
yet they took exception to Christ  
healing on the Sabbath  
Luke revisits this in chapter 14 and  
this really becomes a central element to  
what Luke wants to convey to us in  
chapter 14 so let's get right into the  
Bible study will open with prayer and  
then let's get into Luke chapter 14 our  
Heavenly Father we praise you we thank  
you so much for Jesus Christ and we're  
just so honored father that he left  
heaven he came to earth and his words  
have been preserved by Luke by the other  
writers by the Apostles we just thank  
you so much that tonight we can review  
some of our Lord's teachings we pray  
that you'll be with us that you'll open

our minds and hearts and as we count towards Pentecost father that we would really truly come to understand what it is to be unleavened and what it is to be motivated and governed by your Holy Spirit we thank you Father we ask your blessing on our study and on our understanding now in Jesus Holy Name so just before we get started brethren I'll just mention to you that this week I'd encourage you to tune in to another Bible study and that's on Friday evening I've been invited to bring on the Sabbath and we'll be doing another Bible study that's at 8 p.m. Eastern 7 p.m. central on Friday evening right here at CGI'd org slash webcast or also on Facebook and then also I just wanted to mention to you that next week I'll be traveling and so I won't be here on Wednesday night but what I want to do rather than cancel the study I'll just move the study to Thursday night hopefully you'll still be able to join us if not these studies are recorded and put in the archive and you'll be able to catch the archive well let's get into Luke chapter 14 now when we left last week at the end of chapter 13 Christ really made it clear to the to the Jewish leaders there and Jewish people everybody that they were at risk and that the tower that fell on those that were in a certain city of Siloam I believe it was and that those that Pilate had mixed their blood with their sacrifices that they were no exception they were not you know exceptional sinners that all of the Jewish community would perish in the same way if they did not repent and then he lamented at the end of chapter 13 over Jerusalem because he wanted to gather them he wanted to protect them but they chose not to have

it that way and with that now we come to chapter 14 and Luke writes that it happened as he went into the house of one of the rulers of the Pharisee so again we're dealing with the elite here and as he went into the this house of one of the rulers to eat bread on the Sabbath so it looks like that was a custom that after the service they would fellowship in certain homes and so this Pharisee opened his home and invited Christ did to eat with them that they watched him closely and and this word watched means to scrutinize they were really carefully scrutinizing him and looking at every move every word they were very much engaged with every action of Christ and and before we think that you know this was a pleasant invitation and they just wanted to learn from him and follow his example remember that Luke warned us or or exposed them to us in chapter 11 when Christ railed against them and said to them what to you lawyers for you have taken away the key of knowledge you did not enter in yourselves and those who were entering in you hindered them and and then Luke writes as he said these things to them the scribes and the Pharisees began to assail him vehemently so they became very defensive began to assail him vehemently and to cross-examine him about many things lying in wait for him and seeing to catch him in something he might say that they might accuse him so there are he is undermining their credibility and so now they're looking for any opportunity they can find to undermine his credibility and so they're inviting him for dinner and this is really a trap they're hoping that during the course of the meal he'll

say something or he'll do something and they can then expose him and undermine his credibility because they're not enjoying the fact that he has these he's gathering a following people are seeing him as a great teacher and his presence is undermining their credibility as well as his teachings so here we continue then in Luke chapter 14 verse 2 and behold so while they're looking to accuse him of something there was a certain man before him who had dropsy now dropsy is a terrible disease it's something where the person just is constantly suffering from thirst and they're constantly drinking and they just become bloated and anybody who had dropsy at this time it was obvious the discomfort that they were in and everybody would know right away that they're suffering from dropsy so there was a certain man while there while they're scrutinizing him and studying him carefully Luke tells us that there was a certain man in front of him who had dropsy now Christ in the same way we saw last week when he responded to the woman who was bent over for 18 years with compassion when Christ sees this man with dropsy he has compassion and Jesus answering spoke to the lawyers and Pharisees so he knows that they're watching him and he basically looks at them and and so he's looking at the man with the dropsy he's looking at them they're looking at him you can kind of imagine this scene in the dynamics that are taking place and so he asked them a question he poses a question to them and he says is it lawful to heal on the Sabbath because he knows what they're looking they're looking to catch him out on something so before he heals he poses the question to

them is this lawful is it appropriate  
this man is suffering he's in front of  
me I have compassion on him would I be  
breaking the law to heal on the Sabbath  
now Luke tell told us previously that  
Christ told his disciples and those are  
around that the Son of Man is Lord of  
the Sabbath so we understand the  
relationship between Christ and the  
Sabbath these Pharisees don't understand  
it and so when he asked them is it  
lawful to heal on the Sabbath verse 4 it  
shows us they kept silent so this is all  
about the law and and this is really a  
contest of who understands the law more  
perfectly these Pharisees of supposedly  
are experts in the law there are lawyers  
and so Christ is posing a legal question  
to them is it lawful to heal on the  
Sabbath now they should answer the  
question but they don't want to fall  
they want him to fall into a trap they  
don't want to fall into a trap so they  
keep silent so he took the man out of  
compassion he took the man and He healed  
him and let him go so this man that was  
suffering from this awful disease Christ  
poses the question to him look look at  
this man he suffering should it is it  
lawful for me to heal him they keep  
silent he heals them or he heals the man  
so he says is it lawful to heal on the  
Sabbath they keep quiet he heals and he  
lets him go now remember in Chapter 12  
this is all one passage and I really  
like to say the Bible is not Twitter you  
know sometimes these verses there are  
less than 140 characters and the way  
we've been conditioned in this modern  
society is to think in terms of tweets  
and the Bible is the exact opposite of  
Twitter every word belongs to a phrase  
every phrase belongs to a sentence every  
sentence belongs to a paragraph every

paragraph belongs to a chapter every chapter belongs to a book the book every book belongs to a library of books and and what God requires of us is this focus and I guess the opposite of biblical amnesia we need to have a long biblical memory and be able to think in terms of the whole scriptural text and and so this is what's required here that when Christ heals him and they're keeping silent the disciples were with him are picking up this teaching from chapter 12 when Christ said when a numeral and innumerable multitude of people had gathered together so that they trampled one on another so he was quite a spectacle and everybody was following him he turned to his disciples and he said first of all eventually he's going to teach everybody but first to his disciples beware of the leaven of the Pharisees and then he tells them what that leaven is that leaven is hypocrisy from so from chapter 12 verse 1 and continuing on we need to keep this in mind that Christ wants us to beware of the leaven of the Pharisees and that is hypocrisy in other words that these Pharisees are appearing one way but really they're another and Christ is going to call them out on this that the how they present themselves the they're very concerned with optics and how they present themselves what's going on inside is the exact opposite and Christ is warning his disciples and by extension he's warning us we can't be two-faced it what you see is what you get and you know we need to understand the the condition of the human heart so we don't elevate anybody above what they are we're we're all human beings and at the same time we don't try to present ourselves as

something more than we are  
we are all human beings we're all broken  
people however those of us who have  
received the Holy Spirit it is  
transforming us it's transforming how we  
think which we begin to think like God  
we begin to act like God and and so it  
just has to be what you see is what you  
get Christ is warning us to beware of  
hypocrisy that were called to follow God  
were called away from idolatry and  
hypocrisy is when we are actually  
engaging in idolatry but pretending that  
we actually worship God and that's what  
the Pharisees are guilty of the  
Pharisees are idolaters and they are  
full of this leaven of hypocrisy and we  
now need to be careful of this so so  
Christ is exposing this hypocrisy of the  
Pharisees he answered them so they  
didn't answer him but he's going to  
answer them saying which of you having a  
donkey or an ox that has fallen into a  
pit will not immediately without any  
thought pull him out on the Sabbath day  
and and we saw in that opening video the  
amount of effort required to get an ox  
out of a ditch so that obviously where  
there was a stream of water so it  
probably was thirsty was going for the  
water and then it fell into the ditch  
and it took 14 men and a lot of effort  
and sweat to get that ox out of the  
ditch and yet if these Pharisees had an  
ox  
which does work for them which me know  
if it's a cow and they milk it it's very  
value economically valuable to them that  
if that ox fell into a pit they wouldn't  
think twice they would they would  
immediately spring into action call  
their friends and neighbors and pull  
that Ox out of a ditch you know even  
today if a

if a cow or an ox falls into a ditch  
look at the machinery that we have in  
order to lift this thing out this is  
this is a hard work this is a lot of  
effort and they would do this on the  
Sabbath day because it's in their  
self-interest now Christ is calling them  
out on this self-interest that that if  
it was in their interest they would have  
no qualms about pulling this ox out of a  
ditch now again remember this is all  
about knowledge of the law so they are  
contending over the law and these are  
experts in the law but they're they're  
dealing with the real expert they're  
dealing with a person who wrote the law  
and so as much as they think that they  
can contend with him in fact he's  
contending with them and so he says what  
he's actually referring to now so if  
they had an ox that fell into a ditch  
they would spring into action call  
friends and neighbors get as much  
developed as possible to get that Ox out  
of the ditch now the law in exodus says  
if a man opens a pit or if a man digs a  
pit and doesn't cover it to make sure  
you know put some wood over it make sure  
that nobody falls into it he just leaves  
it open and an ox or a donkey falls in  
it the owner of the pit shall make it  
good so so you know nobody realized  
everybody's maybe at the synagogue an ox  
goes by it falls into the ditch and it  
dies and now that person has like the  
owner of that ox has suffered economic  
loss and the law is saying whoever dug  
that pit and didn't take precautions to  
make sure that an animal doesn't fall in  
it the owner of the pit shall make it  
good he shall give money to their owner  
and the dead animal shall be his so so  
that economic setback now belongs to him  
and in chapter 23 of Exodus if you see



that even think about this one now if  
you see the donkey of one who hates you  
so there's some sort of dispute and and  
you've got somebody in the neighborhood  
that you just don't get along with at  
all and you see his donkey lying under  
its burden and you would refrain from  
helping it you shall surely help him  
with it  
and notice this law  
or this condition doesn't say unless  
it's the Sabbath that there's a  
compassion that you need to have for  
animals even if the animal is not yours  
even if the animal belongs to someone  
who you hate there's still a requirement  
under the law to have compassion for  
these animals now you know never mind if  
the animal belongs to someone else if  
the animal belongs to them they will  
certainly leap into action to save that  
animal and yet one of the children of  
God one of the children of Abraham is  
suffering from this awful condition of  
dropsy and Christ looks at him  
immediately responds with compassion and  
all they care about is the law of the  
law of the law but they don't understand  
the law they don't understand that the  
law is all about compassion the law is  
out of all about loving God and loving  
your neighbor and they don't have this  
love they are hypocrites they're posing  
as righteous very legally very concerned  
about the law but they're not they're  
just concerned about themselves and this  
is what Christ is exposing and what he  
wants his disciples and us by extension  
to understand how horrible human nature  
is and perhaps human nature is the worst  
when it's covered over with religious  
presentation that you know at least if  
somebody's evil than their evil you know  
they're evil but but when we're evil and

we try to present ourselves as righteous and representing God this is perhaps the depth of depravity and so so Christ is exposing the depth of the depravity of the Pharisees so he says to them which of you having a donkey or an ox that has fallen into a pit will not immediately pull him out on the Sabbath day if it was your ox and you were suffering economic economic setback you would leap into action you wouldn't think twice about the Sabbath and yet if it's somebody else that is suffering a human being made in God's image one of the children of Abraham you don't care and they couldn't answer him guarding these things so he pointed to the law showing the law demands compassion on animals even even the animals of the the animals of somebody who you even hate or who hates you there's still this requirement for compassion how much more compassion is required for God's people the laws there to put in our hearts love for God and love for neighbor and so they can't answer him they're scrutinizing him trying to catch him out on something and he just no he is living by every word of God he knows Deuteronomy inside out he knows Exodus he knows numbers Leviticus Genesis he's living the law and they can't catch him so he told a parable to those who were invited so that the the Pharisee has invited everyone over he's invited Jesus Christ as well and so here he then begins to tell them this parable he says so first of all he so they're watching him but he's watching them and he observed how they chose the best places so the ruler of the synagogue invites them over and this is how everybody is involved in self-promotion

so the closer you can be to the ruler of the synagogue the higher status you must have and so they're trying to position themselves and so everybody who comes over I can see who is important who's closest to the ruler and so he's observing this behavior and so once he escapes the trap that the Friant is set for him in terms of the compassion that he has for the man who has dropsy now he is observing them and their ego the the leaven of the Pharisees so they're presenting themselves as righteous they only care about themselves they have no compassion for others and they only they care about status they're trying to elevate their status which is why they are so angry with Christ because he keeps demoting them he keeps knocking them down and so here he tells this parable to those who were invited when he noted how they chose the best place is saying to them when you are invited to a meal so whenever you're invited to a meal he says

them do not sit down in the best place again if there's a big celebration today if we have a meal we might have 10th cards with people's names on it so when you get to this special occasion you go to the table and maybe there's even a list that tells you which table to go to and then when you get to the table there may be a ten-part that tells you where to sit well you know back in the day they didn't have this but it was understood you know there are certain seats that are very elevated and other seats not so much so the further you are to the back obviously you're not very important the closer you are to the ruler obviously you're very important so they try to get there first they try to get close to the ruler and so he says to

them when you were invited by anyone to a wedding feast do not sit down in the best place lest one more honourable than you be invited by him and he who invited you and him come and say to you give place to this man and then you begin with shame to take the lowest place so what is he talking about here very clearly God has invited these people to the wedding now Jesus Christ has come who is one greater than them remember in chapter 13 we saw the three loaves and all three loaves were filled with leaven eventually but in contrast to that juxtaposed to that are in contradiction to that we saw this mustard seed and from this small mustard seed we saw this tree grow and then benefit the animals the birds of the air and so Christ is the mustard seed that these people are full of leaven and they're trying to promote themselves and yes they were invited to the wedding but what we saw in at the end of chapter 13 is they would be disinvited they would be locked out and others would come and replace them and so here they are promoting themselves and one more honorable than them has come and so God who Christ is using this example of this Pharisees meal where they all come trying to promote themselves and not recognize that one more honorable than them is there to give this greater teaching and this again demonstrates his knowledge of the law that in Proverbs it says do not exalt yourself in the presence of the king and do not stand in the place of the great for it is better that he say to you come up here then that you should be put lower in the presence of the Prince whom your eyes have seen so there's just a way to conduct yourself

and and it's not about self  
aggrandizement it's not about  
self-promotion you know many people are  
being called into the kingdom and we  
don't know what roles people are going  
to receive and and woe unto us if we  
begin to think we're something when  
we're nothing if we forget where we're  
coming from and and if we don't realize  
that we are serving God but one greater  
than us it can easily come along and  
it's better for us to take a low  
position and have Christ say to us oh  
come up here then say to us excuse me  
let's see that you're sitting in there's  
somebody more honorable than you do you  
mind finding another seat and then all  
the good seats are gone we have to go  
away to the most dishonorable seat to  
find a place to sit down  
so there's an attitude here that has to  
do with leaven that we as we are you  
know just observed the days of  
unleavened bread and we're now counting  
towards Pentecost and then the riddler  
celebrating the receipt of the Holy  
Spirit that we need to really be people  
who are unleavened  
and who approach life in this is humble  
manner so Christ is really and they know  
the law these these words should you  
know echo to them which scripture he's  
quoting so he says but when you are  
invited so it continues the teach and  
this is how you should behave go and sit  
down in the lowest place don't promote  
yourself it's not all about you the  
world doesn't revolve around you or  
revolve around me so when you sit in the  
lowest place so that when he who invited  
you comes he may say to you friend go up  
higher your your your you deserve a more  
honorable position then you will have  
glory in the presence of the

was who sit at the table with you  
they're like wow we thought he was with  
us you know at our level but actually  
he's at a higher level and look where  
he's at the head table Wow and they  
would think that that man is really  
humble he sat with us he didn't have any  
airs and graces and yet you know great  
man was among us for whoever exalts  
himself will be humbled God God hates  
arrogance it's of the devil and and this  
is something that we can tell when the  
devil is involved when he promotes this  
we are we are the best of mankind we are  
better than others were greater than  
others we look down we despise others  
and and the Pharisees despised others  
and this comes from the devil  
whoever exalts himself will be humbled  
and He Who humbles himself will be  
exalted God God gives grace to the  
humble and so this is something this  
again is we've just come out of  
unleavened bread we need to really  
understand and embrace humility then he  
said to him who invited him so now he  
turns to the person the Pharisee the  
ruler of the synagogue who invited him  
one of the rulers when you give a dinner  
he's just he's just like he's not  
mincing words he's just speaking very  
plainly to everybody and then he said to  
him who invited him when you give a  
dinner or supper do not invite your do  
not ask your friends or your brothers  
your relatives nor rich neighbors don't  
do that  
lest they also invite you back and you  
be repaid so this was a hole Christ  
could just see through these people and  
how pathetic they were and and and even  
though he has invited people invited  
price but he invited others and they're  
sitting in the high chairs and you know

hey I did I honored you you owe me a favor now and so when you give your supper invite me and put me in a nice position and let's just sort of help each other out here Christ sees through all of this and he says to them don't don't behave this way instead what should you do instead when you give a feast invite the poor the maimed the lame the blind and so even when we read this here it becomes clear I think that the man who suffered from dropsy was not invited I think he just clearly followed Christ because he knew that Christ healed and then anybody anybody who went to him any anybody of Israel who went to him he would heal them so even though he wasn't invited he came and Christ is now saying this is the kind of friend then we saw actually he left once he was healed but Christ is saying to the Pharisee these are the kind of people you should invite and you invite because it's in your heart to give you don't invite because you're trying to get something back and again this is a real contest over the law and and they should know he's actually quoting from the law Deuteronomy 14 verse 28 where it shows them or teaches them at the end of every third year the kind of compassion they should have you shall bring out the tide of your produce of that year and store it up within your gate so this every third year they had an extra tithe and the Levite because he has no portion nor inheritance with you and the stranger and the fatherless and the widow who are within your gates may come and eat and be satisfied that the Lord your God may bless you in all the work of your hand which you do so if they really truly believed in in God and had a relationship with God they would

engage in these acts of charity knowing that God would bless them but instead they've pushed God out of the picture and it's just a social climbing endeavor now where there they only host in order to increase their status in the community and Christ is saying look it built right into the law the compassion that you should have on those who are not as fortunate as you so continuing in Luke 14 again the same way in Deuteronomy it says that the Lord your God may bless you in all the work of your hand which you do Christ continues extends the law to say you will be blessed by God because they can't repay you for you shall be repaid at the resurrection of the just so you're reminding them there is a resurrection and if you're among the just you'll be in that resurrection and so Christ God will repay you at that time now Luke continues in verse 15 now when one of those who sat at the table with him heard these things so Christ is there at the table he's teaching there's one of the Pharisees is listening he said to him what you know you do Christ talks about the resurrection of the just he says - blessed is he who shall eat bread in the kingdom of God so here we are eating bread amongst each other at the fair the rule of the Pharisees the fair one of the Pharisees hears this teaching and he says truly we will be blessed if we are eating bread in the kingdom of God and and that first he understood again the scriptures in Isaiah 25 in in this mountain the Lord of hosts will make for all people a feast of choice pieces a feast of wines on the leaves of fat things full of marrow of well refined wines on the leaves so the Pharisee understood that



there is going to be a feast in the kingdom of God we're going to be in the kingdom enjoying wonderful food choice pieces and so he says wow you know he listened to this the teaching that Christ had about who to invite and how it will be blessed if you follow this this deuteron Deuteronomic teaching of compassion then when you're in the resurrection of the just you'll truly be blessed and rewarded then and the Pharisee says truly in you know demonstrating an understanding Christ doesn't even allow this he doesn't say well done you're a great teacher instead he says this then he said to him the same one that said blessed is he who will eat the feast or join the feast he eat in

bread in the kingdom of God Christ earns them and says you know a certain man gave a great supper and invited many and sent his servant at supper time to say to those who were invited to come for all things are now ready so you know yes there is going to be this feast and blessed is he who eats in the kingdom at this feast and and so yes that teaching is accurate but Christ doesn't commend him for saying this because he sees their hearts and instead he says this when this invitation went out to join this feast this great supper they all with one Accord began to make excuses the first said to him I have bought a piece of ground and I must go and see it I ask you to have me excuse Oh his servant it says all things are now ready the feast is ready come join this great supper oh excuse me I've just bought some land I asked you to have me excused and another said I have bought five yoke of oxen and I'm going to test them I ask you to have me excused still another

said I have married a wife and therefore  
I cannot come you know please have me  
excused so that so that servant came and  
reported these things to his master then  
the master of the house being angry said  
to his servant so this this was quite  
something

so God obviously is the master Christ is  
the servant who has come to invite and  
Christ sees that you know all this  
religious talko blessed is he who eats  
this is not their priority and that when  
it's time to come to the supper they  
their priority is in this life they are  
consumed with with status in this life  
and so rather than commend the Pharisee  
that what he said is in fact true he  
exposes him that he is a hypocrite that  
he's full of leaven and he's  
and so he says here so so God is angry  
that he had invited these people and it  
wasn't important to them it was not it  
was not their top priority so the  
servant came and reported these things  
to his master then the master of the  
house being angry said to his servant go  
out quickly this is urgent now into the  
streets and the lanes of the city and  
bring in here the poor the maimed the  
lame and the blind isn't that  
interesting so these are the people that  
we should that we should be inviting and  
that the pharisees should have been  
invited they weren't inviting them they  
were inviting each other they were full  
of this corrupt heart we know that  
Christ is the eyes ioniq servant who has  
come to heal the maimed and heal the  
lame and heal the blind and to reverse  
the fortunes of the poor and so now I  
hope this is exactly what the invitation  
says go out into the into the highways  
and byways and find these people and the  
servant said master it is done as you

commanded and still there is room so we  
we have invited all these people just as  
you said in there still room then the  
master said to his servant so then the  
master said to his servant go out into  
the highways and hedges and compel them  
to come in so now he's going beyond the  
community out into the highways now and  
compelled even those people which you  
know we can understand here now he's  
going even to the Gentiles and and and  
so beyond the community now into the  
Gentiles and commend them to come in  
that my house may be filled these people  
didn't prioritize it I'm going to find  
people who value it even if I have to go  
outside of this community for I say to  
you that none of those men who were  
invited shall taste of my supper  
ouch ouch you know people think that  
being a Christian you know that Christ  
is just this kind of limp-wristed really  
soft never says anything offensive here  
is a Pharisee a very respected man in  
the  
who is just sounding very righteous to  
say oh you know blessed is he who eats  
bread in the kingdom of God and Christ  
is saying you won't be there you're in  
from from what I see in your heart  
you're watching me I'm watching you and  
you're not even going to be there Wow  
for I say to you none of those none of  
these men who are invited  
so all these Pharisees who are the sort  
of the rulers of this covenant community  
none of them they're all going to be  
shut out there will be weeping and  
gnashing of teeth wow this is really  
mean this is really really something  
Christ is very very clear that this is  
not this is not for everybody so he says  
to these very same men who are who are  
pretending to be so righteous there will

be weeping and gnashing of teeth when you see Abraham remember this is what he said actually coming out of chapter 13 we saw this there's going to be weeping and gnashing of teeth when you see Abraham Isaac and Jacob and all the prophets in the kingdom of God and yourselves thrust out they will come from the east and the west from the north and the south and sit down in the kingdom of God so he's making it very clear to these these people who are taking so much for granted if you keep going if you don't repent you will perish and you will not be in the kingdom of God

continuing then in chapter 14 verse 25 now great multitudes went with him and he turned and said to them so so they're all now this is good quite some teaching and they're all now following him and this is pause this code we have to pause here and then read this very slowly and yes he was talking to the people the multitude at the time but by extension he's talking to us and again very sobering words as were in this count towards Pentecost in these feast of weeks we should really think and meditate on

he says this now it seems that he leaves the home of this Pharisee after abrading these Pharisees and basically telling them I don't think you're going to be in the kingdom now great multitudes went with him and he turned and he said to them if anyone comes to me and does not hate his father and mother wife and children brothers and sisters yes and his own life also he cannot be my disciple Christ is saying here it is impossible it is impossible to be a Christian if you don't satisfy these conditions this should really cause us

to pause and ask ourselves am i a  
Christian are you a Christian or are we  
hypocrites remember all of this is in  
the context of beware of the leaven of  
the Pharisees the Pharisees are  
idolaters they have gods that they  
promote higher than God we cannot be  
idolaters we have to bear the image of  
God that means we put God first before  
everything now when we put God first we  
are better fathers we are better mothers  
we are better sons we are better  
daughters we are better husbands we are  
better wise we are better brothers we  
are better sisters so you know as a  
husband I want my wife to put God first  
because that makes her a beautiful wife  
an exceptional wife for me  
if she puts me first then human nature  
takes over if I put her above God human  
nature takes over I am a much better  
husband when God when Jesus Christ is  
center in my life when God is first and  
so all of us want our spouses want our  
parents want our children want our  
brethren to come out of idolatry and put  
God for  
but the only way we can do that is if  
God is more important to us than our own  
lives we must take up our cross and  
follow him and you know this is hard to  
say but a lot of us are hypocrites we're  
dealing with human nature and human  
nature wants to be thought well I want  
to be thought well off I hope people  
think well of me I hope when people talk  
about me behind my back they say nice  
things well the reality is they probably  
don't - I mean hopefully something  
didn't hopefully many do but if we  
follow God we're going to have enemies  
and so we can't really care about what  
people say about us what we have to care  
about is what God says about us how does

God see us when these people were watching Christ and he was watching them what was he thinking about them while he's watching us now and he knows our hearts what does he think about us does he consider us true Christians and this is a real question that we have to ask ourselves because the world is changing and the scripture says that as this persecution sets in that many will betray one another and the only reason will betray one another is we put our life first and the moment our life is in jeopardy we'll throw anybody and everybody and even Jesus Christ under the bus but if Christ is first that we've made this decision we are resolved to follow him no matter what he's first then no matter what he's first and we are looking to the resurrection of the just we are looking to the first resurrection and we are trust in him but not even a hair of our head can fall to the ground without his permission so in whatever circumstances we find ourselves we are following Christ and this is this is what is required of us now when he says that you know he must hate which means to love less by comparison that there's no there's no comparison to the loved one has for God then the love that one has for anyone else or even their own life this is actually harkening back to Exodus 32 and to Levi and the sons of Levi now when Moses saw this is when the people were unrestrained that they're in their debauchery the worshipping Baal now when Moses above a pure now when Moses saw the people were unrestrained for Aaron had not restrained them to their shame among their enemies so they were unrestrained it means they were

fully involved in debauchery then Moses stood in the entrance of the camp and said whoever is on the Lord's side come to me in other words whoever is not an idolatry li puts God first come to me and all the sons of Levi gathered themselves together all the sons of Levi this was quite a family gathered themselves together to him and he said to them thus says the Lord God of Israel let every man put his sword on his side and go in and out from from entrance to entrance throughout the camp and let every man kill his brother and every man his companion and every man his neighbor you must have some sense how severe the depth of depravity that these people of Israel were involved in and and Levi was very clear God is first so the sons of Levi did according to the word of Moses and about 3,000 men of the people fell that day then Moses said consecrate yourselves today to the Lord that he may be stolen you are blessing this day for every man has opposed his son and his brother and again this is hearken Moses writes again about this in Deuteronomy and of Levi he said let your thurman in your human room be with your holy one whom you tested of masa and with whom you contended at the waters of Meribah who says of his father and his mother I have not seen them nor did he acknowledge his brothers or know his own children for they have observed your word and kept your covenant so these people gave themselves entirely to Satan and earlier we saw that Christ that I have come you thought I came to bring peace I haven't come to bring peace I've come to bring the sword and and daughter will be against mother and mother against daughter father against son son so this division that

Christ brings will be right within a household and and Christ is the the flashpoint that people when Krait people have to decide am I for Christ or am i for the devil and within families you're going to have people going to certain that the time is coming when people are going to give themselves over to the devil and others have to say no I'm for Christ and in this case the slaughtering they had to clean up the camp but in the future unfortunately we have to look at other prophecies the slaughtering is going to be against the people of God but in any case Christ makes it even he himself says who is my mother who is my brother those who do the will of God so this is very very tough but we have to be tough people and we need to understand that this kingdom of God that God is ushering in it the processes is already underway it cannot be reversed this kingdom of God is coming this whole world is is undergoing a change but first before it does that the devil is going to have his way and as the devil has its way he's just proven that the kingdom of God is the right way the way of God is the right way and the kingdom of God will be established it will vanquish evil and and the knowledge of God will cover the whole earth this is coming and it's happening but it's a bit of a rough ride to get there and we in order to for us to be Christians we have to understand the level of commitment we need to have to the ushering in of the kingdom of God and and you know I wanted to just quote here Paul when he was writing to the Corinthian church that there was a time I thought I can see this time happening in the near future but this I say brethren the time is short so they



were at a time of crisis and he just said they thought okay this is it it must move the time is short so that from now on even those who have wives should be as though they had none so even though you're married that the time is so short you have to be so focused it's like you're not married those who weep as though they didn't weep those who rejoice as though they didn't rejoice those who buy as though they did not possess and those who use this world as not misusing it for the form of this world is passing away there was a real sense of urgency with the the slaughter and the persecution that was coming on the church at this time they really believe this is it the kingdom of God is coming everybody you need to focus and so he made a judgment here in verse 32 says I want you to be without care that as he looked at the future and saw the nature of human beings as following Christ he wanted them to be without care he who is unmarried cares for the things of the Lord how he may please the Lord but he who is married cares about things of the world how he may please his wife and so obviously God wants us to please one another he's the one who gives us to one another in marriage but what Paul was seeing was in this time of crisis people were not making the right decisions they were they were they were making decisions in a way to hold on to this world rather than be focused and usher in the kingdom of God and this is this is very very tough and this is something that really only when were filled with the Holy Spirit can we prioritize properly and so here you can see this and so you know again it acts 14:22 strengthening the souls of the disciples exhorting them to continue in

the faith and saying we must through  
many tribulations  
to the kingdom of God so this this walk  
that were on this faith that we call  
Christianity this way of life it's not  
for pretenders and and all of us are  
pretenders and we need to admit that  
that's what the days of unleavened bread  
are all about it's about not saying oh I  
don't have an eleven no work for me to  
do it's about saying wow I have I'm full  
of leaven a little leaven leavens the  
whole lump  
and doing that that spiritual work to  
get rid of the hypocrisy to get rid of  
the leaven so that we can truly be  
unleavened and when we're unleavened it  
means we're not idolaters we do not put  
anything before God and that makes us  
better human beings it makes us better  
husbands better wives better mothers  
better fathers better sons better  
daughters and that's what we want for  
each other as glazy says here in Romans  
as it is written for your sake we are  
killed all day long we are accounted as  
sheep for the slaughter for your sake so  
this is what a Christian Christian take  
up your cross we take up our cross and  
we follow him daily and when for his  
sake in me it is just again it's this  
very profound way that God has chosen to  
conquer the devil  
it's to conquer the devil through love  
not through force not through violence  
but the devil is violent and his  
followers are violent so again book just  
remind you when Pastor Marie joined us  
talking about Luke 12 he said let your  
waist be girded and your lamps  
burning so we should be in this constant  
state of readiness and that's how the  
early church was their loins were girded

ready to run ready to fight and figure  
to spiritually fight not not physically  
and so this is how we need to be you  
know a lot of people say oh you know we  
need to pray we need to fast we need to  
figure out what God wants us to do know  
we pray and fast beforehand then we  
receive the Holy Spirit then we don't  
need to try to I wonder if we know God's  
will and we just do it when the door  
opens we run through it because our  
loins are girded already for men and  
women ready for action  
and we're not sort of oh I wonder what I  
should do now we know what we need to do  
and we do we do it so he says go your  
way behold I send you as lambs and where  
we saw this in chapter 10 I send you as  
lambs among wolves so we cannot be  
afraid of danger we go to it and we do  
what we do the Lord's well of preaching  
this news this very good news of the  
coming kingdom of God so Christ says  
here as he says you know you you I have  
to be first you were created in my image  
and likeness to bear my image to be  
kings and priests of God so he says here  
whoever does not bear his cross and come  
after me cannot be my disciple and again  
what we see here what he's saying is it  
is impossible it is impossible it's just  
not possible so you know hypocrisy will  
be exposed leaven will be exposed it's  
impossible brother will betray brother  
and so whoever does not bear his cross  
and come after me simply cannot be my  
disciple then eex actually explains for  
which of you intending to build a tower  
does not sit down first and count the  
cost whether he has enough to finish it  
as you wouldn't just jump in and build a  
tower you would stop and do a bit of  
accounting first and see what kind of  
investment is required and do you have

the necessary resources excuse me lest after he has laid the foundation so you get that far you lay the foundation he's not able to finish all who see it begin to mock him so in the same way if we're not counting the cost we might begin this Christian walk and lay the foundation of repentance and we begin to walk but once hardship comes we don't have the resources to finish and all of Satan's hosts who have been watching they just they're thrilled they're thrilled and so we need to be very very careful that we understand what we're getting into and you know a lot of our organizations maybe they're very quick to baptize people we're not quick to baptize simply because people need to count the cost and so we will spend some time counseling making sure that people understand you know in Jesus day they had a good knowledge they were they were Jews they understood the law they needed to repent they could be baptized many of us are coming from all kinds of false doctrine that we might even think is Christianity has nothing to do with Christianity we need to make sure that people understand the fundamentals and they understand what they're repenting of and they understand what's required of them and this is what's required of them that once you're in you're in and you know then it's not like Islam where if you leave we're going to hunt you down and kill you not at all you'll have to reckon with the true God we believe in a true God we're not to pretend and try to do everything in this life there is a there is a resurrection of the Just there's a resurrection of the unjust but we need to make sure that people understand what they're getting into and so he says here

that the everybody will Matt Mauck and laugh that this man began to build or wasn't able to finish or what king so maybe there's a king now that's going into battle and he says here that what King going into battle going to make war against another king does not sit down first and consider whether he is able with sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand so I'm going to go into battle do do my men have what it takes to overcome an enemy that's that's that's greater maybe more fierce or else while the other is still a great way off he sends a delegation and ask conditions of peace so that would be far better far wiser - rather than jump into war and you haven't really counted the cost and all your men are slaughtered and enslaved and humiliated maybe it's better for you to say you know what I've lost

let me see if I can negotiate by the better outcome for myself and my people that's what that's a natural thing that that men would do so we need to understand as Christians we're going into battle it's a different kind of battle we're not killing anybody we're not persecuting anybody but Satan is a god of violence and we need to be able to stand up as Christ did to stand up to this violence with love as we saw Stephen the first Christian martyr forgive them Lord they don't know what they're doing and you saw the love that he had for them even though they were stoning him to death and this is what's required this this is what it means to be a Christian so likewise in the very same way same way somebody wouldn't start a tower and all they can do is

complete the foundation they can't  
finish it the same way somebody wouldn't  
go into battle with with a foe that's  
greater than them without first making  
sure that they can win otherwise they'll  
just surrender in the very same way this  
is what it means to be a Christian  
whoever of you does not forsake all that  
he has cannot be my disciple it's  
impossible so this is just something  
again as we're in this period this is a  
great period of reflection as we're  
counting towards Pentecost this is a  
great time for us to set and again just  
reevaluate because the scripture says  
many brethren the love of many will wax  
cold and many will betray one another  
when what come what is coming when it  
befalls and it's going to come suddenly  
the trap is now being set but once it  
once it shuts people are gonna panic and  
Christ is saying if you're in that mode  
if I'm in that mode we're not true  
Christians we're like these Pharisees  
and he says beware of the leaven of the  
and then he says salt is good but if the  
salt has lost its flavor how shall it be  
seasoned that the purpose of salt is the  
season but if the salt has lost its  
flavor  
can you season salt it's it's now it's  
become useless  
it is neither fit for the land nor for  
the dunghill but men throw it out he who  
has ears to hear let him hear  
so these are very very strong Christ is  
not joking he didn't leave heaven and  
come to earth to have fun he was a man  
on a mission  
and he has come he came to conquer the  
devil and to conquer all of this  
oppression and to establish the kingdom  
of God and we have the honor the high  
privilege of being included in this

great mission but we need to understand what we're involved in and we need to understand how much Satan how desperate he is and how much he hates mankind made in the image of God and we must bear that image no matter what and so there's a great glory ahead for us we need to keep our eyes trained on that glory and Christ is going to continue to expound these teachings remember next week as we wrap up now I Bible study Wednesday night Bible study will not be on Wednesday night next week we'll do it on Thursday night I'd rather do that then skip another week and just keep pushing this out I think it's good for us to keep the momentum because as I said it's important that we do not have biblical amnesia as we read the scriptures every word is part of a phrase every phrase is part of a sentence every sentence is part of a paragraph every paragraph is part of a chapter every chapter is part of a book every book is part of a library of books and the more we can just sort of keep this momentum or we don't forget what we read the previous week I think the better understanding we'll have as we unfold this wonderful wonderful scripture and the wonderful great news of the kingdom of God thanks for joining looking forward to seeing you hopefully you can join us on Friday evening with BOTS then next week on Thursday evening as we continue to explore the wonderful Word of God and the wonderful word tomorrow this beautiful kingdom of God Jesus Christ is Lord and king and Savior and he is first in our lives god bless look forward to talking to some of you on the chat