

42-Luke-Pt22-Transcript

[Music]

welcome back to Wednesday night Bible study and wasn't that such a touching opening I could just watch it over and over again well in fact I have watched it over and over again three questions just before we begin number one was the little boy when he received his gift was he distracted was he preoccupied with what happened yesterday or the day before that or what might happen tomorrow or was he totally in the moment and totally focused on his gift number two was he grateful to his parents did he clearly acknowledge where this gift was coming from and the sacrifices that they must have made to make this possible for him and then finally was he a little bit grateful or was he profoundly grateful these are questions that are good for us to think about as we move into Luke chapter 18 this is the chapter where Jesus Christ tells us very plainly that we must receive the kingdom like little children in order to be worthy of the kingdom and we'll expound on that as we go through Luke chapter 18 we'll open with the word of Prayer and then we'll get straight into the study Heavenly Father we come before you and we praise You Lord we praise Jesus Christ and we just thank both of you for the enormous sacrifice that you have made for it to be possible for us to be among those who you are bringing into the kingdom of God father as we work hard to study your word to understand it we pray for that you'll give us deeper understanding that you'll open our hearts and minds help us father to love you help us to love Christ and help us to love one another and to love all of

mankind

we praise You Father and we ask for your blessing upon our study now we ask this Lord in Jesus name

so we'll get straight into our study now before we begin I do want to adjust or before we get into Luke 18 I do just want to go back a little bit and pick it up from Luke chapter 17 at the end of Luke 17 Christ gave this very stern warning and that is for us to remember Lot's wife and this really kind of dovetails with the original warning that this ought this whole passage where we've been studying over the last few weeks beginning in Luke chapter 12 and verse 1 where he gave the warning beware of the leaven of the Pharisees which is hypocrisy and since then we've been going through all these parables and contradictions and juxtapositions where Christ is showing us one side that is hypocritical and another side that is faithful and so he's constantly saying to it to his disciples and to us by extension

beware of hypocrisy and now it's coming to a boil the hypocrisy will ultimately result in us behaving like Lot's wife and so he's warning remember Lot's wife if we are focused and wholehearted we will not look back if we're hypocritical and pretending we're going to have strings attached to the old world and we're going to be looking back so he says remember Lot's wife whoever seeks to save his life will lose it so so Lot's wife was attached to her life in Sodom and when it was time to flee and and this is on also tied into Noah so he's explaining what the weather is going to be like when he returns and really unleashes his wrath on the earth they get people are going to be marrying

and giving in marriage and and just
business as usual even though it's the
worst time ever the violence is
unprecedented it's the the world is
awful

and yet people just continue they eat
drink and they're merry but the truth
faithful of servants of God are going to
understand the

and they're going to understand how evil
the times are and they're going to hate
their lives we're going to hate our
lives because of just how evil it is and
we wear our whole heart is in the New
World

however it's eating drinking and being
merry and there's lots of reasons to
find reasons to hold on to and be
attached to this life remember Lot's
wife if we try to hold on to this life
we're going to lose our eternal life but
if we're willing to lose our physical
life it means nothing to us remember
earlier he said if you don't hate father
and mother and brother or sister or wife
or husband again you don't put me first
as your God then you're not worthy of me
so we have to have this where it's all
about Christ and it's whatever he wills
for us were happy to accept that so
whoever loses his life will actually
preserve it and he says I tell you in
that night there will be two here it
says two men in one bed
the one will be taken and the other left
and I probably should have explained
that last time that men you'll notice is
in italics it's that the Greek says
there'll be two in one bed one will be
taken and one will be left he with this
whole passage began with beware of the
leaven of the Pharisees he also told us
that he's come to - not to bring peace
but a sword

and that father will be against the son
and son against father and so even the
most intimate of relationships has to
choose between Christ now we want that
both husband and wife are loyal and
faithful to Christ but even them into
the most intimate relationship there can
still be hypocrisy in one side or the
other and when Christ comes to unleash
his punishment on the earth one will be
taken and the other left the one that's
attached to this world that's looking
back they'll be left he says - it says
here women in italics again the Greek
just says two - will be grinding
together one will be taken the other
left - again men is italics just two
will be in the field the one will be
taken and the other left so throughout
this whole this

course from again from chapter 12 and I
like to say that the Bible is not
Twitter you don't just take a verse and
tweet it and think it lives by itself
the verse is connected to a whole
passage and so really this passage began
in Chapter 12 beware of the leaven of
the Pharisees and then there's these
constant comparisons between the rich
man who builds his barn and thinks he's
got it all made and then his soul is
required of him versus the faithful
steward who is rich towards God there
there's this there's the prodigal son
versus the rich or the older brother who
still has all his resources and one is
selfish the other isn't and so Christ is
constantly showing these these contrasts
between those who are seeking their
riches in this world and those who are
faithful to God using their resources to
please him and building up their
treasure for the next world for the
kingdom and so this is the this contrast

that he's been building up culminates here that when he comes to return he's going to take the faithful out of harm's way and then he's going to unleash his wrath now when he takes them out of his way they say so one's going to be taken one's gonna than the other left and they asked well where where will these ones be taken and he says wherever the body is there the Eagles will be gathered together and I believe well I did I know that when I showed that Scripture last time even though it said Eagles I actually showed a picture of vultures and that's because the translation in the Greek is it bulges is a better translation if this word a toy and if we look at this word the actual translation for it you'll see that it means a Greek in Greek it means eagle or vulture and you'll see here in the mounts dictionary in revelation 12:14 where it talks about being carried on eagle's wings the proper translation for this is eagle it can be eagle or vulture but you'll notice here he shows in Luke 17 37 where we are that the translation is vulture and the reason for that and that actually correct the reason for that when we look at what Christ is saying Eagles primarily hunt live prey they have what we call eagle eyes and they're looking for light they will eat dead carrion they will eat carcasses but for the most part they're their lone hunters and they look for live prey and then they'll just swoop in and they'll attack the prey and and catch it vultures are very different vultures do not have eagle eyes they are not swooping down and attacking live prey what they do is they are deliberately waiting for carrion

they're looking for a carcass and when they find a carcass where the carcass is that's where they all gather so the better translation here is wherever the carcass is there the vultures will be gathered together and we showed last week that Christ is the carcass that we have to eat his body and drink his blood and those who are faithfully part of the body who have consumed his body we are the ones God willing if we are faithful that we don't have to worry we know actually from other scriptures that he'll he's going to the Mount of Olives so where he is that's where we'll be gathered so he goes on then to say in beginning now so that's the backdrop to lead us into chapter 18 so now after saying that to them he spoke a parable to them that men ought always always ought to pray and not to lose heart so it's very easy for what he's saying to us is it's easy for us to get discouraged that the the patience we need will require prayer and then to underline this to make sure that we don't lose heart he gives us this parable saying there wasn't a certain City a judge who didn't not fear God nor regard man so he did whatever he wanted he there was nobody above him he didn't care about anybody below him he just did whatever he wanted now there was a widow in that city and she came to him saying get justice for me from my adversary so something happens she's lost her husband whatever the inheritance was that she should be due maybe there's some family issue but somehow she's been hard done by so she's going to the judge oh basically a weak very weak person the lowest in society and she's going to this very powerful man for justice and he would not for a while but afterward

he said within himself though I do not
fear God nor regard man yet because this
Widow troubles me I will avenge her lest
by her continual coming she weary me so
Christ is showing us that this
persistence of this Widow actually gets
her justice then the Lord said so he
says to us hear what the unjust judge
said so he wants us to go through this
parable and to really consider the
response of the unjust judge and shall
not God who is not unjust he's just
avenge his own elect who are not
worthless

we are very Worth worthwhile to God
shall not God who is unjust not event
his own elect who are precious who cry
out day and night to him though he bears
long with them so he bears long with us
and I don't know if you've ever had this
experience where I had to go to the
doctor get some blood work done and I
believe the appointment was at 8:30 and
I rushed rushed rasam getting kind of
stressed out because looks like I'm
going to be late

anyway I get there on time that's great
I get my number and then I'm just
sitting in the waiting room for ages
it's getting annoying now finally the
nurse comes out and calls me and says I
can come in now great great I'm really
happy now finally I can be seen to about
things to do today and then it's only to
be brought to another waiting room so
now oh I see I've been called to now sit
in another waiting room so I sit in that
waiting room getting annoyed but at
least I have things to read and occupy
myself and then finally the nurse comes
out and takes me into the doctor's
office and I'm like great this is
fantastic
now I'm sitting in there I'm waiting

they're like what's going on here
- do i I did everything I could to be
there on time why is this taking so long
finally the door opens I'm all sitting
up now anxious of the great day I'm
going to be seen - it's the nurse
another are another nurse not the doctor
so it's like whoa like one waiting room
to another to another I'm supposed to be
like 8:30 I thought I'd be out by 8:45
it's now past nine o'clock and I'm still
sitting here and I think this is the
great analogy for what we're facing here
that we are looking for Christ's return
and it just seems like it's just
constantly delayed and so we will become
weary Christ is very concerned that
we're going to lose our patience and so
we have to just keep praying and so he
points to say look what the unjust judge
said and shall not God avenge his own
elect who cry out day and night to him
so something is happening there's some
sort of persecution here and we're being
wearied out and we're crying day and
night for him to act but he's not
acting because he's bearing along with
us I tell you that he will avenge them
speedily so in other words don't lose
heart God is just and he will avenge us
and he will take unleash his wrath upon
the wicked we have to believe that even
the unjust judge finally active he
didn't care but the widow just kept
praying he finally acted nevertheless he
says when the Son of Man comes will he
really find faith on the earth and this
is a question that we have to ask
ourselves I would say in my in my humble
assessment we as a church we as keep the
people of God are very complacent even
arrogant you know we have the Holy
Spirit we know we have the Holy Spirit
we know we're precious to God and then

we put our feet up we have a biscuit
have a coffee or a tea and it's all good
we're saved nothing to worry about we're
going to be in the kingdom where as
Christ is worried Christ is constantly
warning us don't lose your salvation
beware of the leaven of the
of the Pharisees make sure that you are
seeking your treasure with God be a
faithful steward will there be any faith
our people are just going to be worn out
what what's coming you've got to keep
praying because if you're not a praying
person you're gonna be worn out and so
he says when the son of when I come will
I really find faith in that he's apt
he's not this is not just rhetoric he's
asking us a question will he find faith
and then there are other prophecies that
actually the answer is no brother will
betray brother we're going to get caught
up we're going to get distracted and he
says that we're going to eat and drink
with the drunken and beat our fellow
servants these are Christ's words then
he said in going back to chapter 17
where we were last week he said to his
disciples the days will come when you
will desire you will beg to see one of
the days of the Son of Man and you won't
see it so we're going to be seeing
horrendous things and we like God come
now there's nothing there's only a few
of us left and and and they're sent in
us come now and he's not coming and
people are going to lose heart people
are going to lose faith and that is
catastrophic people with the Holy Spirit
are going to give up this is not once
saved always saved
this is serious we have to take this
warning very seriously and and just
earnestly press into the kingdom of God
this is no joke this is no joke and if

we're just complacent arrogant just you know taking it for granted it's not going to work out we're not going to have the conviction and focus and patience and vision to get through what's coming now in Chapter 11 he taught us how to pray so it's very important that when Christ says you know men not always to pray and not lose heart and then he gives the example of the judge and the widow is pressing the judge pressing the judge until adjust he's exasperated and he acts this is not the lesson from the parable that if we press God press God press God press God he'll finally act there is a time when he will act and when Christ was on the earth he didn't even know when that time was he said only the father near so there's a specific time God does things on time and and it's really going to wear us out it's the you know the Saints are going to be worn out but there is a specific time when he will act and our praying is not going to change his calendar so how should we pray well he told us in Chapter 11 how to pray and you remember that he was praying and his disciples asked him to teach us teach them to pray and so he taught them how to pray how to pray that his will be done on earth as it is in heaven and and how to ask basically what he will see here what we're asking for we can't change the severity of the time that's coming we can't change the time when Christ will return the variable the thing that can change is us it's how much Holy Spirit we have it's how much faith we have it's how much courage and boldness we have to preach the Word of God and so that's where he then says which of you shall have a friend and he

went through that whole analogy that you know again it's like the judge who you know don't bother me now but were persistent and he rises and he gives the bread that's asked and so he tells us if we ask and seek and knock it'll be open to us and we'll be granted what we're asking for but he ends it by saying that which of you what any father his son asked for bread is gonna give him a stone or he asked for an egg is gonna give him a scorpion or you know he asked for a serpent he's going to give a serpent for a fish is gonna give him a serpent so he says verse 13 if you then being evil know how to give good gifts to your children how much more will your heavenly Father give the Holy Spirit to those who ask him

this is the variable its we can't change the beast power that's coming into that's coming to rise again we're not going to change the timing what we can change is the Holy Spirit dwelling in us and our brethren and so we ought to pray always and not to faint and what we're asking for is more holy spirit more faithfulness more of the vision more depth of conviction more boldness and we see this in acts so we have already study act but probably a good idea to review acts after we finish Luke to see what how they prayed and what they prayed for to see themselves through the the vicious times that they were living in continuing then in Luke 18 verse 9 so he's explaining to them how to pray and not to lose heart and from chapter 12 he's been warning his disciples about hypocrisy and constantly showing these parallels between people who are hypocritical and focused on this life and people who are faithful and repentant and focused on the kingdom now

as he's doing this he spoke this parable and then he really culminated it saying you know two will be in the field one will be taken the other left left for destruction two will be in the bed one will be taken the other will be left left for destruction two will be grinding at the mill one will be taken the other will be left left for destruction so you ought to keep on praying and don't lose heart so that you can be in the category of those who are taken now he then says in verse 9 he then speaks this parable not to his disciples but to some who trusted in themselves that they were righteous and despised others and this is the danger that when we feel like we've got it made knowledge puffs up and we begin to become arrogant and eat and drink with the drunken and beat our fellow servants and abuse our fellow servants and and he's warning don't be overconfident do not be overconfident pray for the Holy Spirit pray to retain the Holy Spirit and never stop praying so that you can that you can get through and we can I pray for each other in fact that's really neat the emphasis here pray for each other so that we can get through this time now going back this year to say when we think we're righteous this is the danger he said this in chapter 17 verse 1 he said to the disciples it is impossible that no offences should come so offenses are going to come but woe to him that person through whom they come is cursed when two are taken and one is left or one is taken in one is left of the two that one that is left is this one toward two are together and one is offending the other and doesn't care because they're righteous well you know

what one will be taken and one will be left and he says it's impossible that no offenses should come but woe to him through whom they do come it would be better for him if a millstone were hung about his neck and he were thrown into the sea that he should offend one of these little ones now I think one of the dangers we have specifically in our time the time that we're living in and as it's changing were observing our society change the Western world has basically abandoned Christian values we've abandoned judeo-christian values and we are what we're doing now is a lot of virtue signaling because we have know we've lost our morality we have no moral compass but we still need to feel righteous so what we're seeing now is we're entering the time that's all about social justice and people get to feel like they're doing something important and like they're righteous when they can be social justice warriors and they're there infiltrating the churches and this social justice is just another form of Marxism and so Marxism is entering the churches and people are thinking that they're doing something righteous and they feel righteous and they're joining forces with the Drunken and they're eating and drinking with the drunken and they're turning on or turning against their own brethren and they're beating their own brethren with this social justice baton and as an example of this and I spoke about this when I was when I was in another congregation this weekend an example of this is this whole of black lives matter movement and I'll just give you an example this is all about social justice and making sure that we honor black lives so they're guiding

principles if you look here
diversity globalism globalism another
word for Marxism is all about black
women it's about black villages loving
engagement restorative justice
collective value empathy hmm queer
affirming so when we get behind a
movement like black lives matter these
are their guiding principles we are
committed to fostering a queer affirming
Network when we gather oh I'm going to
go to this March black lives matter when
we gather we do so with the intention of
freeing ourselves from the tight grip of
hetero normative thinking how horrible
that we think that a man and woman
coming together and becoming one is
normal we've got to free ourselves from
the tight grip of heteronormative
thinking or rather the belief that all
in the world are heterosexual unless he
or she or they disclose otherwise so how
darest think that heterosexuality is
normal and the default we need to be
queer affirming and people have to
actually say you know what I choose to
be heterosexual because the normal state
of affairs is to be homosexual there uh
Napolitan apologetically black and they
are transgender a form affirming we are
committed to embracing and making space
for trans brothers and sisters to
participate
and lead oh I see we get behind black
lives matter we help destroy our society
so that trends brothers and sisters can
be our leaders we are committed to being
self reflexive in doing the work
required to dismantle cisgender
cisgender privilege which basically
means normal heterosexual people we need
to dismantle cisgender privilege and
uplift black trans folk especially black
trans women who continue to be

disproportionately impacted by trans antagonistic violence so all of that is just a way of showing that this whole notion of social justice is not for the Christian we should not be social justice warriors and and we're fooling ourselves if we think these social justice movements are our friends these are the drunken and if we get caught up with them we're going to beat our fellow servants because we believe we're righteous we're going to trust in ourselves that we are righteous consider this Alberta Christian school fights board request to remove quote offensive scripture all right well maybe that headline is wrong I mean it can't be can it oh yes it can let me read some more from the story a small town Alberta Christian Academy is worried its religious freedom is under fire after its board asked the school to stop teaching quote offensive Scripture yeah let me say an even plainer the Battle Rivers School Board is telling the cornerstone Christian Academy that it can teach the Christian Bible sure but only some parts in particulars Corey has decided that she doesn't like first Corinthians and asked the school to ban that part of the Bible let me quote to ban the passage from first Corinthians which states neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the keys Emmons in Journal you are a Jew who hates Islam no I basically think all items are to blame like we've seen you on video saying it I'm also doing now it's deliberately inflammatory it is deliberately poison no this in a new happy ones giving you

that opposite effect to the one that you see quote in William that you are stirring up hatred you are abusing people's religion you're abusing their faith with a channel being a complete describe what you know about the Prophet Muhammad we've established nothing you are this is deliberately and so do you know about the Prophet I've been selling people who are deeply held religious beliefs listen you smile seems the Quran around this hook is the reason is for money this book it is real racial is the reason we are in such a mess that's a reality no we're in this mess because people take Islam they are terrorists and they abuse the nature of Islam and you know the wording of Islam you know they perpetrate evil and it is completely wrong you know you to try and claim that the vast majority of Muslims were decent law-abiding people to try to Bews and mock their faith and their holy book is an outright so we need to be very clear about who these people are and what their agenda is and we need to be very clear about getting caught up in their social justice causes and eating and drinking with them and beating our fellow servants it's going to sound righteous but there is an agenda so the Bible is unacceptable but they're going to fight for the Koran what else what else are they going to fight for when they get their way what are they going to be teaching our children consider this shaving glitter hairspray and a wig but instead of performing at a nightclub hi hello and the venue is the Brooklyn Public Library in Park Slope that's ten o'clock in the morning who wants to be a drag king when they grow up who wants to be a drag king when they

grow up who wants to be a drag king when
they grow up

Little Miss hot mess who is ready for a
story is the host of drag queen story
hour this one is called worm loves worm
talking singing and reading we can both
be grooms we can both be grooms we can
both be group

you

sorry I just thought that sound was off
there what I was saying was a lot of
people asked about getting behind these
social justice movements and what is the
church doing for social justice and if
we read Christ's instructions carefully
he came to fulfill every word of God and
there's nothing in Deuteronomy about
social justice what seems Deuteronomy is
charity looking after the poor the
kingdoms of this world are the devil's
kingdoms they're going to become more
and more powerful there's going to be
more and more injustice what Christ asks
us to do is take uh take our unrighteous
mammon and look after the poor be good
stewards and and sow into the kingdom
and look after the poor so Christ speaks
about charity he doesn't speak about
social justice he will take care of
avenging and he will bring justice so we
need to be very careful again about
getting caught up with these Marxist
movements eating and drinking with them
aligning oh you know gonna come to me
and say black lives matter I'm a black
man that sounds really good easy to
seduce me you know what as a Christian
I'm more interested in the cause that
says white lives matter where you're not
trying to seduce me and flatter me
you're just showing me Adrienne here's a
cause it's white lives matter and you
might lose your life to help these white
lives well at least I know you're not

trying to seduce me I'm going to study
that
but if you come saying Adrienne you're
black you're a male I think that you're
hard done by I want to help you I'm
going to be very suspicious because
that's how Satan operates
he always appeals to self-interest so
let us follow what Christ said and this
is why Christ says when he comes will he
find faith on the earth people are going
to get caught up in all these things and
they're going to miss the plot so here
he says in verse 10 two men and again
it's always two and Christ is always
showing the leaven of the Pharisees and
those who are faithful one will be taken
the other will be left two men went up
to the temple
pray one a Pharisee and the other a tax
collector so again one will be taken the
other left now in verse 15 he shows us
that the Pharisees were really just in
offended that he should receive sinners
and eat with them and again there's this
whole contrast around people who are
lowly who are sinners who are repenting
and those who trust in themselves that
they're righteous and we need to be very
very careful that we are not trusting in
ourselves that we are righteous
we're just humble we're asking for the
Holy Spirit we're we're loving one
another we work we understand that
Christ means it when he says woe unto
those who offend one of these little
ones and so if we offend one of these
little ones we understand were under a
curse one will be taken the other will
be left so I can feel like I'm really
righteous and I'm so righteous but I'm
just defending the little ones the word
of God is very plain so he says here in
verse 10 men saw - enough to pray the

first he stood and prayed thus with himself so price this making it clear to the Pharisees God doesn't hear you you can go through this theater this kind of religious theater and feel good about yourself you have no relationship with God God I thank you that I am not like other men so he's here is he's praying with himself and he's thanking God that he's not like other men he these these other men are extortioners their unjust they're adulterers or even as this tax collector he certainly wouldn't eat these we eat with these people I fast twice a week I give tithes of all that I possess and so he's very aware of how righteous he is or he thinks he is and the tax collector standing afar off would not so much as raise his eyes to heaven so he's their offending one of these little ones the little one won't even raise his eyes to heaven instead he beat his breast saying God be merciful to me a sinner that's all he has to say the other one has so much to say this one just asked for God's mercy acknowledges that he's a sinner Christ says I tell you this man this this tax collector he went down to his house justified rather than the other the Pharisee for everyone who exalts himself will be humbled and He Who humbles himself will be exalted and so there's this just very interesting dynamic that we have to stop seeing the world in the present tense and we have to develop this vision this perception of what happens after Christ returns and who are the people that are going to stand with God after Christ returns and that's how we have to see the world and so if we're if we're exalting ourselves in this world more you know shouting out and knocking

people down and we just have to have our way and whoa I wouldn't want to be in those shoes rather we want to be in the shoes where we're just humble we acknowledge our faults and our flaws and we just pray for God's mercy for ourselves and for those who offend us as well so he goes on here to say in verse 15 then they also brought infants to him that he might touch them but when the disciples saw it they rebuked missed a very important man this is a meal do you know who he is and you're wasting his time with children but Jesus called them to him called the children to him and said let the little children come unto me and do not forbid them for of such is the kingdom of God hmm this is something we have to meditate on that the kingdom of God is made up of little children and this is this is what God is looking for people who are humble and who are true truly have the spirit of a child assuredly he really wants us to understand this I say to you whoever does not receive the kingdom of God as a little child listen to this it's it's it's hard to emphasize this enough I could shout it I could repeat it over and over let's just rely on the Holy Spirit to inform us just how important this warning is assuredly so he says assuredly really emphasizing what he's gonna say next assuredly I say to you I say to you whoever doesn't matter who they are this there's no exceptions whoever does not receive the kingdom of God as a little child shall by no means by no means it's impossible shall by no means enter it so again remember that opening video where the little child received this gift and I asked you at the opening video was he distracted was he thinking about other

other causes and social justice movements or was he totally focused on the gift that was in front of him the kingdom of God is the gift that's in front of us did he acknowledge the sacrifice that must have been made for him to have this gift and was he profoundly grateful this is I think this is just an inkling if we if we look at this boy and his reactions this this gives us a sense of what it means to receive the kingdom of God like a little child and and if we don't do this where there's no way we're going to enter into it the the kingdom of God suffers violence and the violent enter it by force we gird our loins and we're pressing into the kingdom and we're not distracted by anything by past hurts by by offenses by social justice movements we're just it's the kingdom of God or bust and he says you know in verse 14 he says if anyone comes to me it doesn't hate his father and his mother his wife and children brothers and sisters his own life also he cannot be my disciple whoever does not bear his cross and come after me cannot be my disciple we are receiving this gift like a little child so likewise whoever does not first take all that he has cannot be my disciple so you know if we are kind of caught between two realities yeah you know the kingdom of God I'm a Christian I I believe in the kingdom of God I know it's coming but we want justice now we're fighting for our causes today and we've got to move the needle on our social justice movements then we're not receiving the kingdom of God like a little child when a little child receives this gift of eternal life in

God's kingdom and we really understand
what's been given to us we forsake
everything else this is the pearl of
great price our our heart our whole mind
and soul and being and focus is the
kingdom of God and yes the poor we will
always have with us and so we are
faithful in our tithes and our offerings
and and wherever we can be charitable
and look after the poor but we're not
trying to fix this world the scriptures
say this world belongs to the Beast
he's going to have global control over
it so spinning our wheels joining with
forces that are basically fruitless
we're not into that we the way that we
will have justice is when Christ returns
and brings justice so he says here in
verse 18 now that a certain ruler came
to him and asked him good teacher what
shall I do to inherit eternal life so he
gets it that it's all about eternal life
and so he wants to know now okay well
what what do I have to do to inherit
this eternal life so Jesus said to him
you call me good
why do you call me good no one is good
except one and that is God you know the
commandments so you know the
commandments don't call me don't flatter
me God is good I'm here I'm human you
focus on what you know do not commit
adultery do not murder do not steal
do not bear false witness honor your
father and your mother so very clearly
he points him to the ten commandments
the Decalogue live by these Commandments
but he doesn't quote all of them and he
said all these things I've kept from my
youth so when Jesus heard these things
okay interesting he said to him so
Christ knows the hearts of men he said
to him you still lack one thing so
notice he didn't quote the commandment

that says do not covet and he didn't quote the commandments that talk about how to love God so he says here you still lack one thing sell everything that you have and distribute to the poor notice Christ doesn't say sell everything that you have and set about being a social justice warrior and set this society right No Deuteronomy is about looking after the poor and so living by every word of God means that yes we look after our family but we also look after the poor the Levite and the poor and so sell all that you have and look after the poor and you will have treasure in heaven and come follow me so this again from Luke 12 all the way through to here there's one theme don't be a hypocrite beware of the leaven of the Pharisees and use the unrighteous mammon faithfully this is temporary this is a temporary resource that God gives you it belongs to him so be faithful in how you use it and then God will give you the true riches but when he heard this he became very sorrowful for he was very rich so this is a very rich man and it was he was publicus he wanted more and more Christ said of the Pharisees that or lestari Luke's that of the Pharisees that they coveted riches but so he became very sorrowful he could not do this see so he Christ is saying here's how to get eternal life trust me follow me

look after the poor do do fulfill Isaiah 61

verse 1 which is what I'm doing take up your cross and follow me and he couldn't do it he was he didn't he was not receiving the gift of eternal life the gift of the kingdom as a little child again that that video of the child I could watch that over and over again

because that's how we should receive the king we can't believe it we cannot believe that God the Father in Jesus Christ would select us to be in the firstfruits resurrection and and we're just in awe we cannot believe it and when we think about it it just brings tears to our eyes and we just think about the sacrifice that had to be made for us to be included in the firstfruits and when we just were just single minded but he was double minded yeah eternal life I I like that gift but I'm a bit too sophisticated to make it my priority and so he became very sorrowful for and James actually says for whoever shall keep the whole law and yet stumbles in one point he's guilty of all so when he comes flattering Christ saying you're good Christ says don't flatter me now let's focus on the law and you're lacking something and what you're lacking is you're a hypocrite beware of the leaven of the Pharisees and you are riddled with leaven and I'm just going to expose it now and so you've been you know he didn't quote do not cover so the man was able to say well I've been doing all of this since I was a youth maybe if Christ said do not covet maybe he wouldn't have said anything so he didn't say do not covet he just quoted the other commandment I'd been doing all those well you like one thing and so he's like the Pharisees who are covetous and therefore they are idolaters and they really do not have a true relationship with God which by the way reminds me that pastor bill Watson is doing this Bible study again a line-by-line study on the book of Romans he just covered chapter 2 yesterday if you missed it the archive and I just really want to

urge us to be taking these Bible studies seriously these line-by-line studies there's going to be a famine of the word the Bible is going to become illegal where we're seeing people flexing their muscles to try to stamp it out already and we have to understand the Bible understand the narrative of the Bible understand the fundamental doctrines of the Bible and so it's really really important for us to be good workmen who are rightly dividing the word of truth and so in chapter 2 bill Watson speaks about idolatry and what it is and how it manifests itself so I just encourage you if you haven't seen the delight of the live broadcast or the the actual podcast yesterday to go into the archive and keep up with the Roman study because as I'm doing my study I'll probably be referring to that from time to time so he says here that it's easier for what does it say here let me just get my scripture lined up so he says when Jesus saw that he became very sorrowful he said how hard it is for those who have riches to enter the kingdom of God so because they get attacked remember Lot's wife so she had riches and they get attached to this world it's very hard when once you have riches 'men have this good life it's going to be very hard for you to see the kingdom of God as a reality you know those who suffer in this life it's much easier for them to want to give up this life and go into the new world but those who have it made in this world very hard for them very hard for them to make the change for it says it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God so there's a real problem with those who have riches in this world and then just

how covetous and money hungry and very carnal and present-tense
one becomes when one has riches in this world
so then he says he remembered I just take you back to chapter 16 he says therefore if you've not been faithful in the unrighteous mammon so he refers to the wealth of this world as unrighteous mammon so if you can't be faithful and that is really to be faithful means deuteronomy go to the book of Deuteronomy see what the instructions are there and be faithful to those instructions and if you're faithful to those instructions you're going to have a heart for your brother you're going to have a heart for the poor you're going to use your resources as a good steward but if you neglect Deuteronomy then you're just going to be focused on yourself so if you if you can't be faithful that is to live by the Word of God what it says in Deuteronomy with the unrighteous mammon who will commit to your trust the true riches and so that is these are permanent riches these are eternal riches these are really real riches this is like beyond anything we can imagine
if we're if we can't live by the Word of God now why would we be trustworthy then and if you've not been faithful and what is another man so everything here is God's and if we're not faithful with it that is again doing what it says in Deuteronomy who will give to you what is your own and again it's not about social justice
it's about charity it's about faithfulness to Deuteronomy and again in he says that no man can serve two masters he's either gonna love one or hate the others and that's what happened

to this rich young ruler that he hated
God
because he was serving money and again
you know when you are when you give a
feast in chapter 14 invite the poor the
maimed the lame the blind fulfill the
instructions in Deuteronomy this is what
to do and it's not about social justice
it's about charity and again in
Deuteronomy here for the poor will never
cease from the land that's it the poor
are always going to be here because of
evil men only when we have a righteous
ruler over the whole earth will the poor
cease from the land
but as long as we have evil men covetous
men the poor will not cease from the
land therefore I command you saying you
shall open your hand wide to your
brother so he doesn't say the poor will
never cease from the land
therefore join the Marxists and embrace
social justice and tear down the society
so that there can be justice no justice
no peace
is any of that he says the poor you're
always going to have with you therefore
I command you saying you shall open your
hand wide to your brother - you're poor
and you're needy in your land this is
this is what it means to be faithful to
be a faithful steward and it is God who
is going to bring about social justice
he says in Luke one who as we begun
began the study of Luke the prophecy
from Mary he has put down the mighty
from their thrones this is the social
justice and exalted the lowly he has
filled the hungry with good things in
the rich he has sent away empty
and Christ quoted Isaiah 60:1 the Spirit
of the Lord God is upon me to preach
good news to the poor there's good news
a new Kingdom coming and this whole

injustice will be resolved good news to
the poor he has sent me to heal the
brokenhearted to proclaim Liberty to the
Liberty to the captives and the opening
of the prison to those who are bound
it's not about social justice it's a
proclamation of good news and all of
what we've been studying so far is
giving them a foretaste of the good news
that is to come but that prophecy in
Isaiah 61 continues and it says in verse
5 strangers shall stand and feed your
flocks and the sons of the foreigner
shall be your Plowman and your vine
dressers this is when social justice
comes he Christ brings it with him he
will avenge the righteous but you shall
be named the priest of the Lord they
shall call you the servants of our God
you shall eat the riches of the Gentiles
so God is going to take Israel
and we are going to eat the riches
of the Gentiles and in their glory
you shall boast so we're not worried
about the fact that we suffer today this
is this is in the scripture we're
focused on the kingdom of God instead of
your shame so again it's going to be
shame and injustice and we're going to
be crying out and people that the
patience of the saints is going to be
tested and when the Son of Man comes
will he find faith on the earth but in
those whom he does that were praying for
the Holy Spirit and were asking God to
make us stronger and more faithful and
bolder we're going to be ashamed but
when Christ returns instead of your
shame you shall have double honor and
instead of confusion they shall rejoice
in their portion therefore in their land
they shall possess double everlasting
joy shall be theirs for I the Lord love
justice this is where justice comes from

it doesn't come from Marxists who just wanted to destroy society so they can usher in their totalitarian system just as true justice comes from God and we just have to be patient and not give up and keep praying for either Lord love justice I hate robbery for burnt offering I will direct their work in truth and will make them an everlasting covenant their descendants shall be known among the Gentiles so they're going to have honor and their offspring among the people so right now their descendants and offspring are going to be merciless acute 'add but all of that's going to change when Christ comes all who see them shall acknowledge them that they are the posterity whom the Lord has blessed this is the social justice we believe in this is the social justice we're looking forward to and we're not going to be seduced I'm really warning our brethren do not eat and drink with the drunken be careful about the social justice movements you get behind and be very careful about offending your brothers and sisters in order to support these movements it that's a very very dangerous path to walk on in fact it's a cursed path look for justice from God and do not trust men they are seducers Christ Himself said My Kingdom is not of this world if my kingdom were of this world My servants would fight and so when we see people you know pigs in a blanket frying like bacon in that homicidal hatred they're not God's servants and God's servants do not fight for this world otherwise if his kingdom was of this world My servants would fight so that I should not be delivered of the Jews but now my kingdom is not from here so continuing then in Luke 18 he says and

those who said it then who can be saved regarding that it's impossible for rich men are going through the eye of a needle camel who then can be saved and said these things which are impossible with men are possible with God so it is possible to have a rich man who looks at the instructions of Deuteronomy and obeys it as long as they are filled with the holy spirit so it's all about the holy spirit and so that's again where we saw in Luke 16 that the master commended the unjust steward and in verse 9 of 16 he says make friends for yourselves of the unrighteous mammon that when you fail they the people who are despised in this world the poor the oppressed whom God has called and put his Holy Spirit in that because you were following Deuteronomy and you were looking after them when they inherit their riches they're going to remember you and they will receive you into an everlasting home so this is this is how we use our resources then Peter said we have left all and followed you and he said to them assuredly I say to you so so we have to receive the kingdom of God like a little child and Peter is saying we've done that we receive we received your word and we force up everything and we're focused now on your word and he says assuredly I say to you there is no one who has left house or parents or brothers or wife or children for the sake of the kingdom of God who shall not receive many times more in this present time and in the age to come eternal life and I can tell you from personal experience because I first took everything to find God and to obey God and he has given me so everything a hundredfold of what I had before even though I went through a period of

despair and impoverishment but he's replaced everything and multiplied it and now I have eternal life dwelling inside me and I'm mad I die I want to stay focused and receive it like this little child I can't believe it and I want all of us to be like this so brethren let's let's take the Word of God seriously let's not be ignorant of Satan's devices let's love one another and let's be so painfully aware of the sacrifice which Jesus Christ and God the Father made for us to have eternal life I'm going to stop here we'll continue in Luke 18 next week and now we're starting to transition into this sacrifice that this is a Passover Exodus mission and Christ is on his way to Jerusalem and now he's about to talk about what's going to befall him in Jerusalem so we'll stop here I hope you got a lot out of this study it's a lot for us to take in let's not take it superficially I think would be a great idea if you went back to Luke chapter 12 verse 1 and just sat down and just read it all the way through to chapter 18 and just highlight or underline or somehow emphasize all the warnings that Christ gives between being hypocritical and the commandments he gives to be faithful and and it's just a very very clear theme and I think when you read this as a passage from 12 to 18 it becomes very clear we cannot take eternal life for granted we have to fight for it and we have to be profoundly grateful for it and focused and not distracted by anything but pressing into the kingdom of God Jesus Christ is Lord he's Savior he's our loving God and husband let's praise Him I look forward to seeing you next week I'll jump on the chat and looking forward to chatting

with you and fellowshiping with you god
bless