

## **Matthew 20-05-31a**

Welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 31st of May 2020, and we continue our study in the Gospel of Matthew, picking up in chapter 10. We're picking up in verse 34, Matthew chapter 10, verse 34.

This is part of a teaching section. We've seen the gospel punctuated with these, interleaved with miracles in sets of three, and this one is especially tailored in connection with the sending forth of the disciples with a message. What is the effect of this sending out? What is the effect of the proclamation of the good news? What can the messengers expect? What can the representatives of the Lord Jesus Christ, His Heavenly Father, and the good news of the gospel, what can they expect? How can they prepare themselves for their representative function? Well, this is of great interest to us because we are representatives of the Lord Jesus Christ, and we want to be prepared for whatever comes and in our service to be found faithful.

So we're going to pick up our study here and conclude the chapter, and time permitting, we'll be moving into chapter 11, this very interesting section where the Lord Jesus communicates with a very unique individual who I think was his cousin, John the Baptist. But let's begin by asking God's blessing on our fellowship and our study, and we'll dive right in. Father, how grateful we are for another day to experience your provision, your blessing, your challenges and opportunities for us to strengthen our souls and increase our investment in the eternal future by seeking to lay hold of righteousness by faith.

We thank you for this portion of your word that is before us, and we ask that as we look at it together that your Holy Spirit will minister it to each of our hearts, help us to see its pertinence, how it applies in our individual circumstances, and in the time that remains to us in this life, may we be fruitful, redeeming the time, even though the days are increasingly evil, to reflect your glory as lights shining in the midst of a dark time, and be ever more ready for that new phase of service, existence, and opportunity when the Lord Jesus returns to take us to himself. We ask these things in his name. Amen.

You will remember that in preparing the disciples, it's similar to other passages we've seen, particularly the book of Daniel, where you have an immediate application of prediction of the future. Here is what is going to happen, and then it begins to partake more and more, not exactly of double entendre, but of additional application that lifts up and goes beyond the moment and goes past the first instance of its direction and its delivery. We have that here.

Jesus says specifically to the disciples, when you go to these cities and towns with this message that I'm sending you with, the gospel of the kingdom, and just for a pop quiz, what is the first word in the gospel of the kingdom? Repent. Everybody says it's the good news of salvation in Jesus Christ, not the gospel of the kingdom. The gospel of the

kingdom is a message to believers.

This is not get saved so that you can partake of eternal life. This is you people of Israel who belong to God are not where you should be in your relationship with God, which already exists. Change your mind, repair your priorities and your goals and your values in daily life, because the kingdom promised to God's people is at hand.

If this were a message of salvation and I were writing it, if you were going to write the script for the evangelization message to unbelievers, what would you say is at hand? Judgment. The lake of fire. Eternity is on the line.

There's no mention here of now. John at the beginning at the Jordan when he's baptizing says the axis laid at the root of the trees. God's going to gather the wheat into his barn.

The chaff is going to be burned with unquenchable fire. Still not an evangelization message. Wheat in the barn and chaff being burned.

This is the fruit of the life of believers. This is the judgment on what you do as a child of God, as a member of the household of faith. What's going to happen? Paul will use the same figure.

Gold, silver, and precious stones will survive the fire. Wood, hay, and stubble will not. It is a judgment on believers.

God sent John the Baptist, the Lord Jesus Christ, and the disciples of the Lord Jesus Christ to his people. This is why this chapter opens with Jesus telling them, go only to the lost sheep of the house of Israel. The benefit of this is that when we look at it in terms of interpretation and application for ourselves, we are people of God.

This is not a message pertaining to get saved. Believe there's a God. Believe he has a son.

Believe that there's sin, righteousness, and judgment. That's not the question, and it's not the content of the message. Jesus doesn't say, go forth to the cities and towns and proclaim sin, righteousness, and judgment.

There's a salvation issue. This is a kingdom issue. As a child of God, as a member of that group that is going into eternity, the question is, where are you going to be? Are you going to be in the kingdom, experiencing the blessing, sitting down with Abraham, Isaac, and Jacob in the kingdom? Or are you going to be with the hypocrites and the ne'er-do-wells in the darkness which is outside, weeping, wailing, and gnashing your teeth? Believers in the future will be outside God's kingdom, waiting for the healing leaves from the tree of life to be brought out to them.

This change your mind message is really important. It resonates with us today. It ought

to be resonating through modern-day Christianity that needs to change its mind, needs to change its heart.

Of course, Christianity is an abstraction. Individual believers calling themselves Christians need to do a gut check. That's what Jesus is getting into as we pick up this morning in verse 34.

This is gut check time. You and I need to do a gut check. What is that? Who am I? Why am I here? And if I know why I'm here, am I fulfilling that purpose? Am I distracted? Am I pursuing my own agenda? Am I doing lip service and a token nod to my Christian faith? Or am I invested and devoted and dedicated and faithful to the top priority? Have I listened to this message, changed my mind away from dead works, and am I practicing faith toward God? Does that vocabulary, does that phraseology ring a bell? Remember in Hebrews, let us go on again to maturity, not laying again the foundation, change of mind away from dead works, and faith toward God.

Where am I in that process? If I wake up in the morning with earthly things on my mind, if all I do is look at my task list and look at my opportunity list, and I am not thinking of it in terms of the heavenly oversight of God the Father and the heavenly presence of God the Holy Spirit in my soul, and if I do not remember that I am a servant and I am not here to run my own affairs, I am here to represent the Lord Jesus Christ as a member of his body. He was here, represented himself, then he left and put us here to represent him physically on this earth. It's the only reason we draw breath.

It's the only reason we have provision. It's the only reason we exist. In that light, pick up here in verse 34 of Matthew chapter 10.

Jesus says, do not think that I came to bring peace on earth. Whoa, that's just a devastation to all of my Christmas music. Peace on earth, goodwill toward men.

Jesus says, don't think I came to bring peace. This is not the first of the do not think that I came to bring or do not think this, do not think that I came to destroy the law. Remember that earlier in this book, do not think, and the phraseology here in Greek, which reflects the original Aramaic is stop thinking this.

This is what you're currently thinking. Stop it. Stop misrepresenting my mission.

You think I came to bring peace. I didn't. You're wrong.

Change your mind. If Jesus says, do not think this, and you're going to obey him, you have to change your mind, right? This mind needs changing, whether it's a bed, a baby, or your mind. Sometimes things need changing, right? Well, he says, stop thinking I came to bring peace.

Now the Bible has a lot to say about peace, doesn't it? This, this word can mean, uh,

imagine you're, you're imagining this. You imagine that I'm bringing in the era of peace. Now, does the Bible not say that the gospel message of the kingdom, the good news of the kingdom is peace.

Got that painting, the peaceable kingdom. You remember that's a primitive American thing. Everything's flat.

They get the flat animals and the it's the peaceable kingdom, the lion and the bear and the wolf and the lamb and the child playing with the snakes in their den and so on peaceable kingdom. We look forward to the day they will turn their swords into plowshares and their spears into pruning hooks. They will not learn war anymore.

It will be peace. So why would it be wrong to think that Jesus came to bring peace? If he came to bring the kingdom and the kingdom is peaceable, why would it be wrong to think this? And that's the trap. That's where so many of us in that age and in this mistake and need to change our minds.

And we need to be perceptive. We need to be nuanced. We need to look at context.

What kind of peace does the kingdom promise and for whom between whom there is one mediator between God and men, the man, Christ Jesus, the reconciliation that comes in Christ brings peace between us and God, right? That's a genuine peace. That's a lasting peace. There is also the in the church specifically, again, we go to Paul and he says, there is the spirit of unity and the bond of peace.

We just not long ago finished the book of first Corinthians that is all about. I hear there are wars and divisions among you. It should not be.

So there should be peace between home believers, fellow members of the body of Christ. There should be peace, not division, not fluffing up small issues and creating wars and divisions, factionalization, backbiting, grudge bearing things that divide the body are manifestly wrong. When Jesus says here, stop thinking I came to bring peace.

What's he talking about? Have you ever driven by? I don't think you've ever been in one. I've not ever even been in one, whether they've got a piano or not, but there's, there's a unitary and universalist churches. There are people who think visualize world peace.

It's all, we're all created by God. Therefore, there should be peace between us all. This is what Jesus is talking about.

Now, listen, he is sending his disciples into Israel, into a believing audience. They are assumed to be God's people. They are assumed to be sheep of Israel.

They're just lost sheep, but they are sheep. They're not goats. They're not wolves.

They're not badgers. They're not cockatrices. They're not, they're not wild animals out in

the wilderness.

They are God's sheep. And the Lord Jesus has come to gather them into the fold. He says, I've got other sheep that are not of this fold.

This fold is the Israel fold. You go to the sheep that belong in that fold who have gotten lost, bring them back into the fold, challenge them to change their minds. But he says, don't think I've come to bring peace.

So there are some areas where peace is God's message. Peace is God's God's purpose and God's ideal within the body. There should be peace, but there often is not.

Now, what is the cause of that lack of peace? That's what Jesus is going to talk about. So do not keep thinking that I came to bring peace on earth. I did not come to bring peace, but a sword.

If you look at the parallel in Luke chapter 12, he says, I did not come to bring peace, but division. This is not a sword of bloodshed. This is a sword.

You know, the word of God is like a sharp sword, dividing soul and spirit, dividing joints and marrow. It's a sword in the sense of cleaving things into different parts. They are no longer cohesive.

And he explains this, and we saw this quote last time, for I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. And we saw this over in Micah chapter seven. Now think about this.

Is it God's ideal that families be divided, that brothers be separated, that parents and children be at odds and unreconciled? It's not. And yet Jesus says, I came to do that. What does he mean? Well, the key is in the cause of the schism.

The cause of the schism obviously is the issue of Jesus Christ and his message, his representation of the Father and the response to it or reaction against it. When Jesus comes, he is the source of reaction. He is a catalyst.

Remember what a catalyst? I really was fascinated when we were in high school chemistry and learned about a catalyst. A catalyst is something that facilitates a reaction. Two things need to react, need to come together, need to separate.

A chemical process needs to take place, but it's being held up. When you put the catalyst there, it facilitates that reaction. It causes it to either come together or divide.

The Lord Jesus is a catalyst. We have a phrase in modern English that says something is a catalyst for change. It's an occasion for change.

It is a cause for change. That's what Jesus is talking about here. And that's not

particularly unobvious or buried very deep.

Jesus didn't come to just arbitrarily divide and just say, I want teams and I want opposition and factions. But he has come because it is going to out people's level of faith, level of dedication, appreciation for God the Father, appreciation for their own salvation. We are talking about believers.

I have come to separate people who are believers. And yet it is not God's will that they be separate. They are supposed to be a unit.

It's not God's will that churches be divided, but divide they will. Why do they divide? Over the issue of Christ and over the issue of God's truth, they will divide. And the division is necessary.

It's not happy. We wish it wouldn't take place. But division is necessary.

Jesus would not come to do a thing unless it was necessary. He says, I've come to divide and that division is necessary. Why? Why would Jesus come to divide a man from his father, a daughter from her mother, daughter-in-law from mother-in-law? Notice that marriage relationships are put as tightly as other family relationships.

Marriage in God's eyes is that strong. It's not casual. It's not a trial run.

Well, let's get married and see how it goes. It's a family relationship. It's like being born.

Being married is like being born. That relationship is permanent unless radically necessary to reverse due to pormia. A man's enemies will be those of his own household.

Notice his own household. There are enemies. Well, what are we talking about here? You would expect that the kingdom is going to bring peace.

You remember in Isaiah 9, 6, the child that is born and the son that is given, government's going to be on his shoulder. Remember, he shall be called in the Messiah, wonderful or wonderful counselor, the mighty God, the everlasting father. Interesting.

Jesus is called the everlasting father. Why? You've seen me. You've seen the father, fullness of deity and bodily form.

And what's the last one? Prince of peace. How can the prince of peace come to be a sword and bring division? It is reaction or response. Reaction or response.

Remember in the kingdom, the promise in Isaiah 11, 9, that was Isaiah 9, 6. You go a couple of chapters over 11, 9. It says, they shall not hurt or destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea. There's no hurting or destroying. There's no division in the kingdom.

Mount Zion, God's holy mountain, God's holy city. It will be unity. It will be peace.

You remember even in Luke chapter one, the Messiah is coming to give light to those who sit in darkness and the shadow of death to guide our feet into the way of peace. It doesn't say to drop our feet on the way of peace. It is to guide.

Not everyone follows the guidance. Those who don't follow that guiding light to the paths of peace are going to be the source of this division. So here's the real question.

None of that is hard to understand, but so what? Looking at this, we recognize, first of all, that inevitably, if we choose to be the kind of people that Jesus is describing here, who are dedicated and faithful and put God first, there are other believers, not to mention the unbelieving world, but there are faithless believers who are going to create division, schism, separation. This is in our household, even within families, sometimes even within a marriage. And Paul has to talk about that later on.

What do you do if one of you is faithful and the other is faithless? It can divide in the same way it can divide a household of brothers and parents and children. It can divide even a marriage in extreme cases, and it's a very sober challenge to look at what should I do in the case of this strong division. So this Makarios that is a divider here is something that Jesus came to do.

And as I mentioned before, he has used this phraseology, and he uses it three times here in these two verses, verse 34 and 35. He says, do not think that I came to bring peace. I did not come to bring peace.

I have come to set people against each other in the same household. So we should not be surprised. Jesus saw this coming.

He saw it in his coming, and he came knowing that this was going to happen, and it is a necessary division. If people choose to go a different way, some choose a path of obedience and dedication and faith and putting God first. Others do not.

It creates a division. It's a necessary division. You cannot keep faithless people with you any more than you can keep cancerous tissue with you any more than you can keep a malignancy or something that is corrupting.

It's got to be removed. Sometimes this is a very painful process, especially in the olden days where there would be corruption. It required amputation.

It required scraping. It required application of things that would eat away. They would put maggots on corrupting flesh to eat away what was dead and leave what was alive so that what was alive could survive and not be taken with that which is unhealthy.

I want to read you something. There is an article in Wikipedia called Brother Against

Brother. This is specifically with reference to the Civil War.

We all know in general that there were cases, especially in border states, where people in the same family found themselves on opposite sides of that conflict. A man's enemies literally were the members of his own household. The examples that they give here are numerous.

I'm not going to read you all of them, but there were brothers who both became brigadier generals. George Bibb Crittenden was a general in the Confederate Army, and his brother Thomas Leonidas Crittenden was a general in the Union Army. One of them was relieved of duty and arrested for drunkenness in the midst of it.

The Terrell brothers were also brigadier generals. James Barber Terrell was a Confederate Army brigadier general. He was killed at the Battle of Tadapotamoy Creek, and William Rufus Terrell was killed at the Battle of Perryville.

There were three brothers, also named Terrell but unrelated. Three of them were in the Kentucky Cavalry, obviously Confederate, and their youngest brother Robert joined up with the Union, and the 5th Kentucky Cavalry ended up taking their brother's unit captive, and they had to take their own brother as a prisoner. Why did it happen? Persuasion about the issues, and people felt justified.

Well, on the one hand, I'm fighting for our way of life and our resistance against government interference in our agriculture, and this is the South. Many times it wasn't really the issue of slavery that was certainly implicated and involved, but a lot of times the foundation for people's decision rested on another basis. People weren't willing to fight their own family over whether or not there ought to be slaves, but they were willing to fight.

Some of them in the South that fought for the North did consider slavery such an important issue that they couldn't in good conscience fight to preserve the way of life in the South, despite all of the arguments for it. But good men would disagree on which issue was most important. There was merit on both sides.

Which one is most important? That decided and divided. Well, there is a difference when it comes to faith. There are essentials of the Christian faith that you cannot dispute and cannot deny without dividing yourself from those who understand, believe, and practice the faith of Christ.

And you cannot be ecumenical. You cannot be all-inclusive on fundamental things. We are inflexible about these essentials.

You can be flexible about whether you are pre-trib, mid-trib, or post-trib. Do you believe that Jesus did his miracles by his own deity or in the power of the Spirit? What do you understand about Calvinism versus free will? And how do you take certain passages and

interpret them? We can agree to disagree and maintain the spirit of unity and the bond of peace on non-essential things. If someone says, I don't think there's a God.

I don't think Jesus was the Son of God. I think it's just silly that Jesus was killed by his own father to achieve salvation. That just seems like a bloody mess.

It's a mythology. I don't believe in the efficacy of the work of Christ to pay for my sins or anyone else's and to secure eternal life. I don't think there is an eternity.

These are essentials. And whether or not someone had a faith experience or believed in Christ as a child and then threw it over. It's a birth and they're saved, but they can divide and they can be someone that you've got to put distance between.

And that's what Jesus is talking about here. I will divide families. I will divide what should not be divided because there is something more important.

Does God assign a priority to the unity of a family? Of course, but there is a higher priority. And when they come into conflict, the lower priority gets set aside. This is what happened between brother in the civil war.

I love my brother, but these principles that I find myself dedicated to take precedence over family loyalty. And when the two come into conflict, I have to go with what means the most to me. So this really boils down to if there comes an issue between friends, between close confidants, between family members, between yes, you're my flesh and blood, but one or the other of us has departed from the faith.

You have to make a decision. And Jesus says, what comes first? That's what he's talking about here. Verse 37.

He who loves father or mother more than me is not worthy of me. Now, what is the summary of all the law and the prophets that Jesus himself gives? Love the Lord, your God, love your neighbor as yourself. What is in the 10 commandments? Honor your father and mother, love your father and mother.

He's going to condemn the Pharisees later on in this very book because they declare their stuff Corban and fail to love their parents and care for their parents and provide for their parents. And they're going to be condemned for that. What is the conflict? The conflict is self-interest versus love for parents.

Which issue wins in that debate? You should honor your parents above self-interest. That's the word of God. Now, if the conflict is, should I maintain unity with my family or pursue and honor my relationship with God? Where's the priority? What comes first? And you cannot compromise with your self-interest and your honoring of parents.

You cannot compromise with self-interest and looking out for the interests of others.

Philippians chapter two, have the mind that Christ had. He emptied himself, took on the form of a servant, came in the likeness of men.

He humbled himself and was obedient for our sakes, emptied himself. And Paul says, you should have this mind of sacrifice towards self-benefit toward others, but not at the expense of the higher priority. If you have to compromise your relationship with God and Christ, if you have to misrepresent what the truth of the word of God is to do that, now you've created a different conflict and the sword divides in a different area.

And you are going to be cut off from Christ. This is the problem Paul faced with the Galatians. They thought, well, why, you know, we've got these Judaizers and they believe in Jesus, but we don't want to break with them in their practice of the law.

They want to continue. They want to blend the two. They want to have Jesus and the law.

And Paul said, if you go back to that stuff, you are cut off from Christ. You are fallen from grace. You had grace and you're fallen from it, not saving grace.

This is living grace. This is the grace that enables us to invest in eternity and to be good and faithful servants. And you've cut yourself off from Christ, not in the salvation sense, but in the, are you worth anything in the battle? Are you going to have anything in the future sense cut off from Christ? He's going to talk about that in this context.

If you love father and mother more than me, not worthy of me, he who loves son or daughter more than me. Now, short of Christ, the love of parents for children and vice versa is perhaps the strongest force on earth. Marital love right up there with it.

Love, you know, a healthy relationship between husband and wife. The two become one. It's a unity.

What is the only thing that can divide that unity in a marriage or in a family? The one higher priority. You cannot love that more than Christ. If you do, the gospel applies, change your mind, get your head right.

You're going to suffer in this life and suffer in the next without getting that straight. So when Jesus says, he who loves father and mother more than me is not worthy of me. He who, and you remember, look at the order of your 10 commandments, love the Lord your God, right? Those are first and parents are right below that.

Jesus himself is going to experience this. We're going to see it in five chapters. Hence in chapter 15, verse four, God commanded saying, honor your father and mother and he who curses father or mother, let him be put to death.

But you say, whoever says to his father or mother, whatever profit you might have received from me as a gift to God, then he need not honor his father or mother. Thus you

have made the commandment of God of no effect by your tradition. That's what I was talking about.

The Pharisees who are using this declaration of Corban to say that they did not, they would say to their father and mother, well, what I would have spent supporting you. I've dedicated that to God. I've got a, I've got a godly mission and it's a lie.

He's keeping it for himself. And he says, you have set aside the commandment of God. You've made it of no effect by your tradition.

And in 1919 is where he's going to say the law and profits are summed up by honor your father and mother and love your neighbor as yourself. There are times, however, when that is not the case. There's a very interesting pericope and we're going to look at it real quick before we go to the break.

There's a very strange passage and it's in the blessing of the tribes of Israel by Moses just before he departs. And so if you turn back to Deuteronomy chapter 33, verse eight and nine, there is an instance of this, and it is something that God approves and something that God blesses. Deuteronomy chapter 33.

And it's, it's in the category of harsh truth. You know, when you're getting toward the end of Deuteronomy, that you're getting to Moses' final blessings on Israel. And so he talks about the law beginning in verse two, coming down at Sinai.

And then he goes in the order of the tribes here, verse six, let Reuben live and not die, nor let his men be few. He says of Judah, here, Lord, the voice of Judah, bring him to his people. Let his hands be sufficient for him.

And may you be a help against his enemies. Of course, the Lord Jesus is in the tribe of Judah. Then you come in verse eight to the tribe of Levi.

Now look at this. Let your Thummim and your Urim be with your holy one whom you tested at Massah and with whom you contended at the waters of Meribah, who says of his father and 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. They shall teach Jacob your judgments and Israel, your law.

They shall put incense before you as a whole burnt sacrifice on your altar, bless his substance, Lord, and accept the work of his hands. Strike the loins of those who rise against him and of those who hate him, that they rise not again. Reuben is Jacob's firstborn.

He gets one line. Judah, remember the privileges of the firstborn ratchet down past Reuben and Simeon and Levi to Judah. So Judah gets promoted, but look at how fulsome this is about Levi.

Then he's going to talk about Benjamin and Joseph, but you see the verse nine saying a father and 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. This is a very significant Old Testament example, and it harks back to two previous incidents, the golden calf and water from the rock. The tribe of Levi is implicated in both of those instances, one for good and one for ill.

There is a contrast in both of those instances. And since I've successfully run myself out of time for the first session, we're going to pause here and take our break. But in looking at this Old Testament episode, it's going to shed great light on God's attitude toward this concept that Jesus is explaining to his disciples.

I have not come to bring peace, but a sword, and it is going to divide those things which normally should not be divided. But when it comes to this highest of priorities, division is inevitable and it is necessary. So what's the upshot of this? If we had to stop right now and couldn't continue, what would we take away? What would we remember from this? It is a part of God's plan for there to be peace, for there to be unity in an ideal world.

That's all there would be. It would be the garden of Eden and everything is cohesive and untroubled. But the Lord Jesus came because of sin and God's solution to the sin problem is going to divide inevitably people who receive it and people who reject it.

And that division is necessary. So here's the point of application. Do not be unduly troubled.

Now, it's always a grief. Brothers fighting against brothers in the civil war, I am sure it grieved them. There were cases where they found themselves actually fighting in the same battle against each other.

A general on this side actually fighting a general on the other side and they are brothers. Nobody looks forward to such a thing. It's a grief and it's a hardship.

But if you recognize that it is a necessity to observe the highest priorities and to be pleasing in God's sight, then we have to pursue that highest priority. And we have to be willing to endure this kind of division. We don't have as much problem enduring hatred from the outside world.

If a village that you don't know them well anyway, you go there and they don't accept your message, shake the dust off and go somewhere else. But Jesus says the level of commitment to being a disciple, a disciple is not above his master. And if the master was willing to empty himself and go to the cross and be despising the shame, we have to be willing to do the same thing, even if it means seeing close friends, close family fall away from us.

And that division is created. You have a choice. You can either try to stay on good terms

with your intimate friend or relative, or you stay on intimate terms with God.

Jesus says you can't do both. You can't have your body and have your cancer. It will kill you.

If you want your body, you've got to offload the cancer. Necessary division. Is it God's will that there be cancer in bodies? No, but when it shows up, it has to be separated from.

And it's the same thing here. And it is uncompromising. It is unequivocal.

Jesus says, I came to do this. This is a part of my mission to make these kinds of separations and divisions. And if you're not willing to make it, you're not worthy of Christ.

He says, if you love your family more than you love me, you're not worthy of me. Now you should love your family more than almost everything, but not more than Christ. That's the sticking point.

And those from whom we have to separate will understand that. It's not that you find fault with them. It isn't that you're just kind of a upstrippers person.

You are doing it because there is a dedication in your life that is higher than anything. And if you don't have that highest dedication, you're not worthy of Christ. Jesus says it in plain Aramaic, Greek, and here in our English.

If you love your family more than you love me, you are not worthy of me. And therefore you are not worthy of the things that Jesus came to bring. And you're not going to have peace anyway.

You're not going to have blessing and opportunity, growth and production, investment and service in time and eternity. You're not going have them anyway. If you compromise, you fail.

If you fail, you're lost. It's just that simple. Well, we'll see this and we'll see the Old Testament roots of this concept when we come back from the break.