

Luke 14:25-35

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Date: 01 December 2013

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[0:00] Well, Luke 14. And we're looking at verses 25 to 35. We're going to come back to this sometime in the new year to get back into Luke 15.

But Luke 14, 25 to 35. One of the oddest experiences that you have as a pastor, as a minister, is that you occasionally become some people's conscience on legs.

So you're walking down the street and somebody sees you who hasn't been to church for a few weeks. And they think, should I cross the road? Should I not cross the road? Do I try and ignore him? Do I just keep looking and keep walking?

They're like a rabbit caught in the headlights. They freeze. They think, has he seen me? Has he not? It's extraordinary. Teachers get it, isn't it? Those of you who are teachers. When a child sees their teacher out of school, isn't it?

It's an incredible thing, isn't it? Noah, when he used to see his nursery teacher out of school, would freeze and look in awe at this woman as she walked past. And Christian adults can often behave the same way that little boys do when they've not done their homework.

[1:06] So they come up and they say, well, I'm sorry, I couldn't make it to church because I wasn't at the Bible study because various things are going on in their home. The dog is at my homework or something like that. Perhaps they even lie and they know it.

Text messages are always the easiest way to get out of a meeting, aren't they? And that's the easiest way I find to cancel a meeting if you do not. It's very, very hard. Because people assume, as a church worker, that really you're only interested in the number of meetings that people come to. And I guess it's hard for you guys, I think it's hard for some people to realise that what you're concerned about is where they are with the Lord and with the Lord Jesus. Rather than, I've got some list at home that I send in to the Lord once a week with a checklist of whether you're there or not.

Now, when being a Christian boils down to a certain set of activities or a certain set of meetings, you've lost the heart of the faith. You really have. The Christian life is not about performance. It's about a person. The Christian life is not about how much you do. It's about who you live for. And if you hear this morning's sermon as a rallying cry to attend more meetings, or to give more money, or to say more prayers, then actually you've missed the heart of what this passage is saying.

[2:27] All those actions may very well result from the right interpretation of Luke 14. But they're not at the heart of it. Last week, do you remember, we saw people who were not willing to give up anything for the Lord Jesus.

Do you remember that? They had those ridiculous excuses. Going married. Going to visit some cows. Going to see a field. They were saying they were not willing to give up anything to follow the Lord Jesus.

But this week, what we see is that Jesus says you've got to give up everything to follow him. Look at verse 25. Great crowds accompanied him.

And he turned to them and said to them, We've moved out of the dinner party at the Pharisee's house. Jesus is now standing amongst his fans. And it looks like the Lord Jesus has become a great hit.

They've come from far in the air to get a piece of this new religious phenomenon in the area. And so what will this guru's heartwarming message be?

[3:32] Will it be one of approval and feel good and appreciation? You know, a kind of Joel Osteen or Joyce Meyer if they've seen them. You watch them and it's their purpose to make you feel good.

What will Jesus' message be of approval and appreciation to his followers? How can he encourage them to sit with him? Look at verse 26. If anyone comes to me and does not hate his own father and

mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

It is brutal. Isn't it? It's quite simple. But it's very brutal. Christian discipleship is not abstract. Being a follower of the Lord Jesus Christ, following yourself as Christian is not an abstract thing. It is a hard reality. And the question for us firstly is this. Is Jesus our first love?

Is Jesus our first love? At the end of verse 26 and at the end of verse 27 and at the end of verse 3 there is a chilling refrain. Time and time again Jesus uses the refrain, he cannot be my disciple.

[4 : 42] There is no way that you can make these words warm and cuddly. They are set up, they are very, very negative statements from Jesus. And the simple point is this.

Is that there is only one place for Jesus to occupy in your life. Verse 26. If anyone comes after me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

Jesus has got to be number one. Our first love. Jesus is the one relationship that affects all the others. The word hate is a brutal comparison.

You will know if you know the Bible at all. It's not that you are to hate and despise your nearest and dearest. No, the Bible is very clear. We read it in the reading of the law before the confession of sin. You are to honour your father and your mother. Jesus is not contradicting that. Don't say children to your parents when they tell you off today, I hate you. That isn't what Jesus is talking about. You are not allowed to do that.

[5 : 47] You are to love you husbands and your wives. You are to love self-sacrificially your wife or your husband. You are to care for your children, parents. But when we compare our allegiance to them, to our allegiance compared to Jesus, it should be as clear and as different between something you love and something you hate.

It's shocking. Jesus is like Marmite. You either love Marmite or you hate it. You are not in between on Marmite here. And Jesus is like Marmite.

He will not allow you to remain neutral. You either love him or you hate him. There are no other options despite what our culture says. Do you see the problem word at the start of the verse?

Can you see the problem word at verse 26? If anyone. That's the problem isn't it? We are all anyone. Everyone is anyone.

There is no other way to follow Jesus. And put him above all your other relationships. Jesus says if I am not your priority. If I am not in your life.

[6 : 55] If I am not in your priority, I am not in your life at all. Because that is what he says at the end of the verse isn't it? Even his own life. Even her own life. All of our desires.

All of our passions. All of our hobbies. They are to be subject to our first love. Our first loyalty. Our total loyalty is to become Jesus.

Following Jesus is more like getting married. Than joining a sports club. So in the wedding. The bride and groom say. All that I have. I give to you.

All that I am. I share with you. Or something like that. Now if you are fortunate. You give. Your student debt. To your spouse.

And they give you. Their trust fund. And you do very well out of it. That is the way you do it. In other words. You share your lives. Totally. You are no longer two.

[8 : 00] But you are one. You are one. When God looks at you. You are one. But husband and wife. You are one. You are two. In other words.

You share your lives totally. You stop thinking like two separate people. With two separate lives. The Bible talks about becoming one flesh. It is interesting isn't it. Some married couples begin to look like each other.

In older age. Is it? They kind of merge into one. I don't want to tell you. You know who the couple are. The Bible talks about being one flesh.

And so if you are married. You have to consider absolutely everything. In the light of the other person. You can't just go off there. Well I am going to the Canary Islands for three weeks. You can't do that without talking to your spouse.

You can't come home one night and say. Well actually I bought a house. We are moving. You can't do that without talking it through. With your husband or your wife. You might want to. Sometimes. In every area of your life.

[9 : 00] You are united to another person. You are one flesh. But often we see Jesus. We see Jesus. Being united to Jesus.

More like being a member of a sports club. So you found something that is true. And you found out that exercise is good for you. So you joined a gym.

And you want to do it. A bit more often. And you want to go to the exercise classes. But it doesn't affect the way you use your time. Outside the class.

It doesn't affect your other spare time. It doesn't affect the decisions that you take in your families. It's just something that you do. It doesn't affect your work. It's just that you like going to the gym. It's something we do. Rather than someone we are united to. It's an activity which is good for us. Rather than the person that we love. But following Jesus is more like marriage.

[9 : 57] In fact the Bible describes it as marriage. You are united to him. And it affects everything. Verse 26. If anyone comes to me. And does not hate his own father and mother and wife and children and brothers and sisters.

Yes and even his own life. He cannot be my disciple. Jesus says to you this morning. And he says to me. I must. I demand. To be your first love. There is something closer than blood.

There is something closer than blood. And that's the relationship with the Lord Jesus. If you come to me.

Jesus says. And you ask me to play second fiddle to anyone. Or anything. Then you cannot be my disciple. It is actually insanity.

It is insanity. Not to put Jesus above your wife and your children and your parents. Because he is after all. Isn't he? The son of God. Through whom they were made. And by whom they are kept alive.

[10 : 57] Jesus is the one who holds their atoms together. By the word of his power. He causes their hearts to beat. He causes them every breath that they take. Merely at his discretion.

He holds them together. And he was the one who was crucified. And laid down his life for us. It was he who suffered the dreadful punishment that we deserve at the cross.

Who willingly went to our death. So that we could have his life. You see loving Jesus. Is simply acknowledging that he loves your family.

More than you do. Isn't that wonderful? You see loving Jesus first. Is simply acknowledging that he loves your wife. Your husband.

Your children. More than you do. And he is infinitely more able to help them. Than you are. And when you realise that.

[11 : 56] It frees you to make him your very life. So is Jesus your first love? Secondly is Jesus your very life? I'm a bit nervous about this sermon.

I am tired of hearing sermons. And preaching sermons. You know when a child comes up. With their gun. Their toy gun. And you immediately just put your hands up. Don't you?

And you say. I surrender. And I feel like this is one of these sermons. Is Jesus your first love? And you immediately surrender. Well secondly. Is Jesus your first love? Your very life?

But you can't soften this. Look at what he demands next. In verse 27. Whoever does not bear his own cross. And come after me. Cannot be my disciple. Now if you were carrying a cross.

In Jesus day. Where were you going? Where were you going? If you were carrying a cross. In Jesus day. Where were you going? Children. Anybody? Anybody you want to guess? That's right.

[12 : 53] That's exactly right. It wasn't a piece of jewelry. There's no doubt. If you were carrying a cross. In Jesus day. Where were you going? You were going to die. You were going on a painful walk.

To a very painful death. So to carry your cross. Is to follow Jesus. Even if it means death. A disgraceful death. A death to self. And a living for Christ. I think Paul wonderfully.

Summarises this. In Galatians chapter 2. Verse 20. Do you want to turn there? Galatians chapter 2. And verse 20. It's on page 973. It's where the apostle Paul says this.

He says. He says. I have been crucified with Christ. And it is no longer I who live.

But Christ who lives in me. And the life I now live in the flesh. I live by faith in the son of God. Who loved me. And gave himself for me.

[13 : 56] The I. That controls my life. Me. I've died. The life I live. I now live in the flesh.

In the body. I live by faith in the son of God. Who loved me. And gave himself for me. I am dead. You might have heard people. Isn't there? People say. Well we've all got our crosses to bear. By

which they mean. An ingrowing toenail.

Or an annoying relative. It's a ridiculous statement. Because Jesus is saying something far more profound isn't he? He's saying this.

If you want to follow me. If you want to be my disciple. You must die. And you've got to be willing to follow me. Even through suffering and death. And that is the only way to follow him.

Again at the end of verse 27. If you won't come after me like that. You cannot be my disciple. It's not my life. It's Jesus's. And if you want to identify with me. In everything that you do.

[14:50] Says Jesus. Well. Then you can be my disciple. Let's suppose this verse. Wasn't a metaphor. And that actually. Being a follower of the Lord Jesus.

Meant that you had to carry. A great big cross. Around with you. Everywhere you went. So. Are you going to school tomorrow children? You arrive. On the Monday.

With this big cross. Attached to your back. And you have to take it off. And lean in. On the table.

Next to you. Or when you drop your child off. At the school gate.

You are the only one. Standing there at the school gate. With this eight foot cross. Or in the office in the morning. When you're trying to get into the lift. And everyone else is around you. And you've got to manoeuvre.

This great cross. As you hit the walls. Or you go to the pub after work. And you stand next to the bar. And you're the only one in there. Surprisingly. With a massive eight foot cross.

[15:46] Leading beside you. You try to get on the tube. Through the doors. Please stand clear of the doors. You can't get in properly. Would you be willing to do it?

Well what would people think? People would think you're an oddball. They think you're a strange person. Can you imagine the embarrassment? Would it be worth it? The shame of being identified with Jesus.

In public. But that is what Jesus says. You must be willing to do. We celebrate. Don't we? We rejoice.

At this time of year. That he has become one of us. He rejoices that all the time. Particularly now.

He shared our humanity. Somebody comes up to you. You've got a problem. And they say.

I can help. I can help you. I've been where you are. I can help you. I can help you. And Jesus can say that this morning. He is the son of God. He can say to you from heaven.

[16:41] I've been where you are. I've been on earth. I've been among sinners. He can sympathize.

He knows. And so we identify with him. There are to be no secret Christians.

We're to wear our faith. Like a wedding ring. Like that photo you've got of your children. Or a loved one on your mobile. The grandchildren. That you get out at every opportunity.

The problem is of course. That carrying a great big dirty cross around. Or if you're a student. You know students think that wearing a hoodie. With a great text written on the back.

That is the great answer to student evangelism. It's a lot easier isn't it to wear that. Or to have a little lapel badge. It's a lot easier to do that than living for Jesus in every area.

[17:44] It's a lot easier isn't it. It's easier than speaking lovingly to your friend at the bar. About how great Jesus is. It's easier saying. Actually I can't.

It's easier than saying. I can't go along with that practice at work actually. Having that embarrassing conversation with your boss. Because you believe that what they're doing is dishonest. It's easier isn't it.

To carry a cross around. Than taking away from. Stepping away from that conversation. With the other mums. Where you know that one of your friends who is not there. The one who hasn't turned up today.

Is about to be destroyed. In the conversation. It would be far easier to carry a big cross around.

Because to carry the cross. Is to live for Jesus. In every nook and cranny of your life.

It's the one to be known. As a Christian first. And Paul second. To be known as Dulce second. And Christ first.

[18:44] To be known as Christian first. And Mark second. To be known Christian first. And Susan second. I've been crucified with Christ.

The life I live. I live no longer. But Christ lives in me. And the life I live. I live in the body. I live by faith. In the son of God. Who loved me and gave himself for me. And let's be under no illusion.

Carrying the cross. Took Jesus to suffering and death. It's not an easy road. But it is the most glorious road. And it's where his love is most fully seen. As he laid down his life for us. The Christian life is not easy. You don't need me to tell you that. People give you grief at work. I was at a conference yesterday. And two of the guys were talking to me. One of them said. They'd been at their work stew. There was about a dozen of them there. And they said. Hello James. It's just like the Last Supper. Do you want to play the role of Jesus? They all laughed. Another lad in his twenties.

[19 : 47] Is in an engineering firm. And his Christmas due. Is at the lap dancing bar. So he's going to tell his boss. Who's in charge of his promotion. Who will give him his bonus in the new year. That he's not going to go to the lap dancing bar.

For the work stew. Well I don't need to tell you. That. Carrying your cross for Christ. Is hard. But it will be glorious.

And so Jesus says. We've got to weigh up the cost. The cost for the long haul. Is Jesus your first love. Is Jesus your very life. And then thirdly. Now and forever. Now and forever.

Jesus tells two stories. First stories in verse 28. Verse 28 of Luke 14. For which of you. Desiring to build a tower. Does not sit down first.

And count the cost. Whether he is enough to complete it. Otherwise. When he's laid the foundation. And he's not able to finish it. All you see will begin to mock it. Now it's the classic DIY bank holiday job.

[20 : 46] Isn't it? I don't know whether you're any good at DIY. I'm awful. But you know how it is. Isn't it? You get inspired. And in a fit of enthusiasm. You charge down to wicks in Hanwell. And you are determined to build something.

Let's say it's a summer house. You get some cement. You hire a concrete mixer. And you dig out the appropriate area. And you put in a concrete foundation. It takes you all day.

And you think. Well I'll finish it next weekend. But things get busy at work. You're very tight. Your back plays up a little bit. Your money gets tight. And nothing happens. Next week.

Or the week after. Or the month after. Or the next season. And then you're into winter. And it doesn't happen. And it doesn't happen the next summer. And then every time. You have your friends round. They take great delight. And they take great pleasure.

At laughing at your six foot by nine foot. Concrete plinth. Sitting in the middle of your lord. If you don't finish. What you start. DIY wise.

[21 : 43] You become a jerk. The second story. Is worse possibilities. Like in verse 31. Or what king. Going out to encounter another king. In war. Will not sit down first.

And deliberate. Whether he's able. With 10,000. To meet him. Who comes against him. With 20,000. If this king. Doesn't finish. What he starts. He doesn't become a laughing stock.

He may well become dead. Verse 32. And if not. While the other is yet a great way off. He sends a delegation. And asks for terms of peace. It's very sensible. Here's the punchline.

For both stories. Verse 33. So therefore. Any one of you. Who does not renounce. All that he has. Cannot be my disciple. Wait up. Says Jesus. Wait up.

There is only one way. To finish the Christian life. There is only one way. And that is. To give up everything. To me. Now. That doesn't mean. Go and sell.

[22 : 42] All that you have. This afternoon. And buy an allotment. And live off the land. For some. It is meant. Leaving good jobs. And good friends. And family. And going to serve Jesus.

In another area. Of the country. Of the world. That's not a bad thing to do. Have you ever asked this up. Why do I need so much. To serve Jesus. Here in England.

In London. And so many of my friends. Overseas. Need so little. To serve him there. I think there can be. A very real danger. That we play.

The game. Of envy. With our friends. And with our neighbours. Those who can go on. Two foreign holidays a year. Those who are able.

To have time sharing. In wherever it is. Those who are able. To regularly. Upgrade. Their standard of living. And we can't. And we envy. But what Jesus is asking here.

[23 : 38] Is harder than getting rid of your possessions. It's harder than that. I'm not saying that to you. That you have to get rid of them. He is saying. In life. Everything must be brought.

Under my control. My lordship. Anything we have. Anyone we know. Any decision we take. We need to bring it. Under the lordship of Christ. And that is a lifelong attitude.

And in some ways. That only gets harder. Doesn't it? As you go on in life. Do you remember when you were a teenager? I do think being a teenager. Is a very difficult time. To be a Christian. But when you're a teenager. You think life. Just will never get.

Any more difficult. Than it is now. It'll never get any more. Once I'm free. Of the shackles. Of my parents. Then life will be easier. But let me ask you this. What have you got.

As a teenager. You've got some clothes. Some stickers. You've got some old toys. That you don't want.

[24 : 35] You've got a bit of money. Maybe. Have you? Not very much. But you've got a little bit. You've got an Xbox. Or something like that. What have you got? You don't have very much.

As a teenager. Alright. I like teenagers. But you haven't got very much. Life feels very complicated. Doesn't it? But actually it's not. It's not that tough.

To think through this. That as a teenager. You've got to bring. All your vast goods. Under the control. Of the Lord Jesus. And he's got to be. In charge of it.

And yeah. It can be hard. To do that. I know that. But there's not a lot. Going on. Well then it comes. You get to university. You get a student. Loan. And then you get a job.

And it becomes. Much much harder. You ask yourself. The question. Don't we. Do I get that great job. Where there's no good church. Or do I live in that area. Where my job is pretty.

[25 : 35] Unsatisfactory. But I can serve. And I can get involved. And I can really serve. The body of Christ. Maybe for some of us. It's housing. Isn't it? If I move here. Or there. I can have the house.

That I want. I can be where I want to be. In life. Where I love to be. But church wise. It's a bit of a disaster. And I won't be fed. And I won't grow. Let me say this to you.

Just as a caveat. The first step to falling away. Is to think. I've had enough good teaching. I don't need that anymore. I'm well fed. What you discover.

Is as life goes on. Is that money. And life. Gets. More complicated. There's things in life. You never discovered them. Until you could afford them. But now you can afford them.

You think you need them. And then you get property. And you're tied down. And then you can afford. To go on that better holiday. Because you've got a little bit more money. And the economy is recovering.

[26 : 31] And it's a real struggling. Struggle to bring more and more of this. Under the control of Christ. And then you have children. And then you have grandchildren. Who rule the roost. And it gets added.

And added. And added. And added. And added. And you've got to gather it all up. And bring it under the lordship. Of the lord Jesus. But Jesus says in verse 33. Therefore any one of you.

Who does not renounce all that he has. Cannot be my disciple. And so you and I. And it's so applicable to me. I need to ask myself. Is this decision about Jesus?

How am I using all my time. And my money. And my energy for Jesus? And it's not a question of proportions. Isn't that what we do? We tend to work in proportions. I've done enough in my Jesus time.

And this is me time. Now says Jesus. Verse 26. For which of you desire interpellating to tell. Verse 26. If anyone comes to me.

[27 : 28] And does not hate his own father. And mother. And wife. And children. And brothers and sisters. Yes. And even his own life. He cannot be my disciple. Jesus has got to be number one. And Jesus has got a load to say.

About our money. And about how we work. And Jesus has got a load to say. About how we can rip children. And about our marriage. And how we treat one another. It's not this is when I'm off duty.

For using my gifts for Jesus. Because I've been doing loads and loads for him over here. No. Verse 27. Whoever does not bear his own cross. And come after me. Cannot be my disciple.

Jesus says you've got to live for me. 24 cent. You've got to live for me. Identifiably. As a follower of the Lord Jesus. It's not.

This is the money that I give to church. And this is the money that I keep for myself. No. Verse 33. Any one of you. Does not renounce all that he has. Cannot be my disciple.

[28 : 23] There's not money we don't give to Jesus. And money we do. No. It's all of his. Isn't it? And it is to be used for his service. We just choose to use it in different ways. So for instance.

Let me give you this example. Let's say about going on holiday. Going on holiday is a really good thing. Going on holiday can be a really godly decision.

We need rest. Don't we? We really do. And we need time with family. And we need time with friends. And we need time to work on my relationships with them.

And to encourage them in Christ. But we need to think it through like that. We cannot compartmentalise Jesus Christ. The Pharisees compartmentalise the Lord Jesus.

Jesus will not be part of my life. Part of my time here. And part of my talents. And part of my bank statements. He is either all of it.

[29 : 23] Or he is none of it. So verse 33. Again. Any one of you who does not renounce all that he has. Cannot be my disciple. You see. In the end.

We are just acknowledging what is true. Jesus is the one who owns everything. Who rules everything. Who sustains everything. And once we realise that. It shouldn't be difficult. To give it to him.

To hold it with an open hand. And say Lord this is yours. The Jewish leaders thought. That it is something that they could give God. Didn't they? They thought they had good deeds. It made themselves righteous. They didn't see the need to follow Jesus.

And you see. It is only when you and I. See ourselves as spiritually bankrupt before God. There is nothing that God owes us. And we owe him everything. Especially forgiveness.

For the agonising death of his son. The Lord Jesus. Then. When we realise that. Then we will follow him as he demands.

[30 : 20] There is no such thing as a hard-hearted Christian. Jesus will not have followers. That treat him like an aid to their life. Like a personal trainer. Who's there when you need him. If we don't follow him with everything.

We're not following him at all. And the irony is. This sounds so harsh. Doesn't it? It's so hard. It's so much better though.

Than clinging to our own selfish desires. And claiming to follow Jesus. Because the implication of Jesus' story. Of not weighing up the cost of following him. Of not taking it seriously. Is that it is a route to failure.

I don't know what your experience is. But time and time again. I've been with people whose daily lives are a misery. And actually. In fact. My daily life has been most miserable. When I've known the truth of the gospel.

But will not live the truth of the gospel. When I've denied that Jesus is Lord of all. It's made me miserable. You will know it.

[31 : 20] If that is you. Because your life will be littered with excuses. That costly service is just too much. Lastly. My last point is this. Only this kind of disciple is useful.

Only this kind of disciple is useful. Look at verse 34. Oh salt is good. But if salt has lost its taste. How shall its saltiness be restored? Some of you may be chemists. And you think. Well this is wrong. I think the Bible again is wrong.

Culturally it's outdated. You cannot have salt chemically. Becoming unsalty. And when in Jesus' day. You didn't have the pure stuff like we have. You'd have a big block.

An impure block. That would be dug up. And in time. The salt leached out of the block. So therefore. In verse 35. It is no use. Either for soil. Or for the manure pile.

And it is thrown away. It's no help to anyone. It wouldn't even improve the soil quality. And it wouldn't improve your manure. See what Jesus is saying. Followers are to be distinctive from the world around.

[32 : 17] That is a salt image. That we've got to be distinctive. We've got to be distinctive in one way. It's very easy. Very simple.

The Christian life. This is the only way you have to be distinctive. How do you have to be distinctive? How can you be salty? Well look at the section before. Jesus has to be first in everything.

There you go. It's not difficult to understand. And as time goes on. If Christians do more and more for themselves. And less and less for Jesus.

Then in the end. Verse 35. They become useless. Because they look just like everybody else. And I think it's a real danger for us.

Isn't it? In the West. That materialism creeps up on us. And before we know it. Our lives are ordered around a set of priorities. That are so different from the kingdom of God. Jesus says to you today.

[33 : 17] I will be king of all. Or I'll be king of nothing. Because when you are distinctive. And only then you are good to me. Now this is an unbalanced statement.

But I want to say this. I think we need to be weirder for Christ. It's unbalanced. Then it's a half truth. But I think it's true when it comes to this passage. We've got into the sort of attitude as Christians. That with our non-Christian friends. We need to narrow the gap. You know what it's like. Some people preach on it. It's only a narrow step. It's only a narrow chasm. We're not that different to you. What Jesus Christ is saying. Unless you're radically different in your priorities. And in your life. You cease to be good for me. Unless your non-Christian friend can say. You are living for a totally different cause.

Jesus says you're no good to me. Because only when you are distinctive. Are you good for me. So maybe. Just maybe. You are someone who started ever so keen.

[34 : 19] And when you were younger. You were so keen. But you've gradually denied Jesus rightful place in your life. More and more and more. And drift has begun to set in. You need to stop there and come back. Come back before it's too late.

Come back to your king. Because there will be a day when it's too late. The warning is there will be a day when those who stand before Jesus on the day of judgment.

Will discover that they are only Christians in name and not in nature. Although they claim to follow Jesus. Actually they were following in their own desires.

And they were rebels against him. And maybe. Just maybe. We need to clear away some of the clutter. Out of life. So we can think more of Jesus. And don't think that this isn't a danger for those of us who are Christian ministers.

It's just as much of a danger for me as it is for you. There's a story isn't there of a man who lost everything. He lost his home. He lost his business.

[35 : 20] He lost his family. And he lost all that the world admired. And yet he was thankful to God. Why is that? It sounds mad doesn't it?

It sounds crazy. He lost everything. And yet he was thankful to God. And he summed it up like this. Until Jesus was all I had. I didn't realise he was all I needed.

Until Jesus was all I had. I didn't realise he was all I needed. Verse 33. So therefore any one of you who does not renounce all that he has cannot be my disciple.

The time to make a decision is now. The person concerned is you. The demand is everything. He who has ears to hear.

Let him hear. Let him hear. My father in heaven. Let him hear.