

Audio Transcript of Sermon

May 23, 2020

Jesus-Must Be Loved More Than Family

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Each week as we have been studying the life of Jesus, we have also been moving closer to the end of his physical ministry on earth. Week after week, we have seen how Jesus repeatedly had to interact with scribes and Pharisees who thought they were better than Jesus and everybody else, and somehow worthy in the eyes of God when Jesus saw them as hypocrites. The scribes and Pharisees represented the religious establishment, the religious elite. They saw themselves as well-respected in their communities as they were and they were hypocritical because they made the law of God meaningless and turned it into a complicated set of physical rituals, like ceremonial hand washing before a meal, that became the essence of righteous to them instead of the thought processes of the mind which drives the entire body. They made it difficult for most people to comply with their requirements setting themselves up as the righteous with other people set up as sinners. Jesus constantly warned His disciples to beware the leaven of the Pharisees which is hypocrisy and warned them that there is nothing that is done in secret that will not be known. Let's continue the story this week in Luke chapter twelve verse one.

Luke 12:1-59

- 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.**
- 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**
- 3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.**

Jesus then went on to explain that we should not fear people who can physically take our life, because once we are physically dead, no more can be done to us. Instead, we need to be afraid of eternal punishment, because eternal punishment transcends death. God, our Father in Heaven, is mindful of our needs and knows

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our needs better than we know our needs and will provide for us. There should nothing be told to us by an authority of man's government that would have us abandon what is in the Bible. Verse four.

4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

When we are challenged by the religious and civil authorities for our religious beliefs, we must remember we are bought and paid for by the blood of Jesus Christ and we cannot hide that from men. Jesus also shared that we will be led by the Holy Spirit in how to respond to any accusation made against us. Verse eight.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9. But he that denieth me before men shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

A person with Jesus asked for Jesus' assistance in splitting up an inheritance. This person thought he deserved more than he was to get. Instead of helping him, Jesus told him that we must not covet because an abundant life is not measured by things that we have. Verse thirteen.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Jesus then gave a parable about a rich man who was so wealthy he needed to build a larger barn to store everything so that he would have it good in his older age. When God took the life of this man, the man could no longer enjoy his physical wealth. Jesus warns us in this parable to not be focused on physical wealth. Some use the words of this parable to coerce donations to a church because it does imply we are to be rich towards God, and people who in the modern era do this are no different than the scribes and Pharisees and temple priests who would coerce money from the people in the time of Jesus. Jesus is teaching in this parable we are to value what is spiritual rather than what is physical. Instead of laying up for ourselves the physical fruits of our physical labor here on earth, we are to lay up for ourselves the spiritual fruits of our spiritual labor as we are led by the Holy Spirit during our time on this physical planet. Verse sixteen.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

Anybody who still believes that verse twenty-one talks about giving a lot of money to the church is not reading the context of these verses and if that same person would stand to financially benefit from your donation, there is a conflict of interest in play. Jesus was teaching that instead of focusing on our physical life, we should be focusing on our spiritual life, that there is more to life than food and clothes. Jesus showed that God provides for the animals and plants. Jesus shared that God knows that food and clothes are legitimate needs that we have and will

provide for our needs. Instead of seeking after physical things we are to focus on the Kingdom of God knowing that God will provide our needs. Verse twenty-two.

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23. The life is more than meat, and the body is more than raiment.

24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25. And which of you with taking thought can add to his stature one cubit?

26. If ye then be not able to do that thing which is least, why take ye thought for the rest?

27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Jesus added that God the Father wants to give us the Kingdom and instead of focusing on the physical things that after time breaks down or goes missing, we should be focused on the Kingdom of God and consider the Kingdom of God to be of value in our life today. We are better off to sell what we have and share with people in need than to be materially focused in this world today. Verse thirty-two.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

Jesus taught His disciples to be spiritually ready for His return, because like a thief, Jesus will not announce His return ahead of time. Verse thirty-five.

35. Let your loins be girded about, and your lights burning;

36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Peter wanted to know if this parable was spoken just to the disciples or to all people, and Jesus replied giving an example of a faithful and wise steward who is doing as expected when his lord returns and is rewarded for his diligence. He also showed that if this same person disregarded their responsibilities, Jesus would punish this same servant, explaining to whom much is given, much is expected. Verse forty-one.

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Jesus admitted His words would cause contention and division. He explained it would be incorrect to assume that Jesus came to bring peace on earth and that His message would cause some families to be divided. Verse forty-nine.

49. I am come to send fire on the earth; and what will I, if it be already kindled?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

He reiterated that people will trust meteorological conditions instead of the true state of how society is acting. People near Jerusalem knew that rain came from the west and that the south wind brought heat, but they could not understand the state of their society. Verse fifty-four.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Even among themselves, Jesus shared that people were not careful with their decisions. He cautioned against the practice of taking people to court over civil matters because false charges could be brought against the plaintiff which could complicate the situation. Verse fifty-seven.

57. Yea, and why even of yourselves judge ye not what is right?

58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

This story of false charges reminded some of Galileans who were murdered by Pilate and whose blood was used as part of a Roman festival. Jesus shared with those present that these people suffered an unfortunate fate but did not suffer this fate because they sinned more than other Galileans. He reiterated that all must repent of sins and those who choose not to repent will die. He also used an example of a tragedy where a tower collapsed in Siloam and killed eighteen people and showed that these people did not die because they had more sins than other people in Jerusalem. He again reminded everyone that unless a person repents, that person will die. Luke chapter thirteen verse one.

Luke 13:1-21

1. There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Jesus reminded everyone that we are not to be dismissive of people, when we give up on people, we fail people, and used an example of a fig tree in a vineyard. The owner saw that a fig tree had not given any fruit in three years and wanted to immediately have it removed since it was wasting space. The gardener asked for a

reprieve and told the owner he would give extra attention to the tree during the next year, and that if after all of the attention the tree still didn't bear fruit, it could be cut down. Jesus was sharing the need to go beyond what is expected when working with people as Jesus is a type of the gardener in this story. Anyone who would conclude that Jesus only meant to give a person three or four years of time to grow spiritually is completely missing the meaning of this parable. Verse six.

6. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Later, Jesus once again found Himself teaching on the Sabbath and came across a woman who had a spirit of infirmity eighteen years with body joints that didn't work properly. Jesus called the woman to Him and told her she was freed from her infirmity, laid His hands on her, and immediately her body joints were relaxed and she was able to stand straight and glorified God. The leader of the synagogue became angry with Jesus because He healed on the Sabbath and told the people that they should not be healed on the Sabbath. Jesus responded by reminding everyone that it was common practice for farmers to take animals from their stall to the water, and that it was no different for Jesus to take this woman from her infirmity, reminding everyone that this woman was much more worthy than any animal. When the people heard Jesus's response they rejoiced, and people rejoice when oppressed and that burden is lifted from them. Verse ten.

10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Jesus went on to explain the Kingdom of God and compared it to a mustard seed which is incredibly small and can grow into a large plant that even the birds can call home. He also compared the Kingdom of God to leaven where even a small amount of leaven can cause dough to rise. Verse eighteen.

18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Moving closer to the time of His crucifixion, Jesus came to the temple at Jerusalem during the feast of the dedication during winter. As He entered the temple, Jews surrounded Him and asked Jesus to plainly tell them that He was the Messiah. Jesus replied that He had told them and they had not believed explaining that what He had done should have been enough proof, but did nothing for these people because they were like sheep belonging to another shepherd who did not recognize the name of Jesus. He explained His followers followed Jesus and that He would give eternal life to them recognizing that God the Father brought His followers to Him and explained that Jesus and God are one. John chapter ten verse twenty-two.

John 10:22-42

- 22. And it was at Jerusalem the feast of the dedication, and it was winter.**
- 23. And Jesus walked in the temple in Solomon's porch.**
- 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**
- 25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.**
- 26. But ye believe not, because ye are not of my sheep, as I said unto you.**
- 27. My sheep hear my voice, and I know them, and they follow me:**
- 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**
- 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**
- 30. I and my Father are one.**

This made the Jews so angry that they wanted to stone Jesus and some even took stones ready to throw at Him. Jesus asked for which good works would He be stoned? The people replied that they would stone Jesus for blasphemy because He made himself God. Jesus replied by referencing Psalm eighty-two verse six where God said we are gods and all of us children of the most high. Jesus asked with this scripture how He could be committing blasphemy. Jesus told them that if they didn't think He was doing the works of God the Father, to not believe Him, but if He was doing the works of God the Father, they should believe Him. This angered the people even more and they wanted to take Him right then and there, but Jesus was able to escape and went beyond the Jordan river where many believed Jesus. Verse thirty-one.

- 31. Then the Jews took up stones again to stone him.**
- 32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?**
- 33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.**
- 34. Jesus answered them, Is it not written in your law, I said, Ye are gods?**
- 35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**
- 36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**

- 37. If I do not the works of my Father, believe me not.**
- 38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.**
- 39. Therefore they sought again to take him: but he escaped out of their hand,**
- 40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.**
- 41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.**
- 42. And many believed on him there.**

Eventually, Jesus started His return to Jerusalem traveling through towns and villages along the way. People asked Jesus if only a few would be saved. He replied that we should strive to enter in through the straight gate, and even though many will seek to enter through this gate, they will be unable because the master of the house will shut the gate. He went on to show that the people left on the outside will be those who rejected Jesus and it will be only when the Kingdom of God arrives they will know the error of their way. Jesus then went on to explain that many will be in the Kingdom of God, those who have not rejected God the Father or Jesus Christ explaining there are those who are first who will be last, and those who are last which shall be first. Luke chapter thirteen verse twenty-two.

Luke 13:22-35

- 22. And he went through the cities and villages, teaching, and journeying toward Jerusalem.**
- 23. Then said one unto him, Lord, are there few that be saved? And he said unto them,**
- 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**
- 25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:**
- 26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.**
- 27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.**

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

Some of the Pharisees came to Jesus and told Him to flee because Herod wanted to kill Him. Jesus told them to go tell Herod, that fox, that He was too busy casting out devils and healing people, but maybe in a few days He might be able to leave. Jesus reminded them that He would die in Jerusalem, that it was Jerusalem that stoned and killed the prophets. Verse thirty-one.

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Later Jesus went to eat a meal at the home of one of the chief Pharisees on the Sabbath, and everyone watched Jesus. Near Jesus was a man who had the dropsy. Today we would call that illness edema, or fluid retention that normally shows as swelling in the feet, ankles, and legs. Jesus saw this man and asked the Pharisees if it was lawful to heal on the Sabbath and He received no response. Jesus then healed this man and let him go on his way. He reminded the Pharisees that if an animal had come across hard times on the Sabbath, such as falling into a pit, that these Pharisees would have exerted great effort to help their animal on the Sabbath. The Pharisees had no response to what Jesus was saying. Luke chapter fourteen verse one.

Luke 14:1-35

- 1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.**
- 2. And, behold, there was a certain man before him which had the dropsy.**
- 3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?**
- 4. And they held their peace. And he took him, and healed him, and let him go;**
- 5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**
- 6. And they could not answer him again to these things.**

Jesus then spoke a parable about people invited to a wedding reminding people that when invited to a wedding, it is best to not sit at the best spot unless specifically asked to because people who do this will be told to move so that the guests of honor can have the better seats. Jesus used this example to explain that in our relationship with God we are to abase ourselves rather than exalt ourselves, and if we abase ourselves, it will be God who will exalt us. Verse seven

- 7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,**
- 8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**
- 9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**
- 10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**
- 11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

Jesus also taught that when we host people in our homes it should never be as one favor repaying another favor. We should also invite people into our homes who have no capacity to repay us. Verse twelve.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Jesus then shared a parable about a man making great supper who invited many people. Even though the invite went out to many people, these people rejected the invitation. Needing guests, the man had them replaced with people who had no capacity to repay the invitation. The man vowed that the people who rejected the invitation would not partake of the supper. Similarly, if we reject the invitation of Jesus to be in the Kingdom of God, we will not be part of the Kingdom of God. Verse sixteen.

16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

During this time, many people continued to follow Jesus and at one point He turned to them and said that if any person loved their father, mother, wife, children, or siblings more than Jesus that they could not be His disciple. Translated as the word hate in verse twenty-six, the word Jesus used means to love less. Similarly, just as Jesus was willing to die for the Kingdom of God, we must be willing to die for the Kingdom of God, too.

Jesus used an example of determining construction costs explaining that before construction commences people need to know if they can afford to complete construction, because when a construction job is halted due to lack of funds, it looks bad for the builder. Jesus also used an example of a ruler making a decision to go to war. Jesus showed that the only reason to go to war was because victory could be obtained. It would be very weak to later sue for peace because proper planning was not done up front. In our life nothing can be more important than Jesus Christ and the Kingdom of God. Verse twenty-five.

25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Jesus reminded everyone to remain relevant. If we lose what sets us apart we become worthless. What sets us apart is the Holy Spirit that leads us to Jesus Christ and God the Father as we seek first the Kingdom of God and His righteousness. Verse thirty-four.

34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.