

Division, Discernment, and Decision

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[0 : 00] Let's turn now to Luke chapter 12, I'd like us to consider just for a short time the words we read from verse 49 down to the end of the chapter, verse 59.

It's divided into three sections and in the ESV here each of them is given a heading. And we're going to try just to maintain the way that it's divided there into three sections naturally.

Now we're following Jesus as you know in Luke's description of his journey to Jerusalem. Already we've seen many things that Jesus has done and said on that journey.

And people's varying reactions to what Jesus is doing and saying, his preaching and his miracles and various other aspects of his life as he progresses on to Jerusalem.

And you do begin to notice by this time in Luke's account of it that there is an increasingly serious tone in the teaching of the Lord.

[1 : 08] Not that the Lord was ever flippant of course, but as you go on following Luke's account of the journey, you begin to see the Lord adding some more serious elements and in fact having a rather severe tone at times to his teaching.

There were followers amongst those who followed Jesus who didn't understand who he was, who weren't prepared to accept him for what he claimed to be. And as John tells us, as we referred to this morning, there came a point, a crisis time when many of them stopped following him and went back and didn't follow him anymore.

And we've said many times that that shows that there is such a thing as a disciple outwardly, a follower of Christ, just as we all are here tonight.

Disciples in terms of following the teaching of the scripture, belonging to his church in that sense of the visible church. But there are others who are disciples within that, in a narrower confine.

Those who are disciples in the sense of being spiritually and personally committed to Christ as their own personal redeemer and saviour. And that's how it was in Christ's own day as well.

[2 : 21] And it's interesting that as these people who are misinformed, some of them, some of them don't understand, even don't want to understand the way that Jesus presents the truth to them.

So it becomes more obvious who they are that simply cannot accept his teaching. And those who cannot accept and will not accept his teaching, especially the religious authorities themselves, as this journey progresses, you see that opposition growing in its intensity.

Until it reaches its climax in the time of Jerusalem itself when he reaches the city and is put on trial. And then of course is led out to be crucified. That movement is already something that you notice beginning to develop as we reach this point in Luke's gospel.

And that's why you've got such things as warnings and various images of judgment and things like that that Jesus actually sets out for the disciples and for the crowds.

As we find in verse 54, it's to the crowds as well that he addresses this teaching. And these are important things for us to notice.

[3 : 36] One of the advantages of going through a book like Luke, a gospel like Luke or a book of the Bible, especially the likes of the gospel here, is that you need to deal with these difficult passages.

These passages that when they're put together like this in Luke, when one follows on from another and the tone is almost relentless in its severity at times, though he assures his own disciples at other times, it is very much a tone of relentless warning and calls to commitment and to repentance on into the next chapter.

The Lord doesn't give us that for no reason. The reason he emphasized these things was because of how he himself regarded them as of such critical importance.

We would rather have other types of teaching to deal with. We do need to deal with other types of teaching. We do need to actually focus on things that are the different type of emphasis to the kind that you have in these passages.

But these are also absolutely important and critical for ourselves. So that we understand our need. So that we understand our relationship to God aright.

[4 : 53] So that we understand what we need to come from as well as what we need to come to. When we come from our sin and from our lostness to Christ.

So the three things that we are going to look at each of these sections. Firstly, division verses 49 to 53. Then discernment verses 54 to 56.

And then decision verses 57 through 59. Division. Division first of all. This is where Jesus is saying, I came to cast fire on the earth and wood that it were already kindled.

I have a baptism to be baptized with. And how great is my distress or my burden until it is accomplished. Do you think that I have come to give peace on earth?

No. I tell you but rather division. The first thing you notice there is Christ's commitment to the work that he has to do. He is saying here, I have come to cast fire on the earth.

[6 : 04] And the fire, the reference to fire here as very often in the Bible is a reference to divine judgment. To the judgment of God. To the judgment of God upon our human sin.

To the judgment of God directed towards bringing all things to the right conclusion. Dealing out to people as it is appropriate in his justice. But what Jesus is doing here is rather remarkable.

He is talking about casting the fire of judgment on the earth. And wood that it were already kindled. And immediately he speaks about having a baptism himself to be baptized with.

In other words, what Jesus is really saying is the judgment of God that he has come to kindle on the earth. This fire that he has come to light on the earth. What he is saying is, it is actually against myself.

That is something that he has taken to himself in standing in the place of lost sinners. Because when he goes on to speak about a baptism that he has to be baptized with.

[7 : 09] What does he mean by describing himself as having a baptism to be baptized with? Was he not baptized earlier as we saw near the beginning of Luke?

Yes, but this is a baptism in another sense, in a spiritual sense. You know that the meaning of baptism from your own baptism, from every baptism of people that are baptized into the church. Part of the meaning, one of the important facets of the meaning of baptism is death. When you are baptized, it signifies that you are dying, that you need to die to sin.

That you need to die to self. Because that is what baptism really signifies for us. And it is one of the great privileges that we have as baptized people.

That our baptism tells us something important. That we ought to be in our hearts. As our baptism signifies outwardly. We ought to be a people, if we are baptized, we ought to be a people who follow out the meaning of that baptism.

[8 : 23] In dying to sin. In the death that says no to self. And is alive to Jesus. I am not going to get into the issues of baptism.

Because it is very complex. And there are a whole lot of different viewpoints, as you very well know. But the point is that Jesus is using the term baptism. And the imagery of baptism.

Which involves this death to sin. This dying to sin. And living to righteousness. As applicable to himself. I have a baptism to be baptized with.

I have a death to undergo, is what he is saying. I have a death in taking the judgment of God to myself. I am facing this death by which the judgment of God will come to rest upon me.

And take me. And inflict upon me. All that it has to do. There are many reasons why Jesus is precious to us.

[9 : 27] Many reasons from our own experience why we can say, I love the Lord. And like the psalmist go on to say, because he heard my voice. But when you pray to Jesus out of the pit.

Out of the mighty clay. And pray to him to hear your voice. And to save you when you are sinking in your sins. When God has brought that home to you. The Jesus you are praying to.

Is the Jesus who has already been there before you. Who has already been there to the extent that he took the judgment of God against sin. In order that he would pay the penalty and the price and the debt.

The death towards which Jesus is going in this journey that Luke describes. Is the application of the judgment of God against his son in our place.

What is more precious than that to you? That you know of a saviour. Who took the judgment of God. So that you would not have to.

[10 : 32] Is that precious to yourself. As you read these verses. Do you know the benefit of it in your own life personally. Is it something that still stands out with your experience.

Though you read about it in the Bible. Can you go home tonight and go on your knees and say truthfully to the Lord. Lord I am so personally thankful to you.

That you have taken my judgment. My punishment to yourself. That is what he is saying. I have a baptism to be baptized with.

Then you see what he is saying. How great is my distress until it is accomplished. He is really saying. That he knows what is ahead of him.

He knows the death that he is going to die. He knows something of the nature of that death. That is the judgment of God. He knows that is why he is coming to the world. He knows that is why he is on this journey.

[11 : 31] He knows what is at the end of the journey. He knows that is what is awaiting him in Jerusalem. That he will be put to death. As he has already said to Peter. To other disciples. Describing to him.

To him and to them. Intimately the kind of destiny that is his. And you might think that that would slow him down.

That he would take as long as possible to get to Jerusalem. But you see these words are telling us the opposite. He is in a hurry to get there.

He is burdened until this is accomplished. He is under constraint. Not in the sense that something has been done against his will.

That he has to endure and has to complete. Not that kind of constraint. But a constraint where his own desire. Where his own will. Where his own commitment to die.

[12 : 28] For his people. Urges him onwards. And where he is just more or less saying. I have a baptism to be baptized with. And I am burdened with longing.

And with desire. Until it be accomplished. And the word accomplished. Itself is important too. In regard to the Lord. And to his work.

We have mentioned it before. But it is something that is so important. That it needs to be mentioned again and again. That is that when you and I come to die. We don't accomplish death. Death is something that has come into our lot.

And we have no control over it. It is in the hands of the Lord. But when Jesus came to die. And to speak about his own death.

He could speak about a death that would be accomplished. In other words. The death that Jesus needed to die. Was a death that was given him to die.

[13 : 28] By God the Father. And every single aspect of that death. He needed to complete. To fulfill. Just like you were given a task. Whatever task it is.

And there is the plan. There is the whole. The task set out in its detail. These are all the steps. Leading up to the final completion of the project. And when you have completed it.

When it is done. When it is all ready and complete. And put together. Then you say. I have accomplished it. And Jesus.

Could say that. About his death. That is why you find. Some of the words on the cross. To be words that focus upon that very thing.

It is finished. Same thing. It is accomplished. I have done it all. I have finished every aspect of it.

[14 : 25] It is now complete. That is what he meant. And that is what he is saying. The commitment of Christ to his task. Remember. It just comes to mind just now.

But I do not want to spend too long on it. But remember when it came to the cross itself. There were many temptations on the way to the cross. We have seen some of them already. Attempts by the evil one.

By the devil especially. Even through the likes of Peter. To take Jesus aside. To get him off this path. Of obedience. And accomplishing. What God the father had given him to do. And when it came to the cross.

These attempts didn't slacken. Just because he was crucified. Didn't mean that. These attempts and these temptations. Were no longer relevant. Or even decreased in their intensity. If anything they got worse. Shouting up to him. You who said. You could save others. Save yourself and us.

[15:21] Let him come down from the cross now. And we will believe him. That is the kind of temptation. That the Lord faced right up to the very last.

Can you just imagine. What would have happened. To our salvation. If Jesus had listened. And complied. And come down from the cross. And said. That is as far as I am going. There would be no point.

In us coming to meet together. As we are doing tonight. We are meeting together. To worship God. The God who has provided. That salvation in his son. And the son. Who went through to the end. With accomplishing. Our redemption. With accomplishing his death. Towards that end. That is Christ's commitment.

[16:18] To his task. Let's every day. We are living. Attempt to remember. This in our prayers. Whatever you give thanks. To God for. Give thanks to your Lord.

For his commitment. To finishing his task. Nothing was more difficult. For anyone in this world. Nothing was as difficult. As to continue with this task.

Nothing was as difficult. As to complete it. What could be more difficult. Than somebody. Actually going right through. To the end. Was bearing the judgment. Of God. Was carrying the sin.

Of his people. The enormity. Of that debt. And the greatness. Of that penalty. That was indeed. Part of carrying. That debt. Yet here is the Lord saying.

How great is my distress. How great is my burden. How great is my longing. Until it is accomplished. It is not that he doesn't want to go through. Whether it is the opposite. He is just so committed.

[17:17] To going through. That here he is saying. I am just longing. Until it is all done. Not so that he can be rid of the pain. But so that he can redeem his people.

Thank the Lord. For his commitment to you. And then he goes on. Do you think that I have come to give peace on earth? No I tell you. But rather division.

For from now on. In one house. There will be five divided against three. Five divided. Three against two. And two against three. And so on. We could make.

Bad use of. These words. Do you think I have come. To give peace on earth? No. But rather division. And you know. Some people do make misuse of them. Especially.

In the days in which we live. Because a lot of people. Especially of an atheistic. Or humanistic. Secularistic. Kind of mind. Will say. Actually. It's this Bible.

[18:15] And it's this religion. Any religion. But especially the religion of Christ. The religion of this Christian Bible. That's what causes divisions. That's what causes people to actually.

Take up arms against each other. And go to war. And you'll hear this. Time and time again. That there would have been so few wars in the world. If there had been no religion at all.

And especially. If there had been no Christianity. Of course it's false. Many of the wars that were begun. In the world were not begun.

Over religion. Sadly there were some over religion. Let's face it. But it's a mistake to say. That it's the religion of Christ. It's Christianity. That's brought about division.

And war and strife. He's saying. I have not come. To give peace. But rather division. Now that doesn't mean. That Jesus didn't come to give peace.

[19:14] Obviously. You can't take that scripture. And let it mean something. That other scriptures contradict. Many many times you find. That Jesus himself.

And the apostle Paul. And other scripture writers. Talk about. The peace that Jesus brought. That is very much a part of. God's salvation. To bring peace. To bring reconciliation about.

To bring us into a right relationship. With himself again. In Jesus Christ. My peace. He said to the disciples. I give you. Not as the world gives. Give I to you.

Here is the peace of Christ. The peace of God. And that peace comes to us. In Christ. It's he who has bought it. At such a great price. He's the one who has reconciled.

Reconciled. The means by which God. The father. Reconciled us. To himself. So it doesn't mean. Absolutely. That he has not come. That he has come.

[20 : 11] To create division. Rather than peace. What does it mean? Well it means. That. Wherever you've got people. Accepting Christ. Into their lives. And confessing him. As their Lord. And you see that. In this journey itself. In the teaching of Luke. You create division. That's inevitable. It's a division. Between. Those who are against Christ. And those who are for him. Division. In many respects. Is a bad thing. And we should hate division. In the church. We should hate division. Amongst people. Who believe the same things. The same essential truths. The Bible itself. Makes it clear. That people of God. Ought to fight against. Strife. And division. And quarrelings. And that's so plain.

[21 : 08] From scripture. It hardly needs to be said. But there is. An inevitable division. A division. That's created. By the truth itself. A division. Between unbelief. And faith. A division. Between righteousness. And unrighteousness. A division. A division. Between evil. And good. A division. Between acceptance. Of Christ. And rejection. Of Christ. Humanity. Is divided. By either. Accepting Christ. Or rejecting him. But it's that relation. With Christ. And that view. Of Christ. And that attitude. To Christ. That causes the division. And it's inevitable. When you accept Christ. You are dividing yourself. From those who do not. That doesn't mean. That you fall out with them. It doesn't mean.

[22 : 02] That you cease to. Regard them. As your companions. Your workmates. Your friends. Your family. But it does mean. That there's something. In your life. That's not in their life. And that the difference. This becomes obvious. As what is in your life. Develops. That spiritual life. That God has given you. That life of commitment. To Jesus. And obedience to him. And the opposite of that. Which is. Which is. Against him. And the word. That's used here. Is actually. A word from which you get. The English word. Diametric. You know what it is. When you speak about something. Being diametrically. Opposed. That's the kind of. Word from. The word that's used. In Greek here. That. It's not just division. But it's division. In the sense that. There is clear. Opposition. Diametric. Opposition. Opposites.

[22 : 57] Coming to face each other. Yes. We hate divisions. Of one kind. But this division. This kind. Is inevitable. And that means. That. As much as we need to be. Against division. Of. The other kind. We also need to. Equally be against. Compromise. What Jesus is saying. Is that. When we come to follow him. We don't accept. Compromise. From the devil. From the world. From ourselves. Within ourselves. From sin. From any opposition. That's what Jesus life. Itself was about. It's talking about. His own. Commitment. To his work. And that's followed here. By our commitment.

[23 : 53] To him. And our commitment. To his service. And when you're committed. To his service. Inevitably. That's going to draw. Opposition. It's going to bring out. Opposition. People who think differently. People who act differently. People who oppose you. Just because you're a Christian. Because of the beliefs you have. How many times. Jesus did say that. To his disciples. If they have persecuted me. They will persecute you. If they have kept my words. They will keep yours also. Friends. This is. The inevitable division. Not a division. Amongst the believing people of God. Which is denounced in scripture. But a division. Which Jesus says. Is unavoidable. And you know. The only way you can avoid this division. Is to compromise with the world. You think of. Neville Chamberlain. Just before the Second World War. 1938. He came back from an audience. At a meeting with Hitler. In Nazi Germany.

[24 : 53] And took part in what's come to be known in history. As the attempted appeasement. Of Hitler. And of Nazi Germany. And he came back from. That visit. That final visit to Hitler. And as he landed. In the UK. He took out a little bit of paper. And it was. You can still see some old film of it. Waving in the air. Where Chamberlain spoke about. A peace with honor. Peace for our times. You don't get peace. You don't get peace. By appeasing dictators. And spiritually.

You don't get peace. By appeasing your sin. By appeasing the enemy of your soul. By trying to make a compromise with the devil. By trying to actually keep a foot in both camps. By trying to actually please the world. And please the Lord at the same time. The Lord is saying. No. You can't have it. Because the division. The dividing line.

[25 : 52] Is clear. And that's sadly what we see. Sometimes in our own generation as well. Please don't misunderstand what I'm saying.

We have to be committed to proper spiritual unity. We have to be committed to proper church unity. It's a serious thing to leave a church fellowship.

And we should only leave a church fellowship for the most serious reasons. But there are times when people put unity before truth.

And when it becomes very obvious. That the truth is giving way to an outward unity. That is compromise.

Everybody has to decide for themselves when these critical times come. But Christ is clear. That he has come to create division. In the sense in which following him.

[26 : 53] Puts people on one side with him. And others on the other side. Take the opposite stance. He mentions families here.

They will be divided in one house. Father against son. Son against father. Mother against daughter. Daughter against mother. And so on. Sometimes that's the case.

There are many families where some are Christians and some are not. Where some are committed to the Lord and others are not. It's difficult. Sometimes in a partnership.

If your partner is a Christian and you're not. Or if your partner is not a Christian and you are. Sometimes it's difficult when. Maybe as a child in a family you're a Christian and parents are not. Sometimes it can feel very difficult. Very lonely for. People in that home situation. Whether it's parent or. Family or children.

[27 : 57] Whatever. But the Lord is saying. That is sometimes how it is. That's very often how it is. But friends. Tonight let's think about. However difficult it is for ourselves.

And for some of you maybe at times. To live a life committed to Jesus. Think of the many families tonight in the world. Where there is absolute hatred.

Of anyone who's a Christian. Where your father or mother will kick you out of the house. The moment you mention you've accepted Christ.

Where they will report you to the authorities. So that you'll be put in jail. After you've accepted this Jesus. Whatever opposition as inevitably we will have in our world.

And I'm not in any way saying that people don't have much opposition. That maybe many of yourselves face that situation in the world. But surely tonight there are so many that are far far worse off than we are.

[29 : 00] People who have brought up as Jews. Who have accepted the Lord. They've come to be vilified by their fellow Jews. People who are Muslims. Who have come to accept Christ. They are vilified.

And persecuted. And cast out. By their own people. Because they've become Christians. And that's part of what the Lord is telling us.

Let's pray. For families tonight where there is division. Let's pray that these divided families will come. To be united in Christ. Let's support those who are praying for their families.

Not only here. But as you hear about it. A broad and difficult situations beyond our own. Where people have so much to contend with. Just because they're Christians. And have been cast out of their homes.

So there's the dividing line. Christ's commitment to his task. And what commitment to Christ brings. By way of opposition.

[30 : 01] And that is. As we say. Unavoidable. And inevitable. Secondly. There's discernment. Verses 54 to 56. He said to the crowds.

When you see a cloud arising in the west. You say a shower is coming. And so it happens. And when you see the south wind blowing. You say. There will be scorching heat. And it happens. In other words.

He's saying to them. Discerning the weather. He's saying. You're good at that. It was easy.

Relatively easy in those parts. Because. What he's saying here is. When you see a cloud rising in the west.

The west was the area. From which rain bearing clouds came in. And it was easy to say. If you saw a cloud in the west. Where Jesus was there. In that country. You knew that soon.

It was going to be raining. On the other hand. If. From the south. A wind was blowing. That came from the hot desert. Bringing a scorching. Hot wind.

[30 : 57] You knew that there was going to be. A time of scorching heat. What he's saying is. You're good at that. You can do that very easily. You're reading the signs.

Of the weather. And you're able to reach right conclusions. And of course that itself. Is quite important.

It's important for crops. For people's safety. For ships at sea. For aircraft in the air. Those who can remember back to 1987. Remember. The blunder that Michael Fish made.

And assuring a woman had phoned in. Saying there's a hurricane coming. He said no there isn't. But there was. Very shortly after that. However. What Jesus is saying. Is far more important than that.

He's saying yes. You can discern. The signs of the weather. But you cannot. Read the signs of the times. What he meant by that was.

[31 : 53] They could not discern. Or were not willing. To discern. God's work in him. You hypocrites. You know. How to interpret. The appearance of earth and sky. Why do you not know.

How to interpret. The present time. Here was the son of God. Doing all of these things. In their presence. They were listening to his teaching. Nobody ever spoke like this.

They were watching him. And saw his miracles. Nobody ever did things like this. There was such a uniqueness about him. That demonstrated. This was no ordinary human being. There was a divine element.

To his life. That testified. That this was in fact. God. Present amongst them. Why he says. Do you not discern these signs.

Why don't you accept these signs. Why don't you just take the obvious. And say. This is the son of God. This is the Messiah. We've waited for. The word hypocrite there.

[32 : 52] Means something like. Not exactly the same meaning. It has elsewhere. Where it. Where it. Has to do with. Putting on a false. Exterior. And then pretending.

To be something you're not. Here. Its emphasis. Is more to do with. Having. An emphasis. On what is. On the surface.

Or superficial. And actually. Forgetting. The substance. Of something. What is really important.

That's. Concentrating. On the superficial. The thing on the surface.

The things that are. Light. And not important. And will pass. Very soon. Rather than. Focusing on what is. Absolutely. Important. And lasting. The things of God.

As they are. In Christ himself. That's what he's really saying to them. You know how to interpret.

The sky. And the earth. For the weather. But you're not prepared. To.

[33 : 47] Read the signs. Of the times. Well isn't it the same. In our own generation. It's not that the gospel.

Is difficult to follow. It's not that the meaning. Of the gospel. Is far from obvious. It's not that the word.

Of God. In its basic. Emphasis. On sin. And salvation. Is difficult. To understand. Or to follow. That's not the problem. The problem.

Is it difficult. To accept. The problem. Is it conflicts. With people's own view. People's own prejudice. People's own understanding. People's own preferences.

And you. And I. Naturally. Are like that. It's not that we don't. Understand. What Jesus is saying. To us in the gospel. What the Lord's word. Is putting across to us. It's when we're in.

[34 : 45] Our natural state. And closed. Against Christ. And against God. Taking over our lives. We don't want to accept. That teaching. We don't like to think.

Of our life. Being directed. By someone. Other than ourselves. We don't like the idea. Of handing control. Over to Jesus Christ.

That's the crux. Of the issue. Isn't it? We're not prepared. To accept. The signs.

Of the times. And if you. Look at the world. In general. And our own nation. In particular. Look at all the forecasts. That you find. Economic forecasts.

Not just weather forecasts. Economic forecasts. Political forecasts. Sports forecasts. Golf forecasts. Forecasts of all kinds. Of human activities. From the most.

[35 : 45] Irrelevant. To the most significant. Yet how few. Read the signs. Of the times. How few. Think about Jesus. And his importance. And what God. Has done. In him. That's what he's saying. To us. The superficial things. Will pass away. And you and I. Must be careful. That we're not building. On the superficial. That we're getting. To. The crux. Of the issue. Our spiritual problem. And that we're coming. To accept. Christ himself. And all the signs. That are in him. Of God's work. Of redemption. Christ. So there's discernment. Along with division. Finally there's decision. Why do you not judge. For yourselves. What is right. What an important question. [36 : 41] That is. What a question. That is for you. And for me. To answer tonight. For ourselves. Take it home. And answer it. Although. It's best. If you were to. To answer it. Even now. But think about it. And ponder it. Because it is the Lord. Speaking to you. And speaking to me. And saying. Why do you not judge. For yourselves. What is right. In other words. He's saying. Use your own mind. Don't just go by other people's opinions. Don't let your mind. Be dictated to. By what other people. Tell you about this Jesus. About this salvation. Let Jesus speak for himself. And come. For yourself. To find that out. Why do you not judge. For yourselves. What is right. As you go with your accuser. Before the magistrate. Make enough effort. To settle with him. On the way. Lest he drag you. To the judge. And the judge. Hand you over. [37 : 33] To the officer. And the officer. Put you in prison. Well he's talking there. About an out of court settlement. We're used to hearing that. But the picture he has in mind. Is. Somebody who's on the way. To. An officer of the court. Or to a magistrate. To have some case. Or other settled. It's probably more. A financial case. Somebody in debt. Somebody who's. Disputing a case. And has come to. Ask for it to be settled. By the magistrate. Let's just leave it like that. But the point is. He's got a hopeless case. He has no hope. Of that case. Standing up to scrutiny. When the magistrate. Looks at it. The magistrate. Is going to say. There's no case to answer. This is worthless. These are no arguments. Case dismissed. Why is the Lord. [38 : 31] Saying that here. Somebody with a hopeless case. Traveling with the person. That's involved with him. In that dispute. They're on the way. To the magistrate. And the Lord is saying. If you've got a hopeless case. Settle with your adversary. Before you reach the magistrate. Because when you reach him. You're going to lose. And not only are you going to lose. You're going to lose everything. He'll put you in jail. And you won't get out. Until you've paid the very last penny. The tiniest bit of money. That the Lord. Could think of in his day. In other words. He's really saying that. The biggest trial. Of all. That we are going to face. Is the very thing. With which this passage. Began. The judgment. Of God. That trial. Is also inevitable. [39 : 29] And you might say. We're on this journey. With Jesus. We're with him. On his journey. To Jerusalem. But we're with him. As we are with him. On his journey. To Jerusalem. In scripture. There's a sense. In which we're traveling. Together. Onwards. To the judgment. To the great trial. With which we are going to be tried. You and I together. Everybody will be there. Every single person. Who ever lived. Whether they were important. Or not known at all. They will all have their own burden. They will all have their own life. To answer for. Just like you and I. They will all have to give an account. Of their stewardship to God. They will all have to answer to God. When he demands of them. What have you done with your life? And when he demands of you and me. Especially. As people who know the gospel. [40 : 28] What have you done. With the Savior. What have you done with Jesus? What have you done with my son. Whom I sent into the world. To be a redeemer of sinners. Friends. Friends. Our case is hopeless. Don't think you are going to win that case. Without Christ. There is absolutely no way in the world. That that is going to happen. And if you are persuaded.

Otherwise. Please think again. There is nobody going to win that case. The only way that you can stand.

Successfully. Before the judge. On that great day of the trial. Is if you have settled with him. Before you arrive. That you have settled with him.

[41 : 30] Before you reach the trial itself. Make your peace with God. If you have not done that already. Settle the case with your God.

Do it with urgency. Because if you die. As you may die. And as I may die tonight. And that case isn't settled.

When you come to the trial. God will save. You have no one to represent you. And your case is hopeless.

And your eternity. Is doomed. Thank God. That he told you that.

Before it is too late. Thank God. That we have been following. This Jesus on the way to Jerusalem. And following his teaching. As he is teaching. These serious severe points to us.

[42 : 32] Why do we thank him? Because. He has told us the truth. And in telling us the truth. His concern is that we accept it. That we do.

As we saw this morning. With Joseph. Where Pharaoh. Said about Joseph. He said above all the land of Egypt. Only Pharaoh was more important. And when the people came.

To beg. To beg. Pharaoh for bread. Pharaoh said to them. Go to Joseph. He will open up the store. Storehouses. And give you bread. Well that is what God is saying. Friends to us tonight. When we come to plead with him. For mercy. For grace.

For forgiveness. For acceptance. What you hear him saying to us. Again and again in the gospel is. Go to Jesus. Go to this Christ. Settle with me through him.

[43 : 34] Then when you meet him. At that great trial. He will say. Welcome. My son.

My daughter. My friend. Come and occupy. The palace with me. Let's pray. Our gracious God.

We thank you for your truth. For its pointedness. For its accuracy. For its authority. Bless you for your word. That you have so.

Inspired us to bring together. These things for our good. We bless you tonight. Oh Lord. For every emphasis in it. Help us to give thanks for that.

Lord. We pray that you would bless to us. These teachings of your word. That set eternity so much before us. And our need to settle without God.

[44 : 32] Before we reach it. So make us. We pray. Wise. And a dear of your power. And accept us now. For Jesus' sake. Amen. Amen. Adjust. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen.