

Wisdom. Endurance. Courage.

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[0 : 00] One thing about speaking to Anglicans is that they tell you what to speak. They give you their passage. You don't get to choose it. You all don't realize that nobody else does that.

I wouldn't have chosen this passage. But the other thing about speaking to Anglicans is that I have always, always, always been so blessed by putting my head into passages that I wouldn't have chosen.

So thank you for that blessing over the years. I have done a few things with you guys, and I've just always appreciated it, first under Jan's leadership and now under Kim's.

And I just have to say you guys are women twice blessed, twice blessed by God's work in these women. And so I want to publicly just say how amazed I am at their godliness and all that they do, the way they approach everything and how they pray for you.

And want you so to know our Lord deeper and better. In spite of that, they asked me here today.

So, about 16, oh, by the way, my passage starts at verse 16.

[1 : 16] So I'm going to skip this verse 15. And we're going to jump in at verse 16. But before I do, I want to tell you a little story that I think relates to the whole thing, really.

About 16 years ago, Phil and I watched a very dear friend and pastor suffer and die. During this sobering time, his wife, who happens to be Kathleen Nielsen, she's done some things here.

It happens to be her sister. She just went to him and said, Rodney, I don't understand this.

We have given our whole lives to following Jesus, to serving his church and his kingdom. And there is still so much to do. I just don't get it.

What is it? Have we sinned? Bottom line, and this was her lowest point, does God even love us?

Does God even love us?

[2 : 25] And Rodney, in the midst of his pain, reached out and said, Oh, Lizzie, yes, he does love us.

Remember the cross. Remember the cross, Lizzie. I'm sure it was that phrase that helped her through her own death only eight years later.

Remember the cross. They needed wisdom. They needed endurance. And they needed courage in the difficult mission that Jesus had placed before them.

Like many of life situations that God takes us through to accomplish his mission through us and to draw us closer to himself, Jesus is calling his disciples in this passage to a treacherous one.

It's not yet time to go into all the world and preach the gospel. Matter of fact, Jesus says that explicitly in verses 5 and 6 for them not to go yet to the Gentiles or even to the Samaritans.

[3 : 33] They're to go to Israel, their own country, their own kindred, where they are known and where their identity is there as a Jew.

Before the people they know and love, they are going to be hated and rejected. Jesus makes no pretense. And in fact, if they don't get it in these words of our passage in verse 34 right after our passage, Jesus makes it even clearer.

Do not think I came to bring peace on earth. I did not come to bring peace, but a sword. A disciple of his will be hated, betrayed, ostracized in the most monstrous way by even his children and his brothers, who will deliver some of them to death.

But underneath it all, they are to remember that the Father values them. Their focus can't yet be the cross at this point.

That's our treasure. But Jesus is proclaiming God's love for them as their comfort, in order to comfort and to motivate them for their mission.

[4 : 49] Though separated by time, circumstance, and history, the call is the same for us today. So this passage is about discipleship, and that is what we are, disciples.

We're here this morning because we're disciples of Jesus Christ. So as we wade into this passage, I want us to keep in mind this background to the horror of it all.

God's greatest show of his love and his value for us. Remember the cross. We'll see that being a disciple is dangerous, so we need to focus.

And Jesus outlines the dangers of, as he outlines the dangers, he also outlines where their focus needs to be. One is wisdom.

One is endurance. And the third one is courage. Surprise, surprise, a talk with three points. Let's start with verse 16 and look at the animals.

[5 : 52] Not only was their mission to the lost sheep of Israel at this point, but they themselves would be sheep in the midst of wolves. I don't know if you've seen any of these nature shows.

I'm sure you have. But what wolves do to their prey is not pretty. Sheep are particularly vulnerable because they're a domesticated animal.

They don't live with their predators, so they don't learn the dangers. They don't learn the ways to evade things. Sheep in their passivity are incredibly vulnerable.

Since the disciples are like them, they're in a dangerous position. So, Jesus uses two other animals here to illustrate what they must be like.

They must be a combination of two very different animals, serpents and doves. Or, in other words, wise as snakes, innocent as pigeons.

[6 : 52] So, what does this mean, wisdom and innocence? First of all, the word for wisdom here is not sophos, as it often is. Sophos focuses a little bit more on knowledge and just smarts, basically.

The word here is one that is called phronomos. It focuses more on deep insight. It's a call to wisdom in the sense of deep insight.

They are going to need insight to know their vulnerability as sheep among wolves. Matthew, in the first verses of this chapter, verses 1 and 2, names all the disciples.

He's sort of introducing the disciples. And he says, John, the brother of so-and-so. You know, it's either the brother of or the father of, except for two of them.

Two of them. One, Judas. He's described as the one who betrayed Jesus. And two, does anybody see it? Matthew, the tax gatherer.

[8 : 05] The only two that are pulled out of this lineup and defined, not necessarily by their relationships, but defined by their shame. Judas, the one who betrayed Christ.

And Matthew, the tax gatherer. I think this is where Matthew, the writer of this book, enters wisdom. Matthew was a tax gatherer.

He knew his weakness. He knew his sin. And this knowledge was his focus on wisdom. Wisdom to know that he would never think that he was above it all.

Wisdom to know that he would never be beyond the need for God's redemptive help. Wise as snakes.

Innocent as pigeons. At first glance, these two animals seem polar opposites. But the word innocence here doesn't mean unaware like a child would mean unaware, which is what I thought it meant for a long time until I started studying this for you.

[9 : 10] It seems to be innocent in the sense of purity. Unmixed or pure. Matthew knew that this insight was bound to purity.

To follow Jesus, he would have to leave his heinous job of tax gathering. And like Zacchaeus, walk behind Jesus. The apostle Paul also exemplified in Acts 16.

And if we had the time, I would read it to you. It's so incredible how in that passage it gives us examples of wisdom or insight and purity.

It starts off with Paul and Timothy going to the churches. Paul realizing that if Timothy, as a Greek and uncircumcised, shows up in these synagogues, then they're not going to be listened to.

So what did he do? Paul circumcised Timothy. Now that was a whole lot easier for Paul than Timothy. That's for sure. But it was wise.

[10 : 18] It was a wise thing to do because then the chapter goes on and talks about how there was an open door to them in the churches. Then the Holy Spirit forbids them to go to Asia in Acts 16.

And the Spirit of Jesus didn't permit them to go to Bithynia. We don't know how this was done. Whether there were physical roadblocks or they interpreted things as God's action or whether they just knew in prayer what to do.

But the wisdom here is that they were listening to God. When he forbid, they didn't go in. And when he allowed, they went. Seeking him out and focusing on his direction.

Very wise. The only time in this chapter that you get any kind of sense that Paul was acting on his own wisdom and not God's is when he got annoyed at the slave girl.

Remember that? She had a spirit of divination and she was going around behind him saying, Listen to these men because they have the way of salvation. Which sounds like a really good thing to say. Unless she's saying it over and over and over and in a way undermining their message because of her yelling and shouting at them.

[11 : 28] So Paul just be gone. He throws that demon out. That's the only time in that passage that it says he moved according to something other than God's will.

And we don't know here because I don't want to argue from silence. But it says Paul was annoyed and threw the demon out. And he landed up in prison with Silas.

Okay? Not necessarily a wise move on his part. But what then follows in that chapter is one of the best examples of innocence. Which is why I wanted you all to hear this.

What he then does as he's sitting there thrown in prison with Silas. They start a hymn sing. It's midnight. And it said the other prisoners were listening. Or probably wishing they'd shut up.

But it doesn't say that. It just says they were listening. And then there's an earthquake. All the doors open. What would you expect? But all the prisoners would leave.

[12 : 28] But they didn't. They remained innocent. They didn't step into guilt and run away. And when the jailer started to kill himself.

Paul says, wait, wait. We're here. Which was incredible. And you can imagine an incredible witness to that jailer. His life was saved. Because the prisoners cared.

Because the prisoners remained pure. And it goes on. He came to Christ. And his whole household. And then the chapter ends with Paul reminding the Romans that he was a Roman citizen. Wisdom. Wisdom. So you get this interplay of wisdom and innocence.

Wisdom and innocence. Wisdom and innocence. Okay. Wise as a serpent.

[13 : 27] Innocent as doves. When we face persecutions that we will face. Because our values are so different from those around us. God will give us wisdom and innocence.

Both will be powerful. Though the trial may be horrific. Both will enable us. As disciples of Christ. To do the work of a disciple.

And focus on his kingdom. Your kingdom come. Your will be done on earth as it is in heaven. Jesus is telling the truth.

Equipping them for the battles ahead. And he's pointing out. That they will need to focus. Not only wisdom. Informed by innocence. But also on endurance.

And that's the second thing here. Let's look at endurance. We find this in verses 21 to 23. Look first at verse 22.

[14 : 28] And you will be hated by all on account of my name. But it is the one who has endured to the end who will be saved. Now if you have the NIV. It says stands firm.

But most of the others use the word endure. Standing firm is the right idea of endurance. But rather than a movement forward.

Like perseverance suggests. They are to hold their ground. They are enduring in spite of opposition. Now fleeing to another city.

As Jesus suggests in verse 23. Doesn't sound at first like standing firm. Quite the opposite. But Jesus I believe. Is talking about fleeing with the message.

And not being silenced. Go on to the next town. If they're not listening to you. Don't grow weary in well doing. When they don't listen to you.

[15 : 28] Keep preaching where they will. That's what Jesus is concerned about. They should focus on enduring their persecutors taunts. But continuing their mission.

One town won't listen. Flee to the next. And even then. The task won't be finished. Until the son of man comes. And that was really true.

At this point. They were just beginning. With proclaiming the kingdom of God. The task won't be finished. Until the son of man comes. Ultimately.

I don't know if. Exactly. What Jesus meant. By saying that. But I think it's a reference to his second coming. Because the task is still not finished. There's more cities.

And more cities. Of people. That need to hear. About Jesus. Now. Why are they asked to endure. Endure all these hardships. Why are we asked.

[16:25] To endure hardships as well. Well. Look at verse 18. There's a bigger picture. Going on. And this is interesting. Because he's just said.

Don't go to the Gentiles. But he says this. On my account. You'll be brought. Before governors. And kings. As witnesses. To them. And to. The Gentiles.

In this mission. They are to go. To the lost sheep. Of Israel. But here. Jesus is talking. About the Gentiles. So we can only assume.

That Jesus is speaking. In a future sense here. He's gotten broader. And when he does that. He's including. All of us. As his disciples. They.

And we. Are players. In a much. Much. Bigger. Story. One that we. Don't really know. All the ins. And outs. Of. Even post.

[17:19] Resurrection. They didn't know. What proclaiming. God's kingdom. Was. They may have thought. That it was political. At this point. They just had no idea.

Of how important. This was. Or. Of how dangerous. Their message was. And I don't think. That we. Are all aware. Of the battles.

Going around. Us. Either. Of the wolves. That we're in the midst of. Ephesians 6. Tells us this. Our struggle. Is not. Against. Flesh and blood.

But against. The rulers. Against. The authorities. Against. The powers. Of this. Dark world. And listen to this. And against. The spiritual. Forces.

Of evil. In the heavenly. Realms. We can't. Even see that. It's hard. To even. Imagine it. We don't know. Really. What this battle.

[18:13] Is all about. It's far. Beyond. Us. But what we. Are told. Is that we. Are to be witnesses. For God.

Royal ambassadors. To mankind. This is future. Our battle line. As well. We are called. Before the world.

To speak. To speak. To speak. Words. Our endurance. Will present. Something. Vital. That God. Wants. The world.

To have. His witnesses. To his truth. They might not. Listen to us. But that's not. Our task. To get them. To listen.

Our task. Is to endure. The taunts. And continue. Speaking. His words. To our world. Whether by our lives. Which sometimes.

[19:06] Can be the loudest. Words. Especially. When purity. Is involved. Or. Out of our mouths. Where wisdom. Is involved.

It's important. To him. But we need to take. His word. For that. Because the battle. Is often. Invisible. Like with Job. There's a bigger picture.

Going on. Job. Never knew. About the heavenly council. Where Satan. Came. And charged. God. With. Not having. Any integrity. Basically.

Job. Was asked. To suffer. To defend. The integrity. Of God. Almighty. And he hadn't. The slightest. Idea of that. Nor did his friends. Obviously. Not even.

To his death. Did he know. And at the end. Of the book of Job. Which I think. Is one of the most. Powerful books. In. The whole Bible. For this reason. God.

[20:01] Doesn't. Answer. Why? Not even. To Job. But he gives him. A fresh. Vision. Of himself.

So that he can. Endure. Much like. Rodney. Gave Liz. By reminding her. Of the cross. Jesus. Is doing.

The same thing. Here. Telling us. Of what will happen. But not. Why? It's a call. To trust. And may we. Stay with Job. Though he slay me.

Yet. Will I trust him. Now. Jesus. Offers comfort. In verse 22. He says. Though the suffering. Is sure. The end of the battle. Is clear. Basically.

At the end of the battle. Though we lose. Our very lives. He says. We will be saved. That's the promise. To the believer. God requires.

[20:56] Their life. Their full devotion. Their absolute. Loyalty. To endure. Not in order. To become a disciple.

But. To walk. The path. Of one. Will we trust him? Will we endure. In a culture. That is changing. From their Judeo.

Christian values. Faster. Than our heads. Can spin. Will we stand. And say. In the light. The things. That make us. Look bigoted. And will invite. Hate.

This passage. Is all too. Relevant. To where we stand. Today. In our culture. Yes. We are sheep. In the midst. Of wolves. And we better. Wake up. And see it. Our enemies.

May end up. Being members. Of our own. Household. And the hardest. Is that household. Can also be the church. We must focus on being wise.

[21 : 55] And pure. And we must endure. Why? Because it's the only hope. Of the world. A battle bigger than we can know. Even though we know more than they did.

We still cannot see. What we are wrestling against. Yet we were chosen. To be his witnesses. And we must be unstoppable.

And endure. To the end. But what we also cannot see. Is his spirit. Within us. And that spirit. Is equal.

To this task. It is now. Obvious. The third thing that we need. That's coming out of this passage. I think. It's obvious. We need it for wisdom. And for.

In a sense. We need it for endurance. And that would be courage. Focus. On courage. Courage. Helps you keep your head. When you need wisdom.

[22 : 53] And courage. Helps us. To stand our ground. Now the opposite of courage. Is fear. There are things to fear. And things not to fear. In this passage. Coming out of this passage.

So let's look at the do not fears. One of them comes right after verses 24 and 25. Where he illustrates that a student is not above his teacher. Though many may not know that.

Nor a slave over his master. They will not be over him. And they will not escape persecution. Now remember. They're probably not realizing what.

At all Jesus is actually meaning. By his own persecution at this point. They will be identified with him. And they will be treated like him. If the head of the house has been called Beelzebul.

Jesus says. How much more the members of his household. There is no health and wealth gospel here. Let me say that again. The health and wealth gospel.

[23 : 56] Is not what Jesus presented. It's anti-Christian. It's anti-everything he says. Jesus is basically saying. Follow me and your world will hate you. As it hated me.

You're going to suffer. But. Be courageous. There's nothing hidden. That won't be revealed. In verse 26.

Someday. It will be clear. Even to your persecutors. All is under the eyes. Of a just God. And they won't get away with it. Basically. And you will be rewarded.

But. As it goes on. In verse 27. Now is the time. For proclamation. Then he says. Do not fear again. In verse 28.

But here he brings the reality home to them. In saying. Whom to fear. Do not fear those who kill the body. But are unable to kill the soul.

[24 : 54] Fear him rather. Who is able to destroy. Both soul and body. In hell. Now. I don't know if you heard this in English. It's. It's the same.

As in the Greek. When it says. Those who kill the body. But are unable to kill the soul. And then he reverses. Soul and body. In the next phrase. He says. But. Fear him. Who is able to destroy both. Soul. You would have a real emphasis. On that in Greek. Because. That pulls that word. Forward.

And that's what that language. That's how they emphasize something.

This one is able. To destroy. Your soul. Very significant. Fear the one. Men can only destroy your body.

But. Fear the one. Who can destroy. Your very soul. And that is God. Now. Is Jesus using a fear tactic here? I don't think so.

[25 : 51] I think he's just. Proclaiming. Reality. Jesus is putting. God's power. Into perspective. For them. When we lived in England.

I had a friend. Whose. Whose child. Took. Some metal scissors. He's about three years old. And he decided to stick it. Into. An electrical socket. Now.

That's 220 volts. Over there. Right. It blew the scissors. Halfway across the room. And it charged. The child's hand. Now. Would that have been.

A fear tactic. For that mother. To have said. Don't do that. Because there's electricity. In that wall. You can't see it. But it's powerful. No.

That wouldn't be. A fear tactic. That'd just be. Presenting. Reality. And that's what Jesus. Is doing here. He's not trying to say. Okay. Be. Be afraid of God. He's basically saying.
[26 : 44] By the way. You might be afraid of men. But they're nothing. They can do nothing to you. Compared. To what the father can do. Simply put.

Fear God. Not men. In verse 32. And 33. He clarifies. How he and the father. Will work. At the judgment. Whoever acknowledges me.

Before others. I will also acknowledge. Before my father in heaven. But whoever disowns me. Before others. I will disown. Before my father. In heaven. Now we know that Peter. Made this mistake.

Right? He denied Jesus. Three times. And he was not damned. So we must think. That what Jesus is talking about here. Is a whole lot deeper.

Than just acknowledging Jesus once. Or denying him three times. And the range of meaning. Of this word acknowledge. Is the word claim.

[27 : 41] And that makes it a little bit easier. For me to understand. This is about claiming Christ. As your own. And about disowning him.

In an ultimate sense. So the way the universe works. Says Jesus. Is that those. Who claim him. As their own. Encourage. And courageously.

Make that claim. Before men. As you all do. Every time you go to church. And your neighbors watch. Jesus himself. Will complete that action. By courageously.

Claiming us. Even the likes of us. As his own. Before the father. We do this. When we join the church. Or get confirmed.

We make our claim. And at the judgment. He will complete that. And claim us. As his. But.

[28 : 36] Your fear of men. Will affect the opposite. If you want to know. How to kill your soul. Refuse to claim me. Before men. Refuse to live for me.

Refuse to speak for me. Refuse to identify with me. Refuse to be my disciple. Fear him. Who can destroy your soul. Don't fool yourself.

Your choices here. Matter. They matter. Greatly. And that is a universal. Reality. It's. Fact. We are following someone.

Who can destroy us. Now. I don't particularly like these verses. But that does not change. The truth. Of them. And I guess.

The truth of them. Highlights. Even more. The wonder. Of why such a powerful God. Would save us. In the category.

[29 : 38] Of do not fear. Is another statement. In verse 19. But when they arrest you. Do not worry. About what you are to say. Or how to say it. At that time.

You will be given. What to say. For it will not be you speaking. But the spirit of your father. Speaking through you. Now. This word for fear. Is a little bit different. This is more in the area.

Of anxiety. Or worry. And concern. Rather than sheer terror. But I include it here. Because it draws comfort. From Jesus. In the same way.

And you'll see in a minute. What I mean. Jesus says. Don't be anxious. About what you are to say. Now. Jesus has just warned them. About incredible physical peril.

Sheep among wolves. You'll be handed over to the courts. Flogged. And killed. By your families. But he tells them. To be courageous. Because their words.

[30 : 31] Will be given to them. That the father. Will speak. For them. In horrible situations. Now. I don't know about you. But it wouldn't be my words. I'd be worried about.

At this point. If I was listening to you. I wouldn't be sitting there. Going. Oh. What am I going to say? I would be sitting there. Saying. How am I going to get out of this? I would want Jesus. To say. Don't worry.

Because the father. Is kind of like. Obi-Wan. And as you come. Up to the gates. He will. He will say. These are not the droids. That you seek. You know. And. And we'll escape it.

We'll get out of that. Of that persecution. But Jesus. Doesn't. He focuses on. Words. Why words? Why the tongue? Well.

Perhaps. It is the tongue. That's at most peril. Of being faithless. In these situations. Historically. In most cases. Persecutors. Would ask Christians. To denounce Christ.

[31 : 24] And if they would. They would be saved. But. If their words. Are relentlessly. Holding to Christ. They may be killed. But ironically.

They'll be saved. Christianity. Was being spread. Through the courage. Of these men and women. Our brothers and sisters. Of history. Acts is full of this.

Over. And over again. It was their words. That got these first disciples. In trouble. They were. As verse. 32. 32 and 33.

Say. Confessing Jesus. Or acknowledging Jesus. Before men. That was their task. Peter and John. Were the first ones. To get imprisoned. After the resurrection.

And when they let them go. These are the. These. This is what the council. Said to them. And I quote. But in order. That it. Meaning this new faith. In Jesus. May not spread.

[32 : 20] Any further. Among the people. Let us warn them. To speak. No more. To anyone. In this name. And when they had. Summoned them. They commanded them.

Not to speak. Or teach. At all. In the name of Jesus. Words. But Peter and John. Answered. And said to them.

Whether it's right. In the sight of God. To give heed to you. Rather than to God. You be the judge. For we cannot. Stop. Speaking. What we have seen.

And heard. Why? Because the father. Gave them words. Lots. Of words. They knew it. And they knew their mission. Was from God Almighty.

They were ambassadors. For him. And their words. Were precious. To him. And to them. It took courage. To speak. And live. The words.

[33 : 15] Of a disciple. Of Jesus. In all of these commands. To fear. And embrace. Courage. To leave fear. And embrace courage. Note.

How Jesus. Inserts. The motivation. Or the fundamental truth. That they are to be emboldened by. That is to say. That the father. This fearsome.

Can kill your soul. Being. Loves them. He gives them words. And he doesn't leave them. He will actually. By his spirit.

Be in you. Speaking. And in the middle. Of the discord. About God's power. To throw them in hell. Jesus stops. And reminds them. Of little sparrows.

Verse 31. Don't fear. You are of more value. Than many sparrows. And then he goes on. To what's not my. Bald husband's. Favorite verse.

[34 : 11] The very hairs. Of your head. Are numbered. He's like. Big deal. But for many of us. It is. A sparrow.

Valued. By a powerful God. I saw an illustration. Of this. When I was. Last. Down with. Duncan. And Jane. Our youngest son. And his wife. And they have three little ones.

And the three-year-old. Is just. Hilarious to me. All three of us. Are hilarious. But. Little James. Could hardly eat. Because I had told him.

That he could watch. Peppa Pig. After lunch. So he rushes. Through that. And I get the. You know. Computer all set up. With Peppa Pig. And I go to sit down. With him. And I'm like. Come on.

Let's watch Peppa Pig. And so he. He nestles in. And we start it. And then he starts going. No. No. And I was like. What? And he goes. No. I said.

[35 : 05] You want me to leave? He goes. Yeah. So. I was like. Well. All right. I mean. I could give you cookies. Milk. Whatever.

But never mind. All right. I'll leave. So the next day. I was a little bit wiser. When it came time to watch Peppa Pig. I. I set it up.

And I wasn't going to be. You know. Present. Unasked. So I. I got out of the way. And then. James leaves the room. And then he comes back.

And I see him. With his four. Little stuffed animals. His dinosaur. Two dogs. And a cat. And he sets him up. In a line. Right in front of the computer.

And he sits himself. Right behind him. And he goes. Yeah. I'm ready. Okay. Now. First of all. I'm thinking. You want to watch with them. And not me.

[36 : 00] But. On the other hand. I started thinking about this. For some reason. James. Has an inexplicable.

Tie. To these stuffed animals. He loves them. Dearly. And he wanted them. To watch. Peppa Pig. With him. He had them lined up. I took a picture of it.

Because it was just so cute. But. Why? Why does he value those stuffed animals? Well. He just does.

That's who James is. And I think that's a great example. Of why. Why does God love us? I don't know. He just does.

Why? It makes no sense. We are like stuffed animals. We can give nothing back. We can't get cookies and milk. But God loves us.

[36 : 59] Even. To the very hairs. On our head. He values us. So much. And that is why. We listen to these words.

That is why we want wisdom. That is why we want endurance. And courage. Because though our mission is only partly understood now. It will all be clear in the end.

And it will be good. Because we are loved. By a God who. Though he can destroy our very soul. Loves us more deeply. And thoroughly.

Than we can even imagine. I heard a line. Out of a. Sherlock. Episode. That just. Haunted me. It made me think. About the love of God. And Jesus's demonstration. Of it. On the cross. It was when Sherlock. Was laboring. Under. A heavy load.

[37 : 55] Of guilt. Because a really good friend of his. Had jumped in front of him. And taken a bullet for him. And died. And her husband.

Had basically. Not forgiven Sherlock for it. And when her husband comes to the realization. That. This wasn't Sherlock's fault.

This is a conversation between him and Sherlock. That happened. Her husband. You didn't kill her Sherlock.

She made a choice. To save your life. You didn't make her do it. Nobody. Could make her do anything. You did not. Kill her.

Then Sherlock. In a slow voice answered. In saving my life. She conferred. A value on it. It is a currency.

[38 : 54] I do not know. How to spend. What a brilliant line. Listen to these words again. And think of Jesus. In saving my life.

He conferred. A value on it. It is a currency. I do not know. How to spend. But for us.

Jesus made it very clear. How to spend. The currency. Of our valued life. But it is something. He never intended us.

To bear alone. That's why he said. In John 16. 7. Nevertheless. I tell you the truth. It is to your advantage.

That I go away. For if I don't go away. The helper will not come to you. But if I go. I will send him. To you. It is a costly mission.

[39 : 51] It is a costly mission. A dangerous one. It requires focus with wisdom. Endurance. And courage. On things we cannot see. But we are told are true.

Jesus does not hide the truth. He is honest with us. And we like them. Venture in. Why? Because our lives are valued.

Remember the cross. Lizzie. Remember the cross. And never forget it. Amen.