

He Set His Face to Go to Jerusalem

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[0 : 00] We're going to be looking at verses 51 to 62. I've been doing many miracles and has been teaching and we've come to a change.

And rather than much of an introduction, I'd like to just begin by reading this morning Luke chapter 9 verses 51 to 60.

When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him who went and entered the village of the Samaritans to make preparations for him.

But the people did not receive him because his face was set towards Jerusalem. When his disciples, James and John saw it, they said, Lord, do you want us to tell fire to come down from heaven and consume them?

But he turned and rebuked them. And they went on to another village. And as they were going along the road, someone said to him, I will follow you wherever you go.

[1 : 38] And Jesus said to him, foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head. To another he said, follow me.

But he said, Lord, let me first go and bury my father. Jesus said to him, leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.

Yet another said, I will follow you, Lord, but let me first say farewell to those at my house. Jesus said to him, no one who puts his hand to the plow and looks back is fit for the kingdom of God.

Let's pray. Father, I thank you for your word. And Lord, I praise you for the way you have arranged your word, the way you have arranged what you would have us to learn.

Thank you for what it has done already. There have been so many proofs of Christ's deity, how he is the Messiah. And I thank you, Father, for those and what they meant to the disciples.

[2 : 52] But Father, I thank you for what it means to us. I thank you for what we've been able to learn about you as we've looked at how you've revealed yourself. And I pray that that would continue even as we begin this new section, that we would see how you reveal yourself, how you reveal your heart as you turn towards Jerusalem.

And I pray that now you would bless also with many instructions now turning specifically to disciples. I pray that you would help our ears by your spirit to be perked up and tuned in.

And Lord, that our hearts would hunger after that which you would teach the disciples here. And may we be saying, Lord, teach me these same things. I pray that you would bless and that your spirit would lead and empower in Jesus' name.

Amen. I mentioned it last week, pointed to that we're actually getting into another mistake that the disciples made. And this would have been the fifth one in a row that Luke had put together.

But how it was saving it because there's this huge turn. And the mistake that the disciples make gives Christ an opportunity to train them, not only to correct their mistake, but to train them about something that they needed as disciples.

[4 : 13] And so we're looking at what would be considered the fifth mistake to begin with. And then we're going to look at three statements that Jesus makes to the disciples in training them.

And so in verse 51, it's a short phrase. It's a it's not there's not a lot there. Verse 51 says, when the days drew near for him to be taken up, he set his face to Jerusalem.

And there's some very interesting ways things have been put here. First, I want to address this idea that Jesus set his face to Jerusalem. Since the beginning of his ministry, remember, we read back in Luke chapter four.

Verse 14, how Jesus takes the scroll, unrolls it to the latter part of the book of Isaiah, reads a portion of the scroll and says, this day, this prophecy is fulfilled in your hearing.

And they listened to him, but they got aggravated. Because of who they thought he was claiming to be. And they were correct, but they didn't like it.

[5 : 21] And they wanted to push him off the cliff and kill him at that point. Well, since that beginning in Luke chapter four, Jesus has been ministering primarily in Galilee, a section in the northwest part of the land of Israel.

And he stayed there pretty much the whole time with two or three quick trips to Jerusalem for the yearly requirement for all males to assemble in Jerusalem.

A quick trip to Tyre and Sidon that we talked about as we went through it. And then a short time in the Decapolis. And in fact, that's kind of part of where he's come from.

He's been in the Decapolis, but he came back through, I think, actually the last time or the time before we mentioned that he had come back to Capernaum. But he had spent some time there in Decapolis.

And Decapolis was very far north in the land of Israel. And it was a land that was occupied by a great many Gentiles. And I've already made a little of this point, but the main thrust of his ministry to this point has been to show people that he is indeed the Messiah.

[6 : 36] Remember, we ended this last section with this theme that came through. Who is this? And Peter says for the rest of the disciples, you are the Christ of God.

And then they go up on the mountain, Peter, James, and John, and Christ. And Christ is transformed before them. And his glory shone. And his clothes were like white as lightning.

And Moses and Elijah were there. And they were talking about his departure, his exodus.

Remember, we talked about that. And then a cloud came.

And it enveloped Jesus and Elijah and Moses. And a voice spoke. This is my son. My chosen one. Hear him.

And so we've seen these great accolades, great testimonies to the Messiahship of Jesus. And also to the Sonship of Jesus.

[7 : 37] The fact that he is the very son of God. We've also seen Jesus emphasize that he was here to preach the kingdom of God.

And he is telling his or commanding his disciples to preach the kingdom of God. But in chapter 9, verse 51, there's a turning point in his ministry.

He had just been, I don't want to say making circles, but he had just been wandering around Galilee, up into Decapolis, up into Tyre and Sidon. I guess I should be this way if I'm pointing so the directions are right.

But now he's at Capernaum. And he says, we're going to Jerusalem. It says he set his face to Jerusalem.

That's more than just saying, I think we're going to Jerusalem. He set his face to Jerusalem. Now, we might say, I'm going down to the valley.

[8 : 38] Or I'm going to Hershey. Or I'm going to Harrisburg. Or to Wilkes-Barre or to Scranton. We might say that we're going to any number of places. And in our mind, we're just going there for some specific reason.

And it may be no trouble to us. It may be something we're greatly looking forward to. But when Jesus said he was setting his face to Jerusalem, he knew what he was facing.

We've already read it. In Luke 9, 22, it says, this is what Jesus said. The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes and be killed.

And on the third day, be raised. When he said, I'm setting my face to Jerusalem. He knows what he's going for.

He's determined to go there. He knew that ahead of him was the cross. And the religious leaders. And the scourging.

[9 : 40] And the mocking. And all that would go with it. But he didn't dodge it. He set his face to it. And I think the way the phrase is put here, it's an allusion to Isaiah 50, verses 5 through 7.

By the way, this is a passage that partly is quoted in the Psalms also. And we recognize it as a messianic psalm. But Isaiah 50, 5 through 7 says, The Lord God has opened my ear, and I was not rebellious.

I turned not backward. I gave my back to those who strike, and my cheeks to those who pull out the beard. I hid not my face from disgrace and spitting.

But the Lord God helps me. Therefore, I have not been disgraced. Therefore, I have set my face like a flint. And I know I shall not be put to shame.

Same phraseology carries with it a recognition that he knows what he's going to face. But he has set his face like a flint. Now, what does that mean? It's not that he becomes stone-faced in the sense that he's expressionless.

[10:54] It's the idea that as a stone wouldn't be deterred easily by the things. He is going to Jerusalem. But I want you to see something else there.

He knows what's coming. But he doesn't address it as just the cross. In verse 51, he says, he said his face, I'm sorry, the first part of the verse, when the days drew near for him to be, doesn't say crucified, says when the days drew near for him to be taken up.

The days drew near for him to be taken up. Jesus is already looking through the suffering, through the rest, through the crucifixion, through his death and burial, to when he would be raised and would be ascended to the Father on high.

Now, if you knew that the trip you were about to take, the traveling that you were about to do, was to hold all that, would it bother you?

Would it bother you if you knew that your trip somewhere would involve some sort of suffering?

Would that bother you? He didn't let it bother him.

[12:25] We'll see this a little later, but Luke 12, 50 says, I have a baptism to be baptized with, and how great is my distress until it is accomplished.

Here's the Savior saying, we must go to Jerusalem. And he sets his face like a flint, even though already he is in great distress about what he would face.

We read but a shadow of what it was like for him in Luke chapter 22, verses 41 to 44. This is in the garden. This is in the garden. As he was just about to be arrested, he's praying to the Father, knowing what he is about to face.

Not just the soldiers. Not just what they would do to him in the palace. Not just the walk to Golgotha, carrying a cross where he could only carry it partway.

Not just those things. But that he would hang there on the cross, and his Father would turn his face away as he endured the wrath of God for us.

[13:31] Luke 22, 41 to 44. And he withdrew from them about a stone's throw, and knelt down and prayed, saying, Father, if you are willing, remove this cup from me.

What cup? What he was about to face. Nevertheless, not my will, but yours be done. And there appeared to him an angel from heaven, strengthening him.

And being in agony, he prayed more earnestly. And his sweat became like great drops of blood falling down to the ground. Jesus set his face to Jerusalem, knowing that that's what he's facing. And he didn't stop. We'll go through it. It'll take us down to chapter 19, verse 44, as he just enters this section.

That we're beginning today. Where he just enters Jerusalem. And you'll not find him diverting. Now, he'll take a circuitous route as he gets down to Jerusalem.

[14:42] And that's for a specific reason. But he's never, at any point, wanting to take a left turn and go off into Saudi Arabia. He's never wanting to take a right turn and go off and get on a boat at the Mediterranean and sail to Spain.

He's always going to Jerusalem. How could one endure such things? Hebrews 12, 2 says, where the writer of Hebrews is trying to encourage us by telling us to look to Jesus.

He gives us the example of Jesus doing the same thing. Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is seated at the right hand of the throne of God.

So he set his face. And he knew the time was near for him to be taken up. Thinking past the cross. And I think in a very real way, there's him seeing the goal. But there's also a note here that these men that he's called, they need a lot of training.

[16:01] And his days with them are limited. And so, not only has he set his face to Jerusalem, but knowing his days are short, he turns this whole section of Luke, turns in on the disciples.

Now he addresses other people. But he turns this whole section down on the disciples, knowing that it wouldn't be long, but he wouldn't be there. Not himself. The Spirit would be.

But Jesus set his face towards Jerusalem because of his joy in redeeming his people. What we would look at in these verses and say, I couldn't do that.

I couldn't do that. He did because he loved his bride. He took joy in providing himself a bride. And the only way for a bride to be provided for himself is if he took their sin upon himself. And he suffered what they should have suffered.

[17:08] And he took the wrath of God upon himself. And so, here, at this point in his ministry, he turns his face and sets his face like a flint. Flint. Flint.

To go and redeem that bride. As he starts out, he's in the...

I don't want to stand backwards, but you can reverse this in your picture. In the upper western corner of Israel, they've been down mostly in the... What would be the southeast corner.

And they just have to drop down just a few miles to where they're into Samaria. Because Samaria is a block, a territory between Galilee and where Jerusalem is.

And so, he begins to take the shortest route to Jerusalem. And that was the route through Samaria. Now, we know that Jesus had been through that area before because of what John spoke of in John chapter 4.

[18:14] You remember the account of the woman at the well? That took place earlier in Jesus' life. It was a time when he had made one of those trips down to Jerusalem for one of the feasts or one of the holy days.

And was making his way back. Back in John, it says he goes from Jerusalem back to Galilee and stops by the well of Sychar. And speaks with a woman there.

We'll talk more about that in a minute. But he begins to go through Samaria and there's trouble. Now, what's Samaria?

Samaria is a territory in the land of Israel. You can think of it being partly synonymous with what used to be the northern tribe.

Now, of course, Galilee was part of that and such. But Samaria was a specific area of what used to be part of the northern tribe. And at one point, Assyria came and took over that area of Samaria.

[19:29] Carried away many Jews. But they also brought many people from other lands to that area. And the mixing of those people, the northern tribes had already been rebellious and already turned from the Lord in many ways.

But the mixing of those people corrupted the people and corrupted their religion. And the Samaritans, they changed that. They would call themselves Jews in one sense, but they were different.

They changed. Instead of going to the temple in Jerusalem, they built their own temple in Mount Gerizim. And they didn't accept any of the prophets, any of the Psalms.

They only accepted the first five books of the Bible. And they edited those to say that the temple should be in Mount Gerizim rather than Jerusalem.

And so when anyone started passing through Samaria, headed to Jerusalem, especially those going there for the feasts and the holy days, they were furious because they saw that as a slap in the face.

[20:40] You're going to bypass what we see as the true temple, and you're going down to that other place. And they would often mock Jews as they trekked through Samaria from Galilee down to Judea, mock them because they were going to that temple.

And sometimes they even killed Jews who traveled through that area for that reason. But Jesus was headed that way as he makes his way to Jerusalem.

And he sends two disciples ahead to prepare their way. Probably a place to stay for the night. It was at least Jesus and the twelve. Even by what we look at today, we know that there were more than the twelve because these three that Jesus addresses in the later part of our section today were not any of the twelve.

They were other people. So there was a good group of people going down to Jerusalem. And it was a kindness for Jesus to send these two ahead to prepare the way.

Can you imagine if, say, thirty or forty people walked into a village of two hundred and said, we'd like to stay the night? It would have been a hardship. But he sent these two ahead, I think, also for another reason.

[21:59] Because it was part of God's plan to teach the disciples, the twelve, the proper purpose of Christ's mission. Remember that they still didn't get it.

Jesus said, I'm going down to Jerusalem to die. And I'm going to be raised. And in their mind, they were hearing, muh, muh, muh, muh, muh, muh, muh, muh, you know, the Snoopy teacher sound.

They were hearing that muh, muh, muh, muh, muh, muh. And they're thinking, he's going to Jerusalem to make himself king. They didn't hear it.

And so Jesus begins, as he's focusing in on the disciples, he begins by taking them into Samaria to teach them something.

And of course it says in verse 54 that the messengers rejected and they went back to Christ. And James and John, they get all stirred up. And they go, they want to go all Elijah on the Samaritans.

[23 : 05] I mean, they're seeing Jesus say, I'm going to Jerusalem. And they're thinking, it's the march to triumph. I mean, he started and they're all excited.

Like he's going and he's going to throw up Rome and he's going to set himself up as king and he's going to rule from Jerusalem. He's going to rule all the nations. And we're his disciples and we're going to be a part of it.

And they're all excited. And they step into Samaria and the first place they go says, we don't want you. Get out of here. And so James and John, I think they saw in this march to triumph, they saw these people being, oh, you're standing in the way.

You're offering resistance. And so they were ready to destroy any who would resist the true Messiah.

And they probably had in their minds 2 Kings 1, verses 1 to 17, where a situation came on for Elijah, probably somewhere in the relatively large area there, where King Ahaz, a king in Israel, a rebellious king, fell through a lattice and Elijah is sent by God to catch a messenger that Ahaz was sending.

[24 : 32] Am I going to get well? And so Elijah catches up with Ahaz's messenger and says, is there not a God in Israel? And go back and tell him that he's not going to get up from his bed.

And the messenger comes back so quickly and Ahaziah is going, what are you doing back so quickly? I sent you to a place that would have taken more time to get to. And he says, I was stopped by this man.

And Azariah becomes furious. I'm not going to let this man tell me what to do. And so he sends a troop of 50 men, 50 soldiers with a captain. And they come to Elijah.

And you're to come down with us, they say. And Elijah says, if I'm a man of God and I'm serving the Lord God, let fire from heaven come down and consume these 50 with their captain. And the king gets mad and sends another one.

And does the same thing. And it's like, wow. Elijah's powerful for the kingdom. I mean, he's doing that just against a rebellious king.

[25 : 38] What can we do? We're here with the Messiah. And we're on our way to Jerusalem. And he's ready to become king. And they're still not hearing what's going on. And they're thinking, that's what we should do.

And so they say, Jesus, should we call fire down from heaven and destroy this city? And all the little boys would go, yes! But Jesus rebukes them.

We don't know the exact words of his rebuke. But part of the reason for his rebuke was that this was not his march to triumph.

It was his march to ascension. It was his march to suffering. It was his march to purchase a bride. And they just weren't getting it.

Calling down fire was not how Jesus wanted his disciples to treat their enemies. He had already told them how to treat their enemies. Luke 6, 27 and 28.

[26 : 43] But I say to you who hear, love your enemies. Do good to those who hate you. Bless those who curse you. And pray for those who abuse you. They'd already heard that.

And it didn't sink in. And they should have known that.

I told you about the Samaritan woman at the well. That happened earlier. Some of the disciples were there. In John 4 is where that account is.

And in that account, we find this woman who's interacting with Jesus. And she's totally surprised by it. But as he addresses her and she perceives he is a prophet, he has revealed to her all she ever did, she says.

And she goes to the Samaritans in the city and brings them out. And the whole city comes out. And he stays for a couple days. And many believe him. That doesn't fit with the plan.

[27 : 55] But even going on further. Now, that happened before this point. Jesus teaches him what he teaches him here. But further on, in Acts chapter 8, Philip is led by the Lord to preach the gospel.

Where? In Samaria. And many believed. One of the things that Jesus is trying to get them to see is, we should not be people who seek vengeance on those who oppose us.

Can you imagine what James and John thought someday? When John went with Peter back up to Samaria. To help them to receive the Holy Spirit.

Because they had trusted in Christ. Can you imagine what John felt? Thinking, yeah. It was only a matter of a short time ago. I was asking the Lord.

If I could call fire down on these people. If we could just wipe them out. We should be people who are very careful about who we hate.

[29 : 13] And who we want to destroy. Because we are to love our enemies. And we're to take the gospel to them. And the gospel did eventually make it to these people.

At least some in the area. Many of them believed. And I don't know if you've read Christian biographies. Louie Zamperini.

That was his name. Shot down. Went to a prison of war camp. A man tortured him ruthlessly. Gave him PTSD.

Later came to Christ. And was his own spiritual brother. We need to be careful not to be Christians. Who are ready to call down wrath on anybody who won't agree with us. We need to be people who are loving our enemies. Sure we need to do what's right.

[30 : 19] Sure we need to stand on truth. But we shouldn't be like these men. Who are ready to call down fire. To kill those who didn't agree. With what they thought was going on.

And it simply says. That they went on to another village. And so. God provided for them in a different way.

They didn't need to call fire down. Well then. You're going to find. That. In these next several chapters. The teaching that goes on.

Is teaching that's while they're walking. It's teaching on the road. And we see here in verses 57 to 62. Three conversations. That they're interesting.

I'm going to tell you right up front. We don't know how any of these people reacted. Scripture does not tell us. Whether any of these people listened. Or didn't listen. And it's not the point.

[31 : 19] In that moment. With that particular person. I'm sure that there was a resolution. And that person decided. To either follow or not follow.

But Jesus is getting his disciples. To understand some principles. And he's not just speaking of the 12. And I said there's probably. There may be a group of 30 or 40.

In the next chapter. Which is where we'll go next time. There are 70. That are sent out by Christ. And he's wanting all 70.

Of them. And all of us. To know what he's teaching. As he talks along the road. The first conversation.

Verses 57 and 58. As they were going along the road. Someone said to him. I will follow you wherever you go. Now. This man expresses a determination to follow Christ.

[32 : 22] Matthew mentions that he is a scribe. Luke doesn't mention that. I think. I think it helps us a little bit. And I'll show you why in just a second. Luke doesn't put it in here.

Because it's a principle. Not just for scribes. But knowing that this was a scribe. Helps us I think just a little bit. A scribe would have been a man.

Who was used to a salary. He was used to having. A home provided for him. So life would have been. Relatively comfortable. For a scribe.

But as Jesus addresses this man. Who says I'll follow you. Wherever you go. Jesus answers by saying. The foxes have holes. And birds of the air have nests.

But the son of man has nowhere to lay his head. Jesus is saying. Some of his creation. Live more comfortable than he does. Now.

[33 : 20] He rented a home. Probably rented a home in Capernaum. But once he left that spot. He never again had a place. That was called his own. In fact even the home in Capernaum.

Wasn't his own. And as he moved. Now. The many days it took. For them to get to Jerusalem. Every place he went. He was staying in somebody else's house.

And what Jesus is trying to teach these people. Is that discipleship. Is not a life. Life of ease and comfort. You must be willing. To go without. And must be willing to suffer.

And so. Christian. I want you to recognize. That principles for us. Here today. Christianity. Is not. A life.

Of ease. And comfort. Sometimes the gospel is shared. And people will say such things. Are you having troubles in your life? Well trust Christ. And all those troubles will go away.

[34 : 24] No way. That's a lie. Not because Christ. Is. Uncompassionate. But because he. Works. In his disciples.

He. Molds them. And makes them into the image of Christ. He gets glory. Through their lives. And all of us. Go through all. Jesus says. In this life. You will have tribulation.

That's a promise. That's a truth. And to say. I'm going to be a disciple. Because you want your life to be easy. You're feeding yourself a lie.

Discipleship is not a life. Life of ease and comfort. You and I. Need to be willing. To go without. And to suffer.

Now. God. We certainly will suffer. In some way or shape or another. We may not lose our home. We may not lose our car.

[35 : 29] We may not go through. A lot of things. That some in this world go through. But it will cost us. To serve Christ. I'm not saying. It will cost you.

Because you say. That you're a disciple. I'm saying. Jesus is saying here. It will cost you. If you follow him. If you learn from him.

If you obey him. If you serve him. There is a cost to it. Second conversation. Verses 59 and 60. He says to another.

Now. The first one. The person said. Something to Jesus. This is a situation. Remember. They're just walking along the road. I'm sure conversation is going on. And this time. Jesus addresses a man.

Now. Does that make it different? Probably not. It's just the idea. This is part of the conversation. That's going on. To another man. He said. Follow me.

[36 : 23] But he. The man said. Lord. First let me go. And bury my father. And Jesus said to him. Leave the dead. To bury their own dead. But ask for you. Go and proclaim.

The kingdom of God. So. Jesus calls a man. To follow him. He doesn't refuse. But asks. Asks. For more time.

To bury his father. Now. There have been a lot. There have been a lot. A lot of discussion. About this. First thing you need to know. That if his father. Had died. Within the past seven days.

He wouldn't have been here. If his father. Was literally. Just died. And he knew about it. He'd have been. Gone. Because that was his responsibility.

As a son. Especially if he was the oldest son. It was his responsibility. To make sure that. That man. Was buried. He was to honor his. His father. So if his father was dead.

[37 : 17] He wouldn't have been there. Not. Not recently dead. He wasn't. He wasn't at home. Sitting in the parlor. On the door. He was either alive.

Or had been dead for a while. All responsibilities. Even religious responsibilities. You were excused. From making sacrifices. You were excused.

From circumcision. Taking your child. To be circumcised. You were excused. From all religious duties. If you had to bury a loved one. Now. That would take short time.

Once that was done. You were back. So to say. Oh. This is so mean of Jesus. To say. Oh. His dad is home dead. And he won't even let him go bury him. That is not the case at all. This man.

Was waiting. Until his father died. And buried him. He buried him. Before he went to serve Jesus. He wanted.

[38 : 15] He wanted. More time. Let me go take care of this first. And Jesus answers by telling him. To let the dead bury the dead. Let the spiritually dead.

Bury the physically dead. Jesus is not telling the man. To break the fifth commandment. Of honoring his father and mother. But he's also saying. Don't use the fifth commandment.

To put off obeying Christ. Don't let. That's what. Oh. I've got to bury my dad. It may be six or seven years.

But I've got to do that first. Because you want me to honor my parents. No. Luke 14. 26. Another verse we'll get to. If anyone comes to me.

And does not hate his own father. And mother. And wife. Children. And brothers. And sisters. Yes. And even his own life. He cannot be my disciple. Jesus is not calling people.

[39 : 12] To hate. Parents. And those in authority. And those around us. In our relationship. But he's calling people. To have a proper perspective. To be a disciple of Christ.

Christ. Christ. Must. Come before. Everything. And everyone. He. Is to be. The. Top. Priority. In your life. That's a. That's a. Strong calling. The third conversation. In Luke. 6. 9. 61. And 62. Jesus. Yet another said. I will follow you Lord. But let me first say. Farewell. To those. At my home. Jesus.

And it sounds almost the same. But there is a difference here. Jesus. Head to him. No one who puts his hand. To the plow. And looks back. Is fit for the kingdom of. Heaven. Kingdom of God. Rather. This man claims to.

[40 : 10] Want to follow. But wants to go home. And say goodbye. To his parents. And. And I think he's pulling. A bit of a fast one here. He could be alluding. To first Corinthians. 19. 19 to 21.

Where Elijah. Is about to call. Elisha. And remember. Elisha. Is plowing. Behind 12 yoke of oxen. He's the 12th. In the row. He has a pair of oxen.

That. You know. Is number 12. And he's going along. And Elijah comes by. Takes his mantle off. And throws it on. Elijah. And keeps walking. And Elijah says. Oh master.

Master. Let me go home. And say goodbye. To my parents. And then. I will follow you. And Elisha. Did allow.

Elijah. Did allow. Elisha. To say goodbye. But Elijah. I'm sorry. Elisha. Showed that he was committed.

[41 : 08] To following Elijah. By slaughtering the ox. That he was plowing with. And using the plow. To burn. Them. In sacrifice. Now.

You might say. Well this man. Had a good argument. He did seem to have. A solid argument. But. The fact is. Jesus knew his heart.

And I think that's what's. What. Because Jesus' answer. Addresses the specific thing. That's going on. Like the rich young ruler. Jesus saw the heart.

And I think in this situation. This person says. Well let me first say goodbye. You know. Just like Elisha did. And Jesus sees right in his heart. You can't look back.

While you're plowing. I didn't do any plowing. In my whole life. I did a lot of disking. Dragging. Cutting hay. And I learned the same principle. That Jesus is talking about.

[42 : 06] Now it's important to note. That he says. You can't continually look back. If you're plowing. Fitting. Cutting hay. Yes you have to look back. Once in a while. To know.

Yeah. Things aren't messed up back there. But you have to. When I used to mow hay. When you went into a field. And you wanted to go down. In the middle of the field. So you could do rounds. Easily.

You pick a tree out. On the other side of the field. And maybe on. A bolt. A bolt. Sticking up on the front fender. And you'd sit. So that bolt. Looked at that tree.

That's where you looked. The whole time. If you wanted a straight. Furrow. Or windrow. Or whatever you're doing. You're keeping your eye. On that thing there. And every once in a while. You hear a noise. And you go. Oh. It's still okay. Yep. That's still. You didn't look back. All the time. And Jesus is saying. If you're going to plow straight.

[43 : 02] You can't be the kind of person. Who's plowing like this. You plow like that. The ox are going to go. Even the machinery. Except nowadays.

They use GPS. But even the machinery. Will go off course. If you're not looking forward. So what's he getting at? You can't be constantly looking back.

And desiring what you left. And be an effective disciple for Christ. Jesus saw that the man was struggling with that.

It wasn't just that he wanted to say goodbye. His answer pointed that his heart. Didn't want to come. He might have gone home. And said goodbye.

For the next six years. And didn't want to follow. You can't be a disciple. Of Christ. If you're longing.

[43 : 58] Think of Lot's wife. What did she want? She wanted Sodom. She liked what she had. She wasn't ready to keep following. The angels.

Off. Out of the city. So you cannot be a disciple of Christ. If you still long. For what you've left.

Daniel Bach.

One of the authors of. An author of one of the commentaries. He said. Wrote. He. Quoted a man named. Charis. And I thought this was. An amazing statement.

Following him. Following Christ. Is not a task. Which is added to others. Life. Like working a second job. It's not a task.

Added to your life. Like adding. A second job. It's everything. If you're going to follow Christ. It's everything. It is a solemn commitment.

[44 : 54] Which forces the disciples to be. To reorder. All their. Other duties. How do I clean house. In line with my calling.

To serve Christ. How do I change tires. In line with my calling. To serve Christ. Which one is more important.

Now. Family life has to go on. And things have to go on. But in your mind. The priority. Is always. I am serving Christ. What would he have me to do.

So you cannot be. Looking back. You can't be. Putting off. And. You can't be.

Wanting a life of. Ease and comfort. If you're going to serve Christ. He may bless with ease and comfort. But you. Must. Be those kinds of disciples. You cannot be a.

[45 : 58] Christian without. Being a disciple. You cannot just. Want salvation from hell. And not. Want to be a follower. Nor can you be one. Who.

Does not want to obey Christ. Putting Christ first. In their life. Luke 9. 23. We read this just a bit ago. 23 to 26.

And he said to all. If anyone would come after me. Let him deny himself. And take up his cross daily. And follow me. For whoever would save his life.

Will lose it. But whoever loses his life for my sake. Will save it. For what does it profit a man. If he gains the whole world. And loses or forfeits himself.

For whoever is ashamed of me. And my words. Of him. Will the son of man be ashamed. When he comes in his glory. And the glory of the father.

[46 : 57] And the holy angels. Sobering words. As one who trusts Christ. Keep in mind.

What Jesus did. At the beginning of what we looked at today. For you. And what he calls you to do. Is a response of love to him.

He set his face. Knowing what he would face. He did not deter from that goal. And he did it. And he calls you to be disciples.

Who follow him. Let's pray. Father I thank you for your word. And pray that you would be with us.

Help us to be people who follow you. No matter the cost.

We pray in Jesus name. Amen.