10.25.26

Luke
Chapter 14 - An Unprecedented Invitation
Bad Condiments (vs. 34-35)

Luke 14:34-35: “Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear.”

I'm thankful for the brevity of this passage. Luke 14 is really dealing with a grand and glorious meal. To imagine that we would be invited to sit down with the Creator of the universe is incomprehensible. But Scripture makes reference to it on a number of occasions, not only in the New Testament, but in the Old. Christ would make mention of it in Chapter 13, if you back up, where He talks about the coming together in which Abraham, Isaac, Jacob will be gathered together with Him.

When other people would long to dine with Him, if you look in Chapter 13 in particular, it says,

(Luke 13:29) "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God."

Well, Chapter 14 then is about dining, and it is about coming together and communing with God. What we see at the beginning of this chapter is the way that man dines together. And it is highly biased. It is truly manipulative and we see man using it for all kinds of nefarious reasons. Jesus begins to talk about this in particular, and really, it demonstrates at the very onset the unwelcoming nature of the world. If you've ever been invited by the world for any particular thing... I've actually been invited a number of times by people that wanted to sell me timeshares. They had really nice meals. Nevertheless, it was a little pressure ridden as I sat there. I learned from one or two. It took probably about two for me to learn. But quite frankly, it was a time when I needed the free meal. But you realize that man begins to manipulate by virtue of, I mean, is there such a thing as a free meal? Well, in

heaven, yes, but not on earth. Because man is looking for a reason and a way to take advantage. And that's why Proverbs says, "Look, when one comes with the idea and a concept of making money, put a knife to your throat. Don't eat his delicacies. He's trying to manipulate. He's trying to use you."

So, it's right at the onset of this Chapter 14, we see that they're not concerned for those that are really needy and they're concerned for, quite frankly, just looking literally for the best seats for the place in which they're recognized and noticed, for the place in which they're elevated in some way. And so, at the very beginning we see why man is at the dinner and it's for those particular reasons. Jesus then really turns to them, and He says, "You might want to evaluate the way that you invite people." And so, He begins to talk about, "Why don't you invite the poor? Why don't you invite the people that can't give back to you? Instead of looking for reciprocity in the things that you do, why don't you do what you do because it's just a gracious act? And why don't you do what you do as unto God instead of for your benefit?"

That's a novel idea, isn't it? And so, it's no wonder when you consider the hatred for Jesus, because though He came to seek and to save that which is lost, though He came to, as Scripture will tell us in Acts, just do good, man will perceive everything that He does as offensive to him because a Light has come into the world and it is judgment to darkness. Truth is extremely offensive to man. And as Jesus begins to point out, you're not inviting the right kind of people. And quite frankly, you shouldn't be trying to place yourself in the highest of seats. You should let another man's lips praise you and not your own. Now, it's one thing to say that maybe when you're out in the field with somebody and you're not at a meal, it's quite another thing when you're seeing people clamoring for positions, now it becomes highly offensive. And so, the Light is coming to the world, and this is one of the things we were talking about with the men's conference, this whole idea of dogma, which is really authoritative and, in many respects, or in all respects, incontrovertible. What we're proclaiming is truth and truth is highly offensive because it comes in and man likes this gray area because he has these comfort zones that he

lives in. You bring truth in it, and it takes away the comfort zones and it just goes, "There's right and wrong." And boy, he doesn't like that. And so, because of that, you're repulsed. And this is what John 3 says. So, Jesus comes onto the scene, and he begins to correct and then He turns and He says, "And let Me tell you, I have a meal and I'm inviting people and this is what we're going to do." And so, He talks about inviting those and the fact that most people really despise His invitation. So, He's going to send out to those in the highways and byways, and He goes, "Who's willing to come?" And the clarity really is made.

In fact, Jesus made mention of this in Chapter 13, if you go back, in which He states in verse 28, because the thought of, "How could I be left out of the kingdom of God? Why would He not invite me? I mean, I'm so important after all. How wonderful I am. Just ask my wife, you know?"

But verse 26 reads this way,

(Luke 13:26) “Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets’;

(Luke 13:27) and He will say, ‘I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.’

(Luke 13:28) In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out."

He conveys this, of course, in this Chapter 14, and His ultimate conclusion in verse 24,

(Luke 14:24) "‘For I tell you, none of those men who were invited shall taste of my dinner.’”

So, there is a segue from the dinner that the world makes. And then, He goes into the realm of, "I have My own dinner and you're not invited." And don't think for one moment that we're finished with the meal.

Because as He goes into 25, and it says,

(Luke 14:25) "Now large crowds were going along with Him; and He turned..."

So, why the great multitude now? Remember, He was going to send out His servant into the highways and

byways. So, that's why we're now in the multitudes. We're beyond the particular guests that had been invited. We're now going on the highways and byways. So, you have this great multitude that are following Him.

In verse 26, He turns around and says this to them,

(Luke 14:26) “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple."

I mean, that's pretty radical. I mean, if you want to turn somebody off, just say that.

(Luke 14:27) “Whoever does not carry his own cross..."

Unless you've been offensive, and of course, you always have probably some narcissistic individuals that would say, "Well I don't care if you kill my family, but what about me?" And so, He says, "And you have to carry your cross too." Now, that's when they're gonna get offended.

“Whoever does not carry his own cross and come after Me cannot be My disciple."

"Can't follow Me. We're not going to the same place."

He then goes on and says, "You're goig to have to count the cost." And what we talked about last week, specifically dealing with this passage is, the meal is free, but the journey is not. And so, the journey and the call that He's called you to do, you're going to have to make up your mind if you're ready for the pilgrimage, because this is gonna be a difficult journey. This is going to be very difficult. It's going to be treacherous. It's going to be arduous. You're going to have a difficult time in it. So, He begins to describe that in the passage and the fact that you're going to need to think this through.

As we come towards the end of this chapter, there are conclusions. And of course, the conclusion there is found in verse 33, once again, usually designated by the word "therefore".

So, verse 33 reads,

(Luke 14:33) “So then (therefore), none of you can be My disciple..."

This is Jesus going, "In case I wasn't clear..."

"... none of you can be My disciple who does not give up all his own possessions."

That is to say, all the things that you possess. And that's inclusive of your ability, your whatever. So, it's not just talking about physical things. What it's talking about is anything you possess that you feel is within your power to control. You've got to give it all up. That's offensive. Who says that kind of thing? Now, once again, the tendency is to step back and go, "Well, I don't think He really means all." And I would say something like, "It looks like all to me. That's what it says in my Bible." I actually have it circled. Do you have that circled? My brother, in his Bible, for some reason, he was just drawn to that word. And I looked at one of his old Bibles, "all," every time it was circled in his Bible. It was meaningful to him.

So, we have now the conclusion to that conclusion that's found in verse 34 and 35. And once again, the second "therefore". This "therefore" then is a conclusive statement, and it would be, once again, erroneous for us not to conclude this whole chapter about the meal. And it's only legitimate to consider that if He's referring to salt,

it must have something to do with the meal. There's a meal that we're invited to, and we are responsible to make the meal palatable to God. I don't know if we've really thought through this concept. Let me give you an example of this.

Ephesians 5 says,

(Ephesians 5:1) "Therefore be imitators of God, as beloved children;

(Ephesians 5:2) and walk in love, just as Christ..."

But it goes on and says,

"... a fragrant aroma."

What the passage is saying is that by virtue of us living the way that Christ lives, walking in the love of Christ, this causes God to say, "That smells good to Me." Scripture in many cases will anthropomorphize God in the sense that it gives Him human traits so that we might, in some way, begin to understand how He's affected. Smell has a very intense way of affecting people. They say it's one of the greatest ways to remember things. In fact, you can go into a room and if you smell a particular smell, that will

actually create a greater sense of memory about something than the visual. But the passage is saying that we have a responsibility to be a fragrant aroma. There's nothing worse than going to a restaurant and it smells bad. I mean, even if the food is good, if the restaurant doesn't smell clean, it smells dirty, then it becomes almost repulsive. We have a responsibility when we come before the Lord to come in such a way that we would cause a fragrant aroma. And I think it's interesting that when we are dealing with this whole concept of salt, and we're going to be going into the Old Testament making reference to this, we're dealing also with that concept of, in the Old Testament, meal offering.

There is a reason why it's called "meal offering". And so, where our desire is to bring a good taste in His mouth, Scripture will make reference to, in Revelation, the church of Laodicea; you're probably familiar with that particular church. It's the last church of the seven churches that is mentioned. And they lived in such a place in which they actually attained water from the hills, but they were hot spring waters. And so, these hot spring waters from the

mountains would come down into the city of Laodicea, and they would actually extract their water from the place. The only problem with Laodicea is that with the water, as it began to run down the hills, it came in contact with sulfur. And by the time it came into the city, it was lukewarm, and it stunk. Jesus will turn and say, "You need to change your ways because quite frankly, I'm going to spit you out of My mouth. You're lukewarm. I would that you were cold or hot. Because you aren't, you just are distasteful to Me." That's the church creating a bad taste in the mouth of God. The last thing you want to do when you're at the meal of God is put a bad taste in His mouth. It's one way to ruin the meal. This is how it ends. What we have as the title is, it's a bad condiment. Things aren't working. And that's what you don't want to be. So, this is actually, and here again, I just want to emphasize, a summary statement.

So, we've got to go back and understand what He's been saying all along, but we'll read the passage first of all that makes reference to this.

(Luke 14:34) "Therefore, salt is good..."

I can spend a long time defining that to you. I'll spend a little time defining it to you. There are different words in the Greek for "good". One of the words is "*kalos*," which is this particular word that's being used. Another word is "*agathos*". The reason I bring that up is that they both give reference to things that are of good nature. However, each one of those two words is pointing to something specific. And what "*kalos*" is pointing specifically to as it makes reference to "good" is "useful". More specifically, what it's dealing with is an intrinsic value that it has. And what Scripture is making reference to in this is that salt was created for a purpose. So, it has an intrinsic value. The best way I can explain this to you is to give you other passages that make reference to it. So, let me give you another passage that makes reference to it. And we don't need to turn to the passages. But as you go throughout Scripture, He's going to make reference to, strangely enough, actually fishing.

But we'll go to Luke 8 and see this word, and we'll actually see the two words, both "*kalos*" and "*agathos*" mentioned together.

In Luke 8:15, it reads,

“But the seed in the good soil..."

So, it's good salt. It's good ground. So, both are intrinsically good. Now, once again the emphasis of it being intrinsically good is that it's intrinsically good for its purpose. It's not God saying, "Boy, that salt is just such a wonderful thing." He's saying it's perfect for what it was made for. That's the best way I can describe it.

So, the passage reads this way,

“But the seed in the good soil..."

Now, this particular ground is doing exactly what ground was supposed to do. And that is to say that this ground was made to receive the seed and produce fruit. And that's what makes it good.

Let me give you another passage, and once again, you can write this one down.

In 1 Timothy 4:4, Paul will write this,

"For everything created by God is good..."

Now, he's not saying, I don't know, squirrels or rats, but they're good for their purpose. They have a specific

purpose that God has created them for, and they match that exactly. Some are going to reveal just how horrible being selfish is. Others are going to, and that's what they were made to do. They were made to do that. So, God has made everything for its purpose.

There's a passage in Matthew 13:48 that talks about Jesus giving a parable of a fisherman going out, and he gathers all the fish, and it says he kept the good ones. What He means in the text is, those are suitable for the purpose of eating. So, their purpose is that you would eat them; that's why you caught them. So, now they're the good ones.

So, the way that this reads in verse 15 of Chapter 8 is,

(Luke 8:15) "<u>But the seed in the good soil</u>..."

In other words, the ground that's made to receive the seed, made to bear fruit, is suitable; it's doing exactly what it's supposed to do.

"... <u>these are the ones who have heard the word in an honest</u>..."

That's the same word "*kalos*" in the text, which once again is equating the soil doing exactly what it's supposed to do. And what you're supposed to do is receive the word of God with an honest heart. That's exactly what you're supposed to do. So, this makes your heart honest. See what I'm saying? But it's actually the same word "good".

"... have heard the word in an honest..."

In a way that you should hear it; the way that you were meant to hear it. Unfortunately, we oftentimes hear the word of God the way we think it should be heard. And He goes, "No, that's not good. What's good is you want to hear it in a suitable way; the way it was meant to be heard, the fitting way.

"... who have heard the word in an honest and good heart..."

That's "*agathos*". And that means that now it produces a benefit. In other words, once you hear the word of God the right way, it'll produce a sense of a heart that desires to do benefit. And that's why it ties together and holds fast and bears fruit. So, the benefit comes by virtue of

hearing it the right way that you should. And so, all the way through, Scripture gives you that example.

I'll give you another example and then we'll move on.

In Romans 7, Paul will state in verse 18,

(Romans 7:18) "For I know that nothing good..."

That's "agathos"- which means upright. His way of putting it is, "I know I can't do anything beneficial." Now, the question is, why can't you do anything beneficial, Paul?

And his answer is, if you look in the passage,

"For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not."

Now, he uses "*kalos*". So, the point is, "I know that I can't be of true benefit to anybody." The question is, why?

And he answers that by saying, "The doing of that which is fitting and appropriate is not in me." Here's the point. So, do we know that certain people need help at certain times? Absolutely. Okay, so we need to help them. Well, that's true. You need to help them. Do you know how to help them? Do you know the best way to help them? Do

you know what's suitable in order to help them? I want to help them. I want to do the right thing. I just don't know how to do it. Because you don't know that man's heart. You don't always know what's best for him. I mean, there's just so many ways of going in. So, obviously the passages are making references to the two words that are in the text.

Now, if you go back to Luke,

(Luke 14:34) "Therefore, salt is good..."

So, the salt has a purpose, and that's the emphasis of that word. The salt has a purpose. It was made to do something. It was created for a suitable purpose. And so, it should be used for that particular purpose. Therefore, the salt is good.

But then it goes on and says,

"... but if even salt has become tasteless..."

Now, what's interesting about the passage and the emphasis of that sense of "even"... When using the subjunctive, there's kind of an emphasis, "even if salt..." I mean, "if salt could ever change." And Of course, God

created salt, so He knows what He's talking about. But the point of it is that salt is actually a staple mineral, very difficult to change, chemically speaking. You can't change the way that salt really reacts. But salt can lose its flavor or become unsalty. "You can't change this, but if it can change..." It's an interesting way in which God, the Great Scientist who created science, the One who knows what salt does, says, "Even if salt does change, this is how it changes. It changes that it loses its savory influence and it becomes tasteless." And then He says, "And then how valuable is it? I mean, if you're using it for seasoning, how does that work?" It just ruins the whole meal. And my wife was telling me, I don't know all the details, so I can't go into the depth of the details, but she was telling me something about how she was going to fix a pie with one of our kids, and I think they were supposed to... And here again, I'm not a chef, but they were supposed to add salt to the crust or something like that, and they forgot. And she said, "It came to eating the pie," and she says, "They just couldn't eat it. It was just terrible." So, fundamentally, I guess we can entitle this passage, "How to Ruin a Good Meal". And that is that you become saltless.

Now, the whole thing of salt really has a beginning in the sense of Old Testament. So, if you go back to Leviticus 2, salt will be introduced in this particular passage. Now, I just want to say this- It's not first introduced in this passage. It's actually first introduced in Genesis 19. And that's where we have Lot's wife turned into a pillar of salt. Salt has this quality that because of its nature, it's of an enduring quality. It's lasting. And so, the very fact that it's a pillar of salt has an enduring reminder. The Gospel of Luke, in Luke 17:32, it'll use this interesting phrase in that verse, "Remember Lot's wife." And so, the very fact that she's a pillar of salt... In fact, from what I understand, some of the people that go by the Dead Sea, they have these like pillars and they'll actually call them Lot's wife when they're showing the pillars to people. So, I don't know how true that is, but what they're emphasizing is something that's continual or enduring. That's why in Leviticus 2, he specifically makes mention of, when you bring your offerings and the meal offering in particular, bring the salt. Catch the point? You need to bring the salt because if you don't bring the salt, it's going to ruin the whole meal.

So, it reads in Leviticus 2:11,

"‘No grain offering, which you bring to the LORD, shall be made with leaven..."

Now, here again, I'm not going to go into a lot of cooking advice, but leaven is basically lactic acid bacteria. And so, the purpose of leaven is that it fills everything with bacteria. It is bacteria. And so, by virtue of that, what it does is it causes a kind of fermentation. Left to itself, it will continue to ruin something and or ferment something. And so, that's where you oftentimes get alcohol and things like this with the concept of the leaven. So, what you're going to see is that leaven has to be left out because that's degrading and bacterial. Actually, speaking in forensic terms of the law, it's basically the postmortem stage of the deterioration of the body. It's the fermentation that corrupts the body. So, what He's fundamentally saying is keep the corruption out of the meal. I mean, you don't want to eat stuff that's been corrupted, right? And that's one of the reasons why in the New Testament it's specifically referred to as leaven being taken out because it'll actually align that with wickedness.

1 Corinthians 5:8 reads this way,

"Therefore let us celebrate the feast, not with old leaven..."

His reference to that would probably be Luke 12:1, hypocrisy, which is very destructive and will literally destroy relationships.

"Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness..."

So, he's actually describing these things that destroy.

"... but with the unleavened bread of sincerity and truth."

So, of course, sincerity, taking care of the whole hypocrisy thing, which is very destructive, as well as that which is wickedness, which is rebellion against God rather than truth. So, what you're going to see is that leaven is that representation of those things that would corrupt; salt is those things that would preserve.

So, the way it reads is,

(Leviticus 2:11) "No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer

up in smoke any leaven or any honey as an offering by fire to the LORD.

(Leviticus 2:12) As an offering of first fruits you shall bring them to the LORD, but they shall not ascend for a soothing aroma on the altar.

(Leviticus 2:13) Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant..."

That's actually used in the Book of Numbers as well. I think it's Numbers 18:19. They actually refer to it as an "everlasting covenant." Once again, salt being that picture of preserving, of enduring quality.

So, his statement is,

"Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt."

In other words, God doesn't want anything that doesn't last. You can say, "Well, I love You today." God goes, "You're not welcome at the table. That just stinks. That's

lukewarm. I spit you out of My mouth." What is He looking for? "I'm giving You my life. I'm devoted to You. I'm going all the way." That's what He's looking for. And that's that which is preserved. The Arabs actually, from what I understand, some tribes even to this day, they would stick salt on their swords and then they would stick some in their mouth and then they'd become salt brothers. And they would say, "You're my brother as salt." And his statement would be, "We never forsake each other. We never leave each other. And by death, we would only be separated." Therefore, the salt on the sword. It's always been understood, even in this community, that the purpose of salt is preservation. And the taste of salt is that which is welcoming because of the fidelity. It's because of the continuance. It's what makes it palatable. You have a relationship with somebody that's not all in and not going to be faithful, and it just is a bad taste in your mouth.

So, you come back to Chapter 14, and Jesus is very clear about what He's stating within this passage and the passage is fundamentally stating that if in fact, you're not

going to be salt and that salt has lost its taste... Now, the question is, how does salt lose its taste? I'm glad you asked that question because I was actually curious about that myself, coming from the science perspective. Of course, God made science, so we're not going to argue with that.

But if you look at the passage in chapter 14, there are three ways that salt can lose its taste. Three ways. And this is scientific as well as according to the Scripture. And once again, we're in the setting or the context of Chapter 14. So, Jesus is explaining. Why is He saying "therefore"?

See, at the end,

(Luke 14:34) "Therefore, salt..."

"If it loses its flavor..." Why is He saying that? So, He's already stated how it loses it. We just didn't recognize it. So, that's why we're going back. So, if you look at the beginning of this, what He's talking about is the way they come together in their meals and the way that they treat people.

So, if you look in verse 11, it's kind of a summary statement.

And the summary statement is,

(Luke 14:11) "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

What you're dealing with is in the passage, and of course, if you back up, you see He's talking about those that are invited guests and they're looking for the right seats and they're looking to aggrandize themselves. So, His point is that this pride has moved into your life. And what you have is not only the exaltation or the desire to exalt yourself, but the selfish ambition of looking for those choice seats. Well, scientifically, the way that salt loses its taste is **contamination**. If there's any kind of contamination of impurities that are ushered into it, then it begins to lose its taste. Well, right off the bat, what He's saying is, "You have contamination. The pride, the selfish ambition has caused you to lose your taste, your effectiveness. You say you love Me, but you're arrogant. You don't humble yourself before Me. You're just thinking of yourself." And so, that begins to contaminate the

legitimacy, I would say, of the salt, which is, "I'm devoted to God." Wouldn't that be perseverance, continuance, fidelity? "I'm devoted to God. I've made a covenant, an everlasting covenant with God." And God goes, "That tastes good." And you go, "But I'm thinking about myself." He goes, "You're losing your taste." "But I'm thinking about my own selfish ambition. If I could just gather the greatest seat..." He goes, "You're missing it." So, there's a contamination that comes in with the inward impurities of our life.

The second way they tell us is that if in fact salt is **diluted**. And what you have in verses 15, basically through 24, is Christ begins to reveal the worries and the riches and the pleasures as the parable of soils talks about that come and choke out. What you have within the passages is a mixing or a diluting of devotion. What is it that's drawing you away? Well, you know, "I have a piece of land." "I've got 5 yoke of oxen," and "I have married a wife." So, fundamentally, what you have are worries, riches, and pleasures diluting what? The commitment. And so, salt becomes diluted.

The last way is **compromise** by additives. So, if you add something to it, it compromises the flavor of the salt, and therefore, it begins to lose its taste. And that's why He mentions in verses 25, 26, 27, 28 that "You've got to be all in. You can't blend this. You can't add your wife. You can't add your kids. You can't say that they're more important. It has to be whole devotion to Me." We can't compromise with additives in this. And He begins to show this.

All these things reveal the fact that Christ says, if you look at the end of the passage, "If you lose your saltiness, if in fact you become unsalted, there's no savory left."

(Luke 14:35) "It is useless..."

Actually, that word has "*eu*" in front of it, or "*epsilon, epsilon*," which basically fundamentally means good. So, He would say, "It is good for nothing."

"... either for the soil..."

And I would say, it's unfit for the most menial of task or the most repulsive of tasks.

"... or for the manure pile..."

And they would sometimes add salt to manure. But once it's lost its savoriness, it's no longer good even for that. And people say, "Well, I can maybe do something." And God goes, "No, you're useless." And so, another way of saying, "good for nothing," is you begin to describe even dirt or manure. "You're not even good for dirt or manure." And that pretty well covers it.

"... it is thrown out. He who has ears to hear, let him hear."

Now, the best way to describe that phrase is, you have to have spiritual ears to hear this. If you're hearing this with your fleshly ears, you're going, "Okay, that just doesn't compute" or "Whoa. Okay, I get it." But remember, Hebrews 3:7 says, "Today, if you hear the Spirit's voice..." So, what we're talking about are spiritual ears that hear the Spirit's voice. And if the Spirit's voice is talking to you, and I don't have a problem with people saying, "I don't hear it, I don't understand, you're way off the reservation." I don't mind people saying that because all I know is they don't have the Spirit's ears. They don't have

the capability to hear. But today, if you hear His voice, don't harden your hearts. Listen to Him.

I have to close with this passage. It's found in Acts 28. Look with me in Acts 28. It's actually the end of the book. And it's Paul while he's ministering to people. And it says, strangely enough, that some were being persuaded by the things that he spoke, but others just would not believe. Can you imagine that?

So, it reads this way,

(Acts 28:24) "Some were being persuaded by the things spoken, but others would not believe.

(Acts 28:25) And when they did not agree with one another, they began leaving after Paul had spoken one parting word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,

(Acts 28:26) saying, ‘GO TO THIS PEOPLE AND SAY, “YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;

(Acts 28:27) FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.”””

You've heard the truth. You hear what Scripture's saying. Jesus is pretty radical. I mean, with Jesus, it's always been all or nothing. There's no part way with Jesus. But that's extremely offensive. And for Him to say something like, "You know, if you're not all in, you're good for nothing." That's pretty offensive, too. I don't want to be good for nothing. I want to be a sweet aroma, and I want to be a taste that He doesn't want to spit out.

Closing Prayer:

Father, we come before You today, and we ask that You begin to speak in our hearts. Unless You do the work, we labor in vain. And we know that we, I, don't save anybody. Salvation is not of man. Your Spirit is talking because Your words have been proclaimed. And Lord, I just ask You to do a work that only You can do. As we submit to You and just say, "You know better than me," and set aside all of our preconceived notions and ideas and just obey. You tell us in Your word that we don't have to understand, but we do have to obey. And that faith is not about comprehension, but it's about relationship. And if we're convinced that You love us, which is irrefutable from the cross, then we know anything You tell us is going to be right.

Your heads bowed and your eyes closed. God desires to seek and to save that which is lost. Offensive to many because He's so clear about the salvation.