

How are we? Turn with me to Luke 19, we're going to pick it up in verse 11. Some of you may be going, "What about Zacchaeus?" I believe in my seven years here, I have covered the wee little man quite a bit, enough to just skip it. So we have taught Zacchaeus multiple times here. Let's pick it up in verse 11. "As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately." Now last week we taught the gospel at 30,000ft., and here's what we said. God created all things, sin fractured that Creation, we are reconciled back to God, back to how God created things to be through the death and resurrection of Jesus Christ and in that those who repent and believe in Jesus Christ will be empowered by the Holy Spirit to push back what's dark in the world as an agent of restoration in the world until the return of Christ and the restoration of all things and all things being made new. Now if you've ever wondered why the disciples could never figure out Jesus' death despite the fact that Jesus blatantly goes, "I'm going to die when I get to Jerusalem," the reason why is because they confused reconciliation with restoration or consummation. They think that when they get to Jerusalem Jesus is going to be crowned king of all things and that the new heaven and new earth begin in Jerusalem in just a couple of days. So they're urging Him onto Jerusalem and He keeps saying, "When we get there, I'm going to be killed." And they're like, "Oh, You're going to kill it as king." They keep trying to get Him there, but the whole time He's going, "I'm going to die...I'm going to die..." In fact, in the paragraph right before the story of Zacchaeus, He literally sits them all down and goes, "When we get to Jerusalem, I'm going to be killed as the Scriptures have said." And they didn't get it. Because they think that when they're getting to Jerusalem, restoration, all things being made new in Christ, is going to happen. So He's telling them this story because they think that.

Let's keep going. Verse 12, "He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return. Calling ten of his servants, he gave them ten minas, [or three month's salary] and said to them, 'Engage in business until I come.'"" "Engage in business" could literally be translated, "Make a profit. Here's three to four month's salary. Make a profit with this money." "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'" Herod the Great, killed 3,000 Jews once on one Sabbath. They hated him. So when it came out that Caesar was going to make Herod king, there was a delegation sent by the Jews to Caesar to complain about Herod's kingship and they were asking that another ruler be put over them besides Herod. So although this seems like a very crazy story to us, He is nailing it right where they are. This has actually happened in their time, and He's using this story as a modern day parable to teach them. Verse 15, "When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business." So there is a king, he is already king. He goes to receive his kingdom. It's already his. So Jesus is teaching people who think the kingdom is coming in this instant that the kingdom is here in that there is a king, but the restoration of all things is going to come at a later date. In fact, He's saying, "This King must leave for a while, but He'll leave you with gifts, with talents. But He is going to come back, and when He comes back, He will want to see what profit was made with what He gave you." That's the story.

So He begins to call the servants in. There are ten servants. You're not going to get to hear how all ten of them did, but He is going to contrast and show you those who did very well and He's going to show you what the text calls "the other one." It's never a good thing in Scripture to just be called "the other one." "The first came before him, saying, 'Lord, your mina has made ten minas more.' And he said to him, 'Well done, good servant!'" So there's commendation for it. The guy took one mina, he invested it or whatever and he did well. So the king notices this. He says, "Well done." There's

commendation here. "Because you have been faithful in a very little, you shall have authority over ten cities." I will constantly try to unteach you things that I think you've been taught that I think aren't biblically accurate, primarily that heaven is going to involve you singing for seven trillion years...and that only being the beginning. No, a new heaven, new earth restored, all things new, there will be work but no toil, there will be no separation from God. In fact, we won't even need the sun. The Lord our God will be our sun. He's saying here, "You are responsible with what I entrusted you while I was gone. Now that I'm here and have found you faithful, rule over ten cities." That's interesting, isn't it?

Let's see what he does with the next guy. He doesn't do as well. "And the second came, saying, 'Lord, your mina has made five minas.' And he said to him, 'And you are to be over five cities.'" So it doesn't seem to upset the Lord that one pulled off ten and one pulled off five. He doesn't seem to go, "Oh man. You're going to get in, but barely. You're going to get in, but I'm going to watch you while we're up here." No, it really is the same story played out. You don't see the commendation there, but it's intrinsic within the text. He's going, "Come, five cities are yours to rule." So you've got this idea that God is holding accountable His servants for what they do with what they've been given in regards to making a spiritual profit. So the good servant of Jesus Christ is one who understands that all that he has and all that he is has been given to him by God, for God to turn a spiritual profit. So my money is not my money; it's God's money. And my duty with it is to be a good steward of what God has gifted me with for His glory and to try to make a spiritual profit with my money. Whether or not I do is out of my control, but I try, I strive. My house was given to me for a spiritual profit. My car was given to me for a spiritual profit. My wife, my children, my friends, my physical healthy body, a sick broken body, all are given to me for a spiritual profit. Everything is given to us by God, for God for a spiritual profit. According to this text, Jesus is teaching His followers that they will be held accountable for what they do with they've been given. He is going to return and He is going to ask, "What did you do with My mina?"

Now, let's get to the other one. The other one is complex and will require us to chat a bit. "Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'" This guy's delusional to begin with because he's acting like the mina was his to begin with. "Well, I knew you would take what's not yours." What are you talking about? He gave you the mina. It was his to begin with. It's not yours. God cannot take anything from you. It's all His. Our boy's really confused out of the gate. Verse 22, "He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?'" Notice that that's not the kings agreeing with his statement. That's a question mark at the end of that sentence. "Why then did you not put my money in the bank, and at my coming I might have collected it with interest?" He's basically calling this guy a liar. He's saying, "You either don't know me as king or you are a liar. If you really thought I was a severe, harsh man, there is no way you would sit on your hands the entire time I was gone, knowing I was going to return. You are either lying to cover up your laziness or you do not know me at all."

I'll tell you where I see this happening in our context. I've had many a conversation with guys who have just crossed paths with us. They've wanted to know about spiritual things and I'm a pastor, so we've gone out and had something to drink. And as they've asked some real specific questions about the gospel, specifically when you get to the part about God being just and good in His judgment of sin. That's when I've had people say, "If that's God, then I don't want to have anything to do with Him." And my response is always the same, "I love you, but what you said right then is ridiculous. If God justly and rightly judges sin, I want everything to do with Him. Because I'm a sinner." So that idea of "Oh, if God judges, then I don't want anything to do with Him," I don't know how that gets you a win. "I'll show Him. Judge on then." That's the stupidest thing I've ever heard in my life. "Oh, if He judges, then I'll just have nothing to do with Him." Well no, you'll just be judged. "If that's how God works, then I don't want anything to do with Him." That is the craziest thing you could say. That's what He's pointing out here. "If you really thought that was true about me, why would you not come to me in the beginning? Why would you avoid me if you knew this day was unavoidable?" He calls them a liar.

So let's look at what he does to him here. Verse 24, "And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.' And they said to him, 'Lord, he has ten minas!' 'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.'" You see, there was this assumption that he had something when he didn't have anything. I'll unpack that fully in just a minute. Let's keep reading. "But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me."

Here are three distinct types of judgment that Jesus is unpacking for His disciples when the restoration of all things is here. The first is the good servant. The good servants of Jesus Christ understand that all they've been given and all that they are were given to them by God for God and that they are to steward that for His kingdom, for His glory, for the restoration of all things. So as followers of Jesus Christ, we're very open-handed about our lives. In regards to our homes, our cars, our money, we are generous both to the body and to those outside the body. Money and things like that don't define us. It's not a bad thing to have money. I always get nervous talking about it because people here who are wealthy hear this and leave here embarrassed to get in their car. Being rich isn't a bad thing. In fact, the Scriptures would say in other places that that's a gift also or a curse also in some places. But it's what you do with what you've been given that God judges. So what have you done with the mina that you've been given, whether that's monetary wealth, whether that's a home, whether that's a car. God gave me a wife and the Scriptures command me to love her in such a way that she might become like a blossoming vine. Which means it's been given to me by God to notice what my wife's strengths are, what her passions are and to as best I can walk her, encourage her and give her opportunities to operate in her gifts. He's given me my children to impart the glory of His name to. That's a mina. He has given me at some level wealth. If you lay me across the world, I'm a wealthy man. He's given me the responsibility of that wealth. He has not given me that money so it would all terminate on me so that I might live a very comfortable, well-stocked with trinkets life. That's not why He gave it to me. I'm going to be judged on those things. That's what the Scriptures clearly say. So the good servant grows in this, and they see that everything they have and all that they are as being God's and not theirs.

Now, the wicked servant is scary, and we'll need to talk for a while and I want to give you four questions on this one. In a parallel passage in the gospel of Luke, the wicked servant is actually thrown out. He's thrown out to where there's weeping and the gnashing of teeth. So the wicked servant is a man or woman who is somehow connected to Jesus via the community of faith but does not know God and has no intention of submitting to His lordship at any level. Let me give you a good example biblically. Judas Iscariot, was he one of the twelve disciples? Yes, he was. When Jesus sent out the seventy-two, paired them up and told them to go herald the good news, did Judas go and herald the good news that Jesus was here? He absolutely did. Was he not at the feeding of the five thousand? He was connected to Jesus via the community of faith and even had responsibilities within that community of faith, but we come to find out that he does not know Jesus Christ, does not worship Him as God, does not follow Him, is using Him simply to get another end and when Jesus refuses to take the crown in Jerusalem, he sells Him for thirty pieces of silver. Here's a man who is connected to the community of faith the entire three years of Jesus' earthly ministry, and we come to find out in the end that, although he was a disciple of Jesus Christ, he was not a follower of Jesus Christ. In fact, one of the places you can clearly see this is at the Last Supper. Each one of them calls Jesus "Lord." They go around the table and it's "Lord... Lord...Lord..." And Judas doesn't call Him "Lord," he calls Him "Rabbi." So this is the wicked servant. Today that means men and women in the church who might even have responsibilities at the church who in the end have no intention of submitting to the lordship of Jesus Christ at any level. The other problem with the wicked servant is this. His sin is not one of commission, it's one of omission. What I've learned about Bible Belt Christianity is it's really a poster on the wall that has a bunch of things not to do. So we believe that if we're not doing these things, then we're doing well. The problem with that actually is the Bible that teaches the opposite of that. The book of James it says that he who knows the good he ought to do but refuses to do it sins. So we sin not just by commission (actively doing), but we sin by omission (actively not doing).

So I said in the announcements that the 80's were just a bad decade. I know even 80's music might be nostalgic, but it was awful. We might listen to that and go, "Oh, I remember that. It was 10th grade." It was awful. What the girls did with their hair when they built that wall with all the hairspray, even then I was like, "Someone's got to stop this." And this is not revisionist, but it is an oversimplification. In the late 70's and early 80's, you had the rise of the mega church. So what ended up happening is the church didn't have a lot of experience with congregations of 3000+. They were hardly heard of in church history. You had Spurgeon and a couple others, but they're just not regular. With the rise of that, the church began to look outside of itself for help, and they looked to the business world. So all of a sudden, the church is borrowing from the business community the best practices to better organize and structure their churches. That's not a bad thing. Anyone who would say that is a bad thing is foolish. In certain places, they're right. We don't look to the business community to help us with salvation. We don't look to the business community to help us work out eschatology. But learning an organizational system, there's nothing wrong with that. The problem is church growth became a booming business, and things started to get watered down. So historically men and women have wrestled over their salvation, it was not cheap. It was not easy. It was wrestled over for years before it was affirmed. Now all of a sudden, that idea was erased and easy believism replaced the painful work of self-examination and wrestling with the cross of Christ. So no longer did you have to wrestle. All you had to do was walk down the aisle, shake the hand, say "I'd rather not go to hell please" and we will baptize you and put you on our rolls. And the great news is, when the Evangelist comes next year and preaches a message, you can come down and get baptized again. We'll count you twice. So what that gave birth to is a really silly thing you see time and time now where a church will have a membership of 18,000 and an attendance of 1,200. Now, why am I saying all of this? If this is true and what Jesus has been teaching through the last five chapters is true, this is a terrifying idea. The prayer of the Pharisee in the temple where he says, "I praise You God that I am not like other men, that I tithe, that I fast" and to have Jesus go, "That man is not justified before the Me," to have Jesus over and over again point at the religious elite and tell them they are lost, to point at the Pharisees and say, "You study the Scriptures in vain because you think that in them you have life and yet you refuse to come to Me whom those Scriptures testify," this idea is a terrifying idea. And so my fear is that some of you who should have an assurance of salvation are leaving here without it. Now, for those of you who should be afraid, it's a loving thing for you to be afraid.

Here's what I want to do just to bring some direct clarity to this scenario of there being good servants and wicked servants all serving at the same church to the naked eye invisible on who's who. I'm going to ask four questions. These are not magical questions. If you answer one way or the other, it does not mean you are saved or not saved, but if you answer one way, it's a giant red flag. Which means you should maybe lose some sleep, you should wrestle, you should ask, you should come to a pastor. If you answer one way on some of these questions, there's something that is short circuiting and it needs to be looked at. Let me give you an example. The apostle Paul loved the church at Philippi. The book of Philippians is the only book that he wrote where he's not actively rebuking the church. The books of 1 and 2 Corinthians? Paul's just like, "Ugh! When will God destroy you? Seriously, you had better hope that God doesn't let me come back there." But Philippians, he loves the church at Philippi. In fact, in his opening he says, "I yearn for you with all the affection of Christ. If I could settle down, I would settle down in Philippi with you." But even in that church he loves, in Philippians 2 he says, "As you obeyed in my presence, now obey all the more in my absence. Continue to work out your salvation with fear and trembling."

So four questions, and then we'll close this thing out. Question number one: Do you habitually commit sin? Let me read two verses, then I'll unpack that. 1 John 3:9 "No one born of God makes a practice of sinning..." Do you understand the difference between sinning and practicing sin? Those are two very different things. Falling and stumbling into a sin and you planning for it are two different things. Like you sitting back and going, "Oh, my wife is going to be gone here, and when she's gone, I can stay up late night and do this, I can grab this, I can move here. And if I put this money over here and use this money for that..." That's practicing sin vs. stumbling into one. And he says here, "No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God."

Romans 6, "What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" I'm not asking if you struggle. I'm not asking if you have to resist in certain areas of your life. The answer to all that should be yes. I don't even trust the guy who doesn't even have to resist anything. That super-spiritual guy, I just don't trust him. It hasn't been my experience, I haven't seen it in the Bible, so I just don't trust him. The guy who kind of floats around on wings, never struggles and never has any area of his life that he needs to submit to the Lord, he just walks around in shekinah glory all the time and talks real funny, I don't trust him. I'm not talking about struggle, resistance and having to cling to the cross of Christ. I'm asking if you habitually sin. Are you stuck in cycles of secret sin that you have kept quiet forever that own you? That's a red flag. Now I'm not saying that you're not converted. Please don't hear me say that. There can be all sorts of reasons that led you into that. But it's a red flag. And if you and I were honest and you got some sort of sight where you knew tomorrow you were going to die, you would be mortified because of that. You would maybe say all the right things because of your church background and inside you would wonder, "As the hour draws near for me, am I going to escape His wrath?" It is a giant red flag. That's question number one.

Question number two: Do you seek to live a holy life by being obedient to God's Word? Let me read you two texts again. 1 John 2:29, "If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him." 1 John 2:3, "And by this we know that we have come to know him, if we keep his commandments." Here's a giant red flag. If you come across the Scriptures, hear the Scriptures proclaimed, read the Scriptures unpacked over an area of your life, you acknowledge that's what the Bible says but say you want nothing to do with it, decide that you won't submit to it and walk away from it, that is a giant red flag. If you go, "I know the Bible's commands, but I do not care," that is a giant red flag. The Holy Spirit should testify in you to the truth of God. If that's not happening, that's a red flag.

Question number three: Do you love others? 1 John 4:7-8, "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love." 1 John 3:14, "We know that we have passed out of death into life, because we love the brothers." Those who have been regenerated by the Holy Spirit of God, those who are truly in Him are not self-absorbed, narcissistic me monsters. If that's you, if your wife, children, workers, neighbors and everyone on the planet exists to make your life better for you, that's a red flag.

Question number four: Are your affections on the things of this world or do you have any affection for God? Let me read two verses, and then I'll unpack this. Because I'm not using the word "affection" in a youth camp Thursday night way. I'm using "affection" in a Jonathan Edwards way. 1 John 2:15, "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him." Romans 8:5, "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit." Do you have any affection for God at all? Do you see God as majestic, worthy of worship? When you think about the cross and think about your sin, are you aware of the things of God? If you're not, that's a giant red flag. Once again, I'm not talking about the warm fuzzies that you get on Thursday night youth camp after the worship leader sang the same song for eighty-seven minutes to get you into a trance. That's not what I'm talking about. I'm trying to separate out at some level emotions here, but emotions aren't a bad thing. They were given to us by God. We were made in His likeness. God has emotions. They were given to us because God has them and we were made as image bearers. Here's the difference in the way I'm using "affections" and just the emotive. Biblically and historically there's this idea of the spiritual desert, these dry times in our spiritual walk. There's nothing like waking up in the desert going, "Wait a minute. Did I come out here, or did You throw me out here? What happened? Did I partner with You in this? What happened here?" For the redeemed, even in the desert there is an awareness of the greatness and grandeur of God. There is an acknowledgment that we're not where we want to be, that God is doing something in this. We might not be happy about it, but there will still be an acknowledgment of the majesty of God in the desert. You see this all the time in the Psalms. Those Psalms

that we make so cute, they are not cute. They are the painful agony of king David. "As the deer pants for the water, so my soul pants for You." That's not cute. That's an angst filled cry for mercy. Do you have any affection for Him? If your answer is no, that is a bad sign. That is a giant red flag. I'm not saying you've got to be the hyper-spiritual, weird guy, the guy who always responds to, "How are you?" with, "I am blessed. Me and Abba." Now if that's natural to you, praise God. Just don't think that's the standard. It's not like God wants you to be that weird happy all the time. I'm talking about deep affection and awareness for the things of God, an awareness of your own sin that overwhelms you of what Christ might have done for you in the cross even though that's what you are. Is that there? If not, that's a red flag. New birth, new life, being brought into the kingdom of light is about having your appetite awakened for the things of God. If you have no appetite for the things of God, that's a problem.

Now I want us to get back to Luke here, because you're going to see all of these characters play out in what happens next. Verse 28, "And when he had said these things, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" So those who were sent went away and found it just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it." If you're wondering why that bit of detail would be in the story, from this moment on Jesus is entering Jerusalem and you've got the Passion Week. From this moment on, Jesus is in Jerusalem headed straight for the cross. In this transition from teaching His disciples and the Pharisees what the kingdom of God is on into the cross, He's showing that He's in control of everything that's happening. He's in control to the point where He goes, "Here's how we're going in. The village we haven't been into yet, go in there and there's going to be a colt tied. As you untie it, there's going to be a guy going, 'Why are you untying my colt?' Tell him, 'The Master has need of it.' Bring it to Me." That's exactly what happens. Jesus is showing that He's in control of what's about to occur.

Verse 36, "And as he rode along, they spread their cloaks on the road. As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out." And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.'" For the historical record, in 70A.D. Rome lays siege to Jerusalem and rips the city to shreds.

In the story, you've got good servants, wicked servants and citizens who outwardly say "I want nothing to do with Jesus as my Lord." In the crowd you've got good servants who cry out, "Glory to God in the highest." The reason the Pharisees are rebuking them specifically for that line is they are ascribing to Jesus deity. That's why the Pharisees are saying, "You had better rebuke your disciples. They're calling you God." And He replies, "If I silence them, the rocks are going to be saying the same thing, so let's just call it a wash." But you have others in the crowd, disciples and followers of Jesus who are not calling to Him, "Glory to God in the highest," but rather praising God for the miracles that He did. Which means they're not really worshiping and exalting Jesus as God in the flesh but rather because He was able to feed them, do miracles and be a magic man. They liked Him because He could do stuff for them. So if they're in the crowd, maybe He fed them, healed their diseases, but He's not worthy of worship as God. If you've ever tried to figure out why on this day they're saying "Hosanna, You're the King," but four days from now they're screaming out "Crucify!" it's because the vast majority

of them were wicked servants, not good servants. They're not following Jesus because He is God; they're following Jesus because they think that in Him they can get good stuff. And then you've got the citizens, the Pharisees. But even as hard as it is for us to read that the king says, "Bring the citizens in front of me and slaughter them," Jesus turns the corner of the road on the Mount of Olives, sees the city of Jerusalem and begins to weep and says, "Oh how I wish you would have known, oh how I wish you would have seen, oh how I wish you would have submitted, oh how I wish that you could have understood that all is fulfilled in Me." He's not the king on the throne going, "Ha ha ha. Slaughter them in front of Me." But He's a king with infinite mercy and infinite justice.

So here's my question. It seems like everyone is dying lately, doesn't it? I just don't remember another time like this. I'm only thirty five, so maybe it's happened before, but I just don't want to turn on the television. But with all the talk I hear about it, we're acting like this isn't every day. Do you know how many people are going to die today in the United States alone? 150,000. Do you know how old they're going to be? It's all over the map. Last night in Tennessee, a very good friend of mine, Ed Stinson, who is a pastor up there, had a dear life long friend whose seventeen year old son was killed in a car accident. This morning at 4:00AM, a guy who is in our network of churches who pastors a church in Syracuse, his thirty-something year old wife succumbed to cancer and went home to be with the Lord, leaving him and two small children. I'm not fear mongering here. 150,000 Americans will die today, all different ages, all different shapes, all different sizes, all different ethnic backgrounds. It doesn't matter if they're rich or poor, 150,000 will be dead today. It just so happens that a lot of them have been on the news. I want to be careful, but I have to tell you the truth. It's coming for you...and me. It could be today. Michael Jackson died earlier this week, but the world keeps going. Farrah Fawcett dies, but the world keeps going. A year from now there will be a blurb, "They died on this day," but the world keeps going. And it has gone like this for thousands of years. You're going to die, and within days the world will be normal. Most people will not even be aware that it happened to you, just like you will be unaware of the bulk of the 150,000 people that die today. You are going to die, you are going to stand in front of the Creator God and you are going to give an account. Now you can rail against that all you want. You can shake your fist at the heavens all you want. You can leave this church and never come back. You can find a happy place where self-help gurus make you feel all warm and fuzzy and let you leave every weekend on a floating cloud. You can go to places that I deem as unloving in that they refuse to tell you the truth because you coming and tithing help them live at a higher standard. But you are going to die, you are going to be judged and you are going to be deemed by the God of the universe as a good servant, a wicked servant or a citizen. It's imperative that you wrestle with where you are. So my hope for those of you who need to lose sleep is that you would lose. And for those of you who can breathe out in rest my hope is that you might breathe out in rest.

Let's pray. "Father, I thank You for these men and women. I thank You for a chance to come together and look at hard things and wrestle with hard things and ask hard questions. I thank You that the wrestle, although it might at times produce a limp, produces in us a robust faith. And so I pray for the wrestle against easy believism, against cheap grace, and I pray for understanding of what's at stake before a holy God and that we might repent and cling to You, that we might confess where we need to confess, that we might get help where we need help, that we seek a guide where we need one. But I pray that You would haunt us until as Hebrews says 'the full hope of our assurance is in You.' It's for Your beautiful name. Amen."