

# The Difficult Sayings of Jesus #16

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[ 0 : 0 0 ] And of course, little did they know what they were saying. We are able. Scripture makes it clear that even though the words of our Lord Jesus were unmistakable insofar as his describing what was upcoming, it still completely escaped them because it just could not mean what it says.

There are a number of expressions given by our Lord in the Gospels that on the surface just don't seem to make any sense at all. They are very enigmatic. And we explained to you at the outset that many of those can be understood only when you recognize the dispensational implications that are found therein and you are able to make an appreciated understanding between the Gospel of the Kingdom and the Gospel of the Grace of God, which we preach today.

And that's true with a number of things that are found in the Gospels. Apart from seeing what he says against the bigger backdrop of the Kingdom of Heaven coming to Earth, it is impossible to understand some of those sayings.

But the one we have today for our consideration is a little bit different. And a parallel passage of what has already been read from Matthew chapter 20 is found in Luke chapter 12.

And I would ask you to turn to that if you would please. Luke's Gospel chapter 12. It isn't so much the dispensational considerations of this as it is an understanding of the overall strategy of our Lord, although the dispensational thing does play into it, but not as decidedly as do some of them.

[ 1 : 4 8 ] So let's begin reading with Luke chapter 12 and verse 49. Luke 12 and 49.

And I'm going to be sharing some collateral translations with you from the 26th translation New Testament. But here's what we read as it is in the New American Standard.

Beginning with verse 49. Jesus said, I have come to cast fire upon the earth, and how I wish it were already kindled.

But I have a baptism to undergo, and how distressed I am until it is accomplished. Do you suppose that I came to grant peace on earth?

I tell you, no. But rather division. For from now on, five members in one household will be divided, three against two, and two against three.

[ 3 : 0 1 ] They will be divided father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

Well, some might say particularly as regards the last line up there, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.

Nothing terribly new about that, is there? But we are quizzical about the former part of it, because when he says, and bear in mind this comes from the meek and mild and gentle Jesus, saying, I have come to cast fire upon the earth.

And then he says, and do you know, I wish it were already started. Whatever in the world does he mean by that? And then, do you suppose that I came to grant peace on earth?

Well, of course. Didn't he? And is he not referred to as the prince of peace? Whatever could he possibly mean by this?

[ 4 : 19 ] He says here that he did not come to establish peace on earth. Well, he didn't. But we tend to think that he did, don't we?

And we even give him that title, Prince of Peace. But what was the peace that he came to establish? It wasn't peace on earth.

It was peace between heaven and earth. Therefore, we have peace with God through our Lord Jesus Christ. Christ came to end the hostile situation that existed between the creator and the creature.

He made peace between God and man. And that is spelled out particularly in Romans as well as in 2 Corinthians.

That's the peace that Christ came to establish. But peace on earth among men with his first coming? No. And then he says, I tell you, rather, division.

[ 5 : 26 ] Now, isn't it common that we look upon someone who is causing division as, well, divisive? we're not supposed to be divisive.

We are supposed to be uniters, reconcilers. But Jesus said that he came for the very purpose of causing division.

And that is enigmatic because, quite frankly, we have enough division as it is, don't we? Do we need any more? Do we need this ultra-representative from heaven to come down to earth where there is already division and confusion?

And he as much as says, I have come to add to it. That doesn't sound like part of the job description of a worthy Messiah, does it?

Whatever does he mean? And he goes on to elaborate in case there's any misunderstanding. Here's what he tells us he means by division. From now on, five members in one household will be divided.

[ 6 : 37 ] Three against two and two against three. Jesus is admitting up front that he is going to be a polarizing individual.

He's not going to unite men. He's going to divide them. How do you account for that? This is just another one of those instances where, quite frankly, we are willing to read the scriptures, kind of shrug our shoulders and say, boy, that sure is a puzzle.

I don't know what he means by that. I have to look into that someday. And somehow or another, you never get back to it. But these kind of passages, they are difficult. And you know, there is a great temptation, and I confess this on the part of my colleagues behind the pulpit, there is a great temptation just to stay away from these things.

I mean, there are too many other things in the Bible that we can preach with relative certainty that don't raise the kind of questions that these do. But let me tell you something.

It is in tackling the harder passages that you tend to learn the most and benefit from the most rather than just going over the obvious and the easy stuff again and again and again.

[ 7 : 59 ] An exercise into a passage like this can be absolutely thrilling. And it is very, very edifying. And it enables you to make more and more connections because everything in the Word of God is connected to everything in the Word of God.

And none of it is redundant or unnecessary. this is a fabulous passage. I want to give you a couple of renderings from other translations regarding what Jesus said here.

And while we're nearby, well, let's just stay here for a while. Let's do that. I want to make sure we have some time for Q&A.;

and our Lord said from some other translations, I am come, verse 49, Montgomery renders it, to build a fire upon the earth.

And Rue, in his translation, says, Jesus says he's come to set the world on fire. And then regarding his, I have a baptism to be baptized with, and how am I straightened till it be accomplished.

[ 9 : 20 ] In verse, in verse 50, how am I straightened? Weymouth renders it, how am I pent up? William says, how am I pressed with anguish?

Knox says, how impatient am I? How strained I feel? Berkeley renders it. The New English Bible says, how hampered I am.

If you get the impression from all of these translations that there was an enormous amount of inner conflict going on in the heart and mind of Jesus, then I think you've understood it correctly.

That's exactly what he's saying. He is saying, I am all torn up on the inside. I am constricted, conflicted, anxious, upset, engaged in inner turmoil.

All of this going on in the heart and mind of Jesus, wouldn't we prefer to think of him as being more in charge than that? Not being upset about anything, just enjoying nothing but perpetual peace and calm?

[ 10 : 28 ] wrong. But that's not a true picture of humanity. And that wouldn't be a true picture of Jesus' humanity. On more occasions than one, he makes it quite clear that he was greatly disturbed in his spirit.

And here, his humanity is coming out and he is reflecting on that which lies ahead and is just absolutely psychologically doing a job on him.

He is saying that he is hard-pressed. This is the word and the definition that is given of the term distressed. To be hard-pressed by the urgency of the circumstances.

To be constricted, hemmed in emotionally and psychologically. To be in a state of mental constriction to be torn up inwardly.

He is torn on the inside, pulled between two things. And what are they? Well, he makes it very clear in other contexts, dealing with this time in his life, he is anticipating, looking forward to, that cross.

[ 11 : 50 ] And what he is torn between is maintaining his position as he was at the time, as opposed to undergoing what is lying ahead.

And yet, he knows that's the very purpose for which he came. And it is recorded in John's gospel that Jesus went a little further and fell down and knelt, addressing his father in the garden of Gethsemane and says, And what shall I say?

Father, save me from this hour. You think he didn't want to be saved from that hour? Of course he did. That's why he said, if it be possible, if there is any way the goal can be achieved other than by what lies ahead, let's do it some other way.

Nevertheless, less, not my will, but yours be done. So what can I say? Save me from this hour, but for this hour came I into the world.

Do you think Jesus wanted to die on that cross and suffer separation from his father? Of course not. Do you think he wanted to die on that cross and suffer separation from his father?

[ 13 : 09 ] Of course he did. Well, which is it? That's where the conflict comes in. The same word is used in Philippians 1, and I think it's 23, when Paul talks about an inner conflict that was raging within him.

He said, I am in a strait betwixt two. I've got a situation that I'm facing on the one hand and on the other hand, and I'm torn between them.

On the one hand, I really want to depart and be with Christ, which is far better, and get out of all this mess. I'm really looking forward to that, anticipating that.

That's my preference. That's what I want to do. Nevertheless, it is more needful for you that I remain in the flesh.

And really, all Paul is doing is exhibiting the very same attitude and the very same conflicting feelings inwardly that his Lord had before him.

[ 14 : 20 ] Did Jesus want to go to that cross, suffer what was there from a human standpoint? Of course not. Experience this incredible rupture of the relationship in the Trinity that had never occurred before.

Did he want to do that? Of course not. And why did he? the reason he did was because nevertheless, it is more needful for you.

He did it simply because he was thinking of you. If he were thinking only of himself, he would have bowed out.

But one of the things that makes the sacrifice of Jesus Christ so incredible and so wonderful is the fact that he didn't have to do it.

He chose to do it. He was committed to it. And he chose to do it because you and I hung in the balance.

[ 15 : 34 ] That's why he chose to do it. and the division that he causes. The death, burial, and resurrection of Christ will result in great division among men.

It was then and it is to this very day. Now let's ask ourselves a real solemn but serious psychological question.

Philosophical question too. Why does it have to be this way? Why is it that the person of Christ and what he came to do and what he accomplished on that why does that have to be divisive?

Why does it have to be something that separates people? Why can't it be something that unites all of humanity? Is there anybody so foolish and so naive as to think that humanity today is in any way, shape, or form united?

We've got divisions and divisions of the divisions and divisions of the divisions of the divisions. We are so split and splintered and separated and divided that you can't imagine.

[ 16 : 55 ] Where is this great uniting factor that we tend to think automatically comes? with Christ? And why is it that there has to be division?

Why must it be so? And I have an answer for you. It's a very obvious answer. Very simple answer. I wish I could give you something very deep and profound to chew on.

But I don't have anything like that. The reason that there has to be divisions is simply because there is truth and there is error.

That's it. That's the whole thing. That guarantees divisions. Now there wouldn't be any divisions if everybody went the way of truth.

Then that's the end of your divisions. Wouldn't be any divisions if everybody went the way of error. Well I guess there would be even in that because they would be divided over which error to subscribe to wouldn't they?

[ 17 : 55 ] but any time you have the existence of truth you are going to have people who will not embrace it.

And what do you have when that happens? Voila! You've got a division. It works in religion. It works in art.

it works in science. And God knows it works in politics. Doesn't it? Big time. Division is predictable.

Anticipated. To be understood. There is reality and there is unreality. The real that which is truthful the real coincides with truth.

The unreal coincides with untruth. And everybody with no exception lines up on one side or the other.

[ 19 : 09 ] That's precisely what Jesus meant when he said he that is not with me is against me. And anybody who comes along and says not me. I'm not with him.

Or against me. I am in the uncommitted middle. No you're not. You are self-deluded. If you are not committed to him, you are automatically against him.

Whether you feel that you are emotionally or want to be or not, you are. by simply by simply not taking this paper that I hold out to you, by not activating your will in a positive gesture of taking it, you are leaving it.

You cannot do neither. You have to do one or the other. This is called the law of the excluded middle.

And it's called that because there is no middle. The middle is excluded. You either take it or you leave it. You can't say, I'm not going to do either one. Oh yes, you are. it is inevitable.

[ 20 : 21 ] Logic compels you to accept it or reject it. That's the law of the excluded middle. And it ties in with the law of non-contradiction.

I don't want to wax philosophical on you, but these are very basic principle maxims of logic that are inescapable and are applicable to humanity all over the globe.

Everybody has to operate with these. The law of non-contradiction says whatever A is, if A is true, the opposite of A cannot also be true.

It has to be contradictory. If A is true, the opposite of A cannot also be true. That is a self-contradiction.

You can't think that way. You can't operate that way. You can't live that way. A thing is what it is. And when it comes to the person of Christ, if Jesus Christ is who the Bible claims him to be, either he is or he isn't, you can't have it both ways and you can't have it neither way, it's got to be one or the other.

[ 21 : 50 ] That's why we have divisions. Jesus said, I have come to create divisions. All that means is I have come to do something of tremendous significance and importance upon the earth.

And what he's talking about is death, burial, and resurrection. And once that is accomplished, people are going to line up on the side of embracing it or rejecting it.

What about those in the middle? There is no middle. That's the law of the excluded middle. Someone says, well, I'm in the middle because I haven't made up my mind about Jesus.

Well, until you do, you're against him. Until you do, you're against him. There may be a legitimacy of a middle position because you have not been able to reach a satisfied conclusion in your own mind.

You may legitimately be able to say, well, you know, I just can't quite decide. Some things I read about Jesus and hear about Jesus makes me think that he really is the son of God, but then I've got these problem areas over here and it convinces me otherwise and I'm torn between the two and I just don't know which way to go.

[ 23 : 12 ] I can't make up my mind about Jesus. I understand that. God but as long as you have embraced him you have rejected him either knowingly or unknowingly. There is no possibility of middle ground.

And the thing that lurks even beyond that that is even more important has to do with the objectivity of the issue. And by that I mean death, burial, and resurrection.

either those events did transpire in time, space, history, or they did not.

And it is very conclusive one way or the other. Again, objectively there is no middle ground. Someone may say I don't know whether those things really took place and I can't make up my mind.

You're entitled to that kind of subjectivity. But in so far as the event is concerned, historically, in reality, either it did take place objectively or it did not take place objectively.

[ 24 : 26 ] And let's not have any of this subjective business that it took place if you want it to have taken place. And if you don't want it to have taken place and you don't believe it then it didn't.

That again is back to the idea of creating your own reality which is just one short step away from being out of touch with reality.

Because you cannot create your own reality. Today the world remains tremendously divided over the person and work of Jesus Christ.

He who came and declared himself to be the way the truth and the life he is or he is not.

But you cannot say well he is kind of away with that nonsense. He is or he isn't.

[ 25 : 32 ] And people line up on both sides of that issue. And if you have not embraced the pro you have already embraced the con. That is an inevitability.

We try to think in terms of neutrality we want to be in that comfortable middle that's just not really committed either way. Oh you're committed. Apart from Christ you are already committed.

In order to come to Christ you have to uncommit what you're committed to and commit to him. And that we call salvation or the new birth or becoming a believer or whatever.

So we cannot escape dealing with this issue by trying to hide behind personal opinion or subjectivity. those who did not believe on Christ in his day and in the times of the apostles became the persecutors of those who did.

Now you have people who will disagree with the apostles and their preaching of the gospel but they're not willing to persecute them over these are more of the what shall we say those of the moderate persuasion that take the position well I don't agree with these people I think they're all wet saying that Jesus died on the cross came back to life a third day I don't believe that to me that's a bunch of religious hokum I just don't buy it at all but if that's what they want to believe and you know that's where most people are those who do not embrace the gospel for the most part take on a live and let live attitude I don't agree with these Christians I think they're a bunch of flakes a bunch of nerds but if that's what they want to believe and if they get some satisfaction out of that that's fine

[ 27 : 41 ] I'm not going to stop them but it's not for me that's probably where most people are who really do not embrace the gospel of Christ but there is that other element and I suppose we would call them radicals or extremists and they say these people who call themselves Christians that go around preaching Jesus is the son of God died on the cross for our sins and all that baloney and that nonsense I don't think they ought to be allowed to say that that's hate speech and saying things like people who do not receive God's grace will have nothing left to them but God's justice and that involves condemnation what gives them the right to say go around scaring people and intimidating people and threatening people that's hate speech shouldn't be allowed to go on and there are those who seek to put an end to it and anything that is represented by that we've got a situation that we contend with here on an annual basis don't we it's just about time give it a couple more weeks and the annual fireworks will start from our loyal opposition the anti-Christian liberties union you can't have a manger scene here that's against the principle of separation of church and state you can't put a cross out there in the middle of the

Mojave desert with a traffic pattern that's almost non-existent but somebody somebody may go by there and see that cross and you've hurt them you have really offended them they shouldn't have to see that cross against the landscape that's against the separation of church and state and what is that that is predictable that is to be expected don't be surprised at this stuff don't be surprised that they challenge the placing of the Ten Commandments anywhere don't be surprised that they don't want to cross put up anywhere don't be surprised that they don't want to manger scene that's what they are about Jesus said I have come to put division among men there on the other side of the divide they are just doing marching to their own drum beat that's the only thing they know and don't forget this for many

Christians that's where they were before they came to faith best example we've got of that Saul of Tarsus if ever there was well I won't even go into that you're very fully well familiar with Saul of Tarsus becoming Paul the Apostle but he is an example of moving from a non-commitment to what he was committed to to a new commitment he was part of the great divide that was on the other side he was one of the radicals he was one of those Jews that was not willing to say well you know there's these fellow Jews of mine I think they're really all wet I think they're wrong they're mistaken I don't believe Jesus was the Messiah and I don't believe that nonsense about coming back from the dead after three days but these are my brethren these are my fellow countrymen and they really believe that and I think they're really stupid and very wrong but I'm just going to

I'm just going to let them believe whatever they want to believe and you know probably most of the Jews did that but there was that element there were the Saul's of Tarsus out there and those like him who were committed to stamping out this thing called faith in Jesus as the Messiah because they saw it as a cancer growing on Judaism the division that Jesus came to create is just as real today maybe more so because it is multiplied many times over we've got now what seven billion people in the world and there is this great divide between those who believe and those who do not you understand do you not that you belong to the minority those who believed on him in the first century belong to the minority those who believed in him in the 10th century belong to the minority and those who believe in him in the 21st century belong to the minority and this is why he said wide is the gate broad is the way that leads to destruction narrow is the gate narrow the way that leads to life eternal it involves the division everybody lines up on one side or the other and there is no middle there isn't it doesn't exist one of the most blatant examples of this and I tell you we are living in a culture now

I haven't read the book yet I picked it up just the other day a book that David Jeremiah probably one of the better more capable communicators on television and radio now he's doing a marvelous job and I know I remember Dave Jeremiah from way back when he was a student at Cedarville College and I was the manager at radio station WEEC who had only been there maybe five or six years and here was this real skinny kid I think he was at the time a sophomore at Cedarville and he walked into my office and I perceived that he only had three loves in his life at the time one was for the Lord the other was for a cute little gal named Donna that is now his wife and has been for many years and the third love was for basketball and he was pretty good at all of those and I had the privilege of giving him his first job in radio hired him as a weekend announcer and look where he is now hundreds of radio stations television broadcasting worldwide and doing a fabulous job anyway

[ 35 : 16 ] I digress but he just authored a book called I Never Thought I'd See the Day and he's talking about he never thought he'd see the day as to what's happening in our culture and in our nation right now got the book just yesterday haven't gotten into it yet but I plan to I never thought I would see the day either when a group of Muslims could enroll in a private institution private institution Catholic University now I do not agree with a lot of things that Catholics that Roman Catholics believe but I do defend their right to believe it even though I don't agree with it

I defend the right of an atheist to be an atheist although I don't agree with it and the reason I do is because each of us have a God-given volition a will and each of us is individually going to be responsible to God for the use of that will that's why we dare not assume that we have the right or the prerogative to impose or force our will on anybody else about anything particularly about spiritual beliefs and how a group of Muslim students can enroll at a private university Catholic university where is Washington D.C.

I'm not sure where it is church and then claim to be offended because there are crosses hanging around crucifixes for crying out loud what do you expect at a Catholic university they've probably got a crucifix in every room I wouldn't be surprised if there isn't a crucifix in the bathroom but it's their right it's their privilege if that's the way they want to display their faith and set it forth publicly with the crucifix that's not your call that's their call and if you are somehow offended by it withdraw you don't have to go there there are lots of other places I'm sure you can find plenty of secular places that wouldn't think of having a crucifix up go join them birds of a feather this is preposterous do you know what we're talking about we're talking about divisions things that divide people

Jesus Christ is the greatest divider of men that ever came along and the reason he is the greatest divider is because that which he did and accomplishes and that who he is makes the issue the most critical the most burning the most significant issue that has ever happened in the history of mankind and everybody's lined up on one side or the other of it so where are you bottom line where are you either he is who he said he was and he did what the scriptures say he did or he did not and if he did and you are persuaded of that you owe him your life your loyalty your blood your future your everything you owe him and if you should be privileged to surrender your life as a martyr for

Jesus Christ it is a small price to pay you ought to be glad to pay it but if he isn't then it's all a sham it's all just so much religious baloney and foldy roll with no substance to it at all and Jesus Christ is the greatest con man that ever came down the pike succeeded in hoodwinking hundreds of millions of people but you can't have it both ways nobody can and those who think they can are seriously self deceived crunch time everybody has to say within their own heart and mind where they are on this issue I know where most of you are maybe all of you maybe all of you but certainly I know where most of you are you wouldn't even be here you're only here because you want to be because you're interested because you're already in sympathy with what you know is going to come forth from this pulpit so and



[ 40 : 37 ] I realize that for the most part I'm preaching to the choir but that isn't always the case and it isn't for me to say always or ever I guess who is the choir and who is not but it is something that reminds me of what Peter said examine yourselves and see whether you be in the faith have you really as an act of your will at some time in your past have you seen yourself as unacceptable to God because of your sin and you have embraced Jesus who made that payment that you could not make for your sin and consequently all of your trust and all of your confidence is transferred from whatever you had it in before whether it was yourself or your church or something else and you transferred it to

Jesus Christ and he is your only hope he is all you want and he is all you need have you done that let's pray father we are mindful of this passage to the extent that we see we see in very dramatic ways sometimes this division of which our Lord spoke all around us detractors from the gospel opponents of the gospel ridicules the gospel they are simply on the other side but father help us to remember they are not the enemy so much as they are the captive of the enemy there may be in our very community others out there like Saul of Tarsus who will be firebrands for

Christ when once they transfer their loyalty to him what a privilege it would be to know one and to see some and to experience the impact that they could make even upon a community like ours thank you again for that grand glorious old gospel that never changes a gospel that is so powerful that it is actually the power of God through faith unto salvation for everyone who believes what a grand glorious gospel we have what a privilege to be able to proclaim it and embrace it and love it we bless you for it in christ's name amen have we questions or comments now we've got a few minutes and and and I think we have a roving microphone back there is there anybody that's a comment or question uh john up front here john ekins just wanted to ask just wanted to ask is there anybody recorded in scripture that once they saw christ did not convert after his resurrection i don't know of anyone i can't really answer that i don't i don't know of any place i don't know of any place i don't know of any place where it says that they saw the risen christ but did not believe i'm sorry yeah yeah that's right and then and he recounts that uh and and last of all he was seen of me as one born out of due time and he recounts that damascus road experience yeah it well you know the old expression that you've all heard and you've all experienced in one way or another seeing is believing you know and and what jesus said to thomas he says thomas because you have seen me you have believed in other words he's telling thomas you really didn't have much choice did you i mean here i am in the flesh and flesh and a spirit doesn't have flesh and bones as you see me have and you can put your hand in my side and feel the wound and you can feel the the prince that the nails left in my hands and you didn't have much choice but to believe because here i am but more blessed are those who having not seen will believe and that's where our faith comes in but be reminded and i emphasize this our faith is not built on fluff our faith is built on good demonstrable evidence credible report and testimony given by credible witnesses who had nothing to gain by lying and they were so persuaded of what they had seen and what they proclaim they were willing to die for it rather than deny it these were pretty persuaded people other comments or questions anyone when jesus said i'm as like i'm in a straight betwixt two and and i wish that it were already kindled he's what he's saying is what he's saying is i wish this thing were already over with i want to get this behind me that's that's what he's saying and the fire that he came to bring is this fire of of judgment this fire of controversy that is going to be established and that's the fire that he came to send upon the earth of course it's not a literal fire but it's a fire that burns in the hearts of men either in opposition or in embracing it's a fire either way other comments anyone uh bill has something right behind you mike

um at the second coming uh you know i've heard it said that the whole world will know who he is immediately um i would assume that there's still going to be a lot of folks who even though they know who he is are going to say no way is it true to assume that the jews will almost to a man say lord i'm sorry i didn't know and they will accept him well i uh i don't i don't know i don't know that i can give you a good answer to that the only thing i can say is what what our lord reveals in matthew 24 and everybody is going to see him and and and i don't want to get too far afield here but but when we talk about this business of seeing him and seeing him or not seeing him you've got to understand that this is the very critical core of the whole subject of faith when when people ask questions like if god is so concerned that everybody believe in him why doesn't he reveal himself in a more convincing way why doesn't he show himself in a way that men would not be able to deny the reality of it and the scriptures i think make it quite clear that the reason he doesn't and the reason he hasn't is because were he to do so the whole principle of faith would be inoperable but this is the age of faith and that means by god requiring faith it is as i said it's not faith built on fluff it is faith built on good demonstrable evidence but he has not given us overwhelming absolutely convincing undeniable evidence he hasn't done that but what he has given us is adequate evidence sufficient evidence enough evidence and the time is coming when the scriptures tell us that faith will be passe faith will no longer be in vogue at all because faith will have turned into reality and the reality will be present same way with hope hope is going to be completely done away with now there remains faith hope love love love

Paul said 1 Corinthians 13 greatest of these is love and love will be the only survivor because when the reality is present faith is no longer necessary or workable and neither will hope be because both will have been realized love will still be in force so god is operating on the basis of faith it is accepting and embracing the adequate evidence that he has given and for those like Bertrand Russell who says I would tell god that you didn't give me enough evidence god is going to say yes I did Bertie and you know it it's not going to fly he's not going to say well you're right Bertie you're right I should actually have given you more evidence than I gave the others because you deserve more won't be any of that nonsense listen if god says you were given adequate evidence you were given adequate evidence who are you going to believe the almighty or Bertrand Russell case closed anything else before we dismiss up here in the front

[ 50 : 56 ] Scott Jerry has a comment or question the second chapter of Philippians that says every knee shall bow and every tongue confess is that believers and non-believers alike I would get that impression of things on earth things under the earth everything everyone is going to bow the knee and some have suggested some may bow the knee willingly and gratefully and some may bow the knee unwillingly but they will bow the knee absolutely and will confess that Jesus Christ is Lord to the glory of God the Father and when you use that word Lord it means he whom beyond whom and above whom there is none other the Lord of Lords and King of Kings what a Savior we have

I tell you what a Savior we have may we stand please loving Father we cannot begin to describe this one of whom we speak he is altogether lovely he is the one who came to make known the Father's will who expressed that my meat is to do the will of him that sent me how grateful we are that he was willing to look to our need rather than to his own need this ultimate sacrifice is the one to which we will forever be so immeasurably indebted and may these truths spur us and drive us on to greater dedication and greater love and greater support than we've ever known before

Christ's wonderful incomparable name we pray amen