

Catford Lectures 2014-2015

Part 2

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[00:00:00] Could we turn to the Gospel of Mark for a few passages, first in chapter 3.

Mark's Gospel, chapter 3, from verse 1.

And he, the Lord Jesus, entered again into the synagogue, and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day, that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil, to save life, or to kill?

But they held their peace.

And when he had looked round about on them with anger, being grieved for the hardness [00:01:04] of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored, whole as the other. And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him.

Further down in the same chapter, chapter 3, verse 31.

There came then his brethren and his mother, and standing without, sent unto him, calling him. And a multitude said about him. And they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother or my brethren? And he looked round about on them which said about him, and said, Behold, my mother and my brethren.

For whoever shall do the will of God, the same is my brother and my sister and mother.

[00:02:02] Chapter 5, chapter 5 from verse 25.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

when she had heard of Jesus, came in the press behind and touched his garment.

For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up. And she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, [00:03:06] Who touched me?

And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith has made thee whole. Go in peace, and be whole of thy plague. We turn to chapter 10.

Chapter 10, verse 17.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments. [00:04:01] Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.

And come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved, for he had great possessions. And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus answered again and said unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

[00:05:01] And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon themselves, With men it is impossible, but not with God. But with God all things are possible. Then Peter began to say unto him, Lord, we have left all and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels.

But he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come eternal life. And the last verse from chapter 11, chapter 11, verse 11.

And Jesus entered into Jerusalem and into the temple. And when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

[00:06:03] That's father word of God.

By way of introduction, I would like to quote another verse from Psalm 14, well-known verse where it says in Psalm 14, verse 2, The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God.

They are all gone aside. They are all together become filthy. There is none that doeth good, no, not one.

This verse tells us that God was looking down. If anybody on earth, any man, was looking, was asking for God, and the result for man was disastrous, there was no one, he could say, there was no one that was looking for God, was asking after God.

When the Lord Jesus came on earth, two things changed.

[00:07:03] First of all, now there was a man on earth, the Lord Jesus himself, who did in all his life, always did what was pleasing to the Father. So if you look down, he saw one man who lived as God had intended man to live.

But the other thing was that now God was not only looking down from heaven, but God was down here in the person of the Son, looking around and seeing things down here. And that is the subject we are going to deal with this evening. There are five passages in the Gospel of Mark, which we have just read, where it tells us that the Lord Jesus looked around, and we would like to ask ourselves, what does he see, and what is his judgment, what is his reaction? They all take place at different places, and they show us different situations. The first one, in chapter 3, is taking place in a synagogue.

[00:08:06] The synagogue, particularly in Mark's Gospel, is the picture of the man-made religious system of Judaism at the time when the Lord Jesus was down here on earth. God did not tell the Israelites to build synagogues. They developed very likely during the Babylonian captivity when they had no temple, and they had their own system made up.

And we will see what characterized that system in relation to the Lord Jesus. And I'm sure it will not be difficult to see that the Christian, man-made Christian system of today is not much different from what it was in the days when the Lord Jesus was here. Three activities in the Gospel of Mark take place in a synagogue.

The first one is in chapter 1, where it says in verse 21, And they went into Capernaum, [00:09:03] and straightway on the seventh day he entered into the synagogue and taught. And then it says in verse 23, And there was in their synagogue a man with an unclean spirit. So in the synagogue there was an unclean spirit.

Was that not the situation of Judaism when the Lord Jesus was down here? What did they say about the Lord Jesus, the leaders of this Jewish system? What did they say about the Lord Jesus? He is driving out demons with the prince of the demons, Beelzebub.

They said, You have a demon? They said to him even they were mocking about his virgin birth and other things, terrible things that came from a spirit that was opposing the Lord Jesus.

And in our chapter, the second incident in chapter 3, in the synagogue, there it says there was a man

which had a withered hand.

[00:10:04] He was unable to offer something to God, to bring something to God. Now that is typical for any religious system. They try to do something, but they are principally unable to bring anything that God could accept. And if we apply it to Christianity, the unclean spirit, it's not difficult to find out. If you knew what is taught on the pulpits where they teach theology, better you don't know it, but if you know it, a lot of these things are not by the Spirit of God. They are brought forth by a different spirit. And the powerlessness of this system to do anything to please the Lord Jesus. And there is another incident later on in chapter 6 of Mark's Gospel where they go into a synagogue again. In chapter 6 verse 2 it says, And when the Sabbath day was come, he began to teach in the synagogue.

And then it says in verse 3, Is not this the carpenter, the son of Mary, the brother of [00:11:06] James and Joseph and Judas and Simon, and are not his sisters here with us? And they were offended at him.

The person of the Lord Jesus was an offense to these people. Because he was calling God his father, he was making himself equal to God. They understood quite clearly these Pharisees, what he was saying, and they were offended at this.

But there's not much difference in Christianity today. The person of the Lord Jesus, he is still an offense to many.

We had an exposition in our area, and we were allowed to have a Bible stand there. And somebody came and he asked me if I was also reading the Quran and the Buddhist books and so on.

He said, It says in the Bible you should prove everything and hold fast what is good. And we were talking about truth, and he said like, Pilate, what is truth? [00:12:05] Nobody knows what truth is. I said, Oh, I know somebody who has said, I am the truth. And he was really offended. He said, You cannot say that.

And these words of the Lord that he is the only way to God and no other way is still an offense.

In one of the newspapers in Germany, famous politicians and actors and all kinds of people were asked about their relationship to faith.

Because yesterday was the day of reformation, and so they asked some people about it. And I realized nobody of them mentioned the name of the Lord Jesus. They all spoke about God, some vague idea of God and a loving God and a forgiving God and all kinds of things. But still the person of the Lord is an offense to men.

And that makes also is the point which our brother mentioned before. Why are people so opposing the Bible?

[00:13:05] Because what he said is too concerning ancient history. It is very unsure. Many things are very unsure. If you want to find out which Pharaoh was reigning in Joseph's day, I suppose you will need the rest of your life to find that out, and probably without any satisfactory result. We were studying the book of Daniel in Germany, and there is a king mentioned, Darius. Nobody knows who that is. He doesn't appear in secular history. There are theories who that might be. But when our

brother mentioned Plato and Aristotle, I remembered my professor with whom I learned ancient history, he used to say, we don't know if Plato lived.

We only know that he was blind. With this sentence, he wanted to make sure how unsure these things are. But nobody has any trouble with accepting Plato and reading all his things because this [00:14:05] does not change your life.

But as far as the Bible is concerned, that's an offense to them because that reaches to the conscience, and people don't want that. It was so when the Lord Jesus was here, and it is so today. And so the Lord is there in the synagogue in chapter 3, and they watch him intensely to find some fault in him, that they might find something to accuse him.

And then there was this man with the withered hand, and the Lord Jesus said, come on, into the midst of these people, and he said, is it lawful to do good on the Sabbath days or to do evil, to save life or to kill?

The Lord Jesus always tried to reach their consciences by some question when they tried to get him, and he always brought them in some difficult situations.

[00:15:05] You remember the situation when they wanted to know, why, with what authority are you doing these things?

And the Lord said, well, let me ask you a question. What about John the Baptist? Was it from God or was it from man? And they calculated, if we say this or if we say that, it's always bad for us. And therefore they said, oh, we don't know. And the Lord said, so I'm not going to tell you in what authority I'm doing these things. And here he asked them, is it allowed to do good on the Sabbath day or to do evil? One of the half-brothers of the Lord Jesus, James, later on writes in his epistle, if somebody knows to do good and doesn't do it, it's sin.

And so he asked him, what about doing good, helping this man? But they held their peace. They knew they couldn't give an answer that would be acceptable and help them in their [00:16:03] plans.

And then it says for the first time about the Lord Jesus, when he had looked round about on them with anger, grieved for the haughtiness of their hearts. There is this look with anger, with holy anger, and at the same time he is grieved because their hearts are so hardened.

I read once in one of the books, some brother says, this is equally easy to God, but alike impossible for man.

God can do this, to be angry and to grieve at the same time. We are either angry or we are grieving. And when we are angry, very likely it is something fleshly which comes out of our nature. But in the case of the Lord Jesus, it was balanced, it was holy. He was angry at these people and at the same time he was grieved because of their hearts [00:17:05] being hardened.

How many people today are hardened in their hearts when you try to bring the gospel to them? And we should be grieved about that, as the Lord Jesus was, that men are so hardened that even the gospel, the grace of God, can't reach them.

But if there was a need, if there was somebody trusting in the Lord Jesus, he was there. This man, with a withered hand, the Lord Jesus healed him, restored him, but the Pharisees were so hardened that they only tried to find a way that they might destroy him.

So when we turn down in this chapter to the second incident, it's completely different. We are no longer in a synagogue, but simply in a house. And there are some outside who claim that they have some rights on the Lord Jesus, his [00:18:03] relatives, his mothers, brothers outside.

People that we apply it now to in Christianity, people who say that they have a nominal right on him.

They call themselves Christians, but they have no real relationship to him, and they stand outside.

But in the house, there were some other people who said about him.

There were those who gave the Lord Jesus the central place. He was in the midst, and they were sitting around him. And the Lord said, you know, who is my brother? Who is my mother? He was one of those that I would have pleasure in. And then it says in verse 34, for the second time, he looked round about on them, which said about him, and said, behold, my mother and my brethren.

This look around was not a look with anger or grief. [00:19:01] He was pleased to find people giving the Lord Jesus a central place, sitting around him. And today, even today, when man-made religious systems are developing in a way as we have seen in the synagogue, he still says there is this place where you could give him the central place, sitting around him, where two or three are gathered to my name. He's still looking for those that give him the authority, that give him the central place, and that have this desire that the Lord Jesus mentions, for whosoever shall do the will of God, the same is my brother and my sister and my mother. Not some outward nominal name you are taking, but the will, the desire to do the will of God and giving the Lord Jesus the central place in the gatherings of the saints.

Up to this moment, these first two looking around of the Lord Jesus had to do with our [00:20:04] collective walk, which, with the way we as Christians go, a negative one, systems that have been developed over the time where the Lord Jesus and his authority and his word are an offense, and on the other hand, those simply giving the Lord Jesus the central place of authority that belongs to him.

But now we come to two other passages where we will say that the Lord Jesus also looks around because there are individual needs in the life of the believer.

And the first one, which we had in chapter 5, there was this woman which, with the issue of blood, for 12 years, and it says of her, she had suffered many things, many physicians, [00:21:02] had spent all that she had, and was nothing bettered, but rather grew worse.

It's another picture of man in all the need of his soul, trying to get some answer from all the physicians, all the theologians, philosophers, and all kinds of people who try to help people with this issue. She has run from one to the other, and the result was, first of all, she spent all she had. It was very expensive.

You have to pay money for these courses you can take where people tell you, well, if you do this yoga course or this meditation or this kind of thing, everything will be fine, but you have to pay for

that. And not only money, you have to pay with a lot of other things because she said, it is said about her, it doesn't, it was nothing bettered, but rather grew worse.

[00:22:01] If you had the opportunity to speak to persons who have gone from one place to the other, all through the things that are offered today, you will find how confused they are, and that things are getting worse and worse and not better. If they do not accept the simple gospel of Jesus Christ, everything gets worse. All kinds of things they have done, but nothing will help them. It's getting worse. What a terrible situation, and how many people in our Western societies are just in this situation that they have tried everything, and it's getting worse and worse. But then there was a changing point in her life when she had heard of Jesus.

I think that's a sentence that should speak to us. We don't know who it was. The Bible does not tell us who told her about Jesus. [00:23:03] If it was one person, several person, one opportunity, or if she heard it several times, but God knows who it was.

But there was a time in her life when she heard of Jesus. How should people come to the Lord Jesus if they do not hear of him? And that is our responsibility as Christians, that people hear of the Lord Jesus.

What about all the connections you have?

Your neighbors at school, at university, at work, do they know you are Christian?

Do they know about the Lord Jesus?

They need the message. And in our countries, fewer people are reading the Bible themselves, so they need somebody to tell them. And here was, in this poor woman's life, there was the moment when she had heard of Jesus.

[00:24:05] She came in the press behind and touched his garment. She had faith. She said, well, if that's true, what they have told me, then he is the last person that may help me.

So I go to him, put my trust in him, and if I touch him, I will be healed. Maybe they had told her stories like that, how the Lord Jesus had healed people this way or other. And she had this faith, and she came, and she touched his garment, and it says in verse 29, and straightway the fountain of her blood was dried up.

There's also some typical verse in Mark's Gospel where it says seven times that an illness or something like that straightway had to leave when the Lord told it, when the Lord healed such a person. And that's what's happening. When a person comes to the Lord Jesus in simple faith, he is saved straightway. [00:25:06] There may be a lot of things this soul has to learn.

We will find that out in a minute. But the important thing is trusting in the Lord Jesus, and straightway when she did, she put her faith in him, she touched him, and straightway the fountain of her blood was dried up.

She felt in her body that she was healed of that plague. And the Lord Jesus, immediately, he knew that power had gone out from him to heal this person.

And he asked, who touched my clothes?

Well, the disciples didn't really understand him.

They said, well, Lord, there's so many people running around here, there's a crowd of people, and if you are in a crowd of people, we all know there's somebody touches you, and you [00:26:01] can't help but people touching you.

But the Lord said, no, no. It was not like that. I have realized that power has gone out from me to heal a person.

And then it says, in verse 32, and he looked round about to see her that had done this.

The Lord looked around in the crowd. He wanted to see that person. And we may ask ourselves, why?

Why does he want to see that person?

She was already healed, wasn't she?

She could have gone home. Yes, she could.

But what, in that case, what would have been the basis of her security of salvation?

That's what we read in verse 29.

She felt in her body that she was healed of that plague.

[00:27:04] The only thing she had was her experience, her emotions, the things she felt.

And we all know what a shaky basis that is.

One day she said, well, I'm saved.

Everything is all right. I touched him and I'm healed. And the neighbors might say, well, you don't know, it's not coming back. Two days later she wakes up in the morning, she says, oh, I'm feeling not well today. Probably it's coming back.

And that is the situation of many believers who have no basis for their salvation.

They always look into themselves, how they feel and what they have experienced. And I mention it here as well because I, more than one case, I found it that this is a problem of children of believing parents.

[00:28:01] When they get saved at a young age, why did you get saved?

I was saved at quite an early age. Why did we get saved? Because we had such a great impression what sin was in the eyes of God?

That was not the case with me. The Lord is showing you that later in your life. But you have heard your parents, Sunday school teachers telling you that you have to come to Lord Jesus with your sins, otherwise you would be lost. When the Lord Jesus comes, you will stay here while all your family is going to be taken up when the Lord Jesus comes.

And then I came home and my parents were not there, nobody was there. And I said, well, now the Lord has come and I was still there. Well, happily my parents came back. But I started to think about these things.

And then simply I told the Lord Jesus the sins I knew about as a young child, that I [00:29:07] had been not very nice to my parents, that I had lied or taken away something or whatever I could remember.

But then I got older and then suddenly I realized I was still sinning.

You thought this has now solved this problem, but it wasn't. And then I met persons that had a conversion like Saul of Tarsus.

They fell from the horse or like the jailer, there was an earthquake. And you say, well, that was not the case with me. Maybe my conversion was not good enough. And so you try to do it again to have a better experience of these things. But you are still looking in the wrong direction. You're still looking at your own experience and all these things. And the Lord Jesus doesn't want that. That's why he looks around to find this woman. [00:30:03] He wants to give her the basis that she needed.

And so it says, but the woman fearing and trembling. Do you think that is a person that has security of salvation?

Fearing and trembling, that's her situation. And so she comes and she fell down before him and told him all the truth.

I like this sentence. She told him all the truth.

Now she told him everything, what she had done, that she had touched him and when she heard about the Lord, she had come and she touched him and all these things. And then he says unto her, daughter, I think it's the only time as far as I can remember the Lord Jesus used these words. Was that not something that brought joy to her heart, being called like that, daughter? And then he says, daughter, thy faith has made thee whole. [00:31:01] Go in peace and be whole of thy plague.

Now she had the word of the Lord as the basis of her salvation. If now, just imagine that situation. If now the neighbors were coming and say, well, you don't know if this comes back. He said, no. He said to me, thy faith has made thee whole and be whole of thy plague. It's not coming back because he said so.

And that's what we need and also what we have to teach our children, that the basis of that is the word of God.

I remember the situation in one of my daughter's lives when she went through this period of insecurity.

We knew as parents, we knew that she was safe because we had been present at the situation, but she was thinking about herself, looking into herself. So I wrote a couple of Bible verses that speak about salvation and put where the pronoun was. [00:32:01] I put her name in it. And I put these verses at the bedside where she was sleeping and it took a couple of weeks. And then she said to me, well, daddy, now I know that I'm saved. I said, why?

What happened?

And she said, well, because the Lord Jesus says so. It says so in the Bible. And I believe that what the Bible says is true. I've done that and I accept by faith that what the Lord Jesus said is true. Maybe the Lord is still today looking around for somebody who is not secure, if he is saved or not.

Maybe he is still looking into yourself, still looking for some special conversion experience where you think you must go through.

But if you simply in faith put your faith on the Lord Jesus, he said so, he said it to this woman, by faith, thy faith has made thee whole, not thy experience or the things [00:33:02] you did, the things you said, simply putting the faith into the Lord Jesus.

That is the first step, so to say, on the individual's journey that has come to the Lord Jesus to be sure of the salvation by trusting in the word of the Lord Jesus.

But then we come in chapter 10 to a further step.

There is this young man who came running and nailed to him and asked him.

This is one of the most interesting but also one of the saddest stories in the New Testament. This young man, he was really in earnest.

He put energy into it. He was running.

He was nailing at the front of the Lord Jesus, so he had reverence for him. And he said, good master, what shall I do that I may inherit eternal life?

[00:34:06] Well, that's the point for all majority of men.

They want to do something. What shall I do so I may inherit eternal life? Normally, you cannot do much to inherit something. You just wait until the person dies. But he wants to do something.

Well, the Lord Jesus answers him on the basis on which he asks his question.

That's what he always does.

There was this man who said to him, you are a hard master. The Lord did not say that's wrong. He said, if you think so, then you should have done this and this and that. And here he says to this, if you want to do something, and then he takes from the Ten Commandments those commands that had to do with my relationship to my neighbor. And he says, the Lord, you know what the commandments say, do not commit adultery, do not kill, [00:35:01] do not steal, do not bear false witness, defraud not,

honor thy father and mother.

And then this young man says, master, all these have I observed from my youth.

The Lord doesn't say anything on that. He simply leaves it with that, that this young man thought he had kept all these commandments. But then the Lord Jesus in principle says, but there is also the other table of commandments that have to do with the relationship with God. How is that in your life? You shall have no other gods beside me.

What about your money? And he says to this young man, go and sell everything you have, give it to the poor and follow me.

The Lord touches on this point in his life where he knew that was his God.

And then when the Lord does so, it says, then Jesus, beholding him, loved him.

[00:36:09] The first time in the New Testament that speaks of the love of Lord Jesus. It was a love for a man who was not saved and very likely never got saved.

Normally, when it speaks about the love of Lord Jesus in the New Testament, it's the love of the son for the father or the love of the son for his own. But here he sees this man, this honest man who wanted to find the answer, but there was something in his life that kept him from coming.

And so it says he was sad at that saying and went away grieved.

What a sad sentence this young man knew exactly. This was my moment.

I should have taken a decision and he turned away and went.

[00:37:04] He did not go away in rebellion. He was sad.

He was grieved, but he did not. He was not prepared to let go all the things that were hindering him to come to God. And so he left. He was sad and grieved.

I remember a talk I had with a young sister about a decision she was going to take and she was sitting in my living room and she was crying because she knew exactly that what she was going to do was wrong. But she went, nevertheless went away.

She knew it was wrong, but she nevertheless did what she wanted to do because there was a power that was stronger than her own power.

And so she went.

And such a situation be of fear. He is sad and grieved, but he goes away.

And then, after he is gone, it says, and Jesus looked round about to his disciples.

[00:38:07] This message, this story with the young man, had also a message for his disciples. It was

not just simply this young man who had come and gone, sad story of somebody who didn't accept the gospel, didn't accept the Savior, but he says, well, I have to teach my disciples a message from that.

And so he looks round about to see them, and when he saw them, he says, how hardly shall they that have riches enter into the kingdom of God.

The disciples understandably were astonished because the Jews thought that material wealth here on earth was a sign of blessing from God. They had, their promises were on this earth, and God had promised them earthly blessings. And so now the Lord says something they found quite disturbing, that a lot of money was [00:39:05] hindering them.

And the Lord Jesus repeats the sentence and, so to say, makes it clearer what he means. He said to them, in verse 24, but Jesus answered again and said unto them, children, how hard it is for them that trust in riches to enter into the kingdom of God.

He says, it's not so much the question how much is on your bank account, but it's where your heart is.

Those that trust in riches, that put their heart in it, that's the problem, that they put all their heart into this thing, and therefore it is so difficult for them to come into the kingdom of God because their heart is somewhere else. That was the problem with this young man. You shall have no other gods beside me. [00:40:01] Is there anything in our lives that is more important than the person of the Lord Jesus? He is looking around, the Lord Jesus, to touch probably your heart or mine with this question, where is your heart? What is the most important thing in our lives?

They were all astonished. Who then can be saved?

And the Lord Jesus says, yes, by man this is impossible, but not by God.

But the lesson the Lord has for his disciples is not yet finished.

Because again, there was Peter, who always, because he is saying what he just thinks, always helps us to get more lessons from the Lord. He says, well Lord, we have left everything and followed you, what about us? We have left everything and followed you, and now?

[00:41:05] And then the Lord Jesus says, verily I say unto you, there is no man that has left house or brethren or sisters or father or mother or wife or children or lands for my sake and the Gospels.

If somebody has given up, has sacrificed something in his life for the Lord Jesus, there will be a reward.

And it is interesting if you read carefully what it says, then in verse 29 the Lord says, there is no man that has left house or brethren or sisters or father or mother and so on.

And then the Lord says in the next verse, but he shall receive an hundredfold now in this time houses and brethren and sisters and mothers. So when giving up something for the Lord is the one or the other.

[00:42:04] But if the Lord gives you something, it is not as if the Lord would say, well, you have given one thing up for me, so you get one in return. And he says about the blessings, he says, and, and, and, and, and, he mentions all these things together.

Of course, with persecution, he doesn't say you will live a life without any problems following the Lord's.

May have persecution following, but that is the next point.

When we, when the first look around has led us to be sure about our salvation, the next thing is that the Lord wants to know if our hearts really and completely belong to him.

And I'm sure because I experienced it in my own life and with many others.

In your life of faith, as young people particularly, there will be a moment when the Lord Jesus [00:43:07] will ask you, are you prepared to give something up for me?

He puts his finger maybe on a thing which you value very highly and he says, is it more important than I am?

But if you are willing to say, well, I leave this thing for you, then you will experience that he is giving you in return a lot of blessings for that.

But that is the point. He wants our hearts completely, that we want to follow him and there's not anything in our lives that is more important than the Lord Jesus. There's so many things that fight for our hearts in this world, but there's only one person that is worth, that we give our life to him and that is the one who died for us [00:44:07] on the cross of Calvary. When we turn to the last verse in chapter 11, the circle closes so to say, we come now back to the collective site, the last is similar to the first with a bit different picture. It says that the Lord Jesus, he comes into the temple.

The temple was something that in the beginning was instituted or ordered by God that they should build a temple. But now the Jews had taken it over and made it a den of robbers, a house where things were sold and all kinds of things, which was the house of his father. And so is it not the same in Christianity that at the beginning in Acts chapter 2, it was wonderfully started on the day of Pentecost and the spirit came down, but over all the [00:45:03] years man has made up his own system, his own house and the Lord comes and again he looks round about all these things.

And what does he do?

And now as eventide was come, he went out unto Bethany with the twelve, or as the new translation of Mr. Darby says, he looked round on all things, the hour being already late. Is that not the time we are living in?

The hour is being late.

The time of grace, the time of the church assembly is drawing to a close, the coming of the Lord is near.

What are we going to do? Are we not going to follow him outside of all these man-made institution systems?

Going to that place, Bethany, the house where a few were gathering around him, giving him [00:46:04] the central place, sitting at his feet, listening to him. He's still looking for those that have the same view on things, the same judgment that he has on things that are connected with his name.

Let me close with mentioning that there's one verse in the Gospel of Mark which says or speaks about the disciples looking around. Going to read that from chapter 9, Mark chapter 9 verse 8.

And suddenly, when they had looked round about, they saw no man anymore, save Jesus only with themselves.

That's on the Mount of Transfiguration, and there was Moses, and there was Elijah, and they were all a bit confused. But now they look around, and they only see one person, the Lord Jesus. [00:47:02] No man anymore, save Jesus only with themselves. That's the focus we need to have. Not looking around all the kind of things we can see in this world, but just having our eyes focused on this one person, seeing nobody else but Jesus alone.

Could we close with the hymn 54, how sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, and drives away his fear.

Number 54. How sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, and drives away his fear. Number 55.

How sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, and drives away his fear.

[00:48:02] Number 56.