

On Burying the Dead

Say What? The Hard Saying of Jesus: Pt. 4

We buried Deanna's mother on Friday. A week ago today she passed away from complications of Parkinsons – she just really spiraled down fast over the last month or so. Thank you for your prayers and meals and kindness – the week before was actually worse than this one because she just lingered in an awful state for the last week. We were on a constant hospital rotation with hospice – and God bless hospice because they are a wonderful organization. But it was exhausting.

So the funeral was actually rather joyous. But as you can imagine, I have not been keeping regular office hours for a few days. But we're in this series on the hard saying of Jesus – difficult, odd, hard to understand teachings - and I have been picking the verse that we focus on early each week. That's unusual because I normally plan things out well ahead – But I just felt led to do it this way this time.

So on Monday, I was wondering what to talk about, because I knew I would be out all day Friday for the funeral...when suddenly I had a moment of divine inspiration. Yes, *of course* this is the difficult saying that I should address this week!

Ready? I'm going to read to you from **Luke 9:57–62**.
“As they were walking along the road, a man said to him, “I will follow you wherever you go.” 58 Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.” 59 He said to another man, “Follow me.” But the man replied, “Lord, first let me go and bury my father.”

60 Jesus said to him, “Let the dead bury their own dead, but you go and proclaim the kingdom of God.” - Well, I never ! - 61 Still another said, “I will follow you, Lord; but first let me go back and say good-bye to my family.” 62 Jesus replied, “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.”

It seems to me that if Jesus was a pastor, his church would not have grown very fast. Jesus acts in a completely different way than most church leaders do. People come and say, “I want to join up,” and Jesus says, “Not so fast! Think it through.” He's very direct. Maybe even a little harsh. He's so different than...well, not just church leaders but *any* leader of an institution, any leader of a movement, very much wants to *inspire* people to come and make commitments.

Leaders of movements *want* people to be attracted. They want to make it easy for them to enter, to sign up and to buy in. Jesus is *very* different. In fact, if you really read the Scripture, you will see that Jesus is altogether different than anything the human race has ever produced. He's continually surprising you. When you think he's going to be stormy, he's sunny, and when you think he's going to be sunny, he's stormy.

When he comes up to the prostitutes and the pimps, he sits down and eats with them. When he sees the lepers, when he sees the woman caught in adultery – social outcasts – and he shows exquisite tenderness. But then when he comes up, not only with the religious leaders, but people who come up and say to him, “I’m sold out for you. I want to live for you. I want to be with you.” He’s *harsh*. He’s cold. He almost seems to be wanting to repel them.

Now the reason that Jesus does this in the cases of these three men is clearly because they do not understand what they are asking for. They don’t understand what it means to follow Christ. Therefore, if we take a look at how Jesus answers these three men, *we’re* going to learn a great deal about what it means to follow Jesus. This is a very basic text. This is a very basic sermon. What does it mean to be a follower of Jesus? What does it mean? Let’s look.

The **first thing** we’re taught by the text is Jesus is showing them that **to follow Christ is to enter a kingdom**. You see, in every case the men are talking about following, “I want to follow you,” and in each case Jesus keeps talking about the kingdom. They’re talking about following Christ, and he’s talking about some kingdom. He’s making them see “following Christ” in terms of entering, serving, proclaiming the kingdom. Why? Jesus is pointing out something that we often point out here, but let’s look at it from this perspective again.

That being a Christian is not simply a matter of ethical and doctrinal improvement, but rather Jesus is saying, “To become a Christian, to follow me, is not just a quantitative thing; it’s a qualitative thing. It’s not simply a matter of improvement, but it’s a change in status and nature.” I’ll put it this way: becoming a Christian means to cross a border.

Let’s say we want to go to Canada, eh? The closest border crossing is up by Winnipeg, don’t ‘cha know. So we’d load up in the car and hit 1-35 all the way to Minneapolis where we’d cut over to Fargo and jump the I-29 for the last jog to the border. Now that’s going to be 1,425 miles – there it is on Google Maps. That’s a long way from here. It says over 23 hours of drive time. But there we are, standing right at the border crossing station.

And the fact is, *all* of that improvement of your location, *all* of that change - and it has been a massive change - all of that exertion and all of that cost has *not* gotten you into the kingdom of Canada at all. The fact is, before, you were 100% outside of the kingdom of Canada, and now you're *still* 100% outside of the kingdom of Canada, with *all* of that improvement. What gets you from one kingdom into another kingdom is not tons of improvement but *one step*.

And Jesus, by continually telling people to "Follow me," means that you're entering the kingdom. What he means is becoming a Christian is not just a matter of doctrinal or ethical change and improvement, but it's a *translation* from one realm into another realm. It's a conversion.

There's an election coming up – isn't there *always* an election coming ? – and I was reading an article about people who had recently switched parties. And the article used the word "convert". I think they had been a Republican in this case but had *converted* to the Democrats.

I guess that's a conversion, that's a massive change, but that's not what Jesus is talking about. Most people tend to think that's what Christianity is, that it means changing your ethics, changing your lifestyle, changing your doctrine.

Of course all of that is entailed, but it's something much more radical and revolutionary than that. Following Christ means you're translated from one kingdom into another kingdom.

Now the kingdom of God – it's not about physical geography like Canada to the north, it's about spiritual geography. What Jesus teaches all through the gospels is the Kingdom of God is the power of the outside world, the heavenly world, come into *this* world to heal it of all of its hurts.

And the teaching of the New Testament, which is so radical, is that when you believe in Christ, the power of the future age and the power of the heavenly world come down into your life immediately. It's like an acorn that's planted that eventually will grow and take over. Jesus tells us that the Kingdom of God is here *now* through Christ, so that when you make him your Savior and your King you cross a line, and there is an *immediate* change, and the power of that kingdom comes in.

Now it's partial. It's only spiritual. At this point we are *not* at a place where the Kingdom of God is here in its fullness. And yet, you see, what it means to be a Christian is to say the kingdom of God is at hand. It's here and yet it's coming. It's already and it's not yet.

What is the gospel? The gospel is that the Kingdom of God is *real*. There *is* another world beyond what we can see. All the old stories will be true. We are going to live forever in a castle. That's what a Christian believes. We *are* going to fly someday. We *are* going to wear crowns and live in a place where there's no more decay or death. There *is* a Camelot. There *is* a Never Never Land. That's what a Christian believes. There are all these things, *and* there is a kingdom coming which is even greater than all the fairy tales can even convey.

The *minute* I step over the boundary from being my own savior and king to having Jesus be my Savior and King, the power of that future age comes into my life *now* and begins to change me, begins to renovate me. It's partial but it's real. It's here and yet it's on its way. And Jesus says, "Therefore, do not think that following Christ is simply a matter of, 'Okay, teach me; what are the new beliefs I have to believe? What are the new doctrines I have to believe? What are the new ethics I have to do?'" It's not just that. There is a *moment*, there is a spot at which you take *one* step, and you cross from one realm into a brand new realm.

These three men didn't understand that. They still saw following Christ as pretty much like converting from being a Democrat to a Republican or a Republican to a Democrat. They said, "I've left my old party; I'm going to follow you." Jesus says, "You have no idea yet the radical nature of what it means to follow me." To follow Christ means to come into a whole new realm. It means to enter the kingdom.

So that's the doctrine. And you really can't follow Christ unless you understand that. So that's the first thing: to follow Christ is to enter the kingdom. But secondly, and thirdly: The first man and the second and third, represent two different kinds of misunderstandings of the kingdom that Jesus is heading off at the pass.

He's saying to them, "You can't follow me until you understand the kingdom *properly*." The first man doesn't understand the *hardness* of the kingdom. The second and third men don't understand the *greatness* of the kingdom. The first man is hasty; the second and third men are hesitant. The first man is an *idealist*; the second and third men are *pragmatists*. *Neither* kind of person can fully enter the kingdom, because they misunderstand it. Let's look at those two.

First of all, you can't follow Jesus if you're too idealistic. Idealistic people are not for the kingdom. They don't understand the kingdom. See this man comes to Jesus and says, "I will follow you *wherever* you go." This is completely different than the last two guys. The last two guys have qualifications, conditions. They say, "I'll follow you, *but first*. I'll follow you *if only*." The first guy doesn't do that. He says, "I'll follow you *wherever* you go." No conditions. And the only reason Jesus could possibly be harsh to this young man is because this young man is an idealist.

Do you know what an idealist is? This young man is *not* committed to Christ; he's committed to commitment. He's not excited about Christ; he's excited about excitement. And to some degree it's something a lot of us are infected with when we're young and then many of us lose it. But there is an idealistic mindset that says, "*If* you do things right, things will work out. If you just apply these principles, if you work hard, if you're smart, if you do things right, we can deal with all the problems. We can make a difference."

You have to realize the doctrine of the Kingdom of God has always been a tremendous temptation to idealists. Idealists love to see what Jesus Christ says. Jesus is always confronting the scribes and the

Pharisees and the religious leaders, and he's always saying, "The kingdom is at hand. A change is about to take place. A radically new order is going to happen. You can't pour new wine in old wineskins. Everything has to change. Oh the times they are a changing."

And an idealist, like this young man, looks at Jesus and says, "Sign me up!" Jesus appeals to his sense of the heroic. He can't wait, and he's so excited. He says, "I will follow you wherever you go. I can't wait to be part of this great kingdom. I know the world is going to be set right!" That's what the doctrine of the kingdom is. The doctrine of the kingdom is all the fairy tales are true.

In fact, what the fairy tales tell you is nothing compared to the even *greater* reality the kingdom of God will bring. There will be no death. There will be no decay. There will be no sorrow. We'll put down all injustice. All brokenness will be healed. That's what Jesus Christ says the kingdom *inevitably* will bring about. Well an idealist comes and sees that and gets real excited. Jesus appeals to the heroic in the idealist. But what does Jesus say to him? **(V.58)** "*Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.*"

What he's saying is, "My dear young man, look at *me*. I'm the *embodiment* of the kingdom, and do you see what has happened to me? I don't have status. I don't have human credentials. I don't have wealth. I don't have influence. I don't have a place to live. All of the things the human mind considers success...I have none of them. And yet I am healing people, I am changing people's lives, and I'm about to turn history upside down."

Isn't that true? What does that show? Jesus is pointing to himself and saying, "The kingdom of heaven, until I return and bring it in its fullness, doesn't consist in any of the things you probably think you're going to get. Look at *me*. I am bringing *great* new movement into this world. I am changing people's lives. I'm turning history upside down. And yet I don't have *anything* that the human kingdoms think you have to have in order to do this."

"I don't have a party. I don't have the media in my back pocket. I don't have any wealth of any sort. I don't have any standing. I don't have any credentials. I don't have the right degrees. I don't have the right pedigree. I don't have any of those things, because the kingdom of God doesn't consist in it. I promise you none of it. If you follow me you may have *none* of it."

"What do I promise you? I promise you peace. I promise you greatness of character. I promise you continual growth in love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control. I promise you meaning in life. I promise you courage. I promise you the presence of God. I promise you all of these things. *Real* glory. Stuff that will last forever. Your pedigree won't last forever. Your money will turn to dust. I will give you only things that are absolutely eternal."

He says, "Look at me. Look at how I bring the kingdom. I'm bringing the kingdom into people's lives through a defeat. I'm going to be beaten up. I'm going to be killed. I'm already a wanderer." Do you know why he's wandering? He's just trying to stay away from the people who are about to murder him, at least long enough so he can do some teaching.

We know the only reason he hasn't been murdered by now is because they had to come to Judas to murder him because they didn't know his movements. "Birds have their nests, foxes have their holes, but I don't have a single place to go." Why? Because the Kingdom of God tends to advance through self-denial and suffering. "Are you ready for that?" he says to the young man. Do you understand?

The Kingdom of God is not for idealists. It's not for people with a sense of the heroic. Because when you get on board, you will discover, as Paul says in **Romans 14:17**, "*For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,*". Righteousness, joy, and peace last forever; food and drink don't.

Jesus is the opposite of the politicians. What do all politicians do when they run for office? They promise you the moon! When you're campaigning, you paint the ideal. When you're campaigning, you have to get people to see the positive. You have to get them excited. You have to tell people, "If you buy into my movement, *everything* will be all right."

Jesus is utterly the opposite of any of that. Jesus Christ says, "I am telling you up front that none of these great things may happen to you. In fact, you may be just like me, because the kingdom of God's *greatness* doesn't consist in the things you as a human being tend to think will be success." If Jesus were running for mayor, I *promise* you none of us would vote for him! "Jesus, what are you going to do about MoPac traffic?" "Nothing, I want it to slow you down so you can meditate on the only highway that will really get you anywhere." Not a single vote!

Do you understand the hardness of the kingdom? Do you understand it's in conflict with the rest of the world? Christians above all should never, ever, ever be surprised that they're suffering. If you are, if you're shocked, "I signed up. I gave my life to Christ. Why all these troubles in my life?" you're just like this first guy. You're an idealist, not a realist.

Dorothy Sayers was a brilliant English writer of the last century – poetry, essays, plays, crime novels – and she also happened to be a dedicated Christian (as well as a friend of C.S. Lewis!). She has a great little quote about this. "It is hopeless to offer Christianity as a vaguely **idealistic** aspiration of a simple and consoling kind; it is, on the contrary, a hard, tough, exacting, and complex doctrine, steeped in a drastic and uncompromising **realism**." (Dorothy Sayers, "*Creed or Chaos?*")

If you understand the hardness of the kingdom, if you understand the nature of the kingdom, if you understand the tension of the kingdom - the kingdom is now but not yet - you will *not* be an idealist. You will understand suffering. There will be a courage. A lack of naiveté *must* characterize the Christian who understands the doctrine of the Kingdom of God.

But then secondly, You can't follow Jesus if you're too pragmatic. What is a pragmatist? You know an idealist says, "All for love!" And a pragmatist says, "Well, let's not get carried away." "Yes, I know it's our anniversary dear, but these towels aren't going to fold themselves?" "I take thee for richer, for poorer – vows subject to stipulations set forth in the pre-nuptial agreement." Pragmatists. These last two guys say, "I would like to follow you, *but first* let me bury my father and mother. *First* let me say goodbye to my family."

Now you know, Jesus has gotten a lot of bad PR over his answer here, because it sure looks to the casual reader that this is pretty heartless. I mean, I told people at the funeral what I was going to preach on today and they thought I was joking – "No you're not!" Because it look like that the man is saying, "My father is about to die," or "He just died; I want to go to the funeral," and Jesus says, "No. You have to come with me." Another person says, "All I want to do is go say goodbye to my father and mother," and Jesus says, "No. You have to come with me."

Now Jesus says enough hard things to deal with – as we've been seeing – but let's not try to charge him with something he really isn't saying. If you look carefully, you will see the people who are walking with him are people who are...well, *walking* with

him. These are people who are in his company. They are traveling with him. Jesus had a whole pile of folks who went along with him to listen to him as he taught.

And it's fairly clear from Jewish law that if this young man's father was *actually* about to die, he wouldn't be there with Jesus. The law was you had to be there at the bedside. It's much more likely that what this man is saying is, "I would like to sign on with you totally, I'd like to make a complete commitment to you, I'd like to permanently belong to you, but I'd better wait till my father dies." Why? "Well, he might not like it. He might disown me." In other words, "When I am absolutely sure that following you will not alienate my father, I'll be happy to come."

And the third guy is essentially saying the same thing. What he's really saying is, "I'd like to follow you...but not *yet*. I'll be back." And Jesus looks at him and says, "You *have* to understand the urgency of the kingdom. There cannot be any conditions on your obedience. You can't say, 'I'll follow you, *but first*.' You can't say, 'I will follow you *if only*.' You must follow me without *any* conditions."

Now, the point? Jesus Christ cannot be known apart from absolute commitment. Now absolute commitment is not absolute obedience. *Nobody* can absolutely obey. *Everybody* is a sinner. But absolute commitment means a *willingness* to abdicate the throne of your life, a willingness to take all conditions off of your allegiance to him.

Do you remember what we said? Jesus characterizes following him as entering a kingdom. You enter a kingdom by coming right up to that border, but ultimately you still haven't entered the kingdom at all. Even if you traveled thousands of miles to get to the border, you're still 100 percent outside of the kingdom unless you take that step. Here's the step: Jesus Christ cannot be your Savior and your King until you take off the "but firsts" and "if onlys".

If you say, "I will obey you" and you have any "ifs", if you say, "I will obey you" and you have any "but firsts", you may be right up to the border but you haven't stepped over it. Because as soon as you say, "Lord, I will be happy to follow you, but there's one thing I need from you first," or "I'll be happy to follow you *as long as...*" Do you see the problem with saying this *to a king*?

If you say, "I will follow you as long as you do this. I will follow you, "but first". I will follow you "if only"... If you have *any* qualifications, if you have *any* conditions, you are just outside the border, and you are your own king. You're your own king, because you're in a position to say "yes" or "no" to Jesus depending on whether you think it's practical for you to obey. So you are still in the driver's seat. You've come right up to the border, but you will not obey unconditionally.

Instead of saying, "Well, I'm an obedient person. I try to follow Christ, but I haven't gotten to the place where I'll say, 'Unconditionally, in *every* situation, *without* question ...'" Maybe you think you're a Christian and these other people are just really super-Christians. No. That's the whole point. That's the reason Jesus is so harsh. He says, "To follow me means to make me *King*. To follow me means to enter the *kingdom*. And if there are *any* conditions at all, you're in your own kingdom." Do you see how basic this is?

Saint Augustine was a brilliant philosopher before he was a brilliant theologian. He was living with a woman, a mistress. He went out of sheer curiosity to hear the great Ambrose of Milan preaching, and he was very convicted by Ambrose's preaching about the holiness of God and the validity of the Ten Commandments. But Augustine loved this woman, so he prayed. He cried out to God and he said, "Grant me chastity...but not yet." (*Confessions*, Book 8, Chapter 7:17)

Ah the prayer of the UT student, “O Lord, make me good...but not yet.” A very famous prayer by Saint Augustine. And thousands and millions of people have prayed it since. Of *all* ages by the way – let’s not pick on the young people. “O Lord, make me good...but not yet. Lord, I want to follow you, but I’m in a career right now that for me to advance necessitates me looking the other way when a lot of unethical things are happening. O Lord, I want to follow you, but if I *really* sold out, if I really decided that in every situation I have to obey you, if I have to put you first without conditions or qualifications, I might not do very well. O Lord, I’d like to follow you; make me good...but not yet.”

Or, “Lord, I want to follow you, but I’m in a relationship right now, and I’m not sure the relationship fits what Christian standards are when it comes to sexuality and who I’m supposed to marry. O Lord, make me good...but not yet.” What does Jesus say to this man? “Let the dead bury their dead.” Do you know what he’s saying? He says, “If anything is more important to you than me, you’re dead. It will *kill* you.”

And this is the reason why we can talk about following Christ in terms of the kingdom. If you’ve been around Christian circles, you know it’s common for some people say, “I have trusted Christ as Savior

but I’m not obeying him as Lord.” Now logically that’s impossible. Do you know why? To make Christ King and to make him Savior are the same thing. Look, if a person says, “I would like to follow you, Jesus, *but* not if it means my career,” what you’re saying is, “What *really* gives my life meaning, what *really* makes me feel good about myself, what *really* is my salvation, is my career.”

And dear friends, whatever is your real joy, whatever is your real meaning in life, *is* your lord. It’s impossible to say, “I trust Christ for salvation, but I’m not trusting him as Lord.” Whatever you are trusting as your lord *is* your salvation. Whatever you’re trusting for your salvation *is* your lord. They come and they go together.

And that means whenever you say, “I’ll obey, *but first*...; I’ll obey *if only*...” the “if only”, the “but first”, is the real lord and the real salvation. And you may be right up to the boundary but you haven’t stepped over, and you are 100% outside the Kingdom of God. When Jesus says, “Let the dead bury their dead,” he means, “Anything that’s more important to you than me will kill you. It will stop the spiritual power of my kingdom from flowing into your life.”

Now, let's conclude with this – what's the last thing Jesus says, here? **V.62**, “*No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.*” Now Jesus is using a metaphor many of us are not familiar with. We are predominantly city-slickers. But not all! Some of you have sat astride a tractor. If you're plowing a field, and you want to make sure the furrow is straight, the one thing you *can't* do is keep looking back to see if the furrow is straight.

Deanna and I really enjoyed a reality television show earlier this year called *Clarkson's Farm*. It follows British celebrity named Jeremy Clarkson who years ago bought a large farm in the English countryside as an investment and when the man who had been running it for years retired, Jeremy decided he would run the farm himself – I mean how hard could it be? And he invited Amazon to make a documentary of it – which is probably the only way he didn't lose his shirt! And what resulted was funny and heartwarming and stress inducing and very informative actually. *This* city-slicker learned a lot.

But at one point Jeremy is plowing a field - and he's super arrogant – so he decides, why stick to these plowing methods that have been used for centuries, I am a modern man after all. I have a better idea.

And so he plows this hundred acres or so and when he's done it is an absolute mess. It's all crooked. His young helper who's basically been raised on a tractor says, “I'm going to put up a sign by the highway so that everyone driving by knows that **I** didn't do this!”

The only way to plow straight lines is to keep your eyes straight ahead. Look back and you're done. So what Jesus is saying is, “Once you have decided to follow me, if you're constantly looking back at the things you left behind, it's going to create all kinds of pathologies.” The Kingdom of God does not offer dual citizenship. To many competing values to mix and match.

Some of you may know that I was at UT to become a lawyer before God called me into ministry. Well, during her senior year, my daughter, Anika, got accepted into the Berkeley College of Music in the Songwriters program. That's literally like Harvard for music – it was an incredible accomplishment. And I was so proud of her, and determined to find a way to make that work. *But...*and this is an NFL lineman size but...Berkeley College of music costs \$85,000 a year – to study *music*. There's was just no way we could swing that.

And I felt really terrible and one day I said to Anika, “I’m so sorry, sweetheart, if I’d have been a lawyer instead of a pastor, I probably could have sent you to Boston.” And she was so mature about the whole thing – my kids amaze me all the time – without a beat, she said, “But Dad, if you’d have been a lawyer instead of pastor, I might not be the person I am today.” You know what she was doing? She was saying, “Don’t look back. That just leads to crooked fields.” And she was right.

Or let’s stick to our burial metaphor. In fact it’s Halloween, so let’s use this illustration. What makes Frankenstein’s monster a monster? Do you remember the story? Dr. Frankenstein paid grave robbers to bring him a lot of dead parts that he subsequently sewed together. Then he needs a jolt of lightening for him to have any kind of life.

Well, there are a lot of Frankenstein Christians running around. A lot of people after they cross into the Kingdom of God, without realizing it, are always unhappy, because they’re always saying, “Oh, here I have signed up, and here I have given my life to Christ. Where is all that joy and happiness I was supposed to get? Everything seems to be going wrong since I got into the Kingdom of God.”

What you’ve actually done is you’ve taken the old things, the old idols - the old things that used to be your happiness - and instead of really letting go of them what you’ve said is, “I want God to give me a jolt to get to my old goals. That’s what it means for me to be in the kingdom.” And of course whenever I come across a Christian who is always saying, “*If* God loves me so much, *why* is my career where it is? If God loves me so much, why am I single? If God loves me so much, why hasn’t this and that happened? If God loves me so much...”

Listen, these are things everybody wants. It’s okay to want to be married. It’s okay to want to be professionally competent. It’s okay to want all those things. But when you find that you say, “I have Jesus, I have adoption, I have glory, I have usefulness in the kingdom, I have the fruit of the Spirit, but it’s not *enough*, because what I *really* want are all these things,” what you’ve actually done is sewn all the dead things together and you’re asking God to give you a jolt to get to your goals. It creates a monstrosity in your life.

See, Jesus can give you a whole new life, but it *can't* coexist with the old one. If you put your hand to the plow, you can't keep looking back at the things you left behind. In the Old Testament there's a vivid illustration, Lot's wife looked back and turned into a statue of rock salt. If you're a real Christian, you're not going to be turned to stone, but you're certainly going to have a lot of hardening of the arteries if you keep looking back. Jesus Christ says, "No one who loves anything more than me can keep spiritual deadness from creeping out all over their life. Let the dead bury their dead."

Now believe it or not, that's all good news, because there are only two options for you. You can either obey Jesus, which is very hard, or you can decide *not* to obey Jesus, which is much harder. Those are the only two options you have. You can either give your life to him, which is very difficult, or you can not give your life to him, which is impossible. Where are you standing on that border line? Which kingdom are you in? Choose this day whom you will serve.

Let's pray...