

**Cross Fellowship Church**  
**Overland Park, KS**  
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**Luke 9:51-62**  
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This morning we are continuing our sermon study in the Gospel of Luke. This passage reminds me of a conversation I had with my 12-year-old son, Jacob, about a year ago around this time. He was talking about his desire to play tackle football. I was not against that. My oldest son played tackle football for a number of years, so when Jacob mentioned this, I was like, "Sure, let's talk. I just don't want this to be a phase, where you really want to get a guitar and play it for a week and it ends up in the garage. I also don't want to spend a whole lot of money and get halfway in the middle of the season and have you quit." He's like, I don't want to play tackle football anymore. He didn't want that to happen either.

What I did was try to paint a picture for him when it came to what in the world he's going to get himself into and what tackle football was going to be like. I talked about how hot it was going to be out there in the middle of August with pads on getting ready to hit somebody, how long the practice was, how many days they would have to practice, how big the other kids were going to be and how much it was going to hurt when they hit him, and how much it was going to hurt when he hit them. And how many sores and bruises he would have and how coaches were not going to be all kind and compassionate, but they were probably going to raise their voice every now and then. I even brought up my failed football experience from 7th grade, when I carried the ball twice and I fumbled twice. Anyway, I tried to paint this whole picture.

He was all eager and excited, like, "I want to go play tackle football just like those OU Sooners we watch on TV." I got that, but I said, "Before we make any rash decisions here, let me paint a picture when it comes to what you're getting yourself into." So I paint that picture. He's like, "Well, dad, it sounds like you don't want me to play tackle football." I said, "I'm not trying to talk you out of playing tackle football. I just want you to know what you're getting yourself into if you choose to play tackle football."

The reason I bring that up is because this is pretty close to what we see Jesus doing in this passage here this morning. He's going to have three eager guys, would-be disciples, come up to him and express their eagerness and excitement about being a follower of his. But instead of giving a high five and a big hug and saying, "Yeah, come with me, follow me," he does what I did with Jacob and he paints this picture when it come to the cost of following him. "Here's what following me entails. Here's what you're getting yourself into if you choose to follow me. Here are going to be the costs of what you're going to have to give up and what it's going to be like and what you can expect if you choose to follow me. Are you sure you want to follow me in light of knowing all of that?"

Earlier in chapter 9 we saw some hard verses. Later we'll see even harder verses.

Our passage this morning isn't for the faint of heart. These are some hard-to-swallow verses and passages of Scripture. If we're not careful, we can be tempted to water them down a little bit just to make them a little more palatable in contemporary westernized Christianity. But the reality is we need to hear these verses. Left to ourselves, our default is to gravitate toward easy, comfortable Christianity, easy comfortable following Jesus. It's easy to grow complacent, settled, and apathetic when it comes to following Jesus. It's not hard. It's convenient. It's easy. It's pretty comfortable.

But the reality is what we see here is going to shape that in our lives and in our hearts. If following Jesus is comfortable for you, convenient for you, then according to this passage of Scripture, you're not following Jesus. It's going to shake us a little bit, I hope. It's going to wake us up. If you're involved in a mundane, boring, convenient, comfortable, nice Christian life that is a twist of the American dream attached to it, then that's not the life that God has called you to. That's not the life that Jesus has called his followers to. Instead, what we're going to see this morning are some radical costs when it comes to following Jesus. It's going to cost us something. If following him hasn't cost you anything, again, you're not following Jesus. Following Jesus costs you something.

I don't want us just to see the cost of following Jesus this morning. At the end of our time together, after we see these radical costs, I want us to see that it's worth it, that all of these things we've given up, all of these things that he has taken from us, all of these things in which it should cost us to follow him, all of that pales in comparison to the great joy, the great treasure, and the great reward that we have in following him.

We're going to start here in verse 51. Verses 51 through 56 will provide the context for the meat of our passage this morning. Verses 57 through 62 are the meat of the passage and we'll see these three costs of following Jesus.

Dive in there with me in verse 51. Luke writes this. **“When the days drew near for him to be taken up, he set his face to go to Jerusalem.”** Verse 51 there is one of the major turning points in the entire Gospel of Luke. Remember beginning in the midpoint of chapter 4 up until chapter 9, verse 50, Jesus has been doing the majority of his ministry in the region of Galilee and the majority of his ministry is focused on public miracles and public healings and he's been proclaiming the kingdom of God. He's been doing all of these miracles and healings to demonstrate and display he is the Messiah that has been promised to come and usher in his kingdom. Starting in chapter 9, verse 51, we see a huge shift in the Gospel of Luke and the ministry of Jesus in particular. And the huge shift is seen in the words in verse 51. “He set his face to go to Jerusalem.”

We're shifting geographically. Jesus is shifting from the region of Galilee up north and setting his face to go to Jerusalem where he's going to be rejected, suffer, and die. As he makes this geographical shift, the focus of his ministry is also going to shift. As I alluded to earlier, in the region of Galilee, the focus of his ministry is primarily on healings, public

miracles, and announcing that the King of God is here to demonstrate that he's the Messiah. As he shifts to go to Jerusalem, he's going to spend the majority of his ministry focused on teaching and training his disciples. That's why from chapter 9 through chapter 19, your Bible is going to be all red, because it's all Jesus' teachings and training his disciples, preparing them for the fact that he's going to suffer and die, and that they're going to as well.

Look what happens in verse 52. He's making his way to Jerusalem. **“And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. But the people did not receive him, because his face was set toward Jerusalem.”** There's a lot of background here that we're not going to have time to get into. Remember who the Samaritans are. Right? They're half breeds. They're half Jew, half gentile. Jews and Samaritans didn't like each other. They didn't get along, over a huge running conflict that had lasted for years and years.

Samaritans didn't like Jews crossing through their territory on their way to Jerusalem. The Samaritans believed that God's temple and God's place of worship weren't in Jerusalem, but at Mount Gerazim. When Jews were trying to go to the temple to worship, the Samaritans didn't want them to go through their land, so they didn't receive them. They said, no, you can't go through here. So that's what we see going on with the Samaritans with Jesus here.

Look what his disciples do in verse 54. **“And when his disciples James and John saw it, they said, ‘Lord, do you want us to tell fire to come down from heaven and consume them?’”** You ever felt that way? Like, “God, kill these people.” They want them dead. His disciples, James and John, want God to send down fire from heaven and burn these Samaritans up and kill them all, because they've rejected Jesus. You reject Jesus, then God will send fire down and consume you.

Verse 55. **“But he turned,”**—Jesus—**“and rebuked them.”** What that means is Jesus isn't a big fan of striking people dead who reject him, on the spot. Not a big fan of that. Verse 56, then, it says they go into another village and while they're on the way to this other village, we get to the meat of our passage this morning, this cost of following Jesus. Look at verse 57. **“As they were going along the road, someone said to him, ‘I will follow you wherever you go.’”** We talked about this before, that word “follow” there. It's a technical term for discipleship. If a student in that day wanted to follow a specific teacher, a specific rabbi, they would ask if they could follow them, and that is literally what they would do: follow them. They would live with them. They would watch them. They would observe them. They would mimic and learn from them, and it was like an apprenticeship. They didn't just go to a classroom and hear a teacher teach. Instead, they lived life with them. What they would say is that discipleship and that sort of context was to be with the teacher and to become like the teacher.

That's exactly what this person is saying here. “I want to follow you. I want to be your student. I want you to be my teacher. I want to be with you so that I can become like you.” And he says, I will follow you, and here's the keyword there. “Wherever you go.” Wherever you go,

Jesus, I'll be right there. I'll be with you. It doesn't matter where it is, no matter how far it is, doesn't matter where it is, I'm going to follow you. In this man's mind, there's no limitations. There's no boundary lines here.

In verse 58, Jesus puts this man's commitments to the test. **“And Jesus said to him, ‘Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.’”** Jesus is testing this man's commitment. This man said, “Wherever you go, I'll follow you.” Jesus replies by saying, “What if wherever I go ends up with you being homeless and nowhere to lay your head? What if that's where following me ends up? What if that's where following me takes you? Because that's where it's taken me,” Jesus is saying. “Do you really want to be with me and become like me? Are you really still interested in following me?”

And that's the question we need to ask ourselves this morning as well. What if Jesus told this to you? What if he told you that following him would cost you this and that until eventually you got nothing left? You don't even have a place to lay your head. You don't even have a home to call your own. What if Jesus had that in mind for you? What if that was his plan for you, and he allowed you to see 5 or 10 or 30 years down the road and that's where all this ends? Would you still follow him? That's the question.

If not or if you're unsure about that, here's the question. Where's the line? Where's the boundary line when it comes to you following Jesus? What point do you get to and then you're like, that's enough? I'm tapping out? I can't go any further than that. Where is that line for you? Okay, God. I'll give you my time. I'll give you Sunday mornings. I'll give you these bad habits. I'll give you this favorite hobby. I'll give you this relationship. I'll give you these desires. I'm going to obey you when it comes to this and that, but when it comes to this, wherever that line is, I'm not going past that. You're not getting that. That's off limits. That's mine. I'll follow you wherever you go, but not in this. This is fine. Where is that line for you? Is it a certain dream you have for your life or a certain plan or a certain relationship? Is it your career? A certain lifestyle you want to have? Where is that line for you? Or is absolutely everything on the table?

Here's the thing. You can't be a follower of Jesus unless it's all on the table. Even if it gets to the point where the foxes and the birds have a more comfortable life than you do, because they have a home to lay their head. That's the first cost when it comes to following Jesus. Following Jesus will cost you comfort or everything or your home or whatever else you want to put around comfort.

The second cost is that following Jesus will cost you family. This is what we see next in verse 59. Another potential follower of Jesus comes up to Jesus on the road and look what Jesus says to this man. Verse 59. **“To another he said, ‘Follow me.’ But he said, ‘Lord, let me first go and bury my father.’”** In order to understand what's going on here, it's important to understand the burial process in Jesus' day. It was a lot longer than the process that we have today. In the Jewish culture there were two burials. There was this primary burial in which the family would come and wrap the body in strips of cloth and they would carry the corpse to the

family tomb and place the wrapped corpse in there. A year later there was a second or secondary burial, which was a private ceremony with the family. The eldest son would take the bones of the deceased, and he would put those bones in an ossuary, or a bone box.

In all likelihood, this is what's going on here with this person in verse 60 there. This person is probably coming up to Jesus between these two burials. His father is already dead and has been placed in the tomb. The man is now waiting until the second burial in which the eldest son gets the bones and puts them into the ossuary box. During that time there, Jesus comes up to this man and says, "Follow me. Be my disciple. Follow me." And this guy essentially says, "You know, listen, I would love to do that. Really, I'm all in. I'm going to follow you. You can count on it. But it might be 10 months from now." I don't know the timeline here. Six months from now. Three months from now. Two months from now. "We're in between this burial process, Jesus. I'm responsible for family obligations in the culture in which we live to take these bones and put them in this bone box. Once I do that, I'm going to come follow you. I'm going to get around to it. I'm all yours. I'm not ready yet." This isn't going to work.

Look at Jesus' response there in verse 60. **"And Jesus said to him, 'Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.'"** It seems a little harsh here. Right? But Jesus is speaking metaphorically there. He has to be speaking metaphorically, because dead people can't bury people. He's talking about spiritually dead people. What he means by that is anyone can bury the dead. Doesn't matter if you're spiritually dead or spiritually alive. If you're living, you can bury the dead. Leave that to them. But what spiritually dead people can't do is proclaim the kingdom of God. So you go do that. This other stuff can be taken care of by anybody, but proclaiming the kingdom of God can't be done by everybody. It can only be done by those who are spiritually alive, those who are following Jesus.

And so that's what he tells him to do. But here's what Jesus is not saying. This is important. He's not saying that you're in sin if you attend the funeral of a family member. He's not saying we should never care for our family. He's not saying that if you're a missionary overseas, then you best not come back home to attend a funeral of a family member or to care for an ailing family member for a season. He's not saying all of those things are off limits. Other places of Scripture, like 1 Timothy chapter 5, tell us that a Christian who doesn't care for their family is worse than an unbeliever. One of the qualifications of an elder is to manage his family well. Jesus is pro family.

At the same time, Jesus takes precedence and priority over family, over the cultural expectations and obligations that are put on the family. In many cases family can become an idol in the culture in which we live, and that should cause us to do a little heart introspection when it comes to our own lives. Here are a few questions that I jotted down to help us to think through following Jesus, even it costs us family. One question would be: Do the expectations of your family ever conflict with expectations that Jesus has for you? Maybe they want you to

pursue this career. They want you to live here in this city. They want you to parent your kids like this. They want you to be married by this age. They want you to always live down the street from them or really close to them. Just fill in the blank, whatever else it might be. But Jesus is calling you to do something that contradicts what they expect you to do. What are you going to do? Who are you going to follow? What have you done in the past? When those expectations just come head to head with each other, whose expectations are you going to follow?

Another question to ask, I've already alluded to this, is: Have you made family an idol? Have you made your parents' expectations an idol? Have you made your family an idol in whatever way that might look like? And if so, then how has that hindered you from following Jesus, from living on mission for Jesus? You spent so much time just trying to appease Mom and Dad or so much time trying to fulfill the expectations that family members have for you, and it's hindered you from obeying Jesus and living on mission for Jesus. In what ways does that happen in your life?

Or another question to ask would be: In what way has your primary identity become mom or dad or brother or sister or son or daughter rather than disciple of Jesus? In other words, you're a son, a mom, a dad, all of these things, but that's not your primary identity. Your primary identity is disciple, son of God. In what way has your primary identity, though—where you get your source of significance and value and worth in life—been found in your biological, physical family relationships as opposed to your spiritual relationship as being a son of God and disciple of Jesus?

We know this. Right? There's all sorts of ways in which these things are going to conflicted, in which you really want to follow Jesus, live on mission for Jesus. As you want to do that, there are going to be times over and over again in which what Jesus tells you to do is going to conflict with what family wants you to do and expectations your family has of you. For some of you, it might mean moving overseas, and your mom and dad just bawling their eyes out thinking, "This is the dumbest thing. How could they waste their life doing that?" For some of you it might mean moving far away for work. For others of you, it might mean missing family get-togethers. We've always gotten together for this birthday. We've always gotten together for this holiday. I can't imagine this birthday or this holiday without family. The reality is many times Jesus calls us to do something, to live on mission in a certain context, and we're just going to have to give up those ideals that other people are able to experience and to enjoy. Those are just part of what it means to follow Jesus.

We might not have to let the dead bury their own dead, but we might have to let families have parties without us or do this or do that or whatever that might look like. So from personal experience, this is hard. It's easy to come up here and rant and rave about all this. It's another thing to be in the middle of it. It's not easy; it's really hard. At the same time, we need to realize, yes, we need love. We need to care for our family in whatever context that means for us. At the same time, following Jesus takes precedence and priority over family.

That leads to this final cost of following Jesus. Following Jesus will cost you a divided heart. The way that's worded is really bad. After I explain this, you can fill it in however you want to. That's the best I could come up with at the time. We see this in verse 61. **“Yet another said, ‘I will follow you, Lord, but let me first say farewell to those at my home.’”** So this third person comes up to Jesus and says, “I want to follow you.” But before he commits to following Jesus, he wants to go back home and say bye. Let me go back and say farewell and say bye to my family. And at first glance, you're like, come on, man. Jesus, loosen up. That's not an unreasonable request. It seems loving. Right? He wants to say bye to his family.

Look what he says in verse 62. Jesus said to him, yeah, go ahead. Give them a hug. Tell them I said hi. No, look what he says. **“Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of God.’”** That's Jesus' response. Again, let's think about what this is saying and what this is not saying. Jesus is not saying that before you go on a missions trip that it's bad or sinful or wrong to call your mom and tell her you love her and you'll see her when you get back. In fact, I would say do that. That's a good thing to do. At the same time, though, Jesus knows this man's heart. And so when he hears, “Hey, I'm going to go back and say bye and farewell and then I'll follow you,” he knows that if this man goes back and says bye and farewell, he's not going to come and follow Jesus. Jesus knows that this man's heart is going to be so attached to his home and family and all that stuff that he's going to stay there. He's going to look back. His heart is going to be so attached and divided. “Yeah, I want you to follow Jesus, but I love these people. So I'm going to go say farewell,” but then he's stuck.

In all likelihood that's what's going on here. Jesus knows if that guy goes back and says bye, he's not going to come back and follow him. So Jesus uses this analogy of plowing. Putting your hands to the plow and not looking back. This might surprise most of you, but I don't know anything about plowing at all. I should. I grew up in small-town Oklahoma and everybody I knew plowed. I don't know anything about plowing. Anything I'd tell you about plowing, I learned from a commentary. But in that day, as they would plow, they had fix their eyes on this object in the distance in order to plow a straight line. But if they lose their object in the distance, they start zigzagging and swerving and all that stuff. Somebody on the plow, not looking back, because otherwise they're going to swerve and zigzag—that's the picture Jesus is painting here. It's what he's saying about what it means to follow him.

But if you keep looking back at those things that we've left to follow him—like, do you remember that relationship? Those old affections, desires, and hobbies? The old ways of life and lifestyle and what Friday night used to look like or your weekend used to look like?—if you start glancing back, before you know it, you've got one eye following Jesus and you've got one eye looking back to these relationships and affections and desires and hobbies and before long you're like, I want to go back. You're just divided. You're living these two lives. One foot is here, one foot is there, and you're just miserable. You have all of this tension and conflict inside of

you. You're living in two different worlds. Think about that for yourself as well. What does that look like for you? J. C. Ryle, a 19th century English Anglican Bishop, once said those who look back want to back. Think about that, biblically speaking. That was true with Lot's wife, and with Egypt after the exodus. That's true for you and I as well.

What Jesus is saying here is burn the bridges. Cut the cord. Throw the keys in the river. Once you follow me, just don't look back. Draw that line. Anticipate going. I don't care. Whatever. I'm putting all of that stuff behind me. I'm not going back, not looking back. No matter if it ends up with no place to lay my head. That's where I'm headed. So what's that look like for you? Where is your heart divided on a weekly basis? Where are you following, but you're looking back and your life is just swerving instead of following a straight line, with your eyes intent on following Jesus? What things do you need to cut the cord on? What things do you need to burn, to get rid of? What things do you need that are hindering you from completely following Jesus with reckless abandon, but you want to hold onto this and this and this?

The reality is this: You can't hold onto Jesus and hold onto the stuff in the past. Another important point here that I want you to see, and we're almost done, is: do you see the emphasis that Jesus places on the immediacy and urgency of following him? Do you catch that in those last two individuals here in verse 61? The man tells Jesus, "I will follow you, but let me first,"—see that keyword "first"—"but let me first go say farewell." We saw this in verse 59. "Let me first go and bury my dead." Okay, Jesus, I'll follow you, but first let me do this. And after I do this, after this season of life, after I get older, after I take care of this, after I don't have so much on my plate, after I enjoy this for a season, then I'll follow you.

Jesus won't have any of that. You might procrastinate on a whole lot of things. Vacuuming, doing laundry. Stuff at work. But you can't procrastinate when it comes to following Jesus. He won't take it. He doesn't like delayed discipleship in which we procrastinate in following him. Is there something in your life Jesus has been calling to you to do and you're putting it off? You're just dragging your feet? You're waiting and waiting and waiting until the opportune time comes for you to do it? If you're doing that, you're living in disobedience. Jesus wants immediate discipleship, immediate following. He tells you something to do, you don't say, "Let me first do this. And then I'll follow you." No, you do it. That's the point that he's making here when it comes to the cost of following Jesus. But it's my family. It's this. It's that. It's so hard. He doesn't care. Well, he cares, but he doesn't care.

When we look at these costs of following Jesus, I don't know about you, but this can be a little overwhelming, a little scary. Do you understand what Jesus is asking? He's like, "I want everything on the table. I want you to write a blank check and allow me to fill it in." That can be scary. Especially if you're somewhat of a control freak who is just trying to control all of these things in your life. You've got your long-range 30-year plan of how life is going to go and if it doesn't go like that, you get in a tizzy. This is not just scary—let's be honest, this seems like a life of misery, of drudgery. There's no fun. There's no happiness and having nowhere to lay your

head and giving up family and all of these things. If that's the case, who in the world would do this? Why in the world would you sign up to follow Jesus if it's going to cost all this?

The answer is because he's worth it. The person that you're following is worth not having a place to lay your head. The person that you're following is worth losing your family, is worth losing all that stuff from the past that you're not turning back to. He's worth all of that. The reason he's worth it is because he lived the perfect life you could not live. In other words, he perfectly followed God the Father so much so that he didn't just give up comfort and family. He gave up his life and died. He took the punishment that you and I and everybody else deserves for all the ways that we have failed in following Jesus. He took the punishment and the judgment of God upon himself as our substitute in our place, so we could be freed. We could be rescued. We could be delivered from the judgment and the punishment that we're due.

The Bible says that everyone who turns from themselves and follows Jesus, and who places their faith and trust and hope in him, believing that his death on the cross is the one and only way that they can escape and be rescued from God's wrath, God says that when a person does that, then God showers that person with all sorts of spiritual blessings. He justifies us, meaning he declares us to be innocent, to be righteous in his sight. He reconciles us, meaning he makes us his friend. He adopts us, meaning he makes us his son and his daughter. He forgives us, meaning he wipes away the guilt of all of our sin. He gives us a whole new family, the church, spiritual brothers and sisters and spiritual mothers and fathers in Christ. He gives us an eternal kingdom like the new heavens and the new earth when he returns and he gives us a whole bunch more spiritual blessings that he showers upon us.

So is it worth it to follow Jesus? Is it worth it to give up this and that and not look back and put your hands to the plow and follow him? Is it worth it? By all means, it's worth it. Whatever you give up, it pales in comparison to justification, to reconciliation, to redemption and glorification and adoption and a whole new kingdom that is to come. I guarantee you that hundreds of billions of years from now, you're not going to look back on this time, this small little time of your time here on earth and think, I wish I wouldn't have given that up. I wish I would have played more video games. I wish I would have stayed in that relationship. I wish I would have really made the best of this job and made that an idol in my life and I wouldn't have given that up to follow Jesus. Billions of years from now, all of those little things you gave up are going to look like crumbs on the table. They're not going to matter one little iota.

Follow him. The only way that you're able to do that is if you believe the reward and the treasure that awaits you and that you can experience now, but also in the future. It's far better and surpasses anything in this life that you have given up to follow him. It reminds me of Peter in Matthew chapter 19. He cries out to Jesus. "We've left everything to follow you. We don't have anything. We've left it all." And listen what Jesus tells Peter. He says, "**And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.**" You

can't out give God. Whatever you've given up to follow Jesus, Jesus is going to give you a hundredfold in return of all of that. Some of that you'll experience in this life. You'll experience all of it in full complete fullness in the life to come.

Let's pray. Lord, thank you for hard sayings of the bible. Thank you for hard passages of Scripture, but thank you most of all for Scriptures that we need. Lord, we have put together a way of church and a way of Christian life here in this nice western American context that requires little to no cost to follow Jesus, that does the exact opposite and feeds our idols of comfort and convenience and consumerism. And so God, I pray that by your spirit and by the authority of your Word that you would blow that completely up in the life of this church and in the life of every individual that is here this morning, that you would rip down and tear down every idol in our heart that we follow and worship and live for. That you would burn the bridges, that you would cut the cord, that you would draw the line, that you would cause us never to look back, never to long for the days gone by. And so God, we acknowledge we can't do that in and of ourselves, that we radically need to you to do that for us.

And God, I pray that you would especially do that for us here within the context in which we live in suburban Johnson County, in which the church is located. Lord, I pray that people would see a different type of Christian, a different type of person, that we don't live for all the bells and whistles and toys. But instead, I pray that as they see us living for a greater treasure that it would confuse them, that it would confound them, and they would ask us, what in the world are we doing with our lives? And that we would have an opportunity to share with them the greater reward and the greater treasure that's found in Christ. And so God, I pray that that would be true just even this morning. I pray that every person here, all of us, that you would be working in our hearts right now. What is that that you would want us to do? What is that that you would want us to give up? What is that that we need to leave behind? What is that that we're delaying our discipleship in and just dragging our feet in and not living in obedience to you and procrastinating? Thank you for bringing that to mind to us this morning so we could be more faithful followers of Jesus. It's in his name that we pray these things, amen.

Why don't you stand with me, and as you do, we're going to conclude our time together this morning by celebrating the Lord's Supper. Like I mentioned at the end of sermon, the reason that we are able to live this life of following Jesus is because he's worth it and because of all the spiritual blessings that come with him, following him and knowing him as our Lord and as our Savior. That's what we remember this morning as we partake of the Lord's Supper, that the bread we're going to partake of is symbolic of Jesus' body that was broken for us on the cross. The cup is symbolic of Jesus' blood spilled for us on the cross. That's how we've been forgiven and justified and adopted. All because of the cross and Jesus' resurrection. And so we remember that this good morning so as we file through, we take a piece of bread, we take that cup, we make our way back to our seat, we're going to sing a song about the wonderful cross. As you're holding that bread, holding that cup, just reminding yourself of what

these things symbolize and what they accomplished for you, what blessings they secured for you and your holiness, just remind yourself it's worth it. However God might be stirring in your heart this morning, what you need to give up and what you need to do to follow Jesus, as you hold those elements in your hands, just remind yourself, it's worth it.