

A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expository Study of **The Gospel According to Luke**
Chapter 14- Luke 14:15-24
262- The Radical Cost of Following Jesus- Part 3

November 2, 2014

Luke 14:25-35

25 Now large crowds were going along with Him; and He turned and said to them,

26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

27 "Whoever does not carry his own cross and come after Me cannot be My disciple.

28 "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?

29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him,

30 saying, 'This man began to build and was not able to finish.'

31 "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand?

32 "Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

33 "So then, none of you can be My disciple who does not give up all his own possessions.

34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?

35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

To the Glory of God

Now the very essence of genuine "Spirit and Truth Worship" (which is the only kind of Worship that God seeks for) is the treasuring of God as being infinitely more valuable than everything else. And that is the reason why God

saved you- so that by forgiving you of all your sins and by imputing or crediting the very spotless Righteousness of Jesus Christ to you- you would have both the desire and the power to do that- to treasure Jesus Christ more than anything or anybody else.

So it is true to say that God loved you and so He saved you. But, we must not stop there and we must go on to say that God loved you and so He saved you so that by saving you- you would love Him and treasure Him more than anybody else and more than anyone else. So let me put this another way. What makes Salvation so wonderful is that saved people have the honor and the privilege of being able to know God and to love God and to enjoy God forever. Lost people cannot and will not ever know or have this privilege.

And sin stops that from happening- which is why God was willing to save you at great cost to Himself- namely the sacrifice of His Own Son. And most of us understands that much. But what is *not* talked about so much anymore is the horrendous affect that “worldliness” has upon us in *hindering* our ability to glorify God and to treasure Him.

And while sin is fairly easy to describe- worldliness is much harder to get a handle on. And that is why I took about 2-1/2 months at the beginning of last year to go over just what worldliness is and why it is such a problem and what it looks like and what we can do to minimize it in our lives. The Apostle John put it this way in **1John 2:15-17**:

15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

17 The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.

And you may remember that as we went over this issue- we found out that what John is telling us not to love here is not the dirt of this world or even our lives in it- but rather the fallen and Babylonian world *system*- that operates in hostile rebellion to God and the ways of God.

So whereas we are to love life and enjoy what God has done- we are to live in such a way where we are no longer *dominated* or controlled by this world system in such a way where it hinders our love for God and our walk with Jesus Christ. So by definition then, worldliness is an issue of the heart and not what we own or what we possess.

So while it is true that the very essence of “Spirit and Truth Worship” is valuing Jesus Christ above all else- it is also true that the outer manifestation of

that “Spirit and Truth Worship” is the various acts that we do- that show or that prove just how much we actually do treasure God. Therefore- all of life is meant to be worship- because God the Holy Spirit spoke through the Apostle Paul in **1Corinthians 10:31** and said:

Whether, then, you eat or drink or whatever you do, do all to the glory of God.

And so we must realize that money and possessions are a huge part of life,, and, therefore, God intends for them to be a big part of worship as well - since all of life is to be worship. So the way we worship with our money and our possessions is to get them and use them and lose them in such a way that shows how much we treasure God – and not our money or possessions. Let me say this again.

Since it is true that all of life is to be worship- and since it is also true that money and possessions are a huge part of life- therefore- God intends that we use money and possessions in such a way that the three things that we do with money and possessions which are:

- Get them
- Use them
- Lose them

... are carried out in such a way that *proves* beyond any doubt that we value Jesus Christ more than we value them. And in that sense- that godly use of money and possessions is called “Worship”.

And that’s what Jesus is talking about here in the Passage that Brother Andy just read to us. And so it is correct to say that this Passage at the end of **Luke 14** is really about worship. So let’s look at this.

Now there is a place for corporate worship - what we do here together on Sunday morning. And the same definitions hold here as well as everywhere else: the essence of genuine “Spirit and Truth Worship” here in the Sanctuary is the inner treasuring of God as being infinitely valuable. And the forms of worship that we manifest are the acts that express this inner treasuring of God- such as:

- Praying
- Reading Scripture
- Singing to Psalms, Hymns, and Spiritual Songs
- Giving
- Partaking of the Lord’s Supper

- Learning the Word of God systematically through catechisms
- Reading books from godly men
- Preaching

Now one of those acts of corporate worship here at Covenant is what we call "the offering" - a point near the middle of our corporate worship where we worship with our money, by putting it *out* of our hands and *out* of our banks and *out* of our pockets, and into the mission and ministry of Jesus Christ.

And this particular act within the corporate worship service is one small part of the larger pattern of worship with our money that we should be doing every day in the way that we earn and the way that we spend and the way that we save and the way that we give our money- and *why* we do all those things. And as I have told you before- this really matters to God. All of this matters. And the person who has a humble and broken and contrite spirit and the person who trembles at God's word will periodically examine himself honestly to see if he is pleasing God with how he earns and how he spends and how he saves and how he gives his money and what he does with his possessions and why.

Now as I have told you over the last three weeks- this entire Passage here at the end of **Luke 14** makes up what are called "The Hard Sayings of Jesus". And there are several of these spaced periodically throughout the four Gospel Records.

These are the sayings by Jesus that drive away lukewarm or unsaved students or mathetes or disciples. These are the sayings that cause unsaved people who attend Church to throw their hands up and give up. These are the sayings that cause unregenerate souls to walk away from Jesus.

Yet these are the sayings that also at the same time draw saved people closer to Jesus. These are the sayings that attract those who have been bought and paid for; those who have been regenerate by a sovereign Act of God the Holy Spirit. So this is where the rubber meets the road.

And so this kind of talk by Jesus is a foundational part of His entire Ministry. And we found out that Jesus always used universal words like:

- All
- Anyone
- Whoever

... when speaking like this to show us that Jesus was *not* simply speaking to those who stood around Him on that particular day- but Jesus was speaking to *anyone* and *everyone* who lays claim to being a true disciple of Jesus Christ at any point of time in history and *anyone* and *everyone* who will lays claim to be following Jesus- which hopefully includes us.

And this is not the first time that Jesus talked like this. You may remember that we went over this when we were in **Luke 12**. So we don't have to go very far to understand what Jesus is saying here in **Luke 14**- all we have to do is go back to **Luke 12**. In fact- the entire 12th Chapter is filled with words from Jesus about not being afraid of this radical life of self-denial- because anytime we are talking about money and possessions- it is a fearful thing.

And yet in every single case- back in **Luke 12**- the contentment and the peace and the fearlessness and the courage that our Lord wants us to have in living counterintuitively to this world about things like money and possessions- is not due to the human resources at our disposal (like money or ability or possessions or intellect or looks or status or connections). But in every single case- the Peace and Courage and Fearlessness is due to the fact that God will be there for us even when human resources are small, or when they fail completely. For example, in **Luke 12:4** Jesus says,

Luke 12:4b

... do not be afraid of those who kill the body and after that have no more that they can do.

So here is an example of how the basis for fearlessness about this life stands- when all human resources have failed you- and you get killed. And Jesus says to us, *"Even then, don't fear, because God will be there for you in death and after death forever."*

Another example is in verses 11&12- Jesus said:

11 "When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say;

12 for the Holy Spirit will teach you in that very hour what you ought to say."

Now there are people in the modern Church who use this Passage to suggest that there is really no need for anyone to actually read and study the Bible to prepare to feed God's people because the Holy Spirit has promised to **"teach you in that very hour what you ought to say"**. But that is *not* what this Passage is talking about.

Jesus is very narrowly teaching us here to not rely on human wisdom or memory or creativity or shrewdness when we are put into prison and have to speak in our defense but to rely on God the Holy Spirit. So when you feel utterly intimidated as you stand before the powers of human government- we must trust God in that hour- and not ourselves.

A third example is in the parable of the rich fool who builds bigger and bigger barns when his income increases. And he thinks he has found the way to peace and security and freedom from fear. So he says in verse 19,

Soul, you have many goods laid up for many years *to come*; take your ease, eat, drink *and* be merry.

So his contentment is in what he thinks he can control- his investments. But God says to him in verse 20,

You fool! This *very* night your soul is required of you...

In other words, if a person finds his income rising and rising, and instead of funneling that increase into Kingdom Ministry- he buys more and bigger things to increase his ease and security (like this rich man), then God will call that person a “fool” and take away his soul.

A fourth example is in verse 22 when Jesus said,

... do not worry about *your* life, *as to* what you will eat; nor for your body, *as to* what you will put on.

And again in verses 29–31:

29 "And do not seek what you will eat and what you will drink, and do not keep worrying.

30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things.

31 "But seek His kingdom, and these things will be added to you.

Here Jesus calls us to replace “thing-seeking” with “Kingdom-seeking”, and to do it without anxiety for not having “things”. He calls us to be different from the rest of the world when He said:

For all these things the nations of the world eagerly seek...

So the followers of Jesus replace “thing-seeking” with “Kingdom-seeking”. And they leave the financial "success" of their ventures with God as they focus on the *spiritual* payoff—the *righteousness* payoff and *mercy* payoff and *Christ-exalting* payoff—not the money payoff.

And the basis of this fearless, single-minded focus on the Kingdom of God in all that we do is God's Promise to be there for us.

Luke 12:30b

... your Father knows that you need these things.

The fifth example of this is the one I want to focus on a little longer.

Luke 12:32

Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

Now here it is plain again that the *basis* of our fearlessness to live like this is *not* our own human resources- but that we are trusting that God will be there for us. Earlier Jesus said,

Luke 10:3

Go; behold, I send you out as lambs in the midst of wolves.

So don't fear even though you are only sheep in the midst of wolves- even though you are little and not great. And remember the basis of your fearlessness is: you have a Father Who Owns and runs the world, and He really loves giving the Kingdom to His sheep-like children.

...your Father has chosen gladly to give you the kingdom.

Now here's a question: What is the threat in verse 32 that makes Jesus say, "Fear not, little flock?" What are they being tempted to fear in this context? Don't jump out of these verses to answer the question yet.

You can find the answer in either direction: going *backward* a few verses or going *forward* a few verses. If you go *backward*, the thing they are in danger of fearing is the call to no longer be like the nations (v. 30) who seek things, who build bigger barns. If we actually focus on the kingdom and stop pursuing things and ease and security, will we really be happy? Will we really survive? And to this Jesus says,

"Fear not, little flock." So don't be afraid to stop seeking things.

Or if you go *forward* in the context (to v. 33), the thing they are in danger of fearing is giving things away. Verse 33:

Fear not, little flock . . . So sell your possessions and give to charity.

So if you go *backward* to verse 30- the fear is not seeking things the way the nations do, and if you go *forward* to verse 33 the fear is giving things away. And "seeking the kingdom" (v. 31) includes both of those things:

- Something we *stop* doing
- Something we *start* doing

We *stop* focusing our quest on things, and we *start* selling what we don't need and turning our stockpiled resources into ministries of kingdom-bringing love.

And in doing this Jesus says we provide true treasure for ourselves in heaven. Jesus once said,

Matthew 13:44

The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field.

... and the point of this Parable is that the Kingdom of God is a Treasure more valuable than anything you could ever own. Now here in **Luke 14:33**- Jesus tells us that to be a true disciple- we must give up all our possessions and back in **Luke 12:33**- He said:

Luke 12:33

Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.

... and the "treasure" here is the Kingdom of God. And the sequence of thought is:

- Don't seek to have things the way the nations do
- Seek to have the kingdom
- How?
- Consider what you have to be less valuable and be willing to sell things and provide yourself the *real* Treasure- the Kingdom, in heaven
- Seek things like the nations and lose the Kingdom

- Consider what you have to be less valuable and be willing to sell things and give for the nations, and you will inherit the Kingdom.

Now we have to be careful here. Are we to think that this means that we buy the Kingdom? A thousand times no! **Luke12:3** is plain:

...your Father has chosen gladly to give you the kingdom.

So the Kingdom of God is a gift of Grace and *not* a purchase. It's given-never earned. But it is not given to everybody. The Kingdom is a gift to those who want it more than they want things. It's a gift to those who seek it more than they seek after things. It's a gift to those who fear missing it more than they fear not having earthly security. It's a gift to those who trust the King more than the dollar.

So we don't buy the kingdom when we scale down our material lives and sell things so we can give. We show that we *value* the kingdom more than things. And this is what Jesus was talking about here in **Luke 14**.

Now the wicked tax collector named Zacchaeus illustrates what this means over in **Luke 19**. Zacchaeus was a very rich tax collector- who had betrayed his own people. And when Jesus visited his home- his heart was changed and he stood up and said,

Luke 19:8

Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.

And when Jesus heard that, He said,

Luke 19:9a

Today salvation has come to this house...

So did Jesus mean that Zacchaeus had bought Salvation? No, He meant Salvation had changed Zacchaeus. And the proof of this change was Zacchaeus' radically different attitude toward money and possessions. So the Divine Principle goes like this:

How you handle your possessions shows where your heart is. And where your heart is- determines whether you are saved or not. And whether you are saved or not- determines whether you will inherit the kingdom- the treasure in heaven that does not grow old.

So the issue is not whether you have or do not have any possessions- Jesus is not teaching here that His Will for all of us is that we take a vow of poverty. No, the issue is *how* you handle your possessions, and where our Treasure is and why. And so valuing Jesus more than you value anything you own to the point where you are willing to sell your possessions and give rather than accumulating more and more things for yourself is the *pathway* to the Kingdom- not the *payment* for the kingdom. It is the proof that you love the kingdom more than you love possessions; that you trust the King more than money.

Now Jesus knows that this message strikes fear into the hearts of His disciples. When I even begin to talk like this- there is fear in some of you that God's Will for you might be a lifestyle very different than the one you are striving for or living in now. So Jesus knows that it is a fearful message. And that is why He said,

Luke 12:32

Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

So the pathway to the Kingdom is the path of falling in love with King Jesus and trusting our heavenly Father. And the proof that that has happened is that we will fall out of love with things and take on a wartime lifestyle that maximizes all income for the cause of the kingdom. And since this is the pathway that leads to the kingdom, and since Jesus says our Father will give us the kingdom, then we can be assured of God's help to stay on this path.

Now, there are actually men who have written Commentaries who teach that the last two verses of **Luke 14** are out of context with the body of teaching that Jesus is giving here. And the implication of that is that these men teach that these two verses were added later on and were not in the original autographs.

I reject that because of the first word of verse 34. As I have told you many times- the word "Therefore" is a legal term that means: since everything I have told you up until now is true- here is my final thought about this matter. So let's read **Luke 14:34&35** again together:

Luke 14:34-35

34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?

35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

Now, until there was proper refrigeration- salt served a very important function. And the result was that salt had great value. Today salt is used primarily in preparing and preserving food and acting as a healing agent. For many years- the trading vessels all carried salt in order to preserve the meat.

But under the Old Covenant- salt was included in the various offerings. Over in **Leviticus 2:13**- we read:

Leviticus 2:13

Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt.

... so salt was the symbol of a permanent loyalty to the Covenant. **Numbers 18** associates salt with a priestly covenant, and **Ezekiel 43** even associates salt with the New Covenant- symbolic of sacrifices that were to come in the future. So all throughout Jewish history- salt was associated with Promises and Covenants as a symbol of loyalty.

During the early years of Christianity- the use of salt with believers continued. In his book “Confessions”, Augustine attested that the periodic use of salt was,

“a visible form of invisible grace”.

... however when everything about Christianity was re-examined during the Protestant Reformation to make sure that it was Biblical- the use of salt was discarded with believers as being an unnecessary “carry-over” from the Old Covenant.

Now generally speaking- salt stays salty. And that is why many people through the years have wondered why Jesus said things like,

Matthew 5:13

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty *again*? It is no longer good for anything, except to be thrown out and trampled under foot by men.

and

Luke 14:34

Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?

... because salt normally doesn't lose its *taste* or its *flavor* or its "saltiness". And that's why salt can preserve other things because its own nature is undiminished. Salt stays salt. If it didn't stay salt, then it wouldn't be any good to preserve something else.

But the interesting fact is, while there were different sources of salt, there was at least one source of salt in Israel in ancient times that came out of the Dead Sea and it was the salt that was rather severely compromised with gypsum. It had another name then, but it was gypsum, basically. And if it wasn't processed right, the salt that came from the Dead Sea that had that chemical sort of compound of gypsum with it, if it wasn't processed right, it could begin to diminish in its effectiveness as salt. And it would literally become tasteless. And then it couldn't do its job. It would cease being what it was. It would cease to be able to preserve. It would lose its potential. It would lose its usefulness. And once it did, in verse 35, then what do you do with it? Jesus said:

Luke 14:35a

It is useless either for the soil or for the manure pile; it is thrown out...

If you took this useless salt and threw it in the garden- it would just kill everything. And they wouldn't even throw it in a manure pile- which is a compost heap. The salt that has lost its taste was a real problem because once it's useless- it's *really* useless. So if it can't do what it is supposed to do- then it can't do anything.

So what Jesus is telling these people here is: *"Put the past aside. Assess the cost and commit to Me for the long-term- value Me above anybody and anything else- for the rest of your lives- and I'll forgive you and redeem you and you will be a part of my Kingdom and I'll use you for good down here. I'll make you a preserving influence in the earth for Righteousness. You will become the very salt of the earth."*

So Jesus is saying that He is going to change the role that believers play in the earth. Genuine believers who value Jesus more than life itself will be used in this world as agents of spiritual healing and preservation for the Return of Jesus to this earth. We will be the salt of the earth.

But there is an implied warning here as well. If you link your name to Jesus and outwardly *appear* to be saved, and then decide that the cost is too high and the way is too straight and the path is too narrow and you decide that you really didn't sign up for all the persecution and all the reproof and the tension that serving Jesus will absolutely bring into your life, and you decide that you would be much more satisfied and be much happier and much more content with the sin of this world

and with the pleasures of this life and you really do love this present evil world more than you love Jesus, and you will compromise the Truth with family and you intend to love money and possessions and you take your hand off the plow and you look back and you go back to the life that Jesus supposedly saved you from- understand this- Jesus said, you are now good for nothing.

We have to understand, dear friends, that the only arrangement that Jesus accepts from anybody is total capitulation, unconditional surrender, a total death to yourself and all your dreams and ambitions and plans, and you will live every single day as a bond-slave to the Lord Jesus Christ. Jesus says that everyone who follows Him must deny Himself, take up his cross and strive with all their might- through the indwelling Power of God the Holy Spirit – to walk in humble and joyful submission to His Lordship demands over their lives.

And the flip side is that all your sins will be forgiven and you will have the very Righteousness of Jesus Christ credited to you and you will be adopted into the family of God and you will inherit the Kingdom.

And yet as good as that is- as glorious as that is, as absolutely stunning as that is- the amazing truth is that only those who have graced by God to understand just how sinful they really are see this as being a good deal. Only those who have been given eyes to see and ears to hear and a heart to believe see this as being a worthy transaction. Only those who have been gifted by God to be able to hunger and thirst after Righteousness see this as being the pathway to the fullness of joy, and only those who have been granted with the gift of faith and who realize that their sins are such that God would be just to condemn them into eternal damnation see this as being the only game in town.

And so if you who outwardly appear to be salt- you who hang around Jesus at the far parameters- if you have been contaminated at all by some form of spiritual gypsum or some impurity where your Salvation is only external and is not real and true and lasting- then you're going to have a very short time with Jesus- because the Lord Christ is not interested in those kinds of disciples at all. And sooner or later- Jesus is going to say something or do something or teach something or allow something or cause something that will greatly offend you and you will become insulted and offended at the Incarnate Christ, and you will look Him in the eye and you will just walk off and leave Him standing in the middle of the road- just like many of them did in **John 6**.

So right up front Jesus wants you to understand what following Him will cost you, and then you have to go back and wrestle with God about whether or not Jesus is worthy of all that you will start and all that you will stop and all that you will lose and all that you will gain. Because to follow Jesus has a radical cost and so he requires that we abandon our old loyalties, and Jesus requires that we count

the cost, and Jesus requires that we become free from the love of money and the plague of worldliness and commit to an eternal loyalty to Jesus.

Because if you don't, then you're useless to Him and there's nowhere to put you. You're no good here on earth and you're no good in God's Kingdom either.

And please notice that this language here is absolute. The language used by Jesus here is final. Any temporary outward indecisive follower will be cast into Judgment. And Jesus says something here that would make all the proponents of the school of modern Evangelism hide their eyes and stop their ears. Jesus says, *"Don't even start following Me until you're ready to let go of the past and affirm that the repentance and faith of your heart is real and will see this thing all the way to Glory. Don't even begin to follow Me unless you are willing to cast aside your own life and submit to a full commitment and a long-term life of loyal service and commit yourself to the privileged service to be salt in a decaying, rotting world."* So to follow Jesus in reality is radical. You're placing everything in the Lord's hands- past, present and future.

Now, do we keep all these Promises? Only by God's Grace. And then very haphazardly. Our lives are filled with moments of failure, Moments when family dominates over the Lord's Will, Moments when self dominates over the Lord's Will, Moments when money and stuff dominates over the Lord's Will. There are times when we wonder whether our faith is all that it should be and whether we do have what it takes to finish. There are times when we begin, even as salt, to lose our influence because of sin in our lives.

But those moments of failure do not invalidate the direction of the heart. And we grieve over those moments. We know they're going to be there as long as we're still in our human flesh, but they don't invalidate the heart's desires.

If this is what you desire, if eternal life in Jesus Christ is what you long for to the point where it's a total takeover of past, present and future, then Jesus says you can be My disciple.

And Jesus closes with an expression- at the end of verse 35 when he said,

Luke 14:35b

... He who has ears to hear, let him hear."

.. showing us that not everybody can hear these words. So how do we know if we have ears to hear? Do you hear what Jesus is saying here? Can you understand the radical cost of following Jesus? Are you willing to go all the way with Jesus? Do you see the value of abandoning all to Jesus? Then you have ears to hear. And those who do not will fall away and when they fall they will blame Jesus. And they will say something like,

“These are difficult words- who can listen to them?”

... as they walk away from Jesus in anger and disillusionment. But I plead with you not to be like that. Fall on God’s Mercy and run to Jesus for forgiveness and help; cry out to God for strength to love Him above all.

Now back in late October of 1795, William Carey received a packet of letters in India. And one of those letters criticized Carey for "engaging in affairs of trade" instead of devoting full time to his missionary work. Carey was deeply hurt and angered by the accusation- especially since it came from someone who didn’t even support him at all. If he had not worked- he and his family would have starved since the support from England was so slow and small and sporadic in arriving. And so Carey wrote back these words:

“It is a constant maxim with me that, if my conduct will not vindicate itself, it is not worth vindicating . . . I only say that, after my family's obtaining a bare allowance, my whole income, and some months, much more, goes for the purposes of the gospel, in supporting persons to assist in the translation of the Bible, write copies, teach school, and the like . . . I mention . . . [this] to show that the love of money has not prompted me to pursue the plan that I have engaged in. I am indeed poor, and shall always be so till the Bible is published in Bengali and Hindosthani, and the people want no further instruction.” (Mary Drewery, *William Carey: A Biography*, p. 91)

And that is the heart that we should have today.

Amen. Let’s pray