



We started this series with the end in mind... In Matthew 28, Jesus commands us to make disciples-teaching His commands and baptizing people into the faith. This is the final command. And so my prayer is that as we go through the 50 commands of Jesus recorded in the Gospels, that we would make sure to enter into the truth and spirit of His word, but that we would set our hearts to also make disciples.

This week I sent out an email titled, "Discipline is Not a Bad Word." Over the last few weeks, I've been teaching and reminding that the boundaries and the discipline of the Lord are not bad... and even more than that, they are good. The disciplines of the Lord are good! They are life.

John 10

[10] The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. [11] I am the good shepherd. The good shepherd lays down his life for the sheep. [12] He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. [13] He flees because he is a hired hand and cares nothing for the sheep. [14] I am the good shepherd. I know my own and my own know me, [15] just as the Father knows me and I know the Father; and I lay down my life for the sheep. [16] And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. [17] For this reason the Father loves me, because I lay down my life that I may take it up again. [18] No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

The word LIFE here is ZOE (G2222) - Strong's Concordance

a) of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

The commands of the Lord do not confine us, but rather they liberate us. We need to hear the Word, the commands through the lens of freedom. We are not slaves of the Gospel, we are freed by the Gospel. Jesus has come to bring us life. His commands, every one of them is for liberty, vitality and blessing.

I. #38-BRING IN THE POOR

Luke 14

[12] He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. [13] But when you give a feast, invite the poor, the crippled, the lame, the blind, [14] and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."



- A. This is a peculiar command... It's not peculiar because of what we are commanded to do, it's peculiar because of why we are told to do it. Jesus is training us how to live for another age. He's pointing to something that we can't see, and yet is reality. He's pointing to a reward that awaits...the resurrection of the just.

1 Corinthians 15

[19] If in Christ we have hope in this life only, we are of all people most to be pitied. [20] But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. [21] For as by a man came death, by a man has come also the resurrection of the dead. [22] For as in Adam all die, so also in Christ shall all be made alive. [23] But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. [24] Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. [25] For he must reign until he has put all his enemies under his feet. [26] The last enemy to be destroyed is death. [27] For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. [28] When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

- B. The problem is that we are tied to what we see and can touch, and the realm of faith is unseen. We are citizens of this other realm. We are believers in another reality. And Jesus knows that we can't see. So He invites us into the discipline of faith. It's only in this place of obedience that we can see.

Hebrews 11

[11:1] Now faith is the assurance of things hoped for, the conviction of things not seen. [2] For by it the people of old received their commendation. [3] By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

- C. The believer is not called to only believe, but to partner with God in His reality. What have we been commanded to pray? (Matthew 6) We are praying for a collision of dust and spirit. It's quite violent. This is our prayer. And this is our discipline. It's an invitation into reality... that's all discipline is.

[13] But when you give a feast, invite the poor, the crippled, the lame, the blind.

- D. Jesus is commanding us to host people who cannot reward us. It's more than dropping money into a hat. It's offering fellowship and service. It's an opportunity to be like God, isn't it? He has served us. He has hosted us. It's truly an opportunity for fellowship with Him. Are all you're friends just like you? Do they have the same amount of money in the bank as you? You're missing out. Jesus comes to bridge every divide. There are no have-nots in His kingdom.

Luke 14

[15] When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!" [16] But he said to him, "A man once gave a great banquet and invited many. [17] And at the time for the banquet he sent his servant to say to those who



had been invited, 'Come, for everything is now ready.' [18] But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.' [19] And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.' [20] And another said, 'I have married a wife, and therefore I cannot come.' [21] So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.' [22] And the servant said, 'Sir, what you commanded has been done, and still there is room.' [23] And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled. [24] For I tell you, none of those men who were invited shall taste my banquet.'"

E. Getting the invitation isn't the blessing. Saying yes and entering in is the blessing.

II. #39-RENDER UNTO CAESAR

Matthew 22

[15] Then the Pharisees went and plotted how to entangle him in his words. [16] And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. [17] Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" [18] But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? [19] Show me the coin for the tax." And they brought him a denarius. [20] And Jesus said to them, "Whose likeness and inscription is this?" [21] They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." [22] When they heard it, they marveled. And they left him and went away.

- A. What's the test here? What is the malice that Jesus perceives? It all comes down to the tension we were talking about earlier. It's not only about our best life now, and it's not only about our best life later... it's about the collision of realities.
- B. There is a teaching, a philosophy or theology that would condemn everything not of the spirit. The only thing that matters are spiritual things. The only thing of value is vertical. Then there is another school of thought that says the only thing that matters is horizontal, it's all about how you interact with your fellow man...in a word, humanism. Jesus refuses to be forced into the extreme. He literally hangs in the tension.

Matthew 15

[4] For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.' [5] But you say, 'If anyone tells his father or his mother, "What you would have gained from me is given to God," [6] he need not honor his father.' So for the sake of your tradition you have made void the word of God.

- C. We can't disregard any part of the cross in the name of spirituality. We can't cut off our fellow man for the sake of God, and we can't cut off God for the sake our fellow man. Jesus comes in



demonstration of the tension and He calls us into the same demonstration. For the record, if I had to give one reason why I believe Jesus is the Son of God, Son of Man... Savior of the world, it's His demonstration of this tension. No philosopher, no other religion can do this.

1 Peter 2

[13] Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, [14] or to governors as sent by him to punish those who do evil and to praise those who do good. [15] For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. [16] Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. [17] Honor everyone. Love the brotherhood. Fear God. Honor the emperor. [18] Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust.

D. How then shall we apply this? Well, what human institution are you involved in? Are you good tenants? Are you the best employee you can be? Are you a law-abiding driver? To profess being a believer, while all the while disregarding the law is absolutely ridiculous. Our profession should be evidenced by our submission.

First Amendment states:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

E. Even in regard to Stand4LIFE, we must be careful to honor the law. We must guard our hearts from moving in rebellion, even in something as unjust as abortion. We appeal within the scope of the law.

Genesis 1

[26] Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

***[27] So God created man in his own image,
in the image of God he created him;
male and female he created them.***

F. Jesus doesn't end His discourse by pointing us to man, or the institutions of man. He points us to God. Render to God what is God's. His inscription is upon us...we were made in His likeness. Now give to God what is God's. Many people in Jesus' day were hoping He had come to lead a rebellion. They wanted to overturn the government. But Jesus wasn't coming to bring a rebellion. He was coming to lead a revolution out of the status quo... His kingdom wasn't and isn't about chaos. It's about order.