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Luke

Chapter 10 - An Unexpected Evaluation

Evaluating the Depth of Receptivity (vs. 38-42)

Luke 10:38-42: Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. She had a sister called Mary, who was seated at the Lord's feet, listening to His word. But Martha was distracted with all her preparations; and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me." But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."

Luke tells us at the beginning of the letter or beginning of this gospel that he writes these things in consecutive order. It is our tendency to take a particular story, especially the endearing ones, and kind of separate them from the rest of the passage. Don't do that. Especially in the Gospel of Luke, because what Luke is saying is that "I'm putting these things in such an order that makes sense and they all tie together according to a focus, according to an emphasis." He is not necessarily talking about the timeline. He is talking about an emphasis. And so, he'll take one particular thing. In fact, by the time we come to this, the end of this particular chapter, he was way up in Galilee and now he's around Jerusalem. So, he's not doing it necessarily in a consecutive timeline order, but he is giving us a great emphasis. So, the question is, as you come to Luke 10, what is the emphasis? What is he focusing on? And the answer is, receptivity. He's talking about your receptivity to God. Are you going to receive Him? He sends out the 70 in this particular passage, as in Chapter 9 He sends out the 12, and as well as in Matthew 10 we see this same scenario. In the sending out of those that He sends out, He sends them out, and in different

ways it's kind of referred to, depending on what passage you're in, as the emphasis of them proclaiming the gospel. In Luke 10, it talks about they proclaim the peace of God. In Luke 9, you see the gospel being emphasized as well, or the proclamation of the kingdom of God. It's all the same thing, that God is wanting you to receive, as we look in Luke 10, His peace. He tells His men, "Go out there and say, 'Peace be with you.' If they receive your peace, then it's going to stick." His point is that they're receiving the peace of God, or as Luke 4 would say, the favor of God. Will you receive the favor of God? What we're talking about in peace, whether, once again, it's "*shalom*" in the Hebrew or "*eiréné*" in the Greek, both are making reference specifically to the sense of well-being. So, it's not just talking about you're not going to have war anymore. Obviously, that would be a part of it. But it is a sense of well-being and fullness in the sense that you don't want any more. You find your fulfillment in God. So, as we've oftentimes quoted Romans 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

I mean, Paul so aptly puts it in Romans 8, "If God is for us, who can be against us?" I mean, don't you have well-being if God is on your side? So, you realize that the peace of God, His peace upon you, His acceptance to you, His favor upon you, is that which causes well-being in every way. That ultimately, He will cause all things to work together for good to those who love Him. He will keep you in perfect peace whose mind is stayed on Thee because you put your trust in Him. He is the Prince of Peace, as Isaiah 9 says. And so, the question is, will you receive this? Will you receive the peace of God?

How do you receive the peace of God? Well, John puts it this way in John 1:12,

"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."

So, it has a degree of faith to it.

Luke is going to describe this whole receptivity in a different way. And as we go through, what we're going to see is that in some ways he's evaluating, he's helping you evaluate whether or not you're receptive to God's will. I

mean, you have to ask yourself, did I really receive? I mean, it's not enough just to say, "I receive You." There is an understanding in what you receive. And what exactly does it look like? What is interesting in this particular chapter is that it's almost like he turns to you and He goes, "What do you think is the absolute worst offense that you could do before God?" And you go, "Well, I don't know. I'm thinking Sodom and Gomorrah." He goes, "No, Sodom and Gomorrah are nothing next to you rejecting Me." The worst thing that you could ever do is not receive Him. That's the worst thing you could ever do. And that's why Hebrews says, "How shall we escape if we neglect so great a salvation?" I mean, is there an escape? And the answer is absolutely not! So, that's the worst thing you do. And it was mentioned again, you know, he says, "And what is your greatest joy?" "Well, I don't know. My greatest joy is all the victories that I had." No, this isn't your greatest joy. Your greatest joy is that you're in heaven with Him." So, in some ways, what He's doing is He's drawing this picture of what receptivity looks like. Receptivity is a sense of, "Well, the worst thing I could do is reject Him." And it is that sense of, "And the thing that I

would rejoice the most with is being with Him.” Now, He then goes on and gives this interesting example of those that the father has given Him, and He calls them babes. And you realize that receptivity has to do with a sense of flexibility and a sense of change, a willingness to change, where you have these disciples, some of them are fishermen, tax collector, whatever. But Jesus says to do something, and they just do it. You don't really see them debating about what they're to do. He will sometimes reveal the fact that they struggle with certain issues. But when He says, “You need to do this,” they just do it. “Philip, we have a lot of people here to feed. How are we going to do this?” “I don't think we have enough money.” He says, “Okay, we're going to do it ourselves. And guys, you're going to feed them.” And they just start doing it. And you realize the willingness to do whatever God says. And God says, “You know, this is camaraderie of heart.” Now, He gives an interesting contrast within the chapter, and the contrast is that you have this Pharisee of sorts, and his perception is, a lawyer; his perception is that he's a pretty good guy. And even when in some ways, he's

proven to possibly not be, perhaps by his own conscience; he then begins to try to justify himself.

The passage actually says in verse 29,

(Luke 10:29) “But wishing to justify himself...”

What God is doing is He's basically saying, “These are not the people that I feel have received Me.” “If you feel like you're,” as we were talking about earlier today, “rationalizing, justifying, making excuses for the things that you do, this isn't the heart that I'm looking at. You haven't received Me because the receptivity is, ‘I receive whatever You tell me to do.’ And there is a willingness to do that.” So, all the way through, He's kind of building up.

As we come to the last event, this is the event of Mary and Martha, this is kind of the icing on the cake. Because what it does is it demonstrates that receptivity is a desire to be close to Him. And I can tell you this, that this has really been a convicting passage to me this week; it's almost like the echoing of God's voice in my head, “You really want to be close to Me? You really want to be close to Me?” So, this passage, I hope, will speak to you in the same way. I hope you have nightmares, quite frankly. No,

just convicted. My desire is to help you see and understand the desire of God to have a close relationship with you. How wonderful that is. I mean, could you just imagine that the God of the universe wants a relationship with you?

What comes into play of this particular event is that we get ourselves wrapped up in ourselves and we begin to perceive ourselves as maybe more than a helper to God and maybe someone that God needs. So, then we begin to show ourselves pretty important by doing those things. When we do this, our thought is, "How would God get along without us?" And I think one of the passages that really immediately come to my mind when I think about that kind of argument is Isaiah 44:24. But I think in this particular passage, God just turns to Isaiah and He goes, "Let Me tell you something. What I did was I spread out the universe by Myself. And I spread out the earth by Myself, alone." And you know, I've oftentimes read that and I go, "Yeah, I wasn't even there." And you think of something that magnificent, and God says, "I don't need your help." The fundamental bottom line in all of this is

that things don't go better with coke, they go better with God. And if in fact you'll keep coming back to God and letting God do the work, then things are going to go a lot better. But oftentimes we try to do our own salvation, and we try to do our own work, and we try to display great works so that we might in some way, I don't know, be perceived as important? In some way, this is what this passage is saying. But in a greater way, what it's talking about is, what does receiving Him look like? And this is really what's going to be defined in this particular passage. So, don't get your feelings hurt because you might feel a little bit like Martha. It's not God cutting you down because you're doing work. But what we're talking about within the passage is that desire to be close to Him. And that's going to be at the forefront.

Now, the setting of this is very interesting to me because of the way it's worded. And let me just begin in Chapter 10, verse 38, as we're now traveling along, and once again, I mean, we literally have jettisoned from Galilee. Now, we're just two miles from Jerusalem. So, obviously, it's not chronological in time.

In verse 38, it starts off this way,

(Luke 10:38) “Now as they were traveling along, He entered a village...”

Now, right away, the ambiguity of that statement takes me back. I'm going, “Why aren't you saying where it is? It's Bethany.” “I know where it is. Why do you know where it is?” Because I read John. John 11 tells us it's Bethany, and Bethany is only two miles away (from Jerusalem), and that's where Lazarus lived, and where Mary and Martha lived. But Luke doesn't say that. Don't you think that's interesting? I don't know. It just strikes me as pretty interesting.

“Now as they were traveling along, He entered a village...”

So, it just says, “a village”.

“... and a woman named Martha...”

Come on, we know Mary and Martha. Once again, I mean, they were some of the closest friends to Jesus. But Luke kind of pulls us away, and there's some sort of distance in this.

“... and a woman named Martha welcomed Him into her home.”

Which, because it's in the genitive case, seems to make reference to the fact that it's kind of describing that she's the one that's caring for this house and probably the one in charge. The fact that we feel almost impersonal is an interesting point. And so, let me fill you in. At the time that Luke was written, it's actually probably the earliest gospel. So, at this particular time, the Pharisees, the Sadducees, of course we know according to the Gospel of John, that because of the resurrection of Lazarus, they were wanting to kill Lazarus again. He keeps popping up. They put him in the grave; he keeps popping up. So, they want to do him off, so to speak. So, what we have is great hostility for this family. At the time that Luke is written, it's probably written maybe 15, 20 years, maybe 30 years more after Christ's resurrection, but it's one of the earliest gospels written. At this time, the hostility is still there. So, to give the specific location of their home would set them up for hostility. So, Luke's not going to give the specifics. And he's not going to give a lot of

details. He's not going to talk about the relationship. Now, John will do that. And the reason why John will do that is John was written after the destruction of Jerusalem. So, there's nobody left to cause any trouble by the time the Gospel of John is written. So, you read about Lazarus in John 11. What's interesting is Matthew and Mark, though written a little bit later, won't even bring up the name of Lazarus. You won't even know Lazarus. But John will. Once again, the reason why is that it was after all those things. So, just by way of information, Luke's a little bit standoffish in the details. He then refers to her as Martha. Of course, Martha seems to be an Aramaic name, which perhaps is another name for mistress, or more specifically, actually, some actually translate as “rebellious one”. So, I wouldn't tag that one on her, but anyway.

(Luke 10:39) “She had a sister called Mary...”

There were a lot of Mary's. I suppose that you've read through a lot of Scripture, and you go, “Why are there so many Mary's?” And the reason why there's so many Mary's is that the households were very bitter. The name

“Mary” means bitter. So, they were very bitter with the fact that the Roman government was in charge and they were being oppressed and they weren't really able to spread their wings and have their own nation as they felt like they should. And so by way of protest, they would oftentimes name their child “bitter”. So, you have a sister called Mary who moreover was listening to the Lord's word, and she was seated at His feet. Scripture has given us an interesting picture of Martha in charge of the house. Now, at this point, Mary, who is at the Lord's feet listening to His word, glued in at what He's saying.

(Luke 10:40) “But Martha was distracted...”

“*Perispaō*,” drawn away. And I think it's interesting, and the reason why I bring that up, instead of not just using the word “distracted,” is because it gives a graphic picture of somebody being pulled away. Now, once again, the context of the chapter is “receive”. So, what is it that pulls you away from Him?

So, the passage goes on and says,

(Luke 10:40) “But Martha was distracted with all her preparations...”

Obviously, things that she had to do.

“... and she came up to Him and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.””

It's in the imperative, so she seems to actually be commanding Jesus to do something.

(Luke 10:41) “But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things.”

Obviously, “disturbed in your spirit.” “Bothered” would be that sense of being disturbed, “and in turmoil about so many things.” You know, I find myself in turmoil and distressed about stuff that I put on myself. And quite frankly, you know, I'm doing it for others. That just makes me all the more wonderful. You have to keep coming back to, “I made the heavens by Myself.” But anyway, so here we are serving, and the Lord says, “You're just letting these things take you away.”

(Luke 10:42) “But only one thing is necessary...”

Simply put, there's only a few things that really are a must, but really only one.

“... for Mary has chosen...”

Now, that word “chosen” is a key word here, and I kind of want to focus on that particular word, because in a way, that word “chosen” is going to define “receive”. The word that He uses, “*eklegomai*,” is in the middle voice. Here again, I don't want to get too complicated about it, but in the middle voice, actually refers to somebody choosing something for themselves. And it always has the connotation of expressing a favor towards, or a love towards something. So, what He's fundamentally saying is that “Mary was drawn to Me.” So, what you're having here within the text is this clear explanation. What does it mean, “as many as received Him”? What does that mean? And what it means is you would choose Him above anything else. There's a lot of stuff going on. There's a lot of stuff to do. And oftentimes, we'll say to ourselves, “We'll get around to being with God when we get some time, but we've got a lot of stuff to do. I mean, we're busy. I mean, look at all this stuff that we have to do.” You

can just hear the voice of God, “Put Me first. Things go better with Me.” You ever started doing stuff, you know, “I'm going to get around to being with God. I'm going to get around to having some time with God. I'll get around to that, but I've got to finish all these things.” And then those things start not only mounting up, but bad things start happening. You go, “Why are all these bad things happening? It seems like I'm going in circles now. Things got worse.” Yeah, I wonder why. I wonder why. Because you didn't choose Him. When Scripture is talking about receiving Him, it's talking about choosing Him above everything else. And what a great way to end within this particular passage.

If you look in verse 42, remember the lawyer? This is actually going to tie into the lawyer.

It says this,

“...Mary has chosen the good part...”

That phrase, “good part,” you could actually put in there, “inheritance”.

Now, if you go back, if you remember in Chapter 10, verse 25, it reads this way,

(Luke 10:25) “And a lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?””

So, the question is, “How do I inherit eternal life?” And you realize, hmm, it might be that you choose Him; that once you choose Him, you choose an eternal life, and there's this camaraderie.

If you've ever done a study with the whole town of Bethany, Bethany was 2 miles from Jerusalem for a reason, and this particular town was actually used to take care of poor people. “Bethany” actually means “the house of misery.” And the reason why it was called “the house of misery” is because they would have people that were sick, that were destitute, that were poor. Sometimes it's actually defined as “the house of poor.” So, we actually believe that Mary and Martha and Lazarus, their house was used to help people. When Jesus goes to a meal with a guy by the name of Simon, not Simon the Pharisee that we know of, there could be a tie, but it actually refers to

Simon the leper who was in Bethany. And you would say, “Why was Simon in Bethany?” Because they wouldn't let him get any closer to Jerusalem. If you had some sort of disease, you had some sort of sickness, you had some sort of problem, you couldn't get any closer than Bethany. It's basically 2 miles. It actually says it there in John 11, that's how far it was from Jerusalem. And so, it was a place in which people ministered to people.

What's interesting is that the Scripture says in John 11 that Jesus was very close to Mary and Martha and Lazarus, and we believe that they were those that would minister to these poor, these sick, these down and out people. And so, because of that, there was a tie or a binding of hearts. Matthew 5 says, “Blessed are the merciful, for they shall receive mercy.” And Scripture is talking about, and really when you think about the lawyer, he goes,

So, who is my neighbor?” And so, Jesus gives him the story here within the text of the good Samaritan. He says, “Who do you think showed mercy? Who was really the neighbor and the one that showed mercy?” And you

realize that whole concept of mercy is what begins to bind our hearts together with God. Why do you love God so much? Why do you present your bodies a living sacrifice to God? By the mercies of God, you present your bodies a living sacrifice, Romans 12 says. That there's a camaraderie, not only in the fact that He was merciful to me, but the difficulties in my life has softened me so that I feel mercy towards other people. If, in fact, you don't feel that you're not on the same level with Him, there's not really a communication. You really haven't received Him because He is the merciful God. The whole picture of the ark of the covenant is, on the top is the mercy seat. And you have the angels bowing down, which are legalists. But the legalists are saying, "We must bow down to mercy because mercy is reigning in heaven." And it's the one thing that draws us close to God, is that whole desire and love for the mercy of God. And it is that mercy that then draws us to one another. It unites our hearts together. It binds us together. So, when it talks about receiving God, I can just imagine, here Jesus is talking, what do you think He's talking about to Mary? I mean, in a house of misery,

in a place of misery where people are hurting, what do you think Jesus is talking about?

Well, go back to Luke 4, just in case we forgot. Luke 4, what Christ proclaims in verse 18,

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND,

TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

“Of God's favor. I came to free these people.” I could just see Mary, “You're going to take care of these people that we've been doctoring up for years and helping?” He goes, “That's why I'm here.” And I know in the midst of that, there are going to be those of us who go, “We've got to fix them, we've got to fix them, we've got to fix them.” And God goes, “Look, I love mercy like you do. That's what's brought us in the same room here. But you're

going to have to trust Me. I'm the merciful One. And I'm the One that can heal these people." And you begin to sit at His feet and you go, "How marvelous that there is Somebody that cares far more than I do for these things. And I can cast all my cares upon Him because He cares for us." Could you imagine what she's listening to as He's beginning to share all of the concerns? And perhaps He's giving examples of those.

Luke will ultimately take us to the cross in which only in the Gospel of Luke will we have the man next to Him that is saved on the cross. And mercy will be shown to him. But Luke will display that wonderful picture. The prodigal son, only in the Gospel of Luke, will see the mercy. The good Samaritan will demonstrate mercy. And we begin to see the heart. We'll see Zacchaeus only in the Gospel of Luke. We see Zacchaeus that will come to the Lord. And He's coming to his house and the embracing of mercy to a tax collector, who's just a horrible person, but God receives him.

I got to thinking about this and tying the two together, that is to say, receiving Him as well as the inheritance

issue. What is it I'm inheriting? In other words, when I receive Him in such a way as Luke is describing, what does that look like inheritance-wise?

One of the endearing passages in Scripture is that in Revelation 3, and as you come to the end of Revelation 3, we have that wonderful picture of, "Behold, I stand at the door," and it's actually in the present continuous, "knocking." "Behold, I stand at the door knocking." It doesn't stop knocking for God. He desires to have fellowship. "I mean, if you ask Me in, we'll have dinner together." What an amazing thought. Dinner together with God. Wouldn't you like a dinner engagement with God? I don't know. My mind just goes to a lot of other places when I start thinking about that, but what an amazing thought. Dinner with God.

If you think about the context of that, though, the context is written to the church at Laodicea. Now, just to describe a little bit of Laodicea, Laodicea, obviously was in Asia Minor, one of the seven churches in Asia Minor, but in that particular region, they had water that came out of hot springs. And as they came out of the hot springs, they

would gather together. They'd come down towards the city. They would gather all kinds of other stuff, as well as the water would soon become lukewarm. So, it was kind of undrinkable by the time it got into the city. And it was kind of a problem because, once again, it had accumulated other things like sulfur as well. So, Jesus gives that interesting picture of sort of being in the middle of the road, not all in, with Laodicea. And the interesting statement of the church at Laodicea is, "We've become rich, and we really don't need You." And it's an interesting picture of people doing stuff themselves, and they really don't even need to bother God, "Because I think we have enough money in the bank." I've been thinking about this building lately. Recently, we're actually over half way there to the building, so it's pretty amazing. So, that's without me, no graphs, no thermometers or anything. We haven't even asked you, but the Lord's just burdens certain hearts, and I appreciate your sensitivity to what the Lord is doing. But money's not the answer, and we know that. And of course, it's easy if in fact that is a focus of yours, to allow money to be, I mean, some people would probably quote a verse, "Thou will keep him in

perfect peace who has a lot of money in the bank. “But that's not the way the verse reads. And so, we know where the perfect peace comes, because our eyes are stayed on Him. And to me, what that is referring to is our longingness for Him. That there's a desire to have this relationship. And with that relationship, there is not only a fellowship with Him, but there is an inheritance that's magnificent.

So, I've got to show you what I was thinking about. And if you'll turn with me to Revelation 22, because, quite frankly, if you want to see how things turn out, you need to come to the end of the book, right? So, in Revelation 22, we have the eternal state. How are things going to look finally at the very end? They go past the millennial age or whatever. I personally believe that when we die, we just go directly to heaven, as Scripture says, and we don't come back down to earth. So, the millennial age is another thing that those that are alive at that time are going to be dealing with, and maybe the Old Testament saints. But we're taken up into heaven, and we're in the new Jerusalem. And you have that picture in Chapter 21

of the new Jerusalem coming down out of heaven. That's 1,500 miles cubed. So, it's a magnificent city coming down out of heaven. It's a magnificent picture and literally described as the bride of Christ. In many ways He describes what's going on, but of course I think some of the most encouraging things is He's going to wipe away every tear from their eyes. There should no longer be any death. There should no longer be any mourning. That's verse 4 of Chapter 21. No crying nor pain. First things have passed away. I think that's one of the greatest things of heaven, don't you? The greatest thing in heaven is, "And God will abide with us." And that is the greatest thing.

What does it mean to receive Him? It means that you're very receptive to what He has to say. You do whatever He says. You believe that what He says is far better than what you would do or think. You believe that having Him with you, like Moses would say, "If You don't go with us, I don't want to go. If You're not with us, I don't want to go." And I think there's a part of that. There's a camaraderie with mercy, that we're drawn together because of that. Paul

will actually use the phrase, “We get to work together with Him,” 2 Corinthians 6. What a great phrase it is, “working together with Him.” Doing what? Being merciful. So, once again, if you find yourself getting full of yourself, you find yourself getting anxious and upset about so many things. If you find yourself working in His work and thinking of others, you don't find yourself getting upset anymore. I find my upset and my anger usually comes because somebody gets in my way of getting what I want. I either want some time off or I want to be able to do something, and somebody says, “Can you help me?” “What?!” I just don't feel like helping them. But as I take on His heart, there's a camaraderie. And with that camaraderie, there's a power that comes. God begins to work on our behalf. It's amazing how many things I get done for me when I'm helping somebody else. And God begins to demonstrate that. Martha's heart is being revealed, that it's not the closeness that she wants at this juncture. It's the “getting the job done.” And you and I have to want to be with Him more than getting the job done. It just has to be the priority.

In Revelation 22, it talks about this final state. And I just want you to read this with me and hopefully maybe embrace a little bit of what I see.

(Revelation 22:1) “Then he showed me a river of the water of life...”

Do you remember the lawyer, “What do I have to do to inherit eternal life?”

“... the water of life, clear as crystal, coming from the throne of God...”

The closer you are to Jesus, the closer you are to God, the closer you are to life. Think about that.

I watch these little kids, and they have a lot of life in them. I look at myself; I can't tie my shoes without getting worn out. That's my exercise for the day, tying my shoes. But you begin to realize that what you're missing is life. And you think about it, and there are degrees of life. I was asking myself this week, how close do I want to be to life? I can just hear the voice of God saying, “You want more life? Come a little closer.” And the closer you are to Him, the closer you are to life; the tree of life budding, in the

passage, every season. Scripture is letting you know that you can be closer. Martha's there. We believe Martha's redeemed. We see that in John 11.

Who's closer? And what does it mean to receive? Well, Jesus doesn't end with a specific, He doesn't say, "Just pray this prayer." He just ends with, "She's chosen Me above everything else." And you could just feel the life that Mary was feeling. Think about it. In Him was life, and the life was the Light of men. She got to sit next to Life. And I look forward to those days, and I find that when I don't take that time to spend next to Him, that this world sucks the life out of you. It really does. You get cynical, skeptical, angry about a lot of stuff. It'll wear on you. I take out some time, and man, it's like taking a fresh breath.

Closing Prayer:

Father, we come before You today, and we give You thanks for Your lovingkindness to us, for Your mercy. We're drawn to that. It's the very thing that unites our hearts and binds us together, this mercy that You have shown us. It was not by the deeds and works that we have done, but according to Your mercy that You saved us and how wonderful it is. It is for this reason that we are drawn to show mercy to others and are more forgiving because we've been forgiven. It is that which motivates us and moves us to present our bodies a living sacrifice. We can feel the burdens lifted as we come to You. We can feel the life breathe within us as we come into Your presence. And we realize that You have a place for all eternity for those that choose You above everything else; they get to be closer to You than everybody else. That's what I want. It's not just a saying, "I receive," but it's, "I choose You above everything else. Because I love You more than anyone else."

That's what "receive" means. And I tell you the worst thing that you could ever do is not receive Him, but the

greatest thing that you could ever do is love Him more than anything else.