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Luke

Chapter 11 - A Polarizing Wish

No Two Ways About It (vs. 21-26)

Luke 11:21-26: “When a strong man, fully armed, guards his own house, his possessions are undisturbed. But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder. He who is not with Me is against Me; and he who does not gather with Me, scatters. When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’ And when it comes, it finds it swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”

We're certainly reminded that we are in a battle. There's a passage in 2 Corinthians 4, it reads this way,

(2 Corinthians 4:3) “And even if our gospel is veiled, it is veiled to those who are perishing,

(2 Corinthians 4:4) in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

(2 Corinthians 4:5) For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

(2 Corinthians 4:6) For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.”

You have an interesting picture in Scripture, and the picture is as the sun is rising, so too Christ has come upon us. In fact, Psalm 19 refers to the sun as the bridegroom rising. And it is a picture of a process of the light shining. And as the light shines, the shadows begin to wane. As

the sun comes up as the full day, there are no more shadows. It is the picture of Christ Himself in the sense of when Christ comes, shadows disappear; Light comes into the room. It is the story at the beginning of Genesis. And in Genesis 1, especially as you get down into verse 4, we're still in the first day. And in the first day, Scripture wanted us to know that God was going to separate the light from the darkness. It is the call of Christ. That's what He does. In fact, you see this in John 1, in which "The Word was with God, the Word was God," and then it goes into the passage, "Not only were all things created by Him, but the creation itself was pointing to the salvation of Christ."

In Malachi 4, it actually refers to Him as the S-U-N of righteousness, who is coming. And so, you have this marvelous picture of Him coming and revealing the darkness. And of course, what happens when light comes in the room? Darkness disappears. And that's exactly what happens when Christ comes on the scene. It says He came unto His own, but His own received Him not. And so, He came as Light, and what happens to the darkness?

It could not comprehend; it could not overpower Him, as John 1 would say.

John will continue to show this analogy as he goes forth in the book of the Gospel of John. And in particular in John 3, he talks about the fact that many people can't receive Christ because the Light is offensive to them. Why? Because they love darkness rather than Light. Why? Because their deeds are evil. In other words, they don't want to be exposed.

Paul will write to the people at Ephesus and those that are in Ephesus, he goes, "Look, you're light. You once were darkness, but now you're light. Now, live in such a way that you even expose the darkness, and certainly let your light so shine before men that they would see your good work and glorify God in heaven." And so, the Light itself is such a marvelous picture of Christ, and He literally eradicates all the darkness. I put it as foundation of this particular message, "no two ways about it", it is an idiomatic phrase that is oftentimes used really to emphasize about something in which there is no debate, there is actually no alternative interpretation. It is

absolute. It's not to be argued. And what we're going to be looking at in particular is the fact that there is such a thing as right and wrong. And what Satan would do with the god of this world, actually, as he's referred to, not only in 1 John 5, but in Ephesians 2, that you once actually walked in the course of the god of this world. And you were blinded by these things, as Corinthians tells us, that we didn't see because he made everything gray. I mean, he has no problem with us going to church, as long as you don't see it as a right and wrong. You just kind of blend it together. And it is that gray, that overshadowing that comes in that causes the distortion of the truth. Christ comes in the picture and He becomes literally divisive. You would think that somebody that comes about and the only thing they do is good would actually be welcomed everywhere He goes. But everywhere He goes, He reveals the lie. And so, by His very presence and by the message that He brings, He becomes repulsive to those that don't want to change. There is a kingdom in this world, and we have become a part of it. And so, we become oftentimes offended at the message of Christ because it goes against our kingdom of this world.

It starts off in this particular chapter that we've been looking at in the Gospel of Luke, and of course, the disciples are wondering, "How do we pray? How do we talk to God?" And He goes, talk to God this way. You want Him more than anything else to be your Father. Possess Him as your Father. And as you come to Him, you need to ask above all else that His kingdom come." Now, what that is actually conveying to us is that there is a different kingdom that's on this earth. And it's diabolically opposed to His. So, your prayer is really a divisive prayer according to the way the world sees it. You're praying for something that they don't want. And it's one of the reasons why in Luke 11, you see in particular, after He begins to explain to them this wonderful prayer in which God's only going to give them good things, that people come to the conclusion of, I mean, they turn to Jesus and they go, "You're Beelzebub." And I'm going, "Okay, where did that come from?" Why would you see God, or Jesus in particular, as being that which would be your enemy? And so, the passage is revealing that.

If you look with me in Isaiah 5, there is a passage that makes reference to the way that the world distorts things. And if you've ever felt like the world was distorted... I haven't seen it probably as obvious as it has been in these recent days. The world has so distorted everything. And if you look in particular in Isaiah 5, it kind of conveys that same picture.

(Isaiah 5:18) “Woe to those who drag iniquity with the cords of falsehood...”

The pictures, the words that God uses, are just so wonderful, aren't they? So graphic. People think, “It's easier to lie.” No, you actually have to work harder to lie. That's why Scripture says, “You suppress the truth in unrighteousness.” That takes work. So, He gives this interesting picture of you dragging the cords of iniquity. It's a burden to sin. “Oh, we get to sin.” No, that's a horrible thing. It's going to put burdens on you. The wages of sin is death. You're going to feel the depression. I mean, why is it these people that have all the money to do whatever they want to, go and do whatever they want to, then they kill themselves? Why is that?

“Woe to those who drag iniquity with the cords of falsehood,

And sin as if with cart ropes;

(Isaiah 5:19) Who say, “Let Him make speed, let Him hasten His work, that we may see it...””

“We're going to inspect what God does.” It's so bizarre when the world begins to put God on the stand like He's not the Judge. They are. And they put God on the stand, and they go, “Let me inspect Your work. Let me see if I really like it.” God does something or they read about something and they go, “I don't think that's fair.” You're judging God? Where did you get that from? Obviously turning things around.

“... And let the purpose of the Holy One of Israel draw near

And come to pass, that we may know it!”

“Prove Yourself.”

(Isaiah 5:20) “Woe to those who call evil good, and good evil;

Who substitute darkness for light and light for darkness;

Who substitute bitter for sweet and sweet for bitter!

(Isaiah 5:21) Woe to those who are wise in their own eyes

And clever in their own sight!

(Isaiah 5:22) Woe to those who are heroes in drinking

wine

And valiant men in mixing strong drink.”

You say, “That's crazy.” I know. But they don't seem to know it. And what you have is the blurring of what's right and what's wrong. I mean, we're living in a day and age in which people are calling the things that are right “evil”. And it just grays everything.

As we've been going through this wonderful passage and the wonderful Book of Luke, what we've begun to see is that God is clarifying things. And from day one, He's been separating, sanctifying, dividing light and darkness all the way through. This has been His plan. In fact, Scripture says that God knows His sheep and they hear His voice. And in one passage, you see Him separating the sheep from the goats. He's separating. He divides it. One of the

reasons why oftentimes He's seen as an enemy of sorts, that He's doing that. But it certainly is the work of God.

Colossians 1 tells us that God has actually rescued us out of the domain of darkness and brought us into His marvelous Light.

1 Peter 2 will emphasize that same concept, that we were in this darkness, but now we're in the realm of Light.

There is darkness and there is light. God separates them in Jesus. And so, we see the clarity of this. And the question ultimately is, are you sons of Light? Or are you sons of darkness? And I know people go, "Well, I'm the gray guy." And God goes, "Not going to happen."

So, as we come to this passage, that's what this passage is all about. As many as might think that they're in the gray area and they're safe in that particular area, it's not true. There is no such thing as the gray area. So, as we come to this passage in Luke 11:21, this is what the passage is clearly about. Now, as I've gone through the Book of Luke, there is, as it were, if we can take the analogy of the sun rising, the sun rising in the gospel, and the light is getting brighter, and the darkness is moving away. So, you can

see it literally separating as you go on. As I go through the different passages, and if I were just to kind of give you a synopsis of these different chapters, I was looking at the prayers of the different ones. Even at the very beginning, you have the prayer of Mary. And she comes before God and she prays. And you see her seeing things in a separate way. According to Mary's prayer, there are those that are humble, and there are those that are proud. You go, "And then there's the in between." No, there's the humble in the prayer. And then there's the proud. And in Zechariah, the same thing is true that there are God's people and there are enemies of God's people. But there's no in between. And so, as the process goes, you feel the sun begin to rise and the division begin to happen.

And by the time you come to Luke 3, you have John the Baptist. And if you'd asked John the Baptist, "Well, what kind of people are there?" He'd go, "There are the penitent and there are the hypocrites." "Well, explain that a little bit better." Well, John will go on. He'll go, "There's the wheat and there's the chaff." And there's no

in between. There's nothing that goes in between that particular setting.

By the time you come to Luke 4, Jesus goes, "There are the downtrodden and the oppressors." There are those that are literally forgiven and those that condemn. But there are no in the middle of any of these things.

By the time you come to Luke 6, there's the poor in the spirit and there's the privilege in spirit. There's the merciful and the merciless.

Chapter 7 of Luke, there's the grateful and the entitled.

Luke 8, there's the good soil and there's the bad soil.

Luke 9, those who receive the gospel and those who don't. But could it be that simple? Yeah, it is that clear. Jesus will ultimately say at the end of Luke 9, "There are those who are going to be devoted and there are those that are not. You can't look behind you. I'm going to call you." "Wait, I'm plowing the field." "You're going to come or don't. You're devoted, you're Mine or you're not."

Luke 10, there are those who accept or those who reject. Are you going to accept the gospel? But as many as

received Him, to them He gave the power to become children of God, even to those who believe in His name. Are you going to receive the gospel? “No.” Well, then you're not accepting. You rejected Him. “Well, I didn't make a decision.” Oh, yeah, you did because you didn't accept Him.

In Luke 11, there are those who are absorbed with God, and there are those that are self-consumed. There are those that are seeking God's kingdom at the beginning of Luke 11, “Thy kingdom come.” And there are those that are seeking their own, “My will be done.” If in fact you see Christ as One bringing in a kingdom contrary to you, how are you going to see Christ? And that's the fundamental point of verse 14, as they see Him, by the time He comes and heals this individual, they turn and they say, “Well, this has got to be an act of Satan.” So, the point is, if in fact you see Christ as Somebody as He began to reveal that you're in the wrong, you're going to see Him as not the way, but the barrier to the things that you have. You're going to see Christ not as your Savior, but as Satan, which means “adversary”. You're going to see the

One that came to be your friend as a foe. And ultimately, He's not going to be Lord of your life, but He's going to be a liar to you.

The problem with the gospel is it doesn't let you sit on the fence. And it's one of the reasons why people don't like Christianity. I mean, we'll make statements like Acts 4, "There's no other name." Right? There's no other name. "Well, wait, you're too narrow-minded. You're not thinking appropriately." And we go, "Well, but according to Luke 16, you can't serve 2 masters. I mean, quite frankly, you'll either hate the one or love the other or hold to the one and despise the other, but you can't serve 2 masters." And the world goes, "Man, it's just too narrow-minded. Let's just think a little bit more open-minded." But the Bible says, "I'm not going to let you." I mean, in Luke 14, He turns, and He says, "Look, in the context of love, you have to love Me so much that you would be willing to hate your father, your mother, your wife, your children, your sister, and your brother. And, oh, by the way, even your own life." He's just not letting me

breathe here. And that fundamentally is what is being laid forth in this passage.

In fact, in Luke 9, we see Jesus and it says, “And he sets His face towards Jerusalem.” And we now know that things are going to get really intense, because the separation is going to get more intense. And this is one of the reasons why they want to kill Him. Because He's going to fundamentally say, and really at the crux of this particular text, at the very foundation of this passage is that verse 23, “You're either with Me or against Me.” I mean, He just doesn't give any other option.

Unfortunately, we have a soft-sold gospel to the point of letting people think that they can think their own way and still be called a Christian. Jesus turns to His disciples, and says, “This prayer is not just something that you say that makes you feel good. This prayer is a decision that you make for His kingdom to come instead of yours. And that you don't want anything in any way to detract from your dependence on Him or anything that would draw you away from Him.” “Don't let me be tempted away from

You.” Your heart is all in. There is no such thing as partly in. See?

It is in the context of this point, and once again, if you Just look with me in verse 23,

(Luke 11:23) “He who is not with Me is against Me...”

That is to say, “I didn't make a decision.” “If you're not with Me, if you didn't make a decision to be with Me, then you are against Me.” So, not making a decision puts you in the category of actually being anti-Christ, against Christ.

“He who is not with Me is against Me; and he who does not gather with Me, scatters.”

Literally, disperses to the point of bringing a waste.

It shouldn't surprise you that the story of the prodigal son is in this particular gospel. And the story of the prodigal son, actually, “prodigal” means “squanderer,” and that he wasted what he had. He received an inheritance, but he wasted what he has. It's the same word that's used in this passage. That if in fact you're not gathering, you're not ministering with Christ and going the way that He goes,

you're wasting your life. "Well, I do a lot of productive things. I'm helping a lot of people. I'm very benevolent and altruistic." If you're not with Christ, you've wasted your time. There's no two ways about it. I mean, the clarity just jumps off the page, doesn't it? Now, in the context of this, what we have is Jesus is naturally going to deal with fence riders, people that feel good, just kind of mediocrity type thing. And Jesus goes, "Not going to happen." So, He tells this, if we can put it this way, parabolic, parable story that He interjects at this juncture for the purpose of revealing, "You're not going to stay on the fence." You're going to go, "Well, what's going to stop me?" He goes, "Let Me show you."

So, the passage reads this way, if you look with me in verse 21,

(Luke 11:21) "When a strong man, fully armed, guards his own house..."

The picture there is almost a place that may be a grand place. It even has walls that surrounded it. So, they even perhaps have people that will help them guard their own home, or we even put it in the context of maybe a castle.

They feel very safe. In fact, the way that the passage reads is that he's fully armed, which he's ready for bear. I mean, it doesn't matter what comes, he's got it. He's got it covered, got it taken care of, and he guards his own. So, we understand that he's taken it upon himself. He feels very confident about the things. I mean, quite frankly, he's been to school. So, he's got to be smart. And he's handled every contingency possible, "I mean, if this happens, I know I'm going to do this. If this happens, I'll do this." He's got it down pat. It kind of reminds me of the Moabites in the Book of Jeremiah, where they actually said, "We are mighty warriors." And God goes, "You haven't even fought yet." And I remember telling my wife, the kids are little, they get about four, 5, 6, 7, I'm going, "This parenting stuff is pretty easy." Nobody told me about the teenage thing, but up to that point, I was feeling pretty confident because I really hadn't been to war yet. And so, the fact of the matter is that war is coming.

"When a strong man, fully armed, guards his own house, his possessions are undisturbed."

Nobody's ever tried to steal anything. "Okay, so my alarm system is working. I feel pretty good about that." You know, bottom line, someone wants to break into your house, I don't care what you have. By the time somebody gets there, you're dead. But, you know, maybe you feel pretty comfortable because you know it's there. Quite frankly, I think it's a pretty smart thing because your insurance goes down. But other than that, it's not going to protect you, right? I mean, I don't care how safe you feel; it's not going to protect you. It can't. But you're feeling good about yourself. That's the foundation in verse 21.

(Luke 11:22) "But..."

Okay, now everything changes at this juncture.

"But when someone stronger than he attacks..."

"You mean there's somebody stronger than me? More powerful than me? Somebody that knows more than I do? Somebody has greater ability? You mean there are forces out there that are far superior to me?" Yeah. I know you feel comfortable. I know nothing's happened up to this point. And I know that you feel like, "Hey, I've got

everything covered.” The day is coming when a force is going to come that's far more powerful than you. It might be death. I mean, you think you're pretty strong? I see these people going, “I'm fighting this thing. I'm fighting this thing.” I'm going, “You're going to lose.” Because it is appointed in a man once to die. You're going to lose. It might be a little bug. “I'm so powerful,” you work out and everything, a little bug hit you. And the guy's laid up in bed. It's a knockout by a bug that you can't see. So, there are forces out there. And Scripture's just laying this down.

“... someone stronger than he attacks him and overpowers him...”

The victory is his. “*Nikaō*” is where you get the tennis shoes brand, Nike.

“... overpowers him, he takes away from him all his armor...”

“Wait a minute, I got armor.” He goes, “Yeah, I need that too.” I mean, you're actually supplying more armor to the guy that's taking it from you. “I got this armor to be safe.” He goes, “I can use that too.” But the point is that you have a force that comes in that's far more powerful than

you are, and he just takes everything you have, including your armor.

The things, if you look at the end of verse 22, which he had relied upon; that's what he had put his trust in. "I mean, I've got insurance. Nothing's going to bother me now." See?

And He says that he comes in and he distributes his plunder and the valuables are stripped away and they're just taken. Now, in the middle of this, Jesus then turns, and He goes, "Now, I just want to let you know, if you're not with Me, you're against Me." Now, why would He do that? Because He's stating, "There's only one way to be safe. I'm the only One that can save you." I mean, He just got finished casting out a demon from this individual.

There's only one way, there's only one person that can save you. I know you think you're pretty confident, you feel pretty good, you feel like you have all the bases covered, but it's not going to happen. And it's the grace of God to demonstrate in such a way because quite frankly, many of us are very happy sitting on the fence, and we feel so secure until someone pushes us off. Now, at that

particular juncture, I know you can say, “Well, I'm on the fence,” but when they push you off, you're going to have to fall on one side or the other. And look, you're going to hit a wall. You're going to find a source that's far more powerful than you. It's going to come in your life. It's going to happen. Some of us, it's old age. Some of us, it's other things. But something's going to come into your life, and you're going to realize, “I'm not strong at all. I control nothing.” Or you're going to say, “I'm going to fight this to the end.” But you will not stay on the fence. You can't. You've been pushed off. You're forced to make a decision. And Jesus goes, “You're going to get off the fence one way or the other. Either you're going to make a decision to come with Me, or somebody's going to push you off. But you're not going to stay there.” “Oh yeah, I'm going to stay.” It's not going to happen.

(Luke 11:23) “He who is not with Me is against Me; and he who does not gather with Me, scatters.”

Now, He gives this interesting side picture as well that really piggybacks on this and adds more understanding.

(Luke 11:24) “When the unclean spirit goes out of a man, it passes through waterless places...”

“Waterless places” making reference to the fact that not only is it unclean, so it looks for places that are not clean when it goes out, but it also looks for places that are not sustainable or refreshing. It's actually a spirit of death. And so, it goes through waterless places and lifeless places.

“... seeking rest...”

It's bizarre to me how people will go to all kinds of resources and all kinds of places, and they go, “You know, I'm just trying to get away from it all. I'm trying to feel better about it.” So, they'll, you know, maybe go to the bar. You know, places that will seek rest. Actually, the word that is used here is “respite,” and can sometimes be translated as “recreation”. That's pretty strange, isn't it? You know, “If I just have a vacation, I'll finally feel better.” And He goes, “But he doesn't find it. He doesn't find a respite.” I mean, you can take some days off, but the bottom line is, there is no rest for the wicked. Done. Isaiah puts it so clearly in Isaiah 57.

“When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house...’”

It's interesting. He uses the possessive, “to my house”. Why would an evil spirit feel comfortable in your house? Of course, we know that according to the text, he's talking about the body. He's talking about your body, my body, whatever. That he goes in and out. People oftentimes ask, “How do evil spirits get within people?” You invite them by the things you do, by the things you go after, by the longings that you have. The Bible says, “Be anxious for nothing.” Sit around being anxious all the time, guess who you're inviting? The spirit of anxiety. The spirit of fear. God has not given us a spirit of fear, but a spirit of love and power and a sound mind. But you keep holding on to that anxiety, it'll control you. It'll lay you up in the hospital. And you won't be able to get out of it. Whether it's the anxiety or anger, or you can go through a list of things that you begin to embrace, after a while, it will control you. And that's why Paul will say, “Sin shall no longer be master over us.” What does he mean by that?

Sin is mastering you by virtue of you embracing it and loving it.

“When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’”

(Luke 11:25) And when it comes, it finds it swept and put in order.

(Luke 11:26) Then it goes and takes along seven other spirits more evil...”

More harmful, more destructive,

“... than itself, and they go in...”

Watch the phrase here. This is a very important and interesting passage,

“... they go in and live there...”

You know what the text actually means? They make it their permanent residence, not just a stop-off place. “This is a place we're going to stay.” I think there is a point of no return in the lives of people, and they begin to invite these things, and after a while, it becomes a permanent resident in their life.

And the passage reads,

“Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”

It's a very interesting passage as Jesus makes it clear that you can't serve 2 masters. You're going to have to make a decision here. You might say, “Well, I have made a decision. The decision is that I've got this under control.” And Jesus goes, “You'll see.” And what begins to happen are forces far stronger than you. I had this friend that I grew up with, we were old surfing buddies, and He was just so heavy to drugs. He was a physically fit guy, very powerful guy, great sportsman, but he started to get drugs. I said, “You better get rid of that stuff.” He goes, “I got it. I got it, no problem.” No, it had him. And you see this over and over again where people begin to think that “I got my kids, I have my family, I'm the protector of my household.” And as a pastor, you say, “You know, you need to make Christ Lord of your life, because He's the only One that can protect your family. He's the only One that can guard you. He's the only One that can give

eternal life. Who's going to see them safely home? Who's going to do that? He's the only One that can do that.”

“Well, you're being too narrow-minded.” There's only one way. “I am the way, the truth, and the life. No man comes to the Father but by Me.” How many times does Scripture have to say it? I mean, there are people that are forgiven, and there are people that aren't. I like the way that John MacArthur put it. He said, “My grandfather used to say, ‘There are the saints and the ain'ts and no more.’” And you know, that's about where it goes. Because there is no other name whereby you must be saved. And Scripture will begin to reveal this. And Luke is telling us, and Christ is revealing to us the necessity of you making a decision. “If you're not for Me, you're against Me.” Do you believe? Have you made Him Lord of your life? We used to sing a song, “*Lord of all, or not Lord at all.*” Boy, that just seems so narrow-minded, doesn't it? Christ has to be Lord of everything.

It is to be noted that all of this is taking place under the context of that beginning prayer, “Thy kingdom come.” If that's not at the focus of your thoughts, you're not on the

right side. Because you're only thinking about your kingdom and the things that you want. And this particular chapter, I actually started off by entitling this whole chapter, "A Polarizing Wish." Do you see that on your sheet? A Polarizing Wish. Where in the world do you get that from? Well, of course, verse 23 is the hub, but as it starts off, it's the wish that we should have, only for God's kingdom, right? How polarizing is that?

Well, if you drop on down to the very next issue, you have this woman that approaches Jesus. If you'd pick up with me in verse 27, and we'll talk about this later,

(Luke 11:27) "While Jesus was saying these things..."

What are the things that He's been saying? "If you're not with Me, you're against Me," right?

"... one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed."

(Luke 11:28) But He said, "On the contrary..."

Now, "contrary" would mean "opposite". Which is telling us that there are a lot of people that have really nice

thoughts of perhaps Mother's Day and how wonderful Mother's Day is. If mother is your savior, you're in trouble. See? And Jesus is making that clear. He'll ultimately turn to the disciples, and He'll go, "You guys are just liars. I mean, you look good outside, but you're just liars." And they'll say, "You insulted us." And He goes, "I know." But all the way through, what you're going to see is the Light is coming into the room. And the brighter the Light shines, the more the darkness disappears. And that's the ministry of the gospel. If it's not clear in your heart, Paul states in 2 Corinthians 4 that He who called light out of darkness is the One who has shown the Light of Christ in your heart. Peter will say, "Until the day star rises in your heart." You either believe or you don't. You're either on board or you're not. Quit lying to yourself.

Closing Prayer:

Father, we come before You today and we ask You to do a work in our hearts. Lord, we know that there is such a thing as good, and there is such a thing as evil, right and

wrong, light and darkness. Christ has come into the world to demonstrate, to reveal, to shine. You have shown in our hearts, and we know the truth. And this truth, we know, will set us free.

Your heads bowed and your eyes closed. It's very clear that God is wanting you to just see things clearly. He wants you to be saved, not willing that any should perish. Joshua would say, "Choose this day who you would serve." The Spirit of God is revealing. Are you feeling repulsed? Or are you drawn? Christ is separating the sheep from the goats.