

This morning we return again to our walk together through the gospel of Matthew, which we began on the first Sunday of May of 2017. Since then we have stopped for a couple of months a couple of times, the latest being at the end of November for the Christmas and New Years season. But as we begin again, we will now continue on to the end of the gospel of Matthew, which we will appropriately finish on Resurrection Sunday (Easter). And so as we begin again by stepping into Matthew 19 – it’s always a good idea to be reminded again of our larger context. The apostle Matthew is one of the four gospel writers, each who gives us a unique view of Jesus’s life; each focusing on a separate aspect of who Jesus was and is. John focused on Jesus as the *Son of God*; Luke on *Jesus is the Son of Man*; Mark (by Peter) on *Jesus is the Suffering Servant*; and Matthew on *Jesus is the Sovereign King*.

Matthew’s emphasis on Jesus as Sovereign King is framed within the concept of the *Kingdom of God*, which then defines various aspects of our faith in Jesus Christ - the *gospel* is the *message* of the kingdom; *disciples* are *citizens* of the kingdom; *discipleship* is the *demand* of the kingdom; the *church* is the *outpost* of the kingdom; *missions* is the *spread* of the kingdom; *devil/demons* are *enemies* of the kingdom; and *glorious return of Jesus* is the *coming* of the kingdom. The main common theme that runs throughout all these concepts is that Jesus Christ is the sovereign King who rules/reigns over all and who He alone grants salvation. The Gospel of Matthew is an account of the life, death, and resurrection of Jesus Christ, the Messiah and *Sovereign King* promised in the Old Testament.

Remember also that in God’s providence each gospel writer addressed a particular people group. Luke was written for the Greeks, Mark was written for the Romans, John was written for the Gentiles and Matthew was written for the Jews. Matthew's Gospel, as the Gospel of the King, was written so that the Jewish people would come to know Jesus Christ as the long-awaited Messiah and King of the Jews. Matthew begins his gospel with the birth of Jesus and then records his baptism and his calling and of the devil’s resultant futile attempt to side-track that calling, after which Jesus then calls together his disciples. It’s at that point in Matthew 4:23-25 we read that Jesus “*went throughout all Galilee, teaching in their synagogues and proclaiming the GOSPEL OF THE KINGDOM and healing every disease and every affliction among the people. So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.*” It was then that Jesus’s led his disciples and the crowds to the side of a mountain where preached and taught them in his Sermon on the Mount about the nature and principles of the Kingdom of Heaven/Kingdom of God - where Jesus rules and reigns as Sovereign King in the hearts of those who receive him as their Lord and Saviour.

In the chapters that followed we saw that in the midst of the growing crowds that followed Jesus, resistance also began to grow against him, as the religious leaders of the day opposed him and openly accused him of heresy - because of the power of his teaching and preaching and healing. But even in the midst of the resistance of the aggressive opposition and open accusations, when Jesus was accused of something or when someone asked him a question, he powerfully taught about the nature and principles of the Kingdom of Heaven/Kingdom of God. We saw Jesus doing that twice where we left off in sermon in Matthew 18 then Jesus was first asked: “*Who is the greatest in the kingdom of heaven?*” (Matthew 18:1:1) - to which Jesus said *the greatest are that those who humbly know they are not worthy of being in the Kingdom of Heaven/Kingdom of God*. Later on Jesus was also asked: “*How many times should we forgive each other?*” (Matthew 18:21) to which Jesus said that *in the Kingdom of God, there is no limit as to how many times we should forgive each other*. In our text for this morning Jesus is asked two more questions – one about divorce, the other about discipleship – which Jesus will respond to again regarding the nature and principles of the Kingdom of God – this time regarding our commitment to our relationship with God and our relationships with each other.

*Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan. And large crowds followed him, and he healed them there.*

*And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who created them from the beginning made them male and female, and said, Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh"? So they are no longer two but one flesh. What therefore God has joined together, let not man separate." They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."*

*The disciples said to him, "If such is the case of a man with his wife, it is better not to marry." But he said to them, "Not everyone can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it." Matthew 19:1-12*

Matthew opens chapter 19 of his gospel by telling us Jesus is still on the move towards his God ordained appointment with a cross at Calvary in Jerusalem, where he would fulfill God's promise to send a Saviour into the world to die for our sins in our place so we might be forgiven and redeemed and restored back into the relationship with God that we were created for. We read that "*large crowds*" were following him and Jesus is still healing people. And we read, as we have before, that one of the religious leaders, who was aggressively opposing Jesus in an attempt to find some reason to trap and accuse and disqualify and attack him, asked Jesus the question: "*Is it lawful to divorce one's wife for any cause?*" Now this wasn't just a random, personal question but rather a question that was of great debate in Jesus' day – and the Pharisees clearly asked it to drag Jesus into the controversy.

The question the Pharisees asked Jesus was based on Scripture. In Deuteronomy 24:1-4 God told Moses: "*When a man takes a wife and marries her, if then she finds no favour in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the Lord.*"

The Pharisees who asked Jesus this question about divorce were living lives of divorce. The Jewish historian Josephus was divorced, and he wrote that a man could divorce his wife for any and every reason. The rate of divorce during the time of Jesus was much like it is today. People could get divorces easily and did so freely – a consequence of unrestrained lust. In the Greek culture of that time, a married man could have a relationship outside of marriage without any shame at all. In fact, extramarital relationships for men were considered normal by Greek society. Roman society had a strong sense of family until Rome conquered Greece militarily. Then everything changed, and Greece ended up conquering Rome with its immorality. The Romans began to practice the immorality of the Greeks, which included the practice of easy divorce, to the destruction of Roman families.

In the Jewish culture at the time of Jesus there were two schools of thought on divorce. One small group of people, led by Rabbi Shammai, was conservative. They interpreted Deuteronomy 24:1-4 to say that a husband could divorce his wife only for the reason of adultery. Then there was a liberal school, which was the predominant view, led by Rabbi Hillel. These people said that a husband could divorce his wife for any and every reason, which was what the Pharisees were asking Jesus about.

What did by “*any cause*” mean? It usually meant that a man could divorce his wife if the food was too salty, or if she was seen in public with her head uncovered. A man could divorce his wife if she talked with men in the streets, if she complained, if she spoke disrespectfully about her in-laws in her husband’s presence, or if she was troublesome or quarrelsome. Some men even divorced their wives because they found someone prettier. This was the predominant view at the time of Jesus. But note that in the Jewish culture of the time women had very few rights. Only men could initiate divorce proceedings. So there were many men who were putting away their wives for any and every reason. This is clearly the reason Jesus addressed divorce in the Sermon on the Mount in Matthew 5:31-32.

To the Pharisees’ question, Jesus answered: “*Have you not read that he who created them from the beginning made them male and female, and said, Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? So they are no longer two but one flesh. What therefore God has joined together, let not man separate.*” Jesus responds here by addressing the biblical ignorance of these scholars as they were acting as interpreters of the Bible but Jesus said their interpretations were all wrong: “*Have you not read?*” They had not read what God’s Word says about marriage in Genesis and Jesus’ quotes those words for them. Jesus will confront the Sadducees about this same issue in Matthew 22:29: “*You are wrong, because you know neither the Scriptures nor the power of God.*” This is often our problem too. Sometimes we don’t read God’s Word to find the principles given to us in it to govern every aspect of our lives. Or if we do read God’s Word, we don’t do what it says. Or we go to experts on human behaviour rather than go to the Holy Scriptures to hear what God has to say. Praise God the Bible alone is true, infallible and undeniably trustworthy!

The Pharisees then respond by saying: “*Why then did Moses command one to give a certificate of divorce and to send her away? He said to them, ‘Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.’*” In these words Jesus upholds the sanctity and importance of marriage by implying that we must not embrace a casual attitude toward divorce, and that the proper place for physical intimacy is exclusively within the relationship of marriage. The exception clause “*except for sexual immorality*” points out the reality that lust of the heart is the root cause of adultery and root cause of much divorce. Notice Jesus doesn’t command divorce when adultery happens, but he allows it - *because* violating the purity of the sexual relationship within the bond of marriage cuts right at the heart of what God intended for us. The “*kingdom*” standard of “*righteousness*” in marriage is the original intent of God “*in the beginning*” of creation - “*that a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh*” (Genesis 2:24). Jesus said that divorce is a breaking of that “*one flesh*” and the only ground on which God “*allows*” divorce is that of “*sexual immorality.*” This was a much narrower view than that of the Jews.

The disciples respond to Jesus’ position on this by saying: “*If such is the case of a man with his wife, it is better not to marry.*” The disciples seem to be shaken by Jesus’ view of divorce. Most likely they’ve been influenced by the common low view of marriage and practice of easy divorce. Their statement reveals their shallow view of God’s design for marriage and the selfishness of their own hearts. Marriage is not about *getting from* but about *giving to* one another. In hearing their words, Jesus then tells them that there are only a few that will find that they are better off single, for singleness has its own set of problems and joys. He tells them some people will never be married because of some physical deformity that occurred at birth. And some men will not get married because they were castrated by other men – such was a common practice in their day by conquering armies to the men they would take back as slaves. And then Jesus said that if you can accept being single, then do it for “*the kingdom of heaven*” – and he ends by saying: “*Let the one who is able to receive this receive it.*”

*Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.” And he laid his hands on them and went away. Matthew 19:13-15*

It is no mistake that this event happened and that Matthew intentionally placed after Jesus' teaching on marriage and divorce. Just like a marriage, children and families are works of God and they all get their meaning from God. Children are also a display - in their neediness and in their dependence - the way into the kingdom of God. In the context of the nature and principles of the Kingdom of God - humble, loving children are the kingdom fruit of humble, loving marriages that are centered on person and works of Jesus Christ. Children are the blessing of God that reveals our sacrificial commitment to our relationship with God and our relationships with each other. Children stand for the kind of dependence and helplessness and need and insufficiency and faith that is required of all people, especially adults, to enter the kingdom of God - *"for such belongs the kingdom of heaven."*

*And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself." The young man said to him, "All these I have kept. What do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful, for he had great possessions. Matthew 19:16-22*

We read here that after praying for the children who had come to him, Jesus is then approached by a "man" who asked him another question about the Kingdom of Heaven/God. The Bible tells us that this "man" was very rich and prominent. In Luke's gospel we read that he was a "ruler," possibly of a synagogue, or even a member of the Sanhedrin. Matthew here calls him a "young man" and the Greek word means someone between 22 and 28 years of age. Because of his interest in possessing eternal life, he was probably a Pharisee, because only Pharisees believed in the resurrection and eternal life. This "man" was a very moral man who claimed to have kept all the commandments from the time of his bar mitzvah, when he agreed to the responsibility of keeping the commandments of God. He certainly was reverential toward Jesus, as Mark's gospel tells us he "knelt before" Jesus and he called Jesus: "Good Teacher." He was very earnest; he "ran" to meet Jesus. This man was making money, not wasting it in immoral living like the prodigal son. He was a very successful, responsible young man.

But - we read this man was not satisfied with his material success, his prominence or his youth. In spite of it all, he was miserable and unhappy because he understood that he was without eternal life and shut out from the kingdom of God. So he ran to ask Jesus how he could be successful in the kingdom of God and possess eternal life. And so his first question was, "Teacher, what good deed must I do to have eternal life?" That is what we read in Matthew - in Luke and Mark's gospel it says he asked, "Good teacher what must I do to inherit eternal life?" The full question possibly was, "Good teacher, what good thing I must do to get eternal life?" The problem Jesus had with this question the adjective "good." The man used this adjective to refer to Jesus as well as to the thing he must do to inherit eternal life. Sensing the fact that the young man was using this adjective "good" relatively and superficially, Jesus directed his attention to the meaning of the word "good" in its absolute sense.

"Why do you ask me about what is good?" Jesus asked, as we read in Luke and Mark; "Why do you call me good?" Jesus was asking the man whether he realized that God alone is good, and all good flows from him. Jesus was correcting this young man's view of who Jesus himself was. The young man had addressed him as "Teacher," as if he were simply another rabbi. Throughout the gospels we see people calling Jesus other names, such as Lord and King. Nathanael said, "You are the Son of God; you are the King of Israel." In John 4:42 the Samaritans called Jesus "the Saviour of the world." In other places he was called prophet, Messiah, and Son of the Living God. But this young man was not given any revelation in terms of the person of Jesus Christ, and so, he simply calls him, "Teacher."

*“Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.”* Here Jesus was telling this man to discard superficial and relative notions of goodness, and to understand the absolute goodness of God’s law. The Bible reveals what is good. The law of God is good, because it is the law of the God who alone is good. Romans 7:12 says: *“The law is holy, and the commandment is holy and righteous and good.”* Leviticus 18:5 God clearly tells how to get eternal life: *“You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the Lord.”* And so when Jesus said, *“There is only One who is good,”* he was confirming that he was the Son of God. He wanted to see if the young man understood what he was saying, or simply using the word *“good”* in a superficial sense. So he told the man to obey the commandments.

And so then man wanted to know which specific commandments he should observe, and Jesus selectively Jesus cited the commandments governing human relationships, with the idea that if one perfectly obeys these laws, you are loving God and you are also honoring the other commandments relating to God: *“You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.”* About these the young man said, *“All these I have kept.”* His answer revealed *why* he asked Jesus about how to get eternal life - because no one can keep the law perfectly and merit eternal life. This rich young ruler was sincere when he said, *“All these I have kept.”* But the truth is we can be sincere in what we believe but we can also at the same time be sincerely wrong. You can sincerely believe something to be true, even when it is absolutely false. This man really believed that he kept the law of God perfectly, but the truth was, his law keeping was only external conformity to the interpretations of men.

What is the correct interpretation of God’s law? Jesus spoke about this in the Sermon on the Mount, particularly in Matthew 5. He pointed out the overall sinfulness in man’s heart by defining anger as murder, and lust as adultery. He knew that the law dealt with the internal condition of the human heart as well as the external condition. But this young man belonged to that class called the Pharisees who focused on minor issues, failing to understand the very purpose of God’s giving of his law to man. And what was that purpose? Romans 3:20 says, *“For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.”* And for anyone who claims to have kept the law, James 2:10, tells us if we *“fail in one point”* we *“become guilty of all of it.”* This rich young man had no sense of sin. He claimed to be perfect—in the sense of conforming to the Pharisees’ interpretation of the law. This was the religion of the Pharisees - they had no consciousness of sin.

*“What do I still lack?”* the young ruler asked. He had already asserted that he kept the right commandments, but he knew he was not saved. He thought he was perfect, but he didn’t feel perfect. So he asked if there was something beyond God’s law that he could do because he was operating on the basis of his own merit. He reasoned that he did not need a Saviour, because in his opinion he was not a sinner. No Pharisee would ever confess that he was a sinner. So this man did not think that he needed grace, but he wanted to earn salvation. When we think that God must accept us because of what good we have done or how good we feel we are, we are believing in *the delusion of self-salvation.*

*“Jesus said to him, ‘If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.’”* This was Jesus’ answer to the man’s *“What do I still lack?”* because Jesus understood that this man was trusting in his wealth for his eternal life. His wealth had become a stumbling block which prevented him from looking beyond it to God through Jesus Christ. Jesus understood that the only way this person could be brought into a place of trust in him was by getting rid of the stumbling block. The next imperative was *“Come, follow me.”* After selling his possessions and giving to the poor, he was to come and follow Jesus. Now this man was rich and young, and had probably been looking forward to a long period of time in which he could enjoy his wealth, but now Jesus was saying to sell it all and give it to the poor. The young man’s response? *“When the young man heard this he went away sorrowful, for he had great possessions.”*

The story of the rich young ruler is story is one of most tragic stories in the entire Bible. This man was rich, young, prominent and “perfect,” but he was not happy. He was outside of the kingdom of God and did not have eternal life. He came to the living bread, but he was not hungry. He came to the living water, but he was not thirsty. He came to the Saviour, but he was not a sinner. And so the Bible says he walked away from Jesus. He came to Jesus because he was miserable, but he went away from him more miserable. Nothing we have, nothing we can do, can save us. Jesus is our Lord and Saviour!

*And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first. Matthew 19:23-30*

*“Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven.”* This is true if our riches are money, wealth, possessions, position, prominence or power. This is *not true* when our riches are the riches of God’s grace that we possess when Jesus is our greatest treasure. *“Who then can be saved?”* Those who are born-again through the power of the Holy Spirit, when they surrender their hearts and lives to Jesus Christ as their Lord and Saviour – who was sent by God into the world to die for our sins in our place to pay the penalty for our sins, so we might be forgiven and redeemed and restored back to God, so we might know a new transformed life in the Kingdom of God on earth and a new gloried life after death with God in the glory of the Kingdom of Heaven forever and ever.

In our text for today God’s Word is telling us that of us who are of the kingdom of God are to be *humbly committing ourselves to sacrificially giving all of ourselves to God and to others* – whether it be in our relationships with one another in our marriages and our personal families and our church family and our friends and all those who cross our path in life, so we might introduce them to Jesus.

If you are struggling marriage, divorce or remarriage today, know that just because divorce is legal, that doesn’t make is acceptable to God. Divorce is a great struggle in our day. Many of us have been stung by the pain of divorce in our lives and in our families. I went through this myself years before I came to faith in Christ. Yes, divorce is a sin – but also know that there is only one unforgivable sin – and it’s not divorce. The real issue Jesus addressed today was our sinful tendency to look for a way to justify divorce rather than to humbly embrace God’s *“righteousness”* for our lives and marriages. Yes, God grants forgiveness for divorce, but it comes at a high price - a high price for us (brokenness, confession, humility, repentance, and surrender) and a high price for God (the sacrifice of His only begotten Son on a bloody cross). Forgiveness for divorce is not a right that can we demand from God, but rather an act of undeserved mercy from our most holy and loving God. God is good, all time - even when we are not. Jesus calls for us to live out His kingdom character in everything we do. There is no exception from that in marriage. Marriage is sacred; our kingdom conduct should reflect that.

God created marriage to glorify His God-ordained relationships of love. The physical and spiritual union of marriage reflects God’s intimate love for us and an intimate love for each another that unites a husband and a wife together into one flesh in marriage. God also created marriage to be a glorious reflection of God’s love for the church as a husband, as we are His bride through the intimate union we have with Him in Jesus Christ. This reality can be uniquely lived out on earth only through the union of two different kinds of human beings, male and female. Marriage is a living parable, a concrete symbol, that models for the world the mystery of the union that we have with Jesus Christ.

*Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Saviour. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. Ephesians 5:22-33*

In our text for today God's Word is also telling us that of us who are of the kingdom of God are to be *humbly committing ourselves to sacrificially giving all of ourselves to the purpose of pursuing a deeper relationship with God* – so we might may be filled with the knowledge of his God's in all spiritual wisdom and understanding, so we might walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; being strengthened with all power, according to his glorious might, for all endurance and patience with joy; giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light – so we might live out and share the gospel that Jesus delivered us from the domain of darkness and has transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins (Col 1:9-14).

The rich young ruler asked Jesus: *"What do I still lack?"* The rich young man lacked Jesus because his wealth and his ego got in the way. Where are you in you relationship with Jesus Christ? Are you growing or maintaining or losing ground? Are you hungry for God? Do you yearn to have more of Jesus in your heart? Do you thirst for the power of the Spirit in your life? What is getting in your way in your walk with God? What is keeping you from growing deeper in your relationship with God? What is stopping you from giving your all to truly obey Jesus by denying yourself, taking up your cross and following him? What is stopping you from getting baptized and joining the church? What is stopping you from giving all of yourself to God?

*But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Philippians 3:7-14*

I have decided to follow Jesus.  
I have decided to follow Jesus.  
I have decided to follow Jesus.  
No turning back, no turning back.

Though none go with me, still I will follow.  
Though none go with me, still I will follow.  
Though none go with me, still I will follow.  
No turning back, no turning back.

The cross before me, the world behind me.  
The cross before me, the world behind me.  
The cross before me, the world behind me.  
No turning back, no turning back.