

1Tim 24-03-24b

Let's pick up our study now. We're in Luke chapter 19, and we are looking at the context, if you will, of what is traditionally known as the triumphal entry, what happened on Palm Sunday, this Sunday, so many years ago. And we've seen Jesus visit Zacchaeus, declare him to be a son of Abraham, not bilineal descendancy, but because of his faith and on the basis of that faith, salvation has come to his house.

And the fruit of that salvation is that Zacchaeus multiplies it. Zacchaeus says, I will give half of what I've got to the poor. And if anybody thinks I've defrauded them, I'll restore it fourfold.

And for the tax collector, this is going to go a long way toward changing the impression people have of tax collectors, because he is not selfish. He's not aggrandizing himself and embezzling and so on. He is reflecting his faith in action.

So then Jesus tells the story, the parable of the minas. And unlike the parable of the talents, there are 10 servants, one mina each, three of them, their judgment is recorded, and this is the king. And there is a very harsh result for those separate from the servants with the minas.

And you can tell the difference between insiders and outsiders in this parable. We've been looking at this distinction in scripture. What circle do we find our fellow human beings in? Are they in the inner circle of one another? Are they in the near at hand contact of neighbors, not intimate, but not distant? Or are they those who are outside? And among those who are outside, we have some who are in active opposition and would like to extinguish us and wipe us off the face of the earth.

There are others who are simply apathetic or indifferent, uninterested, certainly have no use for God or the things of God. And to the extent that we are Christ-like, it creates a distance because what fellowship has light with darkness? What consort have the sons of God with the sons of Belial? And we went through that passage where Paul gives these comparisons that require separation. So these who are servants are judged as servants.

Those who are on the outside are judged in response to their reaction to the king. In this age, it's not the kingship of Jesus Christ that we make a decision about, but his status as the son of God and Savior, the Redeemer, the one who makes atonement for sin. But the concept is the same.

There are those who accept, who become servants and return with him to share in the glories of the kingdom. There are others who oppose that kingship, and it is inevitable and uncomfortable and unfortunate that they are dealt with harshly. They would want to do away with the king, but the king is going to do away with them.

And it's just one of those hard truths that God's love is not unconditional. Salvation is not unconditional. He doesn't say go and love those who didn't want me to be king.

Just love on them and give them some charity and their enemies. So be kind to them. Heap coals of fire on their head.

They'll eventually come around. He says, bring here those enemies of mine who did not want me to reign over them and slay them before me. This is not the gentle Jesus.

People don't like to hear about this. They want the Jesus with a child on his lap. They want the suffering servant Jesus.

Notice the timing. This is not Jesus coming the first time to offer himself as a sacrifice for sin to seek and to save that which was lost. The son of man came not to be served, but to serve and to give his life a ransom for many.

Remember that? The son of man came not to be served, but to serve. What is this picture? Now he has servants who need to serve and will be judged based on their service and will have service that extends into the kingdom future. Having said that, now we pick up at verse 28 in chapter 19.

We're getting closer to this day, Palm Sunday. When he had said this, he went on ahead going up to Jerusalem. He went on ahead going up.

Remember, it's always up to Jerusalem. Wherever you are, you could be on Mount Tabor. You're going to go up to Jerusalem.

You could be on the Mount of Olives. You still go up to Jerusalem. And it came to pass when he drew near to Bethphage and Bethany.

Notice both of those start with Beth. One is the house of figs and Bethany. This is the residence of Mary and Martha and Lazarus and the mountain called Olivet.

This is the Mount of Olives. He sent two of his disciples saying, go into the village opposite you, where you will find a colt tied on which no one has ever sat. Loose it, bring it here.

If anyone asks you, are you loosing it? Thus you shall say to him, the Lord has need of it. So the two who were sent went their way, found it just as he had said to them. As they were loosing the colt, the owners of it said to them, why are you loosing the colt? And they said, the Lord has need of him.

And the owners of the colt are then happy to let the colt go. They own this colt. It's actually going to be a colt and it's full, right? From the other gospels.

All four gospels record this with various details included or omitted. And you remember in the other gospels, there's a man with a water jug and they follow him to find this house that has the colt. It's very unusual for a man to be bearing water, but he has a servant heart.

He's doing women's work and he's not embarrassed to do it. And so they follow this man who is a picture of humility and the owners of the colt respect the authority of the Lord Jesus. When he says he needs it, they turn it loose.

It's a wonderful lesson for us that if we've, you know, what do we have that we have not been given, but if the Lord requires it, we should be more than happy to yield it. And this isn't a matter of writing a check to a church. This is in our service, in our sphere, what we have and the opportunities God puts in our path to personally and individually be stewards of what we have.

So in verse 35, they brought the colt to Jesus and they threw their own clothes on the colt and they set Jesus on him. And as he went, many spread their clothes on the road. As he was now drawing near at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen saying, blessed is the King who comes in the name of the Lord, peace in heaven and glory in the highest.

Who specifically is saying this? The text tells us who is saying it. The multitude of disciples, disciples of the Lord Jesus. They are the ones with the clothes, doesn't say anything about palm branches.

This, these are their own clothes. They didn't bring a suitcase with extra clothes. They didn't have a bundle of laundry under their arm and decide to throw the dirty clothes in the path.

Where did these clothes come from? Like the owner of the colt. Those people who want to honor the Lord Jesus are throwing the clothes that they have on their outer cloak, everything, but their tunic, they're throwing it in the path as a sign of honor and respect. And they are recognizing the Lord Jesus as their King.

They are Jews. They know who he is. They know he's the son of David and they recognize him.

He has been preaching for three plus years that the kingdom of heaven is at hand. The kingdom of God is near. John the Baptist gave this same message and they recognize when Jesus said the kingdom is in your midst, he's talking about himself as the King.

They recognize this and they proclaim it. And some of the Pharisees called to him from the crowd, teacher, rebuke whom? Rebuke the multitudes, rebuke the entire population of Jerusalem. Who is he supposed to rebuke according to the Pharisees? Your disciples.

Your disciples are making this recognition and this declaration and the Pharisees don't like it. And they can't get the disciples to stop. And so they say, well, maybe their boss, maybe their master can get them to stop.

And so they appeal to Jesus and say, stop your disciples from making this announcement, Jesus replies. I tell you, if these should keep silent, the stones would cry out because what they're

saying is true. It's so interesting that at the beginning of Jesus ministry, what's the, what's the first temptation when he goes into the wilderness after John baptizes him, he goes into the wilderness for 40 days after he's been out there for 40 days, Satan comes to him and what does Satan say? If you are the son of God, if you are the King of Israel, if you are the son of God, what does Satan say he ought to do? Turn these stones into bread.

Here, Jesus says, if my disciples don't say it, the rocks are going to say it. Stones at the beginning, stones at the end. And sadly, we're going to see the reason Jesus refers to stones crying out because these stones have more sense than the population of Jerusalem.

Look at verse 41. Remember, and I don't think people realize this when they think about the triumphal entry and Palm Sunday and glory, glory, glory, we've got a picture hanging on our wall of, of the triumphal entry and Jesus riding on a donkey and there's a faint halo behind him. And there's actually, it's very clever because the guy has a lady holding a platter and the platter ends up making one of these circles behind his head.

But it's, it's a picture of Jesus' entry into Jerusalem. But what people forget is verse 41, as he drew near, he saw the city and wept. Jesus is sitting on the donkey.

He is being hailed by his disciples as the son of David, the King who comes in the name of the Lord, peace in heaven, glory in the highest. What did the angel say to the shepherds when Jesus was born? Glory to God in the highest and on earth peace toward men of goodwill. Here at the close, you have peace and glory, glory in the highest.

But Jesus sitting there with clothes falling before him and people shouting all of the right things as he approaches the city, it doesn't say as soon as the disciples threw clothes and said, blessed is the King. When does Jesus weep? When the city comes into view, when he sees the city, there is a contrast between the capital city, those who run it, those who are prominent in it, those who have stayed in it and have not come out to hear him or to follow him. When Jesus sees them, he weeps.

There's only two times in scripture that it says Jesus wept and both times it is in the presence of the absence of faith. When he stands outside Lazarus' tomb and everybody is weeping and bewailing, and these are the inner circle people. These are the close confidants of Mary and Martha and Lazarus.

Mary and Martha, he's been at their house any number of times. He comes purposely after Lazarus dies and he talks to Martha and he talks to Mary. And he wept.

John 11.35, I learned it in Sunday school, is the shortest verse in the Bible. Jesus wept. And why did he weep? People said, oh, see how he loved him.

And they misinterpret that. Jesus knows he's going to be walking out of the tomb in a minute.

He's not weeping in sorrow over the death of Lazarus.

He is weeping in sorrow over the lack of faith. After three plus years of teaching, they don't understand the resurrection. They don't understand the power of God.

They don't understand that Jesus has come and he's not going to leave with Lazarus still in the tomb. When Jesus comes, the dead rise. That's what happens.

When Jesus visits a tomb, I always like that comment some wag made about that scene. When Jesus says, Lazarus, come forth, the reason he says his name, if he had just said, come forth, the entire cemetery would have raised up. And I think that's pretty cool.

He said, no, just you, Lazarus, just the one. But Jesus wept over it. And what does he say? Why is he weeping? If you had known even you, this means especially you of all places, the location of the temple, the center of worship, the capital city of King David, even you, especially you, if you, especially you, especially in this day, your day, if you had known the things that make for your peace, what are his disciples shouting around the cult, peace in heaven and glory in the highest, the angel said, peace on earth, these are saying peace in heaven.

Jesus told his disciples how to pray. Our father who art in heaven, hallowed be your name, thy kingdom come, thy will be done on earth as it is in heaven. Would that the peace that reigns in heaven would extend to earth.

Jesus is going to be the king of the peaceable kingdom. Remember that painting? It's in a sort of an American Gothic style. It's got flat perspective and it's all of the wolves and the lambs.

And again, it's a little known trivia fact. The Bible never says the lion and the lamb, it's the wolf and the lamb. The wolf and the lamb will dwell together, but everybody's heard the peace in the valley song and the bear will be gentle, the wolf will be tame and the lion shall lay down with the lamb, but he didn't have his Bible in front of him when he wrote that.

I think that's Thomas A. Dorsey that wrote peace in the valley, but it's the wolf and the lamb and the child will play near the snake den and so on. The things that make for your peace, what is the problem? They don't know what makes for peace. Everybody seeks peace.

You can't flip a news channel on or look at a blog or anything without people crying out for peace in the Middle East, peace in the far East, Asia with Russia and Ukraine and all of these other areas of conflict. Christians are being persecuted and slaughtered in Africa, but it gets pushed off the news and nobody hears about it. The world cries out for peace and there are things we can know that make for peace and the peace of Israel is national.

The peace that we can know that passes understanding, the peace that will keep our hearts and minds in Christ Jesus is available, but we have to know where it comes from. It doesn't come automatically. It doesn't just drop on us out of the sky on a parachute.

If you had known, especially you, especially in this your day, this is your day, this is your hour, this is your time, this is your window of opportunity, the things that make for your peace, but now they are hidden from your eyes. If our gospel be hid, it is hid to those who are lost. The God of this world has blinded the minds of those who choose not to believe.

Those who choose not to believe go blind. You see it for a time. If you don't get on the stick, if you don't pay attention and believe, express your faith, that window will close and you are blind to it.

The God of this world blinds. These people have closed their eyes, seeing they see and do not perceive, hearing they hear and do not understand. The heart of this people has gotten calloused over.

Repeated exposure doesn't slowly crack the hard shell. It creates callous. The heart of this people is callous, scleros, the hardened heart.

They are hidden from your eyes. Look at verse 43. Days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side and level you.

This is going to happen almost exactly 40 years hence when the legions of Titus come in, sent by Emperor Vespasian, and they are going to level the city. They're going to destroy the wall. There won't be one stone upon another at the temple.

All of the accouterments and the candlesticks and everything in the temple is going to be carried away by Rome. It's depicted in the the arch there in Rome, if you look at the carving on there and you can see the seven branched candlestick that they're carrying back from Jerusalem. They will level you and your children within you to the ground.

They will not leave in you one stone upon another. Why? You didn't know the time of your visitation, the time of your visitation, time in. There is a problem with timing of King Jesus and the kingdom today where the church rampant, the mainstream church, the visible church, the blogging church, the video making book publishing church is trying to flog this idea of the kingdom and King Jesus.

And we've got to do kingdom work and we're kingdom people and kingdom this and kingdom that. Jesus is the king and there is a coming kingdom. But this is not that time.

Turn with me back to John chapter six, verse 15. Somebody anticipated our passage on the break. But look at John 6, 15.

Remember John six. This is way back. You remember John is organized around the seven signs.

The wedding feast at Cana is the first one. We're early in Jesus ministry here in John chapter six.

And Jesus in John chapter six has made the people sit down in the grass in number about five thousand six hundred.

Jesus took the loaves, gave thanks, distributed them to the disciples, the disciples to those sitting down and likewise the fish as much as they wanted. When they were filled, he said to the disciples, gather up the fragments that remain so that nothing is lost. When talents are distributed, the master is going to track what happens to them and what's done with them.

When miners are distributed, the master is going to track where they went, what happened with them, what was done with them. When the fragments of bread and fish are distributed, the Lord Jesus says, gather up anything that wasn't eaten so that nothing is lost. There is conservation.

There is accountability. Wouldn't you think that a sinless, perfect Lord Jesus would know exactly how much bread and fish to create so that there would not be waste or overflow? Wouldn't he? If he can multiply five loaves and a few fish, don't you think he wouldn't over multiply? And yet, when they go through the crowd and pick up the fragments, there are 12 baskets with the fragments. What is 12 the number of? Nation of Israel, 12 tribes.

There's 12 months in the calendar year and so on that they observe. Nisan, this month in Israel, by the way, is the first of those months. Used to be the fall with Rosh Hashanah, the head of the year, but at Passover, when they left Egypt, Jesus is coming to Jerusalem at the time of Passover.

But at Passover, in the days when they left Egypt, God tells Moses, this is now the first of the year for you. Nisan is the first month. So you have the religious calendar and the civil calendar.

And so 12 baskets with the fragments of five barley loaves, which were left over by those who had eaten. Five thousand people eat from five barley loaves and there's 12 baskets of fragments left over. Reminds me of when you mix dog food, there's the dry and there's the canned.

What does your dog always eat first? And if there's anything left, which kind is it? If you distribute bread and fish, what are the fragments going to be? This fish is great. The bread, maybe it's a little dry. Maybe I'm full now.

But the fragments are from the barley loaves, five barley loaves for five thousand people. These barley loaves are a little smaller than a pizza crust. It's matzo bread.

You might see it in a place where they sell kosher food. It's like the size of a personal pizza. And five of those fed five thousand pieces, five thousand people and the pieces add up to way more than the original.

What is recovered? If you put those pieces together, you think you'd have more than five barley loaves? You absolutely would. Twelve full baskets from those who had eaten. So what does this tell you? I will taste and see that the Lord is good.

Remember in Hebrews, those having tasted the word of God, partaken of the heavenly gift and the powers of the age to come, if they fall away, what happens to them? It's like the rain coming on a field and all it brings up is thorns and it is to be burned and near to a curse. It is given opportunity and doesn't avail itself the field and it is judged. These people who have partaken of the bread.

And by the way, these are people that have stayed out and listened to Jesus teach for a long time and his compassion on them. But they're not willing to eat to the full, eat everything, use everything that Jesus has provided. There's a lot of waste.

There's a lot of overflow, kind of like the minus, kind of like the talents. So the men, when they had seen the sign that Jesus did, said, this truly is the prophet who is to come into the world. Therefore, when Jesus perceived that they, the five thousand that he had just fed, they were about to come and take him by force to make him king.

John 6, 15. These people see Jesus. They benefit from what Jesus provides.

They listen to him talk and they say, well, he is the king. Let's make him king. What does Jesus do? Well, OK, if you insist, let's head for Jerusalem.

Find me a cult. I'm glad you've finally seen the light, recognize that I'm the king. It's about time.

I've been teaching now for, you know, a while and it's great. You see that I'm the king. You want to make me the king.

Let's go do the king thing. What happens? He departed to the mountain by himself alone. And instead of going and taking the kingdom at the behest of the people who rightly recognize that he is the king, but they do not understand the time.

The identification is right, but the time is wrong. They want to make him king. What is the parable that we just looked at? Parable of the Minus.

How does the nobleman become a king? Do the people democratically vote him in to be the king? Do they, by acclamation, make him the king? How does he become the king? He goes to a far country where the emperor makes him king. The people don't make the king. The emperor makes the king.

God the Father is the one who is going to choose the timing for the Lord Jesus to be king, not the people. What we have in large parts of the church today is people trying to make Jesus king now, and it's not the time. And what happens when people try to make Jesus king and it's not the time? He departs.

He leaves. He's going to go walk on the water and get back with his disciples, rowing all night

against the storm. He's going to spend his time with 12 guys in a boat instead of 5,000 people marching to Jerusalem.

Right idea, wrong timing. So that's what we have in Luke 19. He is going to go away and the servants are not to lobby and go around, tell everybody what a good king I will make.

Tell them what a good master I've been. Go and do a PR campaign, do some grassroots door knocking and get everybody on my side so that when I return, I'll be king by acclamation as well as by appointment. What are the servants supposed to do while the king is away? What are we supposed to do while the king is away? Not try to make him king.

Try to be those who are faithful to our calling. Be good stewards of what is given to us. What is that calling? Well, we've been seeing it in our ongoing study of the gospel as revealed by Paul, the mystery gospel, that with regard to those who are outside, we're not trying to recruit them and turn them into a kingdom.

We're not trying to love them into a kingdom. We're not trying to proselyte them or recruit them into a kingdom. What are we to do? We are to work quietly with our hands, to not let our good be spoken of as evil, to not be confrontational, to not be judgmental, to not be odious.

We should have a good reputation with those who are outside. We should be a light that shines and draws people. Let your light so shine before men that they see the good in your life and glorify your father.

The disciples know that the glory belongs to the father in heaven. But what is the problem in Luke 19 as Jesus approaches the city? You do not know the time of your visitation. It's so interesting because as Jesus continues, and we see in the other gospels, he's going to go to the temple and look around and then he's going to leave.

And in this upcoming week, he is going to curse the fig tree because its timing is not right. At a time when that particular tree was supposed to have figs, it doesn't have it. It's a fig tree.

Its job is to produce figs. And it's a special, prominent fig tree. And Jesus goes to it, even though it's not the season for other trees to have figs, that tree is expected to have figs.

It is uniquely situated. It is blessed with water and sunlight and soil in a unique way. And Jesus goes to that tree expecting figs.

He doesn't find the figs that should be there. The fruit that should characterize that tree is not there. And Jesus says, let no one eat fruit from you anymore.

And passing by the next day, that fig tree is dead, withered. And this, of course, is a picture of the nation of Israel that did not know its time, did not become what it was supposed to be, wasn't ready when the king came to implement the kingdom in the same way that we as believers, if we

are not faithful to our calling, if we are not busy with our mina doing the master's command with it, he will come at a time we do not expect. And there can be weeping and wailing and gnashing of teeth among the servants.

We can lose out on opportunities and blessing and reward both now and in the future if we don't know our time and we don't know our mission. These days are not kingdom days. This is not kingdom time.

At best, we should be working on becoming kingdom people, those who are qualified to live in a kingdom where righteousness dwells. And that means very simply looking to God prayerfully and knowledgeably. You did not know the time.

You did not know what God expects of you. You weren't busy bearing fruit. You were busy holding on to the mina and trying to preserve the mina and preserve the law.

Saul of Tarsus is going to go persecute Christians because he thinks that they're messing up the law and they're telling Gentiles that they can have a relationship with God. And that's just wrong because the law is only for Israel. And Saul of Tarsus is busy preserving the mina.

And once he meets Jesus on the Damascus Road, he is going to turn into the Apostle Paul and he is going to leverage all of his knowledge of the law and be the apostle to the Gentiles and tell them it's not about circumcision. But Jesus says to these people in closing here, as he comes to the city and he weeps over them, he says, You will not see me until when? You will not see me until you say, Blessed is he who comes in the name of the Lord. You will not see me until you say, Blessed is he who comes in the name of the Lord.

You get this from the parallel accounts. We've got this in Matthew 21, Mark 11 and John 12. You remember that? These his disciples are saying, Blessed is the king who comes in the name of the Lord.

But Jesus says, You're not going to see me again until that is your call. And that is a quote from Psalm 118. Psalm 118.

And that's something we'll look at next Sunday in connection with our Resurrection Sunday study. But there are so many great quotes in Psalm 118 and the key there is to know the time. When Jesus says, You've got to say, Blessed is he who comes in the name of the Lord.

Everything in that Psalm needs to be the attitude that Israel has. I'll just read it to you real quickly. Of course, 119 is the longest chapter in the Bible.

But 118 says, Give thanks to the Lord. And notice he is in italics. If you turn there, give thanks to the Lord for *Tov*, for good, for his mercy, for his forever.

You can cross out endures. You can cross out. He is give thanks to the Lord for good, for mercy

forever.

Let Israel now say his mercy is forever. Let the house of Aaron now say and the word now is in the Hebrew. Now is the time when Israel as a nation, as a people, the Israel of today doesn't say this at all.

But there is a day coming when Israel will now say it's God's mercy that endures. It is God's mercy that the house of Aaron will celebrate. Let those who fear the Lord now say his mercy is forever.

Verse five, I called on the Lord in distress. The Lord answered me and set me in a broad place. The Lord is on my side.

I will not fear. What can man do to me? The Lord is for me among those who help me. Therefore, I shall see those who hate me and notice my desire on those who hate me.

The Lord is for me among those who help me. So I will consider those who are against me. I will note them.

I'll see them. Doesn't say anything about something being accomplished on him. I will know the difference between those who are for me and those who are against me.

I will see the difference. There is a difference between those who are inside and for Israel and those who are outside and against Israel. And I will see, I will perceive, I will consider the difference.

It is better to trust in the Lord than put confidence in man. Better to trust in the Lord, put confidence in leadership. All nations surrounded me, but in the name of the Lord, I will destroy them.

Modern day Israel might be depending on the United States, might be depending on an alliance with NATO or something else. That is not the Israel that is going to see the return of the Lord Jesus. Israel that is looking to God and surrounded by enemies and looks to him and says, that's where my salvation comes from.

That's where my deliverance and my protection comes from. It is God in heaven, the God of Israel that will deliver us. Nobody, no thing else.

They surround me, but in the name of the Lord, I will destroy them. In the name of the Lord, I will destroy them. They surround me like bees.

They are quenched like a fire of thorns. For in the name of the Lord, I will destroy them. And this is literally, I will cut them off.

There's a word play here. I wish I had time to go into and without being too graphic. The word for

destroy here is normally the word used for circumcise.

And the surrounding is to encircle. There is a circle and that circle is removed. And this is sort of a circumcision of the people so that the kingdom can come in.

And the uncircumcised are removed. Those who encircle are circumcised off, circumcised away. It's a powerful image in Hebrew.

It's pretty startling and memorable. You don't get it in the English, but this is circumcision language. They encircle and there is a circular cut that removes them.

That's just what it says. It could have said it in a number of ways. And it's repeated here.

They surround me in verse 11. And the word destroy is cut off, to remove by cutting. They surround me like bees, but they'll be quenched like a fire of thorns.

You think about the bees buzzing around and a fire of thorns brings all of these sparks. If you've ever burnt thorns, it's just a spark shower. And so what were bees trying to sting you become sparks that are going to go fly and be consumed.

You push me violently that I might fall, but the Lord helped me. The Lord is my strength and song. He has become my salvation.

Notice the difference in this Israel of the future. Every thought is toward the Lord for provision, for protection, for deliverance, for honor, for glory. The voice of rejoicing in salvation is in the tents of the righteous.

The right hand of the Lord does valiantly. The right hand of the Lord is exalted. The right hand of the Lord does valiantly.

I shall not die, but live. And because I live, I will declare the works of the Lord. The Lord has chastened me severely, but he has not given me over to death.

Open to me the gates of righteousness. I will go through them. I will praise the Lord.

This is the gate of the Lord through which the righteous shall enter. How does Jesus get into the city riding on the colt? Right through the gate that faces the Mount of Olives. I will praise you for you have answered me and become my salvation.

The stone which the builders rejected has become the chief cornerstone. Who are the builders? Pharisees and the religious establishment in Jesus' day, they rejected him. But when he returns, they're going to find out he is the capstone of the arch.

This was the Lord's doing. It is marvelous in our eyes, miraculous in our eyes. Something that was so difficult, nobody thought it could be done.

Israel is surrounded at Armageddon. People think it's over. And you can see the growing hostility in the world toward Israel.

And it is only going to get worse. This is the day the Lord has made. We will rejoice and be glad in it.

You see people quote this all the time. You know, every day is the day the Lord has made. This particular day is the day of deliverance.

The day of the removal of the surrounding enemies, the day of the vindication of their faith in God and the righteousness that God has called them to. This is the day, the day of the Lord's deliverance. Save now, I pray, O Lord.

Send now prosperity, deliverance and prosperity come from God. Blessed is he who comes in the name of the Lord. We have blessed you from the house of the Lord.

Remember, Jesus goes in and visits the temple, the house of the Lord. He looks around. There's nobody there blessing him from that house.

And he leaves. And that was Jerusalem's absolute last chance. And they missed it.

And Jesus wept. God is the Lord. He has given us light.

Bind the sacrifice with cords to the horns of the altar. Just days before the crucifixion, this Psalm 118 is in the Lord Jesus' mind. Bind the sacrifice with cords to the horns of the altar.

You are my God. I will praise you. You are my God.

I will exalt you. O give thanks to the Lord, for he is good. His mercy is forever.

Great Psalm, apropos, in the Lord Jesus' mind, as he is riding the colt toward this blind city over which he weeps. Don't want him weeping over us. We want to pursue the knowledge that is available to us.

Fulfill the stewardship that is our assignment. Take our mina and do everything we can with it. And blessed is that servant when the master returns whom he finds so doing.

We'll continue next Sunday in the second half of our resurrection study, but we'll close here in a word of prayer. Father, thank you for your grace, your faithfulness toward us in giving us life and breath and opportunities, giving us light from your word and the presence and power of your spirit to guide us in our personal circumstances, our daily opportunities to be faithful in our use of time and resources and opportunities. We pray that God, the Holy Spirit, will shine that light on our path, help us to see clearly what our responsibility is, and to fulfill it to your glory and fulfilling the grace that is ours in the Lord Jesus Christ.

We ask it in his name. Amen.