

Matthew 20-06-21a

Greetings, welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 21st of June 2020. We continue our study in the book of Matthew, picking up in chapter 11, looking at verse 16 and following.

We just had Jesus' summary of the wonderful, faithful, and effective ministry of John the Baptist, and he sends a message of comfort and encouragement back to the man who was probably not only his forerunner and the last of the great Old Testament prophets, but very likely his cousin. And now Jesus is going to address himself more generally to the crowd and talk about the reaction to the ministry of John the Baptist and to his own words and works. Let's take a moment to ask God's blessing on our fellowship and on our study, and we'll get started.

Father, how grateful we are for another day, another opportunity to invest the time and the potentials that you provide us to redeem the time, to convert what is ephemeral and temporal into that which is eternal, permanent, and that reflects your glory. We thank you that you've provided for our needs, you have preserved us, you've brought us together in this place at this time to receive nourishment from your word under the ministry of your Holy Spirit. We pray that as we look at this portion of your word together, that we can fully appreciate the words of the Lord Jesus Christ, that we'll be able to understand them and see how they pertain to our individual position and circumstance, that it will be a source of blessing and application now and in the days ahead, and that in all things, the Lord Jesus Christ will be glorified in our fellowship this morning.

We pray these things in Jesus' name. Amen. Let's read our passage.

I'm going to review the last things that Jesus said about John, picking up in verse 11, and then move through the portion we're going to look at this morning. In this first session, my ambition, my endeavor is to get as far as verse 24. I think I can do it if I keep my mind on my business.

So, picking in verse 11, Assuredly I say to you, among those born of women, there has not risen one greater than John the Baptist, but he who is least in the kingdom of heaven is greater than he. We talked about this last time, that the limitations in this life because of our fallen nature, our corruption, the necessary presence and power of the Holy Spirit to enable us, we push against resistance. It is a fallen world.

We're in every generation in the midst of crookedness and perversity, and there are limits to what we can accomplish and to how far we can get with our limited human mentality and so on. But in the kingdom, those limitations are gone. People are perfected, even in the millennial kingdom, greatly relieved of the burden.

God says he's going to pour out his Spirit on all flesh. And the Old Testament saints labored under, by God's design, the handicap. They were an example of the severe limitation on our human flesh without the daily presence and the effective working of God's Spirit on a universal and widespread basis.

It was limited. It came on prophets. It came on kings, Bezalel and Aholiab and so on.

But in the Old Testament days that Jesus is summarizing, John represents as far as you could get in the ministry of the Spirit. But in the kingdom, when the Spirit is poured out on all flesh, even the least in that kingdom is going to be greater than John. John himself is going to be in that kingdom, and John is going to be greater than John because it's a new environment with the unfettered ministry of the Spirit in that kingdom, and everything there is going to be a whole new and better level.

So from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force. And this is take in the sense of attempt to take or are trying to lay hold of it by force. And this, of course, is their national heritage.

Jacob wrestled with the angel and said, I will not let you go until you bless me. And this sums up much of the legalistic understanding that Judaism developed in the later days of the nation of Israel. And when Paul says they have a zeal for God, but not according to knowledge, not having the righteousness of God and seeking to establish their own by works.

So people are trying to use their own works, their own efforts to lay hold of the kingdom. You've got to do it the way John did it. Faithfulness, obedience, and in some days, obedience unto death.

And we've talked about the church in Smyrna in recent weeks, all the prophets and the law prophesied until John, culminating in John. John is the summation. He's the highest and best expression of everything that the law and the prophets was trying to get across to Israel.

Now pop quiz question, all the law and prophets prophesied until John. Why? What is God's purpose in sending the law and sending the prophets to his people, Israel? What's he trying to do? They need to get a new mindset, right? They need to leave behind the kind of attitude that the surrounding nations have, the kind of attitude that is natural to man and start to think a different way. Think the thoughts of God, live the life that reflects the presence and power of God.

And over and over again, the rituals remind them the representations and the figures and the pictures and the law call them to a heavenly mindset, a forward-looking, upward-looking mindset. Change your mind. This is the purpose of the law.

Don't be like the nations. If you act like the nations, judgment is coming. Be different.

The prophets call them back to God. God says, through the prophets, I have held out my hands all day long to a disobedient and stiff-necked people. It was a lot of fun when we did that in kings and prophets and got to stiff-necked.

And the picture in Hebrew is that someone is, it's not really a stiff neck. It's showing you the neck. They're supposed to be approaching and they've turned around.

And all you see is the back of their head as they're going their own way. It's a people who are disobedient and showing you their neck. Turn around.

Turn ye at my reproof. Why will you die, O house of Israel? Turn around. Change your policy, change your attitude, change the way you think and the way you live.

This was the purpose of the law and the prophets. All the law and prophets prophesied until John. What is the message of John the Baptist? We don't have time to go back and read his message, but what is he preaching down at the Jordan? Axe is laid at the root of the trees.

The kingdom is coming. The king is here. The lamb of God that takes away the sin of the world is here.

John doesn't present him so much as the king at that point. He's the lamb, but God is at work. The kingdom is at hand.

Repent and believe the gospel. And he's talking to the people of God, just as Jesus has sent his disciples out to the lost sheep of the house of Israel. Do not go in the way of the Gentiles.

Don't go to the Samaritans. Go to God's people. It's not an evangelistic mission at all.

Jesus did not send the disciples out to evangelize. He sent them to the cities and towns and villages of Israel to change their mind about the God they are already related to by covenant. Change your minds about how you live before your God.

Why not go to the Gentiles, Syrophoenician women, or people up in Tyre and Sidon, or the surrounding people on caravans, people coming through, people staying the night, people traveling through from Egypt or up to Asia Minor? Why not preach to those people? He said, don't talk to them. Jesus said, I am sent to the lost sheep of the house of Israel. I am sending you to the towns and villages of Israel.

Your mission is to believers. This in Baptist terms is it's time for a revival. It's time to get you back to the Bible, back to your God, back to being the example and the light that shines to the Gentiles and is the means of evangelizing them.

But you have to get your stuff straight before the gospel is going to go to the world. It has to come to God's people and God's people have to get their heads right. So all the

prophets and the law prophesied until John, and if you are willing to receive it, he is Elijah who is to come.

What does Malachi say about Elijah? He is going to turn the hearts of the fathers to the children and the children to the fathers. These are fathers and children in Israel. Malachi is a book written to Israel about Israel and about the hearts of God's people.

Otherwise, I will smite the land with a curse. And famously, you remember that the old Testament ends on that note, a curse. The new Testament begins with the lifting of that curse in Christ.

If you are willing to receive it, if you are willing, he doesn't say if you are destined, if you are purposed, if you are predestined, if you are elected, if you are willing to receive it, Elijah has come and the kingdom is here. What's the flip side of that coin? If you are not willing to receive it, John is no longer Elijah and the kingdom is no longer here. It hinges on whether you are willing to receive it.

God's people, are you willing to receive the time of refreshing, the time of blessing, the time of fulfillment, the time of opportunity to move forward in God's plan and purpose? If you are willing to receive it, he is Elijah who is to come. He who has ears, listen, look at each other's heads. If you've got appendages sticking out each side, this message is for you.

Have a change of mind with regard to it. So we pick up this morning on verse 16. That's our background, our context.

But to what shall I liken this generation? It is like children sitting in the marketplace and calling to their companions and saying, we played the flute for you and you did not dance. Sorry about the noise while I get my cheaters out here. We played the flute for you and you did not dance.

We mourned for you and you did not lament. For John came neither eating or drinking and they say he has a demon. The son of man came eating and drinking and they say, look, a glutton, a winebibber, a friend of tax collectors and sinners.

But wisdom is justified by her children. This passage has confused me no end. I don't know about you, but I was with him on John.

I was with him on the law and the prophets. He says, what is this generation like? They're like children in the marketplace. When I go to the marketplace, I don't like to see children.

I want to see products. I want order. I want a quick selection and purchase and get out of there.

Why isn't it vendors in the marketplace? When I was out there cleansing the temple and saw those sellers of doves and changers of money, these are children in the marketplace and the children are calling out to their companions. In the simile here, are Jesus and John the ones calling out to their companions? Are the Pharisees and the religious leaders calling out to them? Who's calling out to whom and who's playing the flute? Who's not dancing? Who's singing a dirge and who's not mourning? Who is who in this? It has confused me. I got out of seminary and I was still confused.

Jesus puts the identification here. John came neither eating nor drinking and they say he has a demon. Son of man came in.

This part seems fairly clear. John seemed to be ascetic. He's been associated by historians with the ascetic people that lived out in the desert at that time and that maybe he was part of the Essenes and was out there with the Dead Sea scroll hidiers and such.

It's purely speculation just based on his very uh what would you say Spartan way of life. Jesus was called the friend of sinners and he often attended meals. I was telling somebody earlier this week that there was a Baptist pastor that came to a young man who wanted to go into the ministry.

He was considering being a pastor and he went to W. Chriswell who had been a pastor for many decades and he said I'm trying to figure out if I should be a pastor or not. W. Chriswell looked at him and said well do you like fried chicken? He said no not really and he said you've got no business being this Baptist pastor. So this is what Jesus did.

Jesus spoke the truth in love over meals and at time after time we see him at people's homes. Pharisees would invite him over. Tax collectors would invite him over and he would come.

If they invited him he would come. He didn't hold their past or their standing or their profession against them. If they were interested enough to say because that was the place of converts that was the place of discourse was over a meal.

You had time and opportunity to go back and forth on issues and Jesus was ready to talk about the truth to anyone who was willing to ask him about it. You're ready always to give an answer to any man that asks you why have you got that hope in your life. There's something about you that's different.

I'm interested. Tell me about it. Let's have coffee.

Let's have a lunch. So Jesus did that and they accused him of just being in it for the food. You'll go to anybody's house because they feed you for free.

You'll drink their wine and eat their lamb chops. And by the way for the people that say

that Jesus turned the water into a really nice grape juice or that in the upper room the first Lord's table so to speak was something other than alcoholic wine. You can't get accused of being a wine bibber unless you're drinking wine.

I'm sorry but that answers anybody's question. I've seen the most gymnastic efforts to try to make Jesus not put any alcohol in the wine. You don't get accused of being a wine bibber unless you're and table wine.

It's a long tradition. The Italians have been doing it for generations and their alcoholism rate isn't any higher than anybody else's. Just saying.

So look he's a glutton and a wine bibber. He's a friend of tax collectors and sinners but wisdom is justified by her children. Well let's go back to verse 16.

So what shall I like in this generation is like children sitting in the marketplaces and calling to their companions. Why is it children instead of adults? I don't remember children you know necessarily being proficient enough on an instrument to to get each other to to dance. This is Jesus' commentary on the generation.

They're not mature in their thinking. They're immature. It's an immature way of thinking to say well if I think it's time for celebration you should think so too.

If I think it's time for mourning you should think so too. So who's talking to whom here? Well Jesus follows John as a witness to the kingdom, as a witness to the eruption, the intervention of God in the history of Israel, and time to present the kingdom. They are witnesses and both of them are going to get killed for their trouble.

There are two witnesses at the beginning of Jesus' ministry. There's going to be two witnesses in the last part of the age of Israel in the tribulation. Those first two witnesses John and Jesus are both killed for their witness.

The two witnesses in Revelation are both going to be killed for their witness. All four of them are coming back in each in their own order. But Jesus says to explain this, we played the flute for you and you did not dance.

We mourned for you and you did not lament. As is so often the case when I say well is it Jesus talking or is it the legalists and the Pharisees talking? It's a double-edged sword. It cuts both ways.

The Pharisees are frustrated because the people have gone out and been baptized by John the Baptist. The leadership did not. They went out and listened to him and came back rejecting his message.

John came neither eating nor drinking. That parallels the mourning idea and there's sort of a chiastic order here. So we played the flute for you and you did not dance.

This is Jesus coming eating and drinking and and fellowshiping over meals and being willing to come and talk and socialize and celebrate the coming of the kingdom. Be enthusiastic about the opportunity and the kingdom is at hand. This is good news.

It's the gospel of the kingdom. The good news of the kingdom. John is a reminder of the laying aside of self-interest and the necessary dedication to God and his word and his plan and his purpose that often requires mourning.

We need to have a change and say there are things that need to be left behind. Look at the state of the nation. John is going to get imprisoned for what? Leadership is immoral.

That leader right there is doing an immoral thing with Herodias and his whole family and all of his in-laws and outlaws. That man is an example. He's the king of this land Herod Antipas and he's a rascal and Antipas is going to lock him up.

So John is mourning over the the moral decrepitude of the nation. So John says you ought to be singing this dirge with me. Jesus says you ought to be celebrating the coming of the kingdom with me.

That's one way to read this passage. You can equally well read it that the Pharisees are trying to tell the people, the scribes and Pharisees, the elders, even the Sadducees, even the Zealots. They want to call the shots.

They want to encourage the people in their direction. We'll tell you when to mourn. We'll tell you when to celebrate and that is attractive only because when Jesus introduces this, he says this generation anytime you see this generation it's almost always in the gospels negative.

This generation seeks a sign and so on. You look every time you see this generation it's almost always a negative. So this generation is like children calling to each other and you get the idea that this is the people and their leadership talking to each other.

But you can also understand it that it doesn't matter how John and I approach you. We've come from opposite ends. John is concentrating on the problem.

I am offering you the solution and you're not responding to either one. You're not acknowledging the problem and mourning and you're not recognizing the solution and celebrating. And so it works either way.

And I suspect that Jesus had both ideas in mind. This generation can't figure out who to follow and they're not following anyone. There's frustration on all sides.

The Son of Man came eating and drinking. They say, look a glutton and a wine bibber, a friend of tax collectors and sinners, but wisdom is justified by her children. If you have a New King James, you'll see there's a text note and it says that the the Nestle Allen UBS

text says wisdom is justified by her works.

This is the difference between Technon and Ergon, if you care about that. But the reason I think that it is works here, it's Ergon, because in the same account, the parallel in Luke chapter seven, the Greek is very clearly children. And it's most easily explained that they would change Matthew toward Luke.

And the reason I think Matthew says works and Luke says children, Jesus only said this one way, but he wasn't speaking Greek. He was speaking Aramaic. When you translate the Aramaic into Greek, you've got choices.

Wisdom is justified by her results, her fruit. It's the works, it's the children. In Aramaic, when you say, this is the produce, this is the outcome, this is what results.

Children works as a translation and so does works. And the two together, we get that two dimensional effect turned into three, because we've got the two eyes. We've got Matthew and we've got Luke.

And so what does it mean wisdom is justified by her children? Well, it's the works. You need Matthew and you need Luke to get the full impact. So what does that all mean? We see this and Jesus then launches in verse 20 into rebuking the cities in which most of his mighty works had been done.

Why? Because they did not change their minds. They did not repent. What has he just been talking about in education, in child training and all kinds of motivational philosophy? Is it the carrot or is it the stick? Can I motivate you better with threats or can I motivate you better with rewards? Can I bribe you into good behavior or can I scare you into good behavior? That's what Jesus has been talking about up above.

And as I say, I think you can take it either way and it works. John says, look, the ax is laid at the root of the trees. Jesus says, and he's going to say pretty quick here, come unto me all you who labor and are heavy laden.

I will give you rest. We won't get out of the chapter before we see that. John says, he's going to put grain in the barn and he's going to burn the chaff.

Which are you? Do works in keeping with repentance. What should we do? You've got a whole chapter there where John says, this is what you ought to be doing. Get with it or judgment is coming.

Jesus says, here's the kingdom, especially in his initial phase of ministry. This is good news. But Jesus is playing the flute and they're not dancing.

John is singing the dirge and they're not mourning. There's not a change of attitude, a change of mind. So the key here to this whole section, in my opinion, is in verse 20.

He's launched into this whole subject because they did not repent. He is rebuking the cities in which most of his mighty works had been done. And if you go back to, just keep your finger here and flip back to chapter four.

Remember you got your teaching on the hill, the sermon on the mountain, five through seven. But after the temptations that Jesus encounters from Satan in the wilderness, you get down to verse 12. After the devil leaves him and the angels minister to him, when Jesus heard that John had been put in prison, he departed to where? Galilee.

He's going to set up his headquarters, his base of operations, his launching point for sending out the twelve, going to the villages himself in Galilee. Leaving Nazareth, he came and dwelt in Capernaum. This is what he is now known for, is dwelling in Capernaum.

His disciples, that's where they're coming and going from, going out and coming in, Capernaum. So when you come back to chapter 11 and he says, Woe to you, Chorazin. Woe to you, Bethsaida.

In verse 21, Chorazin and Bethsaida, they've got the remains of Chorazin in its later days before it disappeared altogether. It was called Kerazah, K-E-R-A-Z-A-H. But it's the old biblical Chorazin.

And it's like two and a half miles away from Capernaum. It's a suburb. And Bethsaida is in the Gennesaret plain, north and west of Capernaum.

They're both nearby. And interestingly, don't have time to turn there, but you can research this if you want. When it's talking about the disciples, you remember last time I said when Jesus sends out the 12, then he went to their towns and villages.

Well, Bethsaida is where three of the disciples are from. And Jesus, it says here that he did many of his mighty works in Bethsaida and in Chorazin. And three of the disciples, Philip notably is from Bethsaida.

And so he began to rebuke the cities because they did not repent. Repent here in Greek is metaneo. You're well familiar with that, meta to change.

Noeo is your noose, your mind, change your mind. And he's rebuking them because they did not change their mind. Repent is something we need to spend just a minute on because it reminds me of chopsticks.

We in our modern post-scientific rational day in the west, when there's an idea or there's a set of thoughts, we come to it with a knife and a fork and a spoon. That's how we assimilate these things. We assimilate it with our tools.

We approach it and we look at things a certain way. And it's hard to shake this mindset

unless you start looking around at the current news and realize that people have some kind of a way of thinking and of assembling their ideas that my knife and my fork and my spoon can't get them. They just drop off.

I can't figure how they're making this work in their minds. Well, in a similar way, ideas in the ancient world, especially in the ancient Near Eastern world, this is why Hebrew can be such a difficult language for seminary students to learn because the way thoughts are assembled and the way the language works reflects the way people thought in those days. And it's different.

The reason I'm talking about that is the concept of repent. We say, oh, be sorry that you're one way and be another way. Repent.

I'm sorry for my sins. It's regret. Repent is I'm going to do something different because I regret what I was doing.

And so when we say repent, we look at, well, here's the old thing that was bad. Here's the new thing. And that was good.

People don't typically repent and do something worse. They typically repent and do something better. But in Hebrew, and this is my personal impression from looking at it for a long time.

Repent doesn't look at, well, there was this thing and then there was this thing. Repent in Hebrew, which is Nakam, N-A-C-H-A-M. And this is probably or it's Aramaic equivalent is what Jesus used when he spoke these words, because they did not Nakam.

It doesn't look at, well, how did you feel about the old way? And how do you feel about the new way? It looks at the process of changing from one to the other. It's not the status. It's the process.

So you remember how awkward it got in the King James because God looks down at the wickedness of man in the days of Noah. And the Hebrew says, God Nakam that he had made man. Well, they can't say God was sorry that he made man.

He's God. How can he be sorry over his omnipotent, omniscient choices? And so they said, it repented God that he made man. Some other thing changed its mind.

It repented God. They couldn't bring themselves to say God repented. You don't want God repenting.

He's God. We're supposed to repent. He's got the essence box there.

Sovereignty, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity, all of those things. He's the eternal, unchangeable God. With him is no shadow of turning.

So how can God repent? Well, that's just scary. So it repented God. And we'll just let people try to figure out what that means.

So what does it mean when it says God in Genesis 6, 6, it says, Nakam Yahweh Ki, because he Asad, he manufactured man, Ha'adam. Well, very interestingly, Nakam has been used one previous time in Genesis. And before it says that God changed his mind, it says in Genesis 5, you might just turn there right quick, right before our break, just go back to Genesis, because this I think is the key to understanding what Jesus is rebuking the people for.

Genesis chapter 5, you're getting the history of the people after Adam, and you get the genealogy all down in the first part of that chapter. And you get Methuselah in verse 27, living 969 years, and he died. Lamech, who is the son of Methuselah, lived 182 years and had a son.

And he called his name Noah, saying, This one will comfort us concerning our work and the toil of our hands because of the ground, which the Lord has cursed. Noah, his name means rest. So he called his name rest, saying, This one will Nakam us.

The word translated comfort there is the exact same word where God repented that he made man, it's Nakam. Now, how can that be? And you can say, well, they're homonyms. And it's like the word log.

If I'm logging, am I cutting timber and hauling it to market? Or am I writing down what happened? There are two words that sound the same, but they're completely different. No, this is the same word. It's not talking about the status before and the status after, it is talking about there is a shift.

There's a shift in attitude. There's a shift in policy. Lamech says, now that we've got this strapping young lad, and evidently Noah must have looked kind of like Moses in the bulrushes, you know, a favored child.

When Noah arrives, Lamech says, I'm going to be able to kick back and let this kid do the work. God must have given him great physical strength. He's going to build the ark.

And so he's gifted with it from birth. Lamech looks down into the swaddling clothes or whatever he's in there and says, I've got a son. He can start putting a shoulder under the load here.

And it's not so much that he's comforted, but looking at the curse of the earth, what's the problem with the curse? Why is the curse mentioned? You've got to scratch your bread out of the cursed earth and by the sweat of your brow, you're going to earn your bread. Well, Lamech knows all about this. And he looks at Noah and he says, I'm going to look at this labor and this cursed earth in a different way now, because I've got a son who's going to enable me to rest.

Everybody can use rest. And God sends the opportunity to Lamech in the embodied form of this new son. The guy's already 180 something years old.

You can imagine how tired he is. And here comes Noah. So Nakam, he looks at the task and he looks at the opportunity and he looks at the situation of the cursed earth and the necessity of making a living from it differently after the arrival of this son.

He's got a change of policy. He's got a change of mind. He's got a new perspective based on this.

God looking at the wickedness, just a chapter beyond and seeing how widespread and how metastasizing and how malignant it is, is going to shift his attitude and shift his policy about mankind. He initially said, be fruitful, fill the earth. Now he's going to wipe all but eight of them out.

And is God dispassionate and it's just a clinical change in policy? Turn back now to that second use of the word in chapter six. People often forget this. I did myself.

I assume others do. But you look at 6.6, the Lord Nakam that he had made man in the earth and he was grieved in his heart and he was grieved. There's a long thing in Hebrew about betula versus, there are two words in Hebrew that can both be translated young woman or virgin.

And one of the ways we know that the virgin idea is not implicit in one of those words is because there's another place like this passage that says she is a young woman who knows not a man. If knowing not a man was intrinsic to the word, you wouldn't have to add it. Now look in 6.6, if grief was implicit to change of mind, you wouldn't add that it, this literally means it pained God.

God had pain in his heart. He's having to shift his attitude. He's having to shift his policy toward man instead of supporting and encouraging and having them proliferate.

He's going to wipe nearly all of them out. And in addition to that shift in attitude and policy, he has grief. He has pain in his heart.

This is God's heart. God as great and wonderful as he is, knows what it's like to pain and to suffer loss. You can only imagine what this heart experienced watching the Lord Jesus do his work on the cross.

God is not unemotional as we understand what it means to hurt inside. When God had to change the way he was dealing with man, it hurt, not calm. You can follow this down through.

I could take you to other, in the next verse, God himself says, so the Lord said, I will destroy man whom I've created from the face of the earth. Notice the total shift in policy.

He's created man and proliferated him on the earth.

Now he says, I'm going to destroy man whom I have created from the face of the earth, man and beast, creeping things and birds of the air for I am shifting my policy about having made them. I am changing my attitude. I was supporting this stuff spreading and getting more and more numerous.

I am changing my mind about that at this time, based on what I see. God didn't arbitrarily or frivolously or superficially, randomly change his mind. God looked down.

Verse five, the Lord saw the wickedness of man. What he saw created a change of policy, a change of attitude, a change of emphasis. What is my goal now? What is my priority now for man? It's changing based on what I've seen.

When Jesus upbraids the cities, that's where he did his mighty works. Here, God is going to repent based on what he sees man doing. Jesus is going to rebuke the cities because it's man looking at what God has done and failing to change his mind.

God can change his mind based on the actions of man. Man ought to follow God's example and change his mind, looking at the works of God. Be ye holy for I am holy.

Be ye flexible for I am flexible. Be willing to change your attitude and your policy when necessary, based on what you see. God is not an abstract set of rules.

He's a person. He sets himself as our example in many cases, and this is one of them. That's what it means when Jesus looks at Chorazin and looks at Bethsaida and looks at Capernaum.

Now, this is going to explain when we come back from the break. This is going to explain the mention of Tyre and Sidon and Sodom. Keep in mind, I'll give you a clue ahead of time.

What did we talk about? The mission of the 12 that are even now as Jesus speaking out, who are they talking to? What kind of cities are Tyre, Sidon, and Sodom? Would the disciples ever arrive there on this 16 mission that Jesus just launched them on? That's key to understanding the comparison, and that's what we'll look at when we come back from the break.