

Matthew 21-10-24b

We're ready now to resume our study in Matthew via John 12 and the other parallel accounts, Mark 11 and Luke chapter 19. And we're looking at the answer to the question that reminds me of that Debbie Boone song, you know, you light up my life. And that the one part of the song that just is fingernails on a chalkboard for me is when she says, it can't be wrong if it feels so right.

And you get the idea that on this occasion, this bright Sunday morning where Jesus, which was their Monday, of course, we tend to think, well, what a great day for Jesus to go into Jerusalem. It was Sunday and everybody was on holiday. This was the first day of the work week for them.

Six days, shout that labor and do all thy work. The first of those six work days was Sunday. And that is the day after the Sabbath, when Jesus appears and is riding into town on this colt.

So with all of this celebration, with all of this acclamation, how is it possible that within four days, Jesus is going to be arrested. And before the week is over, he is going to be tried, convicted, turned over to the Romans and crucified with a great deal of popular support on the part of the people in Jerusalem. How does this happen? And what does it mean to us? I would certainly like to not have a shallow enthusiasm for the Lord that doesn't carry through to him truly being Lord in my life and Lord of all and the center about which everything in my solar system revolves.

So what is the problem here? Jesus himself gave us the answer about eight chapters back. Turn back to Matthew chapter 13. Matthew chapter 13.

Verse three, behold, a sower went out to sow. As he sowed, some seed fell by the wayside. The birds came and devoured them.

Some fell on stony places where they did not have much earth. They immediately sprang up because they had no depth of earth. But when the sun was up, they were scorched.

And because they had no root, they withered away. Verse six. Jesus goes on to explain this in verses 18 and following.

Verse 20, Matthew 13, 20. You can write this in the margin next to the quote unquote triumphal entry. He who receives the seed on stony places, this is he who hears the word and immediately receives it with joy.

Could you craft a better description of what is happening as Jesus descends the slopes of the Mount of Olives and ascends to go through the Eastern Gate into Jerusalem? They hear the word and they receive it with joy. Perfect description. Yet he has no root in himself, but endures only for a while.

In this case, less than a week. For when tribulation or persecution arises because of the word, immediately he stumbles. Immediately he stumbles.

Persecution or trouble. Tribulation, you look at tribule, trouble. They're from the same root.

Tribulation is tribulation. It's trouble. Christianity is great.

Fellowship, church, loving the Lord, singing songs. It's great. We receive it with joy, but what do we do under pressure? The old illustration is still pertinent.

If you want to find out what's on the inside of an orange, squeeze it. If you want to find out what's inside a lemon, squeeze it. From the outside, they look very similar.

They're citrus fruits, slightly different colors. Now I've seen oranges and grapefruits that I couldn't tell apart. Big oranges and small grapefruits look almost identical.

You've got to get at what's on the inside. Squeeze it, put it under pressure, sample the juice. Now you know what's on the inside.

Is it sweet or is it bitter? Is it refreshing or is it awful? There was some kind of a fruit that I had to look up to find out what it was. They had it at Kroger for a while. This has been some years ago.

And it looked like a grapefruit. I really like ruby red grapefruit. These were bigger and had a thicker hide than a standard grapefruit.

They had some name. It was similar to when they say Tangelo or something like that. This was some name.

And I had to look it up. And they said, well, this is an ancestor of the grapefruit. And somebody had grown a bunch of these and thought, well, maybe they will market.

It was awful. It looked like a grapefruit. And I like grapefruit.

I like the yellow ones, I like the pink ones, I like the red ones best. This was just inedible. Bought two of them, tried to eat half of one of them through the other melon and a half away.

It was just terrible. I didn't know what was inside at the store. I had to take it home and sample the inside later.

Pressure exposes, pressure reveals what we're made of. This is not a deep concept. You know this is true.

This is why the old story of Daniel Boone sitting there when he was thinking about marrying his future wife, Rebecca, sitting there on the front stoop. And he just reached

over with his hunting knife and ripped a big rip in her apron. And she looked at him and said, Daniel, you know, wherefore didst thou do that? They talked a little different back then, but what did you do that for? And when he saw that she didn't throw a fit and didn't get angry, that told him something about her character that he wanted to know before he entered into wedded bliss and a long life together.

What are you like under pressure? What are you like when the chips are down? It's kind of interesting if you've ever been on a date and then had to change a flat in a hurricane or whatever. And how patient is your companion, your date, when things don't go well? They lost your reservation at the restaurant. The food is burnt.

It's late. Somebody spills something on your nice dress, passing by, heading to another table. There's a ruckus.

There's a change of plans. Something doesn't go well. That's always better than an ideal date because you learn more about each other.

You find out what you're like. So the answer to the question is this is how the people act when there is no pressure. It's fun.

It's exciting. You can have a praise and worship experience. And what's to stop you? You've got colorful lights.

You've got good music. You've got great acoustics. You've got a comfortable seat.

It's not a pew. It's not an old oak bench. It's a plush upholstered theater type of seat.

You've got a bunch of happy people around you. It's uplifting. Everybody is happy.

Those same people, a day or two later, what are they like under pressure? What are we like under pressure when there's a grinding difficulty? There is a painful reality. There's an ongoing stress. When things are not easy, not fun.

When it isn't a sunny aspect on the slopes of the Mount of Olives, but it is a dark courtyard with soldiers and trial and scourging. Peter is one way accompanying the parade down the Mount of Olives. He's quite a different way in the courtyard when the maid asks him, aren't you one of them? He told the Lord, I will never leave you in an unpressured moment.

He denies the Lord three times when there is pressure. What does Jesus say? Why does the seed spring up? They receive the word with joy. So interesting that he adds the joy.

They receive it with joy. There has never been a more joyful celebration of Jesus' presence than the one we're looking at this morning. Never so popular, never so widespread, never so universally acclaimed.

Palm branches, clothing, Hosanna, King of Israel. Everything looks right. Like the seed on the stony soil.

What does Jesus say? He has no root in himself. Think about this. If you want to determine whether or not there is any deeper root among the people in and around Jerusalem, the people in and around Israel who have assembled.

Remember, this is Passover week. It's an assembly feast. And so there are people from all over the land who are there.

That's why there are such big multitudes. John tells us, Matthew says multitudes, plural, akloi, plural in Greek. O-C-H-L-O-I is plural.

Aklos is a crowd, but there is more than one crowd. They are akloi, crowds. John tells us when you go to his account in 12, that there is a crowd on one side of Jesus and in front of him, and there's a crowd behind him.

The crowd in front, part of them are leading the procession. Others have come out from Jerusalem. There's another crowd behind.

Both crowds take up the chant, Hosanna to the son of David. Where does that come from? We're talking about the root now. These people are quoting scripture.

Why are they quoting these Old Testament Psalms? Turn over to Psalm 118. Psalm 118. 113 through 118, this section of the Psalms were songs that were sung at Passover.

All of these, 118 is the culminating Psalm. Give thanks to the Lord for he is good. His mercy endures forever.

Let Israel now say, his mercy endures forever. That let the house of Aaron say, let those who fear the Lord say, I called on the Lord in distress and so on. Verse 22, the stone which the builders rejected has become the chief cornerstone.

This was the Lord's doing. It is marvelous in our eyes. This is the day the Lord has made.

We will rejoice and be glad in it. Verse 25, save now, I pray, O Lord. Save comes from the same root as Joshua, Yashar.

So if you say, Hosha, Nesha, Na, save us now, O Lord, Hoshana to the Lord. Hoshana in the highest, Hosanna in the highest means save us from heaven. Bring the save us cry into heaven.

Send us now prosperity. Verse 26, blessed is he who comes in the name of the Lord. We have blessed you from the house of the Lord.

Where is Jesus heading on this colt of a donkey? He's heading to the temple. God is the

Lord and he has given us light. They don't shout this part, do they? Bind the sacrifice with cords to the horns of the altar.

This is the crown without the cross. This is the triumph without sacrifice. This is wanting the best things from God with no price being paid.

So the people like the good parts. They don't like the trouble parts. They like the crown, they don't like the cross.

They like the triumph, they don't like the sacrifice. They don't look at the entirety of the scripture. There is a stone that the builders rejected.

What builders? Who is the stone? What is the stone? It's the Lord's doing. It is marvelous in our eyes. Marvelous in our eyes.

Turn back to our passage in Matthew chapter 21. This is further down in the chapter. Look at verse 15, when the chief priests and scribes, remember this is both parties.

This is like when the Democrats and the Republicans saw, and there's problems with both parties, believe me. Here, when the Sadducees and the Pharisees, the chief priests and the scribes, saw the marvels that he did. This is the only place in the whole gospel of Matthew where this particular word is used.

It's Thaum, T-H-A-U-M-A, marvels. It harks back to Psalm 118. It's marvelous in our eyes.

They see the marvels. The chief priests and scribes see the marvels, and they see these children crying out. We'll talk about that in a minute.

And the children are saying Hosanna to the son of David. But they become indignant. Their reaction to the very same marvels that spark response and faith and love and obedience in some people spark indignation in others.

They're the very same marvels. The same sun can melt wax and harden clay, right? What are you made of? What's on the inside? The same grace of God draws some and repels others. The same savior, the same son of God, the same Lord Jesus draws some and repels others.

Many are called, but few are chosen. Why? If you don't respond to the call, you don't get chosen. I was talking to a piano customer here last week, and as one does, finished up the piano and so on, and she mentioned in passing that she plays volleyball and coaches volleyball.

And I said, oh, I played some serious volleyball back when I was in school. And she said, oh, well, we have a co-ed league or something that plays, and we're gonna start in January. You should come.

And I said, well, why don't you ping me when you get close to the time and I'll see what my schedule looks like. That might be fun. I'll probably go out there and pull something and you'll see me in crutches.

But it's an invitation. I have a free choice of whether or not to participate. When the time gets close and she says, hey, we're starting up our league.

Would you like to come and play? It's an invitation. It is a call. We could use more men who play.

We'd love to have more men. You're a man, why don't you come? It would be great if you would come. And it might be good for me to have some additional drain on my time, who knows.

But there's a choice. When the call is given, there's a choice. Probably lots of people get invited, but there's only some who respond and actually show up and play, right? It's our choice.

The call is not effectual. Because she invited me, I'm not obligated to go. Thankfully so.

This is a presentation. And the presentation is made with jubilation, with joy. And people are receiving it and repeating it with joy.

It's exciting. Many things are exciting. Why do people slow down for flashing lights and wrecks on the highway? Something out of the ordinary, something unusual.

What happened? Is there an overturned car? Is it smashed? How many cars? Are there people on stretchers? Are there ambulances? What's happening? And you have great slowdowns in the non-involved lane because everybody is attracted by the unusual, by the exciting. It's something to talk about. Let me tell you what I saw.

I saw this car hanging half off of a bridge, which I did in fact see one time. It was actually a pickup truck. It had smashed through the rail and was dangling.

And they had to close the road that went under the bridge because they didn't know if this truck was gonna hang on or fall or if they could get it off, if they'd have to drop it or what. But that's unusual. And there are people from all four directions were gazing at it in no hurry to try to find an alternate route, most of them, because you don't see that every day.

You don't see this every day. You don't see someone being acclaimed as the King of Israel every day. And people get caught up in the excitement.

They receive the word with joy, but there is no route. How could we know if there was a root? There would be the word that had come. And when it hit the soil, it sunk its roots in deep.

Jesus talks about that case later in his parable, doesn't he? It's gonna produce a crop 30-fold, 60-fold, 100-fold, right? Where is the crop from the word that Jesus has been presenting that he sent out his disciples 12 the first time, 70 the second time? They have gone out throughout the entire nation preaching the euangelia, the good news of Jesus Christ, of salvation from God, of the fulfillment of Old Testament covenant promises at the doorstep. This has been well-broadcast. Why is it only on this day? That there is a too little, too late recognition, response, and celebration.

Where was this celebration two years ago? Where was this celebration after the Sermon on the Mount? Where was this after the Sermon on the Plain? Where was this after he fed the 5,000? Where was this after he fed the 4,000? And you remember there was a movement to make him King and Jesus resisted it, why? Wrongly motivated. That wasn't a genuine response to the word. It was a response to the bread.

Give us this bread always. You're a goose that lays golden eggs. Give us these eggs always.

I want it for what I can get out of it. I don't know about the Old Testament scriptures or God's overarching plan or redemption or light to the nations. This guy distributes bread for free.

Make him the King. He can do it every day. We want a King that will serve us bread.

Jesus humbled himself and took on the form of a servant in advance of, prior to, and as a necessary precursor of his coming as King. There is service, there is humility, there is self-sacrifice before there is high exaltation. Right hand of the Father.

King of Israel for 10 centuries with a people of his own that God has given to him as a recognition of that victory. So what is the reason that this celebration can be so fervent on one day and fall apart and have the exact opposite reaction? We have no King but Caesar. Crucify him, let his blood be on us and our children just a few days hence.

Stony ground. It is stony ground. Now, the scary part is we all know what it is like to receive the word with joy.

It's interesting, it's stimulating, it's encouraging, it's affirming, it can create in us joy of anticipation, joy of a future dwelling in heaven, joy about the return of the Lord and the resurrection of our loved ones, joy that there is the leading into green pastures and besides still waters, the restoration of our soul. We can look on these positive things and have a very positive response. Positive impetus, positive response.

That stuff is great. But it is similar to what my old pastor of days gone by used to say, if you wanna know what you're really like, what are you like when you're alone? In a crowd, you can be buoyed up. In a group, you can be part of the atmosphere, part of the ambiance.

You are buoyed, you are stimulated, you are distracted, you are connected, you are held up by the fabric of those around. But if you wanna know if you have a root within yourself, do you have genuine divinely powered stability, genuine fruit of the spirit of love and joy and peace and patience and bearing with the foibles and failures of others, gentleness, real goodness, persevering faith, genuine humility and self-control, what are you like when you're alone? That's when you find out what's inside. Under pressure, what is our response under pressure? That's when we find out whether this root exists or not.

Is our soul stony ground or does the seed sink deep and take root because it is nurtured and it is watered, it is encouraged, it is revisited, it is cultivated. We return to the things that we've learned. We open the pages of our Bible.

We check passages that we've been over and see how much we remember about them when we studied. We look at our little marginal notes. We look at the cross references and ask God for insight and ask the Holy Spirit to lead us into truth, to help us see what is pertinent, to fill our minds with the word of God so that after that little season of reflection and prayer is over and we launch back out into the world, there is divine power available to condition our responses, to give us the fruit of the spirit at the point that we encounter pressure, at the point that we encounter isolation.

There's no one left but me, the prophet says. And God says, I've got 7,000 more just like you that have not bowed the knee to Baal. Don't be discouraged, don't be subjective.

They're all gone but me is subjective. Objectivity says, God has put me here like Esther. Uncle Mordecai says, God has put you here for such a time as this.

You're in the right place at the right time to make a difference. Speaking of which, as I promised, let me give you our final thought for the morning. This was covered in the keynote speech on Friday night by Senator Jim Lankford and I am grateful to him for pointing it out.

It is in our immediate context in John 12. After John's coverage of the trip down the Mount of Olives on the donkey, verse 16 of chapter 12, his disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written. The good thing about the disciples is even though they didn't understand it at the time, they didn't forget it.

And when it was brought back to them, brought back to their minds, they understood it then. For this reason, you look at verse 17. The people who were with him when he called Lazarus out of his tomb and raised him from the dead bore witness.

They bore witness to what they had seen that these other people had not seen. For this reason, the people also met him because they heard that he had done this sign. They heard that Jesus had power over death, that Jesus had resurrection power.

Who but God could raise the dead. And when they heard about this sign, the people announced it who saw it, the people who heard about it that didn't see it came out to take a look at Jesus for themselves. The Pharisees therefore said among themselves, you see that you are accomplishing nothing.

Look, the world has gone after him. Pregnant words, the world has gone after him. Everyone has gone after him.

Now that's how it appears on this Sunday. Look at the next verse. Now there were certain Greeks among those who came up to worship at the feast.

This is the Passover feast. There are Greeks, they hear and see all of what precedes. They are a part of the world that has gone after him.

So they came to Philip who was from Bethsaida of Galilee. This is so fascinating because John the Baptist, first two disciples, John and Andrew, at the beginning of John's gospel, 12 chapters ago, Andrew goes to find his brother, Simon Peter. And where does Andrew go? Andrew finds Philip.

Philip is a recipient of testimony that he himself did not see. Andrew and John saw it and they go and tell. Andrew tells Peter and then they go and he tells Philip.

And it says at that time that Philip is from Bethsaida of Galilee back in chapter one. Ask him saying, sir, we wish to see Jesus. These are Greeks who wish to see Jesus.

These are the unwashed ethnoi. These are the Hellenes. They are not Jewish in any way, shape or form.

Doesn't even indicate that they are proselytes or that they have converted to Judaism. They are Greeks. They're in town.

They've heard about Jesus. They wanna see him. So Philip came and told Andrew and in turn, Andrew and Philip told Jesus.

It's really the reverse of what you see in chapter one where disciples see a thing and tell another and another tells another. You have it working backwards here. And what Senator Langford pointed out, I think it's a brilliant point.

It reminded me of being in our church, listening to him. He just did such a beautiful job covering this passage. But look at the response.

The question is, sir, we wish to see Jesus. Philip tells Andrew, Philip and Andrew tell Jesus. So Jesus' answer is, sure, bring him here because the gospel is about to go to the Gentiles or no, I am sent only to the lost sheep of the house of Israel.

What is Jesus' response? Well, look at all the red ink for the next 12 verses or so. All of

this is Jesus' response to the question when Philip and Andrew tell Jesus, there's some Greeks here that wanna see you. This is Jesus' response.

The hour has come that the son of man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it produces much grain.

He who loves his life will lose it. He who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me.

And where I am, there my servant will be also. If anyone serves me, him the father will honor. Now my soul is troubled and what shall I say? Father, save me from this hour.

But for this purpose, I came to this hour. Father, glorify your name. Then a voice came from heaven.

This is like the baptism back in John chapter one. You've got Philip and Andrew being mentioned in chapter one. They're mentioned here again.

You have the voice from heaven speaking in John chapter one. You have it here again. Voice from heaven saying, I have both glorified it and will glorify it again.

People who stood by and heard it said that it had thundered. When God speaks to, when Jesus speaks to Saul on the road to Damascus, he hears Jesus' voice. The rest of the people think that it's thunder.

Others said an angel has spoken to him. Notice this is after our parade. And the occasion is Greeks coming, asking to see Jesus.

As a response to that, Jesus says everything in verses 23 through 28, and God speaks from heaven because the Greeks asked to see Jesus. It had thundered. Others said an angel has spoken to him.

Jesus answered and said, this voice did not come because of me, but for your sake. Now is the judgment of this world. Now the ruler of this world will be cast out.

And I, if I am lifted up from the earth, will draw all to myself. This he said, signifying by what death he would die. People answered him, we've heard from the law that the Christ remains forever.

How can you say the son of man must be lifted up? Who is this son of man? Who is this son of man? These are part of the same people that were saying Hosanna to the son of David. Here comes the king of Israel. What do they not understand? What is lacking in terms of a root from the word of God? What's lacking? Everybody's ready for the king.

Nobody's ready for the suffering servant. Everybody's ready for the kingdom. Nobody is

ready for the necessary trouble, the necessary tribulation, the necessary testing, the necessary weeding out to find out what kind of ground are you when the seed comes? Are you hard packed and it never even penetrates? Are you stony ground where there's a reception with joy? Isn't this bread great? Isn't this parade great? Let's throw some palm branches and clothes down, but there's no root.

It doesn't sink in. The full picture isn't comprehended, just the good parts, just the part we like, the part we wanna hear. Even Jesus' own disciples, when he says, "Let these words sink down in your ears.

"I am going to do the suffering servant "before I am becoming king." And it doesn't make any sense to him until after he's raised. Verse 16, his disciples did not understand these things at first. After Jesus was glorified, then they remembered.

Wouldn't it have been great if they understood it from the outset, if they applied it from the outset? Jesus said in verse 35, "A little while longer, the light is with you. "Walk while you have the light, "lest darkness overtake you. "He who walks in darkness does not know where he is going.

"The people who are celebrating the descent "from the Mount of Olives and entrance into the city "and the trip to the temple do not understand. "They do not know where they are going. "They don't know why they're going.

"It is completely off base. "It is completely wrong, even though it looks right. "Well, it can't be wrong if it feels so right.

"Yes, it can. "Many things that look right, seem right, "feel right, sound right, aren't right. "How do we know the difference? "Unlike these people, we have the spirit of truth "to lead us into all truth, "to create the environment where the Son and the Father "can come and dwell and make their home in us.

"But the key is understanding "that this phase of God's plan, "right here, right now, you and me, involves tribulation. "In this world, you shall have trouble," Jesus said." It's a part of the Father's plan. We shouldn't try to escape it.

We shouldn't resist it in the sense of avoidance or I will do whatever I can to get out of this trouble or avoid this trouble or tell me what to say, tell me what to sign, tell me what to do. I just don't want this trouble. Trouble is a part of this life.

Jesus said, I'm not excited about drinking this cup. Father, if it's your will, let this cup pass from me. But if it's your will that I drink this cup, I'm gonna drink it.

It's not a fun cup. It's not a cup of joy. It's not the Psalm 23 cup that overflows with blessing.

It's a tough road, but it is necessary. We learn things in imperfection. We learn things in hardship.

We learn things under pressure about ourselves and about God that we cannot learn in an ideal environment. We can't learn them in heaven. We can't learn them in the eternal future.

Can't even learn them inside the kingdom of the millennium. This is the time where God can teach us when we can come to an appreciation of Him that we can get in no other way except through hardship. So how much do we wanna know God? How much do we love Him? What are we willing to put on the line for Him? You remember hearing recently there was a Marine Corps light colonel who was asking his superiors to throw their rank on the table about the faux pas, the disastrous pullout from Afghanistan.

It wasn't that leaving Afghanistan was wrong, but the way that it was done. It isn't that celebrating Jesus coming to Jerusalem is wrong, it's the reasons for which it was done. It's the understanding by which it was done and in which it was done that made it wrong.

You can do a right thing in a wrong way for the wrong reasons and have a wrong outcome. Just because a thing is right, it's not like Jesus where everything it touches suddenly becomes right. Right things can be done falsely.

You see Jesus talking about the self-righteous dropping their money in the treasury at the temple. Is it right to give money to God? You can do a right thing in a wrong way for wrong reasons with a wrong outcome. That's what's happening in the tragic entry.

There is no root. They're receiving the word with joy, but there is no root. When trouble comes, that's the proof because it shrivels and withers away and there is no fruit.

There is nothing left. Only the seed that sinks deep into the soil is gonna produce an enduring crop that glorifies God. What kind of soil do we wanna be? What kind of people do we wanna be? Celebration and acclamation and acknowledgement of who Jesus is, is not enough.

These people did that and their nation is gonna be destroyed. Their capital is gonna be destroyed. This temple is gonna be destroyed within a generation.

This is not enough. Notice also, this is a single moment on a single day. Jesus has been in the nation preaching and teaching for three and a half years.

Where is the enduring response? Where is the persistent response? Where are those who will follow him throughout that time? You have the disciples. They are the ones who are gonna be the apostles. They are the ones who are gonna sit on 12 thrones.

They are the ones who are gonna have Gates name for them in the new Jerusalem. Why?

Theirs was not a flash in the pan one day acclamation. They forsook all and followed him.

And Jesus said, you are not without your reward. Whatever you've lost here, you'll have a hundredfold. It was an enduring response.

Had its ups and downs. They had their momentary failures, but their dedication to Jesus was constant. Their failures were momentary.

That's the difference. These people's failure was constant and their acclamation was momentary. Don't be discouraged.

Don't be depressed by momentary failures. What is the climate? Weather comes and goes. What is the climate? What is our enduring week by week, month by month attitude? You demonstrate something when you come to Bible class, every chance you get, you demonstrate something when you think about God's word, when you take it before him in prayer, regularly, consistently over time.

We have our failures, but they should be momentary, not a pattern. Our pattern should be faithfulness, obedience, following after, denying ourselves, taking up our cross and following him. That's the difference.

Momentary acclamation doesn't cut it. Daily devotion, ongoing followership, letting the word sink deep to produce its fruit, divinely enabled, divinely empowered, that's the key. Well, we have a lot more to see about this in the future, but that is so fascinating.

We never do find out if the Greeks get to see Jesus or not because their appearance is a harbinger of the change. Jesus knows that the age and the opportunity for Israel is ending even as he speaks. And the time of these Greeks is at the door.

That's why when they request to see him, he gives these words. Think about it. Now is the time when judgment is coming.

We're gonna find out what's on the inside. Things are gonna change. Are the Jews going to wake up and smell the coffee and enter the church age? Are they going to receive the spirit? Are they gonna be like that first generation of the church in Jerusalem? Or are they going to stick and stay with the old wineskins? Young donkey, new wineskin.

Old donkey, old wineskin. Old donkey couldn't bear the message, couldn't bear the word. Young donkey's gonna be able to do it.

Fascinating thing to think about. And we'll continue our study here next week, but we'll close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for how powerfully it communicates to us, how clearly it illustrates for us the importance of our daily walk before you through Christ in the spirit by the word. We pray that as we reflect on it, that your Holy Spirit will illuminate our path, make the word a

lamp to our feet and a light as we journey toward that straight gate, the narrow gate that leads to life. We want to be among those few who find it, those who produce the 30-fold, 60-fold, and 100-fold fruit.

We pray these things in Jesus' name, amen.