

Unless You Repent (Recap)

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[0 : 00] And turn to the Gospel of Luke chapter 13. What? We're going backwards? Yeah.

! We're doing one of our reviews today, our discussion reviews. We've covered quite a bit, chapters 13 through 16.

So, we like to take periodically, every six, seven weeks, a step back to look at the big picture. We get into the forest, we get into the trees, we get into the nitty-gritty, we look at particular passages and we glean from them and gain from them.

But it's helpful to step back every few weeks and look at the big picture, as well as discuss a little bit. What have we been learning? Today, I want to hear from you.

What has God been teaching? What are you discovering? Has He surprised you in anything that Jesus has said? Has Jesus challenged you? Impacted you?

[1 : 11] What questions do you have? You probably have lots of questions in some of these texts. So, I want to go back to chapter 13. I want to read chapter 13, since that was the farthest away from us.

Then we'll pray and jump into things. I want to set the stage after I read chapter 13, in terms of what I see as the big picture to kind of guide our discussion a little bit.

So, Luke chapter 13, we're going to read the whole chapter. So, if you're able, please stand in the honor of reading God's Word.

Luke 13. Luke 13. There were some present at that time who told Jesus about the Galileans, whose blood Pilate had mingled with their sacrifices.

And He answered them, Do you think that these Galileans were worse sinners than all the other Galileans because they suffered in this way? No, I tell you.

[2 : 22] But unless you repent, you will all likewise perish. Or those 18 on whom the tower of Siloam fell and killed them, do you think that they were worse offenders than all the others who lived in Jerusalem?

No, I tell you. But unless you repent, you will all likewise perish. And He told this parable. A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

But He said to the vine dresser, Look, for three years now I have come seeking fruit on this fig tree, and I have found none. Cut it down.

Why should it use up the ground? And He answered him, Sir, let it alone this year also, until I dig around it and put on manure. Then if it should bear fruit next year, well and good.

But if not, you can cut it down. Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a disabling spirit for 18 years.

[3 : 38] She was bent over and could not fully straighten herself. When Jesus saw her, He called her over and said to her, Woman, you are freed from your disability.

And He laid His hands on her, and immediately she was made straight. And she glorified God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, There are six days in which work ought to be done.

Come on those days and be healed, and not on the Sabbath day. Then the Lord answered him, You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?

And ought not this woman, a daughter of Abraham, whom Satan bound for 18 years, be loosed from this bond on the Sabbath day?

As he said these things, all his adversaries were put to shame. And all the people rejoiced at all the glorious things that were done by him.

[4 : 59] He said, therefore, What is the kingdom of God like? And to what shall I compare it? It is like a grain of a mustard seed that a man took and sowed in his garden.

And it grew and became a tree, and the birds of the air made nests in its branches. And again he said, To what shall I compare the kingdom of God?

It is like leaven that a woman took and hid in three measures of flour until it was all leaven. Now he went on his way through towns and villages, teaching and journeying toward Jerusalem.

And someone said to him, Lord, will those who are saved be few? And he said to them, Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.

When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, Lord, open to us, then he will answer you, I do not know where you come from.

[6 : 10] Then you will begin to say, We ate and drank in your presence, and you taught in our streets. But he will say, I tell you, I do not know where you come from.

Depart from me, all you workers of evil. In that place, there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast out.

And people will come from east and west and from north and south and recline at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last.

At that very hour, some Pharisees came and said to him, Get away from here, for Herod wants to kill you. And he said to them, Go and tell that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.

Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.

[7 : 31] O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it, how often I would have gathered your children together as a hen gathers her brood under her wings, and you were not willing.

Behold, your house is forsaken, and I tell you, you will not see me again until you say, Blessed is he who comes in the name of the Lord.

So reads the words of Jesus. Let us pray. Father, give us a time that's fruitful right now as we talk about big picture things, as we talk about some of the things in these four chapters that Jesus has brought up, his warnings, his challenges.

Guide us, Lord, today in what you want us to talk about. This we pray in Christ's name. Amen.

Please be seated. Okay, as I said, I want to hear from you today.

Let me set the stage just a little bit. Four chapters. So there's a lot here. We obviously cannot cover all of it, but I want to go where you want to go with it.

[8 : 51] Okay, what you've been learning, what you've been challenged with, maybe what questions you have. But let me just give you a little big picture stuff. Okay, this week as I'm kind of rereading all these chapters and thinking, okay, what's the big picture here?

What comes together? Because at first reading it seems like he's going here, then he's going here, then he's going here. Seems, you know, back and forth. He seems to talk to his disciples and he talks to the Pharisees and back to the disciples.

Kind of, it's kind of like, what's the pattern here? Has Luke gathered this in his own particular way?

So remember, first of all, back in the end of chapter 9, it said, Jesus set his face toward Jerusalem. Remember that? Right? He had already done the transfiguration. He'd revealed to the 12 apostles who he was. He had sent the apostles out in chapter 9.

He's all mission stuff. And then at the end of chapter 9, Luke writes that he set his face toward Jerusalem. So from the end of chapter 9 until we get to chapter 19, this is all travel stuff.

[10 : 02] This is all part of that journey. Okay? So that's the first big perspective I want you to have. So, in chapter 4, Jesus began his ministry.

Right? He got baptized. He was tempted. In the desert. Right? He begins preaching. Chapter 4.

Chapter 5, he starts gathering his disciples. Right? Picks up James and John, Peter and Andrew, et cetera.

Even Levi, the tax collector, he starts gathering his disciples. Chapter 6 is his great sermon. Right? The sermon on the plain. He comes down from the mountain, he preaches his sermon, chapter 6.

So he's challenging beliefs with that. Then we come to chapter 7 through 9, he's confronting expectations. chapters 9 and 10, he's sending disciples back to mission. So, from chapter 10 to 19, these 10 chapters, I counted up the, well, from chapters 10 to 16, I counted all the verses.

[11:03] Okay? Which is easy because you look at the, each chapter numbers the verses, right? So you just add those up. So there are 288 verses from chapter 10 through 16. Can you imagine how many of those verses Jesus is speaking?

If you had a red letter, it would just be full of red. 90 percent. 90 percent of those seven chapters are the words of Jesus. And it continues.

We go on next week to chapter 17 and then 18 and 19. It's his message. So what kind of message is he bringing? So look over, if you have your outline, look over on the right side of your outline where it's, there's a little category there.

It says, Jesus rebukes and warns. Right? And then under that, it says, Jesus challenges followers. So those, those areas are the seven passages we looked at the last few weeks.

So notice it goes back and forth. Right? But four times, four of those passages, he's rebuking and warning. Only three of those is he challenging his followers.

[12:18] So it's more heavy on the warning. And that's, we've kind of noticed that, right? These chapters have been more serious. They've been more warning.

Jesus is more urgent about issues. So as I'm putting all this together, I'm thinking, what's the theme?

What's the theme? What's the theme? And I read the beginning of chapter 13 and, and these first nine verses of chapter 13, I think, that's the theme of the whole, of the whole section.

Unless you repent, you shall likewise perish. Because he's warning, warning, warning. There's a judgment coming. There's a judgment coming. You need to, the gate, the door of salvation is narrow.

If you wait too long, you'll be too late. And why do tragedies happen? Jesus is saying, hey, look at tragedies, these horrible events as warnings of, you need to repent because you don't know when you will die.

[13:22] You don't know when something will happen. Repent now. Don't put it off. So that's kind of the flavor of the whole section. And then this parable he tells in chapter 13, verse six through nine, right, this fig tree about the owner who planted a fig tree and for three years he comes and there's no fruit on it.

No fruit, no fruit, no fruit. Tells the vine dresser, just cut it down, it's wasting up, wasting land. The vine dresser says, let's give it one more year. Let me water it, let me really take care of it and then, then if it still doesn't, then, so what's the parable about?

Who's the fig tree? Us. Us. And particularly Israel. Jesus is coming to his own people, right? He came to his own and his own received him not, right?

So he's warning, and I think that fig tree picture is the picture of this whole section. That's why he's warning. He's coming to the fig trees. Keep coming. He's gonna keep checking it.

Are you gonna bear fruit yet? Are you gonna believe yet? Are you gonna do what I have said? Or are you gonna stay in your pride? Okay, so that's, I think, the big picture.

[14:35] So now, okay, where do you wanna go? What do you wanna discuss? There's lots of stuff here. We can't go line by line. There's too much here. But we can kinda jump around.

There's seven sections, like I said. Chapter 13, look on your outline. You see the loosing Satan bonds. We read that. Salvation's door is narrow. Chapter 14 is about pride and humility.

The end of chapter 14, the cost of following Jesus. Chapter 15, the whole chapter 15 is three parables about lost and found, right? The lost sheep, the lost coin, and then the prodigal son, the lost son who's found.

And then chapter 16, two parts, the shrewd use of possessions. And the end of chapter 13, we looked at last week, the law and the afterlife. So, lots of stuff.

Lots of parables, too. And back in chapter 4 through 9, the beginning of Jesus' ministry, there was a bunch of healings, but only a couple of parables.

[15:38] Now, in this section from chapter 10 through 19, there's only a few miracles that Luke's recording, and then a whole bunch of parables. Tons and tons of parables.

So, another difference. Okay, so what do you want? What do you want to look at? What questions do you have? If you don't, then it'll be real short. Take a moment here and kind of look it over. What has God been teaching you? Has He challenged you? Anything surprised you? Jesus has strong words in these sections. Even talking about judgment a lot.

So, we got lots of questions? Yeah, Diane? I want to re-emphasize something you said, I believe, last week.

That one of the things that really helps us to put the New Testament in the Gospels, and especially what's being said here, it's being presented a little differently than the other Gospels as well, is that you do need to have in mind the Old Testament.

[16:57] Mm-hmm. To have it make sense. And I think Isaiah is a real huge one because when you go back and read Isaiah, the warnings are there.

Yeah. And Christ is simply repeating the warnings. Yes. Yeah. Especially to the leadership. And at this time in history, Christ's time, it's the Pharisees and the Sadducees who are disseminating spiritual wellness and cleanliness, et cetera.

And as you also mentioned, there are a lot of man-made rules. Right. So many of his parables as we see him interact with the Pharisees, I think are lessons to us.

Yes. Because we can tend to be pharisaical. Oh, yeah. Sure. Or, I also want to offer out, I know this is true for me, sometimes it's much easier to follow the rule.

[18:08] Oh, yeah. Yeah. It's easier to have a nice little box and check the box and feel like I'm okay. Right. And then I can justify my mind. Keep everything real simple.

Jesus makes it a little bit more, oh, wait a minute. I got to think. And then I can justify if I'm not paying attention. Yes. I can justify, oh, wait a minute, maybe I cut a corner on that particular box. Sure. All right. But it's okay. Yeah. And I think that's a huge warning. Yes, repentance. But then how do you handle your repentance?

Yeah. Yeah. Yeah, well, I mean, repent simply means turning, right? Turning back to God. So I think first and foremost is that we turn to Him and then we ask Him, help us repent better, help us turn right.

I mean, we can't trust ourselves because I'll be easy on me. Right. You know, I'll, so, yeah. The other thing comes to my mind is He's, because we are His disciples, right?

[19:24] He's teaching them something. Yeah. I always have to ask myself, what do I need to pick up from this? Because it's not just the words, it's the principle and the application of what He's saying.

And so part of that is being discerned. Yeah. And remember parables, yeah, just one moment. Parables are, remember chapter 8, Jesus told the disciples why He's doing parables, right? Because it was like a change in tactic. All of a sudden He's telling these stories and He said, the parables are just kind of pictures if you're, so He told the disciples these are the secrets of the kingdom and the only way to get the secrets out of the parable is to come to Jesus and have Him explain the parable.

Otherwise, all you're getting is an agricultural picture. Right? So what was that story about? I don't know, big deal. But the deeper meaning was what Jesus would give to His disciples.

Yes? Hi, I'm Cindy Pickling. Hi, Cindy. I'm from Grand Junction, but... Welcome. I lived here in 1984. That was a long way to come. Yeah. I lived here in Palmer Lake in 1984.

[20:38] Okay. This was my church. I was nine years old. Wonderful. And this is my first time back in, not in the church. I did come here a few years back just to come see the church, but this is my first time being in the congregation.

Great. Welcome. Thank you. So I'm looking at the mustard seed parable here. And in Grand Junction, I'm part of Anchorage Church, which is based off the disciples.

And we, it's three hours of intense Bible study. Wow. We all bring food. It's a potluck. We have dinner together and then we dive deep into different scripture and relate it to our lives and talk with each other the way you guys do it.

Great. Great. And so, but this was the idea of one man who said that God came to him in the night and said, I want you to start this.

Now we have eight groups. So basically, any day of the week, we have a Bible study group. But it was basically growing knowledge and leadership and then spinning off and then spinning off.

[21 : 44] And then now I'm, I just became part of this group about a year ago and now I'm inviting all these different people who are almost there. and it's like, come on in, hear the word of God and P.S., it's work.

Like, you should say, I'm a Christian, I believe that Jesus died on the cross for our sins, I'm saved, now I can go out and sin all I want. Right, right, right. It's work every day and living in Christ.

And so, that is something I didn't understand until a year ago and now I'm bringing people in. So this mustard seed parable is all about that, creating the tree and then the birds come.

Right, right. You know, it's... Who's landing in the branches. Right, right. Exactly. Great, wonderful. Wonderful application of God. Yes. Well, and that's the picture Jesus is giving, right?

When he talks about the cost of discipleship, right, later in chapter... The end of chapter 14, he talks about, right, unless you hate everything else, you cannot be my disciple.

[22 : 49] Unless you carry your own cross and count the cost, you can't, unless you renounce everything. Right, so he has set the bar. It's not about... You're not my follower. You can't even be my follower unless you are all in.

Unless I am first and foremost and you have an undivided and sacrificial love for me. Yeah, so yeah, that's what Jesus is calling.

He's not easy believism. He's not your best life now. We know, we say that over and over again. It's not your best life now. It's not Joel Osteen message. It is Jesus' message, which is not about great, wonderful things happen to you now.

No, it's hard. It's hard. But it's wonderful. Your best life comes later. Your wonderful, eternal best life comes later.

So, doesn't mean there aren't good things now. Right, there are blessings now. Yeah. Humility and also pride.

[23 : 56] Oh, you're going to touch on that one, huh? I am. Uh-huh. Shower. Is there, is that not really a balance? Because we still live in this world.

Right. And, uh, an example. Before I, I, I had retired, we, we had lots of projects we would have to do, we'd have to make a presentation, and it was all about, I have done this, I have done that.

Uh-huh. Sure. Um, this is what you all need to do because I have, um, isn't that really prideful?

It is of the world. Good, good question. Um, you know, I was always mixed with that because, Yeah, because it's not about me, but that's.

Well, you have to be confident, and you have to assert, and those kind of things, yeah. kind of a balance there. So, what, what do y'all say? What, what's, what's the difference?

[24 : 58] What, where does it become pride, which, right, will be knocked down, God said, right?

I'm opposed to the proud, right? So, when is it, when is it, so, what's good pride, and what's bad pride, if, if you could even say, even say that.

I need to know the context of this, I, is it simply dissemination of information to pass on to someone else, or are you tooting the horn of this presentation?

I mean, what's the purpose of the presentation, is what I have to ask. So, the purpose is, at times informational, I'll pass on that.

Okay. But then, there, there is also a point where, it's not strictly informational, it's actually a direction. Okay.

So, if I may say this, to me, you, you're simply using that pronoun, as a matter of convenience, or distinguishing, I mean, you're not taking, you're not telling yourself, oh, no, no, you're passing on to someone else, this is how I did it, yes, this is how it's been done, yes, and here is the word.

[26 : 13] Yeah, I think, well, and the way we summarized in, in chapter 14 there, um, the first part of 14, we, we gave a contrast between pride and humility, in those parables, right?

So, the first parable, pride promotes self, right, taking the first seat, right? Right. Pride is promoting self, trying to, to be noticed, right, whereas humility denies self, to lift up others, right, serving others, and then the other contrast was pride has worldly interests, right, because there's the parable of, can't come, I got other things to do, right, can't come to the feast, even though I committed to, now I can't, you know, worldly excuses, and then humility, on the other hand, has kingdom priorities, right, so they're, they're, um, inviting the poor, let's go, um, serve people, that kind of thing, so, so pride's kind of about getting ahead, it's not, I mean, I could say I'm proud to follow Christ, but that doesn't mean I'm promoting myself, or, you know, it just means, yeah, I find honor in Christ, what, what, what could be better, so, yeah,

Dan. In Philippians, it says I can do all things, for Christ who threatens me, yeah, that can be, there's a fine line, yeah, to where you can twist it, I can do all things, right, I can do all things, but, a voice of humility says, give peace, okay, that's the truth, because it's coming from the Bible, but, sometimes I still wonder, yes, what you can do through me, yeah, that's the humility, am I doing it through Christ, yes, yeah, right, and that's where Jesus is, apart from me, you can, do, nothing, oh, I can do all kinds of things, no, you can do, nothing of spiritual value, apart from me, right, no fruit, fruit, because you bear fruit, not produce fruit, right, there's a difference there, we're not the producers of fruit, we're the bear, we're just the branches, we're not the vine, we're not, Jesus is the source, I have to be, right,

I have to be clinging to him, let him flow through me, so, yeah, I think there's a difference, about just talking, confidently, about what gifts God has given you, and there's, and we're, instead of, you know, are you promoting yourself, that's what you ask, am I promoting myself, or am I simply helping, am I serving, yeah, I mean, that's, but that's a great question, that's, that's a great, that can get confusing, and I think, you know, it's, like Paul, you brought up Philippians 3, right, Paul, it's like, he had all this stuff, he was a doer, he was a, man, he was going for it, first in his class, top of the, you know, rising in Judaism, rising as the top of the Pharisees, right, so, and then Christ, met him, and he lost everything, and Philippians 3, he's like, yeah, it's good, it's surpassing value, of knowing Jesus,

I'll, I'll, I'll let it all go, yes. That's actually how I got in, how I, what brought me back to the church, and to God, is, I had, I lost three best friends, and five friends total, this past year, three of them got into the occult, redeemed, tarot cards, and, multiple mediums, conjuring the dead, magic crystals, all about, energies, and energy healing, and all that, and I wouldn't subscribe to it, because I kept hearing, what I learned in this church, don't put in the other gods before me, and, I just kept hearing that in my head, and so I, I said, you know, I'm just not going to be, you guys, you be you, you do you, I'm going to be, do me, but I'm not comfortable with that, and, the enemy came after me hard, and then I lost two more friends, who decided to go with them, and I lost my significant other, and, and God just slapped me down, but I think I really was, very much, doing the, putting myself first, and, and, and then just, boy did that just, it knocked the breath out of me, and then I realized, [31 : 06] I wasn't living my life, for God, I was living my life, for the world, and it changed everything, yeah, testimony, yeah, thank you for sharing, yeah, and, and, and also, in this room, and when I was nine years old, Bill, here we are, the things you heard stuck, yeah, and that's, and, and when we're saved like that, when, when, it's, it's not about me, I mean, yeah, I was there, I did this, and, but it was really, as I look back on it, it's, God did that, God was protecting you, he's warning you, warning you, and he took away, right, and then he gave, right, so, so, I mean, that, that was what we read in those parables in chapter 15, it's the God who seeks and finds and celebrates our repentance, right, right, one sinner who repents, the angels are throwing a party, right, it's, yes, but it's, the credit goes to God, right, how did the prodigal son change, right, well, famine, he was already had nothing, and then a famine struck, thank you,

Lord, you know, but it was really, it was a, it was a providence, because it brought him to his knees, hit the very bottom, and somehow he came to his senses, how did that happen, like, well, like what you're hearing, you know, it's like, God's working, right, God's awakening, right, I was dead, now what, Ephesians, too, we were all dead, there was nothing we could do, then God, made us, why, all of a sudden, I could see, where I was blind, now I can hear, now I can, right, so, it's God, yeah, it's wonderful, thank you for that testimony, and thank you for encouraging us, because that's time, we often said, God's not hearing you, you're listening to me, but look at how many viewers, we're seeing you, we won't talk about how many years, it's been, it's been, it's been, it's been, it's been, it's been, well, thinking, yeah, this is a little log church, we, we celebrated, 100 years, last year, okay,

God has been working in this place, why is it still here, we're fewer, this last year, we have felt that, you know, where God has taken some of our folks, and moved them to Kansas, or Texas, or wherever, for his purposes, and so we're feeling, ah, smaller, but God's, we're waiting, that's why we pray at the beginning of each service, before each service, okay, God, you have to show us, what do we, what do we need to do, is there something we're not seeing, but we're waiting, right, we're not gonna go jump, and say, hey, this is our plans, we're gonna go do this, we're still talking, we keep talking, because God speaks to, you know, not just to me, and not just to Mark, I still remember, saying that morning, in celebration, when that group of people, over 100 years ago, met,

yeah, outside, did they wonder, 100 years from now, is this building still gonna be here, yeah, are there gonna still be people, that are furthering, God's kingdom, yeah, yeah, so, yeah, it's just a building, but it's a building, that God has, blessed, or blessed the people, in the building, building's just, the building's not the church, right, we're all, it's just the church building, the church is us, the church is the people, yeah, this is, this is a chapel, we used to call it a sanctuary, did you grow up, did you grow up with that, did you call it a sanctuary, don't run into the sanctuary, it's like, well, no, it's just a chapel, it's just a building, we're the sanctuary, actually, this is where the Holy Spirit lives, it still smells, the way it did in 1984, oh, there's that smell, we have cleaned the logs, you know, we cleaned the logs, no, I know, I know, it's good, we love it here, we're, we're, we're very, blessed to be, in this place, what else, anything else, what's, what, fig tree, okay, you know,

I, actually, every single one of these parables, I can, I can relate to them, and, they, they convict me, I mean, it's like, how much of this do I see in my life, you know, like the fig tree is, you know, you go to church, and you study, and you're, you're into God's word, and, and you're growing, and you're spreading your leaf, your leaves are, you know, you're all out there, and everything, but, but where's the fruit, you know, where's the, where's the meat, and, you know, it's, that's, that's one that really touched me, like, what, what am I doing, with this, you know, being, what am I doing, what am I doing, to glorify God, with everything that, I've learned, and all that, you know, just recently, I, I, went to, I prayed that, God would help me, with this, big exam, that I have, you know, and, you know, while, in the middle of my prayer, for that,

[36 : 54] I, I thought, why, why am I trying, to get this, why am I trying, to pass, is it, is it a sense, of pride, so, so that, I will be, you know, this lofty person, or whatever, or was it, in some way, to glorify him, and to do better, do better things, to glorify him, and, yeah, he put me, in my place, he put me, in my place, and, you know, it's, so, I'm looking at it, totally different now, and, this is just, I could go on, and on, about all the parables, you know, yeah, but, that one, seemed to, really rock, so, I'm blessed, by that parable, yeah, yeah, yeah, we talk, in Anchor Church, about, what, what, fruit, we have, you know, the, like, some people, are, are good at, just, ministering to others, some, are good at, writing books, some, are good at, making videos, some, are good at, making the food, you know, it's, it's just, we all have our own gifts, but to bring our gifts, to glorify God, and so, we each have certain talents, we know we have, and, and how do you use that, to glorify God, it was kind of one of those, aha moments for me, yeah, yeah, yeah, he who serves, in serving, remember the gifts, right, the gift of serving, serve, gift is teaching, gee, wonder what I should do, teach, right, exhortation, mercy, mercy is the one, he puts a caution on, with cheerfulness, because mercy, you can overdo yourself, and lose the cheer, so, anyway, yeah, fascinating how Paul thinks, about gifts, same with Peter, but yeah, the gifts, the spiritual, the gifts of the spirit, right, were you gonna, you look like you were warming up, yeah,

I don't know, I was just, thinking about, just, crazy at 52 years old, like he, I know, when I, no, how did we get this old, and we're just not, kind of putting two to two, together, waiting another 13 years, you know, we took, talking about, being nine years old, and we were both, raised in church, and, it's frustrating, that you could just get this old, so of course, I just got back, from seeing my dad, who's 81, and his wife is 82, and, even though my dad was, quote, raised in a Baptist church, he, was never, a practicing Christian, and, now that he's, you know, older, he's now, seen the fruit, of that choice, and, it's really difficult, for him to, the judgment, that he's already seen, and he's, he just laments, over and over, and over again,

I was, you know, by the world, regretting choices, right, it was always, the world standards, he was, quote, the success, right, but, his fruits, the things that really mattered, you know, are really lacking, and thank goodness, he's, finally, you know, coming around, to, to, recognizing that, and having some humility, in that, and, good, you know, as, anything that I was sharing, with him, I said, look, this is not in a place, of judgment, I'm walking the same path, you are, trying to get it all, figured out, and, as you said, it's the work, right, putting in the work, for that, and, but, yeah, it's, it's, it's really interesting, and thank goodness, he, he had that major heart attack, first week in December, and he's, still here, and alive, and, actually, flourishing, and, you know, putting, at 81 years old, he's putting the, the pieces together, and, coming to his senses, that's kind of, awoken, awoken, awoken, thank you,

I try, I always try to make up new words, but, yeah, and I guess, as it relates to, to pride, I have no idea, how I even came across this, but, when C.S. Lewis, used to do his radio programs, if you can,

you can find it easily, there's multiple versions, on YouTube, it's like 20 minutes long, on pride, and how it's built, and, man, that was, was such an impactful one, for me, like, about convention chains, I was like, burp, burp, tuck tail, but, yeah, it was so, so good, or it just, I don't know, it just kind of, clicked it for me, and now, I, you know, now that I'm more awake, you can now see, okay, root is pride, root is pride, root is pride, and, and that's very, you know, pride's a natural, thing, right, if we don't, think of Christ, or walk with Christ, pride will just, be what we do, because that's our, nature, right, so given the new nature, that's what we, we have to fight that, yeah, there's a book called, win the day, by Mark Batterson, if you guys haven't, read that, he's actually a pastor, you don't know, he's a pastor, until the middle of the book, he just wraps you in, thinking it's a, you know, success, self-help book, spoiler alert, she just told us, that he's a pastor, yeah, he's a pastor, yeah, but one of the things, he says, talking about pride, he says though, that God wants us, to perform well, and live in, you know, for the glory of God, it's not that we have to go, and, right, you know, be homeless, and, and, and just think that we're terrible, and we're sinners, instead, to, to, to achieve, and for the glory of God, so for me to understand, that was, was also life changing, yeah, and that's kind of what,

Mary Ann's thinking, you know, how's, how's it both, right, how's it humble, yet confident, how is it, that's a good question, right, I mean, yeah, because that's our daily, okay, how do I do this, because I want to do well, but I want to not promote myself, you know, right, and to that point, I mean, my dad lives in a very close-knit community, oh, your dad, he's such a great man, and he's done all these wonderful things, for the community, he was a Rotarian, and, you know, all of this kind of stuff, but, I guess, while he, no doubt, was doing it for the benefit, and betterment of the community, was he necessarily doing it, to honor the Lord, or in this, right, with this, with the Lord's strength, or putting that yoke on the Lord, that, that's kind of a different thing, than, you know, hey, look at me, you know,

[44 : 50] I'm doing all the things, for the community, you know, I mean, you can still be doing good things, and certainly people can be benefiting, but how that gets, exercise, if you will, well, it's kind of like, what Jesus said, you know, what Matthew records, in chapter seven, right, we did all these, we prophesied, we did miracles, we did blah, blah, blah, you know, got all this, and Jesus is like, I don't know you, I never knew you, you know, doesn't, doesn't matter to me, didn't do it, in relationship with me, with the, sacrificing of the animals, right, go through the motions, right, yeah, the, the, the, and go through these candles, we see the Old Testament picture of why did God have to finally send his son, right?

Right? You know, there's Noah, and then there's Moses, and then the prophets, and finally Jesus. And even when his son comes, you know, it's the dark day because they kill him.

Right? So the darkness is growing. But that doesn't mean the light's still coming back, right? That's Easter, right? Well, I guess I have just one other thought on, you know, to your point, so many people, you know, and I definitely was in that camp too.

Well, if you do a poll, are you a Christian? You ask, I can't remember what the percentage is. Sixty-something percent of Americans will say they're Christian. They're saying they're Christian in name, but are they really understanding?

Are they digging deep? Right, right. And then, you know, if you don't know the word, if you're not studying, if you're not doing the word, then you have all these weird perversions and twists and turns in our American church, which dropped my jaw on it almost.

[46 : 48] Right, and those surveys, those Barna research, they show, yeah, they profess to be Christian, but I believe in this kind of Jesus, not that kind of Jesus. And I accept this part of the Bible, but not that part of the Bible, you know.

They spin it. They redefine. And it's like, well, then Jesus is going to say, I never knew you. And that's where you get that. Yeah. I mean, Joel Osteen. Right, that's where you get Joel Osteen, because he picks out, he's not going through Luke.

I'll tell you that. You know, he's not going to get it from, he's not going to get it from Jesus, period. He's the lead. I mean, he's the least of it. Yeah, yeah. But that's what the world wants to hear.

That's why his church stadium is full. Yeah. Because I want to hear that. I want to know God. It's like, I don't want to be Joel on Judgment Day. Seriously.

Right, Joel. He is deceiving people, and he is appealing to their covetousness. He's appealing to their pride. Doesn't it say somewhere in the Bible that somebody that knows Jesus, but chooses that path, actually will be judged harsher?

[48 : 02] Oh, yes. Where does that say that? Well, teachers will be held to a double standard, or a higher standard, right? Because you're influencing others. Or in Revelation, the church is, if you're tepid.

That's the best part. Yeah. I'm going to take you out. Yeah. Your candlestick will be gone. Yeah. Yeah. So you have that kind of, where you're just going along, and maybe feeding God.

But, I mean, Isaiah, Jeremiah, they're the ones talking about, hey, if you say these things, and you're saying it's peace and safety, it's all good, it's all good, it's all good, and it's not really good, then, yeah, you're a false prophet.

But that's why Jesus warned us, there are going to be false prophets. There's going to be people proclaiming this kind of stuff, and hold to my word. Right?

He's the, remember, the church is built on the apostles, the prophets, Christ, the cornerstone. So everything comes up from the church, comes from Jesus. So as we're still building the church, we look all the way, am I still in line with Jesus?

[49 : 22] Is the plumb line going down to Jesus? Because if it's over here, you don't get to change what Jesus said.

You don't get to change it. He's the final word. The Hebrew says it, he's the final word. So he even changed some of the Old Testament stuff, right?

Cancel that food? Right? Cancel that sacrifice? Right? The law still holds in terms of moral. Shows us our fault, right?

Shows us holy, righteous, good. But tons of the law, he... He fulfilled. I mean, gives the vision to Peter. He says, eat the pig, eat the pig.

I can't, Lord. No, eat the pig now. It's okay. I died on the cross. That's all done. Anyway, anyway, anyway. Getting into...

[50 : 20] I have a question, Pastor. Chapter 16, again, the term, the law. When...

I've always had a lot of confusion about this. I understood the law to be the Ten Commandments from the Old Testament, which we're no longer supposed to be under.

But they will talk about the law and also the New Testament. The New Testament repeats nine of those ten. So nine of those ten are still absolutely valid.

So we're still under the old law. Oh, I'm sorry. Which one is it? Which one is one day? Which one's not? Is the one you're not supposed to follow? Do we still honor parents?

Yes. Do we still not murder, not steal, not... Sabbath. Sabbath. He changed the Sabbath. He sure did. It's no longer one day, it's every day.

[51 : 22] I'm confused. That's a deeper subject, but he heightened it, if anything. It's... So if you read Paul, oh, what chapter?

Paul talks about some people want to take one day and honor one day. That's great. Some people want to honor any day. That's great. One day is not better than any other day.

So Paul already understood it's no longer about the seventh day Sabbath. We don't celebrate. Who keeps the Sabbath, by the way? Friday evening to Saturday evening.

Who keeps? That's the Sabbath, not Sunday. Sabbath means the seventh ceasing day. According to Genesis, starts on Friday evening at sunset till Saturday evening at sunset.

Who keeps that? The Jews do. Seventh-day Adventist. Who else? And yet, those ten commands get posted in courtrooms and half of those the courtroom doesn't keep.

[52 : 26] Okay. So, so anyway, the, it, so he, Hebrews 4 talks about Sabbath rest.

Enter the Sabbath rest. So, so, so the Sabbath, the land, all of that was pictures pointing to eternity. Okay. So even Abraham knew, I'm not putting, I'm not building on this land.

This, this isn't it. It's the promised land. It's not it. All he did was bury Sarah on the promised land. Right? So he got it. Okay. He's looking for a city of God.

Hebrews 11, right? Helps us understand all that stuff. And then, and then Jesus keeps doing things on the Sabbath. What's he doing?

He's intentional. He will heal on the Sabbath. Oh, you can't do that. We just read that, right? Can't do that. And Jesus said, there is no day more appropriate to set this woman free on the Sabbath because the Sabbath, according to Deuteronomy 5, is not, is to remember that you were slaves and you've been set free.

[53 : 43] So the Sabbath is about remembering redemption from freedom, freedom from slavery. And so Jesus is setting people free on the Sabbath. Their physical freedom.

Right? Satan, when that one was a satanic. Right? So he's, with a word, you're free. Right? Then he touched her. So he's saying that there's no day more.

So in other words, he's transforming the understanding of the Sabbath day. That's a big, it gets kind of complicated, but look carefully what Jesus does with the Sabbath.

Look at Hebrews 4, Hebrews 3 and 4 talks about the Sabbath. Sabbath was really just a picture, a shadow of the real thing and the real thing is Christ.

Where do we find our rest today? Do I find my rest in a day or do I find my rest in God, in Jesus? Come to me all who are, where are you having, I'll give you Sabbath.

[54 : 49] I'll give you, Sabbath means stop, cease. Right? I get, Hebrews 4, that's, and eternity is the, is that, the real thing.

When we get to heaven, that's the real, that's, Lazarus and the rich man. Lazarus is, is in the Sabbath. He's, he's sitting by Abraham's side and he's, whoo, no longer licked by dogs and looking for, you know.

Does that make sense? That make sense? So many of the Old Testament are, images are pictures pointing to the real thing. I don't think I have to, you know, what, what I, what, I'm sorry, what did you ask?

Um, I, I, I, I, I, I, I was gonna let you talk and then I was gonna talk. Sorry, I'm just, did I waste time? I'm sorry. No, no, not at all. So what I am understanding or what I'm hearing Oh, the law, right. with the, the exception of the one law. Yeah. we're still technically under the old law even though we're told we're not.

[55 : 55] So Jesus said this, right? Luke 16, 16. The law and the prophets prophets until John. So something changed when John the Baptist came.

Since then, the good news, the gospel of the kingdom of God is preached. So the kingdom of God is taking over in some way from where the law left off.

But he's not done. He's not saying the law's gone, right? Verse 17, but it's easier for heaven and earth to pass away than for one dot of the law to become void. So the, so he's saying, I haven't canceled the law.

I haven't destroyed the law. The law's holy, righteous, and good. It's the standard. It's still the standard. And if you want to keep the Sabbath in the ten, then we're all lawbreakers.

If you're not keeping, so anyway, but, but I think the other nine will kill you anyway. Right? Coveting will kill you and taking his name, putting an idol, right?

[57 : 08] Putting money before God's career. So the law, yeah, so, so in Romans 3, Paul says, the law brings us, reveals our sin.

That's the purpose of the law. It is the standard, but I can't keep that standard. So in effect, the effect of the law, right?

The purpose of God's law is to show what's holy, righteous, and good. The effect of God's law is I'm dead. I have not kept that law. So I need a savior.

The law is the bad news. The gospel kingdom is the good news. The law says, thou shalt die. Thou hast broken my covenant.

Thou, you are cursed. What did David say, right? Psalm 51, he said, if there was a sacrifice, there's no sacrifice for what I did.

[58 : 13] Right? So have mercy. Please have mercy. Please have mercy. Please have mercy. Please don't take your Holy Spirit from me. That's David. The law killed him.

Right? Yeah. So, so, yeah, so Old Testament people were not saved by keeping the law. They're saved by mercy. They're saved by grace.

Abraham believed. Justification by faith started back in Genesis. That's where Paul got the, got the whole concept from Abraham.

Abraham believed and it was reckoned to him as righteousness. He didn't do anything. He just believed. He trusted what God said. Did I still not answer the question?

No, Did I still not answer the question? No, no, no, no. With the law, he had given that in the Old Testament. He had known we are not able to live into it.

[59 : 22] Come New Testament, that's one of the reasons he actually gave us his son. We have the old law still in our minds knowing we have to keep on working at this.

Yeah, Jesus still calls us to that. If we fall, here is our saving grace. We confess. Now I get it.

Thank you. Confession just means to agree with God. God says, you're a sinner. Confession says, yes, Lord, I'm a sinner. And I just proved it again.

And that's repentance, as you said. That's the start of repentance. Start of repentance, yeah. So you have to, I mean, you said it before, and I think there are some books out there about this, that, hey, it's all about grace.

It's only about grace, so I can continue to sin. And, of course, that's all basis is it doesn't mean you continue to sin. Yeah, there's a movement that says, I don't have to do anything.

[60 : 22] Yeah, but that isn't quite so if you're transformed. No, Jesus says, you must not only hear my word, but you must do my word. You must act on my word.

That's the wise man building on the, he does, it's not just to hear, but he's a doer. That's James' whole point. If you're not doing anything, you don't have faith. Faith works, right?

Faith leads to fruit. What stood out to me, again, was the single word of narrow. Oh, yeah.

The narrow path, the narrow door, narrow is the way that leads to heaven. And I've been a part of many Bible studies over the years, and people will talk about when they're sharing the gospel.

And, like you said at the beginning of chapter 13, it's repent or perish. It's either or. But people will be conflicted by that, and they will say, well, you're just being narrow-minded.

[61 : 21] So if somebody says that I'm being narrow-minded because I'm sharing the gospel, is that a compliment? Is that affirmation that I'm doing the right thing? Yeah. Yeah. If you're repeating what Jesus said.

Yeah. And Jesus said that most will not believe you. Most will hate you for what you say. Yeah. Yeah.

Yeah, the word narrow means groaning. It's a groaning gate. Which means the gate where you crawl under the house, that one, where you groan. You have to get really, really low and humble. It's that gate. It's not the broad gate. It's not the easy gate. It's I got to die to myself. I got to grovel in the dirt where I belong, right?

Before at my Savior's feet. And let him lift me up. Let him come touch me and say, you're mine. I finally came on.

[62 : 24] Thank you. Now I got the holidays here. I know. It's really, I... So law, law really, it drives us to Christ because it shows me I'm devastated.

If I'm reading the law, that's why Jesus is attacking the Pharisees because they think they're okay with the law. And he's trying to show them, okay, let me, let me, let me amplify this part of the law. That's why I think he picked on divorce and remarriage because probably most of those guys have been divorced and remarried. Okay. That guy comfort that Jim's been...

Yeah, Ray Comfort. That's what he does is he leverages... Yeah. Have you kept the law? Yeah. To demonstrate. Yeah. You are. People think, oh, I'm a good person. Yeah.

Yeah. I'll ask him, are you a good person? Then he'll say, have you ever lied? Yeah? Do you do it often? You ever stolen? Right? I mean, he's just using the law. Right? Just...

[63 : 19] Right. It's all there. Right. Yeah. Oh, you're not so... So now are you a good person? Yeah. Yeah. Yeah. Now I am just... Yeah.

Yeah. Yeah. It's still, it's still a fence for us, all right? It's still, okay, right? Crossing. I become a transgressor if I cross any of those lines.

If I steal, I've become a transgressor. And there's no sacrifice in the Old Testament that will forgive me for that. Remember, the Old Testament sacrifices were only for unintentional sins.

The oops didn't mean to do that. But if I intended, like David, coveting, adultery, lying, stealing someone's wife, right?

I mean, he broke at least half of the commandments. He was a five-time dead man. Yeah, I'm sure he had dishonored his father.

[64 : 26] Yeah. Probably took God's name in vain. But isn't the law much more than just the ten commandments? Oh, absolutely. Yeah. So when the New Testament says the law, often it's talking about those ten, because those are the heart, right?

Those are the words of the covenant. But then, yeah, sometimes the law means, like Jesus saying, law and the prophets, the law is that's all of Moses.

So that's Genesis to Deuteronomy. That's the law. The prophets is everything else. So in the upper room, Jesus will say the law.

He'll say Moses and the prophets and the Psalms. So that's interesting. He adds the Psalms, because there's a lot of Psalms that speak of Jesus. Yeah. Yeah.

So, and then Paul repeats that in Romans. If you love, you're not going to steal. You're not going to covet. You're not, you know, you're not, you're keeping the law if you truly love your neighbor.

[65 : 36] And if you love God, then you don't, don't break the first four. And then if you love your neighbor, you don't commit, you know, you're good. So he simplifies it for us.

I'm going to start with what you said. Okay. Okay. Too much. Too much. Too basic. Sorry. Okay. We're smoking and extinguishing the flame. And of course Jesus. All right. Did you have something?

Okay. Okay. So if you're not going to knock the church over. Oh, Delinda didn't see it. Shh. Delinda didn't see it. He's fine. Oh. So I don't read a lot of poetry because it does.

I just don't. But Dan, and talking about narrow, it hit me. So Robert Frost, coming way, way, way back before, us with the dinosaurs.

So I took the road less traveled by, and that has made all the difference. I shall be telling this with a sigh somewhere ages and ages hence.

[66 : 35] Two roads diverged in a word, and I, I took the one less traveled by, and that has made all the difference. We take the narrow path because that's the hard one.

We do what God tells us to do because it's often harder. Because everybody wants to do the big, wide, easy, flat road. We are told to choose this road.

So here's my poem. Thank you. That was, that's great. That's wonderful. That's the narrow road. So, after the Bible, which is the, the world's most, uh, popular, highest, highest selling book of all time, right?

What's the second one? Pilgrim's Progress. Have you read Pilgrim's Progress? It's a picture of that very thing. It's a picture of the two roads and making the choices.

And if I go on the wide road and all the, you know, all the trouble I get in. And then coming back to the narrow road, right? It's that very picture. It's a wonderful, wonderful story.

[67 : 47] And, and, and the, and the, and the people are obvious. And so there's Mr. Worldly Wise Man. Okay. I know where he's coming from. Right? So, the slew of despond, wonderful stuff.

Shoot. I broke this thing. Okay. Let's pray. My stomach's crumbling. That's not why. Father, thank you for our time together.

Thank you for your word. Lord, there's so much to digest from your word and we can't get it all. So, so, so, um, for each of us, Father, by your spirit, show us where you want us to land today, to consider, to think, to repent, to, to meditate, to, um, seek you.

Help us, Lord, as we seek to follow Jesus and, and by the strength of his spirit, walk on that narrow road. Increase our faith.

And, and through us, Father, as we cling to Jesus, bear fruit. This we ask in Christ's name. Amen. Amen. Amen.