

# The Lamb Inspected – Part 1

## Luke 20:1-18

Pastor Arlyn

Message Transcript

[00:00:00] After some prayer and consideration this week, I've decided to stick with our chapter by chapter, verse by verse, study through Luke, for this one final week, before we take a two-week break, to focus on the topic of Christmas. And I'll be announcing that title for our two-week Christmas sermon series next week. But for this week, I want us to take on Luke Chapter 20, verses 1 through 18. [00:00:30][30.6]

[00:00:32] And I want to clear up some confusion about dates, confusion that I helped to create over the last couple of weeks. Admittedly, it's a complicated subject. [00:00:45][13.0]

[00:00:47] The Jewish month of Nisan, which would be our March and April, also referred to as Abib in Biblical Hebrew and aviv in modern Hebrew. See what I mean by complicated? Well, that month, the month of Nisan, also--by the way--a good month to get good deals on automobiles. That's a recycled joke. That's a recycled joke. You're going to get it every time. [00:01:19][31.9]

[00:01:21] So it was the ninth day of Nisan on, the Sunday that Jesus rode triumphantly into the city of Jerusalem. The ninth day. It will be the 14th day of Nisan, where Jesus will be crucified. And we know that much for sure because those dates were always locked in. [00:01:49][28.0]

[00:01:49] That was how the Passover week worked. You can read there for yourself in Exodus Chapter 12, which we're almost that far in our Wednesday night Bible studies. We're halfway through Exodus ten. We're almost at Exodus twelve. Right there, you have the dates. That was the locked in Passover week. It was from the ninth, the inspection of the lambs would begin on the tenth, you can read that in verse three of Exodus, Chapter 12. Exodus, chapter 12, verse five, tells us that as they begun inspection of their lambs, their flocks, there on the 10th day of Nisan, that by the 14th day of Nisan, that was the day when those lambs that they selected would be sacrificed to atone for their sins. Verse five tells us those lambs had to be without blemish. Now, the reason that is important to us is because in Luke 20, we are studying the last week in the life of Jesus. It just happens to coincide with the Passover week. And really what we're seeing here in Luke Chapter 20, well, beginning in Luke 19 actually, is that Jesus is on the very same schedule as the Passover week. Let me explain. It was the ninth day of Nisan that Jesus rode into the city of Jerusalem. It will be the 10th day of Nisan when the nation begins to inspect Jesus, to scrutinize Jesus, to question Jesus over his doctrine, over his miracles, over all the things that he has done, all of the things that he has said, in order to find a blemish in Jesus. So we see this being a convergence of Old Testament type and New Testament fulfillment. From the 10th day of Nisan, the religious leaders began inspecting Jesus. On the 14th day of Nisan Jesus would be crucified, even at the same time as those lambs were being offered up to atone for the sins of the nation. It's more than just a coincidence. It is God running the timetable of the the death of Jesus, to fit perfectly with that Passover week, in order to make that one great big grand statement that Jesus is the Savior, he is the perfect Lamb that passed all of the tests, and was presented as our Lamb, our sacrifice, on the cross, to atone for our sins. And we'll have it in just a short while. The verdict of Pontius Pilate three times in the gospel of Matthew. He says, concerning Jesus, I find no fault in him. He's without blemish. I find no mistake in him. There's no flaw in his theology. There's no words that I can trip him up on. He says nothing worthy of death. And yet, though Jesus will be pronounced as without spot, without fault, without blemish, yet he would be

executed. It was the same with the Passover lambs you brought the most perfect Passover lamb, you inspected that thing for 4 days from the 10th to the 14th to make sure that lamb was without flaw so that it could be an appropriate sacrifice for you. And though that lamb was perfect, that lamb had to die for your imperfections. The same is the case with Jesus. He would be proven through this hard questioning, through this inspection, through the scrutinization, of the religious leaders; proven to be our flawless Lamb. And yet, though he was flawless, we are not. And so he chose to die for our sins instead of allowing you to die for your sins. So Luke 20 then, is all about the beginning of the inspection of Jesus to see if he is indeed the qualified, spotless Lamb of God that would take away the sins of the world. This is Jesus under the microscope. And let's begin reading in Verse 1. I only have an hour and a half left to preach, so, Verse 1. Now, it happened on one of those days (during that period of inspection, those four days between the 10th of Nisan and the 14th of Nisan, when Jesus and the Lambs would be would be sacrificed. It happened on one of those days), as he taught the people in the temple and preached the gospel (the good news), that the chief priest and the scribes, together with the elders, confronted him. Now, that is an elite group of religious people within the religion of Judaism. They were aligned together. They were cohorts and they were opposed to Jesus. This is not a new development. This group has been opposed to Jesus for quite some time. We have tracked with that as we've gone through our verse by verse Bible study through Luke. Here you have the chief priest, which it's quite ridiculous that we read that as a plural. There was only ever supposed to be one chief priest, one high priest. But as you know, by this time, you kind of have two chief priests. You have Annas, who remember, we said last week, retired to collect money? You know, make mandatory vaccines, remember all that, the Bill Gates of the... yeah. So you have Annas, who turned that position over to his son in law, Caiaphas. But Annas is sort of still the puppet master and Caiaphas is the puppet. So the people are still looking to Annas as the high priest. He's sort of the final word on anything that Caiaphas might say. So you have these two, the chief priests. You have the scribes, the printing press for the scriptures, also the authorities on all things concerning the law and Bible interpretation. You have the elders of the people, which was not a designated position per say. But these were wealthy families. These were prominent families. People from prominent families, and wealthy families, that just happened to have the ear of the Sanhedrin. They had influence. So it's an elite group. Having an elite group like this against you. Well, I guess the only way I can say it is it's like having dirt on the Clintons. You know? You're going to end up in a body bag. There's just people you don't want after you. Now, we know that's not the full story with Jesus. Humanly speaking, we could say that Jesus having this elite religious group against him is what ultimately lands him in the tomb. But of course, we know the truth, Jesus said. No one takes my life from me. I lay it down willingly. I give it for the sins of the world. Verse 2. This religious elite group spoke to Jesus saying, tell us by what authority are you doing these things or who is he who gave you this authority? Now, what are "these things" that they are questioning Jesus about? First and foremost is what happened the day before when Jesus went in there and started flipping tables and yanking chairs in the temple. So first and foremost, they want to know why Jesus felt like he had the right to go in there and start cleansing the temple. They want an explanation. That was a tough one for them to swallow because that affected business, that affected the bottom line, the bank account. And I would have to think that it would be tough to ignore that when Jesus did that it was eerily similar to some Old Testament prophecies that they would know quite well. One example would be Malachai, Chapter three, verses one through three. That reads like this, listen to this church, listen to this, Malachai, three, one through three, the lord whom you seek will suddenly come to his temple, even the messenger of the Covenant in whom you delight. And who can stand when he appears? He will sit as a refiner and a purifier. He will purify the sons of Levi (the priests) and purge them that they may offer to the Lord an offering in righteousness. doesn't that sound an awful lot like what Jesus did when he cleansed the temple? So, yeah, they've got questions for sure. They want to know about the temple cleansing. But they're also questioning about his authority to receive messianic adulation. That

backs you up to Sunday. They're questioning him about his authority to preach the gospel in the temple. Keep in mind, that was a new doctrine to the Jews. The religious Jews believed that salvation was all about bloodline and adherence to the law. And there's Jesus in the temple delivering the good news that it's not about religious performance. It's not about who your mother and father were. It is about your faith in God who will provide a lamb for your sins. They also want to know about the fact, just the fact, that he was preaching and teaching in the temple. That wasn't something that just anyone could do. They had order in the temple. That's like someone showing up on a Sunday morning and saying, Arlyn, thank you very much, my name is such and such, I'll be speaking today on the stage to Anchored Fellowship. And I'd say to them, is that right? Is that what you think? Because that's not what I think. Right? What gives you the authority to take over our stage and deliver a message to our people? We don't know you. We don't we don't know where you come from. We don't know your credentials. So the same as with Jesus, just as that would not go over well with us here at Anchored fellowship, him just having that opportunity daily to get himself in there and preach and teach in the temple, well, that demanded some answers as well. [00:12:47][657.2]

[00:12:52] But in all of the questioning, what they are really hoping for is that Jesus will out himself with a direct messianic claim. That's what they're really going for. Because as soon as they can get that out of him, it is game over. They have everything they need. [00:13:13][20.6]

[00:13:13] They can then charge him and send him off to Rome. And that is exactly how it ends up happening. He is elusive with the claim of his deity and the claim of being Messiah to his enemies, because he's controlling the timeline. But when the time is right, Jesus will be open. He'll be overt. He'll be direct about who he is. He'll be asked by the Sanhedrin, are you the Christ, the Son of God? And there in Matthew 26:64, [00:13:44][30.5]

[00:13:45] he'll say, thou sayest it (in the King James version). Or, it is as you say (in the new King James version). AKA - You hit the nail on the head, buddy. Right on. I am the Christ, the Son of the living God. And then Pilate is going to ask him in his trial before Pilate, are you the King of the Jews? And he'll say the same thing. Thou sayest it? You nailed it. It is as you say. I am the King of the Jews. [00:14:15][29.1]

[00:14:16] And that's Matthew 27:11. So he's going to be open about that. But right now it's about control, controlling the timeline. Verse 3. [00:14:23][7.6]

[00:14:24] But he answered and said to them, I will also ask you one thing and answer me. The baptism of John, was it from heaven, or from men? [00:14:36][11.7]

[00:14:38] That is not total avoidance of the question, it is only carefulness to avoid answering the question directly. He was answering the question with a question. So all they have to do is answer his question. And when they do that, they'll be answering their own question. The answer is going to be one and the same. Jesus asked, was John's baptism from heaven or was it for men? Answer that and you have your answer that you're asking me about. So one and the same. Verse 5. And they reasoned among themselves saying (hmm), if we say from heaven, [00:15:20][41.3]

[00:15:21] He will say, why then did you not believe him? Verse 6. But if we say from men, all the people will stone us. For they are persuaded that John was a prophet. [00:15:35][13.3]

[00:15:36] Now, with their verse 2 question for Jesus, I think they felt like they had Jesus pretty well trapped. I think they were quite happy with feeling like they had put him in a predicament. You know? If he says I have the authority to do these things because I am the son of God, again, boom, Gameover, they've got him. Charge him with blasphemy, sentence him with death. But if he says, my mistake, I apologize. Got a little overexcited. I'm not really the Son of God. I'm not the Messiah. I'm just a man. If he says that, he loses the

crowd. They felt like they had him trapped. But then Jesus answered their question with a question and beat them at their own game. Jesus sprung the trap that they had set for him and it caught them instead. Because now, no matter how they answer this question, they're the ones that have found themselves on the horns of a dilemma. Because here's the deal, and this is the point that Jesus gets at, you cannot believe in the ministry of John the Baptist without believing that Jesus is the son of God, the Lamb of God, and the Messiah. Because that's what the entire ministry of John the Baptist was about. Before he even had that privilege, that moment where Jesus came along to be identified, to be presented to the Jews, they're out there in the desert before he even had that privilege. He was moving toward that announcement. He was preparing the nation to be ready for the appearance of Messiah. And then when Jesus did come along and the Spirit spoke to John the Baptist, John the Baptist did not hold back. He shouted out, Behold the lamb of God who takes away the sins of the world. And the Pharisees and Sadducees were well represented in those meetings out there in the desert with the Ministry of John the Baptist. Matthew Chapter three. Matthew sees the Pharisees and Sadducees coming. Do you remember what he said? Brood of Vipers, who warned you to flee from the wrath to come? In other words, who invited you to our meetings? How in the world did you end up here? So they were well represented there. They knew the driving force, the thrust, the major motivation of the Ministry of John the Baptist. So there was no possible way they could say, oh, yeah, we believed in John. John was a great guy. Yeah, his ministry absolutely approved by heaven. There's no way they could say that because Jesus would then turn to them and say, well, then why don't you believe I'm the Messiah? Why don't you believe I'm the son of God? Why don't you believe I'm the lamb? That was the ministry of John. But on the flip side of that. If the religious group here say in their response that the Ministry of John [00:19:03][207.1]

[00:19:05] was from man and not approved by heaven, well then, you've got the whole crowd against you, don't you? [00:19:11][6.0]

[00:19:14] The whole crowd. They're going to lose the whole crowd. And what this is about right now, is trying to maintain influence of the crowd and steer the crowd away from Jesus. Verse 7. [00:19:27][13.3]

[00:19:30] So they answered that they did not know where it was from, and that was a big fat lie. I mean, pants are on fire here. That was a big fat lie. [00:19:44][13.6]

[00:19:44] They absolutely knew. There was not a doubt in their minds. They knew where they stood on John the Baptist. They did not approve of his ministry. You can read, if you flip back to Luke, Chapter seven, ground we already covered, verses 29 and 30, it says, and when all the people heard John the Baptist, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. So there you have it. They knew where they stood. They rejected the Ministry of John the Baptist and everything that he stood for. They're just not willing to answer the question. They should have just been honest and they should have just said, you know what, we really don't want to answer. We plead the fifth. We have the right not to say anything that's going to incriminate us, because that absolutely would incriminate us. So you see, it is this religious elite group that has been set in the trap here rather than Jesus. And they lose the round. Absolutely, they lose the round. They accept defeat, they don't press the issue because they know if they press the issue, they're in big trouble. So they just chalk this up to a loss and they try to get out there with their hides intact. Verse 8. And Jesus said to them, all right, you don't want to answer my question. That was the answer to your question. If you don't answer my question, neither will I tell you by what authority I do these things. I want to let you know that the Lord will always answer honest questions. The Lord will always give further insight about himself to the true seeker. But if you come with dishonest questions, if you come with a dishonest heart, if your motives are otherwise, the Lord is going to shut you down. You'll have that initial revelation of who he is and if you can't

ever come to terms with that, he will do you the favor of withholding further revelation about himself from you. He does you that favor, because the more you know, the more you are accountable for. You can flip back to Luke Chapter 12 for that one, verses forty seven and forty eight. The servant that knew his master's will and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know (the will of his master) yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required. And to whom much has been committed, of him they will ask the more. Really, this is just about first step, second step. If you don't take that initial revelation, that initial insight that the Lord gives you, that step one, how, why in the world would you expect the Lord to lay out for you steps two and three? If you won't believe what he's revealed to you initially about himself, why would you think you'd get further information, further revelation, further insight into his character, into his personality, into his will? [00:23:20][215.9]

[00:23:23] Verse 9. Then he began to tell the people this parable. [00:23:27][4.3]

[00:23:29] All right, so he has now turned from the religious elite and he is now addressing the multitude of people that at present exercise some type of belief in him. And he is going to, among other things, answer the question that this religious group has posed to him. Only he's not going to direct it to the religious group. He's going to direct it to those that are following him. Again, those that are acting upon the insight that they have already received about him. And now they get more revelation, though he does do it in the form of the parable. [00:24:10][40.3]

[00:24:13] The parable reads like this. A certain man planted a vineyard, leased it to vinedressers and went into a far country for a long time. [00:24:23][10.4]

[00:24:25] Now, at vintage time (verse 10), he sent a servant to the vinedressers that they might give him some of the fruit of the vineyard. Ah, rent time. [00:24:34][9.2]

[00:24:34] No one likes rent time. Time to pay rent for the vineyard that you've leased out. But the vinedressers beat him and sent him away empty handed. V11. Again, he sent another servant and they beat him, also treated him shamefully, and sent him away empty handed. [00:24:57][22.6]

[00:24:58] Verse 12. And again, he sent a third, and they wounded him also and cast him out. Verse 13. Then the owner of the vineyard said, What shall I do? I will send my son. And Mark adds, my only son. Probably they will respect him when they see him. Now, since we're pressed for time this morning, let me cut to the chase here. The certain man, the owner of the vineyard is none other than God the Father. And the vineyard that we're speaking about here in Luke Twenty, in this parable, is a reference to the nation of Israel. This is stuff that they would immediately know. And you can glance down the verse nineteen and you'll see that for yourself. It was not hidden from this group of people, none of them, what Jesus meant. Because the metaphor of Israel as the Vineyard of God was a very popular metaphor. All throughout the Old Testament scriptures. Psalm 80; Isaiah 5, to name a few. [00:26:07][69.5]

[00:26:08] It became essentially the logo for the nation of Israel. It was hanging there above the temple entrance way. Sort of like our Anchored sign down there, you know, our logo, that we put up everywhere. [00:26:18][9.8]

[00:26:19] That became a very popular metaphor and symbol for the nation, the vinedressers that we have in this parable, the vinedressers that God the father leases the vineyard to, would be any of the leaders of the nation. That would include chief priests, priests, that would include kings, that would include the Sanhedrin, the Scribes, the Pharisees, the Sadducees; anyone holding a position of leadership over the nation. Because

what was their responsibility? To help the nation of Israel produce fruit. So that's what we have in the vinedressers. We also have the servants that are sent. And eventually the son that will be sent, the son of the vineyard owner. So we start to get what's happening here, don't we? In this one short parable, what we are seeing is the entire history of the nation of Israel. The servants would be who? Anyone in the history of the nation that God sent to the nation with a message, with a purpose, to assist the nation in producing fruit. That would be mainly, of course, the prophets. We understand that and we know how that went. Historically, prophets were not very popular people within the nation. If you were set to become a prophet, good idea if you had really good health insurance. You would need it. Isaiah sawn in half, Jeremiah thrown into a mud pit, [00:28:05][105.8]

[00:28:05] the miry clay, on and on. You go through the prophets and you see how they were persecuted, tortured and even killed. On up to the very last prophet, John the Baptist, who by King Herod was beheaded because of his stance on the word of God. So things did not go well with the prophets in the nation, Jesus reflected that in the parable. And you can see, I do believe, the progression of the severity of it. [00:28:37][31.6]

[00:28:37] It begins with beating. [00:28:38][1.6]

[00:28:40] Then it then it ends up with all of them beating. And then the wounding of one, speaking of a more serious injury. And then ultimately the killing of the very son of the vineyard owner. In Stephen's final sermon, in Acts Chapter seven, he addresses the Sanhedrin, and this is what he says: you stiffnecked and uncircumcised in heart and ears. Great introductory, good opening. He says you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the just one, of whom you now have become the betrayers and murderers. So finally, who is the son of the vineyard owner in the parable? Of course it is Jesus Christ. He writes himself in as the main character of the story. And do you see what his statement is? An answer to the question, who gives you the authority to do the things that you're doing to cleanse the temple, to receive messianic adulation? Who gives you that authority? Jesus would say, I am the Son of the vineyard owner. Israel is God's. I'm the son of God. That's where I get my authority from. Verse 14. [00:30:11][90.3]

[00:30:13] But when the vinedressers saw him (the son), they reasoned among themselves saying, this is the heir, come, let us kill him, that the inheritance may be ours. [00:30:26][12.6]

[00:30:28] And that brings us up to date. Now it's where we are in the story. Jesus, the son of God, the son of the vineyard owner was walking through his Father's vineyard as he was walking across the landscape of Israel. He was acting upon the authority that God his Father had given to him. And now we have the move from the present situation where they're reasoning in their hearts, where they're plotting his death, and we move to the near future, Jesus knew that these vinedressers, these religious leaders in the nation of Israel, wanted so badly to retain their grip on, the authority over the nation, and certainly their grip over the religion of Judaism. So much so, that when the very son of the vineyard owner comes, their purpose is to kill him so that they can retain that power. Power corrupts and absolute power corrupts absolutely. And so that's what we see here. So now we move to the future, the near future. This is prophecy in this parable. Verse 15. So they cast him out of the vineyard and killed him. This would happen in just days, folks. Just days from now, they will crucify the Son of God to try to hang on to their power. Therefore, what will the owner of the vineyard do to them? [00:32:13][105.3]

[00:32:15] Verse 16. He will come and destroy those vinedressers and give the vineyard to others. [00:32:22][7.7]

[00:32:24] And when they heard it, they said certainly not. See, the people understand the message that's being spoken here. They understand the privilege scripturally of being the vineyard of God. They understood, at least conceptually, that what God had purposed all along was that the vineyard of Israel would produce fruit that could be enjoyed by all of the nations of the world. They were supposed to be outward in outreach, but instead they became inward and exclusive. They weren't producing fruit for the gentiles to benefit from. They were excluding the Gentiles because they weren't Jews. [00:33:13][48.9]

[00:33:15] And so, [00:33:16][0.3]

[00:33:18] we have a very serious statement by Jesus about the vineyard being taken from the nation of Israel, from the leadership of Israel, and given to others. The vinedressers, again, would be destroyed even as Jesus declared in 70 A.D. The Romans, Titus, you remember that whole thing. The siege of the city of Jerusalem, the destruction of the city, the destruction of the temple buildings. But what did Jesus mean when he said that he was going to take the vineyard and give it to others? Some say he's referring to that very thing. That in 70 A.D., the Romans came in and just took over the land and then for many years, the scriptures tell us, that the city of Jerusalem, the land of Israel, was trodden under the foot of the gentiles. Many people think that's what's being referred to here. But I'm going to say, no, that's not it. Because that's missing the whole point of the whole thing. The vineyard that God had set up in the land of Israel was all about the spiritual aspect of the thing. It was about spiritual fruit. So I am a firm believer when I come to the correct conclusion that what the Lord is talking about here is he is talking about the transfer of the vineyard from Israel temporarily to the New Testament church. Because if you follow what the New Testament church has done, it has done just that. It has produced fruit. It has reached out to all of the nations. The New Testament church has accomplished what God originally intended for the nation of Israel. And the scriptures tell us that Christ established the church and the gates of hell would not prevail against it. So we will continue to accomplish that mission in full. But don't think that Jesus, don't think that the father, has discarded the nation of Israel altogether. He, of course, has not. And the day is going to come when Israel begins to be a part of that vineyard once again and produces fruit for the Lord. You can read about that in the Book of Romans 10, 11, 12. All throughout there, Paul refers to that, the Lord fulfilling his promise to the Jews. [00:35:56][157.9]

[00:36:00] Verse 17. [00:36:00][0.3]

[00:36:05] Then he looked at them and said. What then is this that is written, the stone which the builders rejected, has become the chief cornerstone. That is a quote from Psalm 118. [00:36:20][15.6]

[00:36:21] That's the psalm they were singing on Sunday, that Hallel song, as they marched with Jesus in the triumphal procession of the king. And in that Psalm 118 passage, Luke takes a direct quote from this, attributes it to Jesus, and you'll notice that he has now changed up the metaphor that he was using. [00:36:48][27.2]

[00:36:50] In the parable of the vineyard, the leaders of Israel were the vinedressers of the vineyard. [00:36:57][6.2]

[00:36:58] But in verse 17, Jesus refers to the religious leaders as the builders of the House of God. And yet these builders were rejecting the very cornerstone of the building itself. You know how important a cornerstone was back then, right? That was the perfect block, the perfect stone, that you set up in the corner. And it was perfect, and once you aligned every other block, and every other aspect of that construction with that cornerstone, you would have a stable, level, straight construction that would stand the test of time. But if you tried to do that without the cornerstone, that's like a carpenter working without a tape measure, level, [00:37:55][56.5]

[00:37:57] you know, the whole deal. Well, that's a big deal. [00:38:14][17.4]

[00:38:16] You're working without the major component of that construction, and that's what these religious leaders have done. And so he says this in Verse 18. [00:38:26][10.7]

[00:38:28] Whoever falls on that stone (speaking of the cornerstone), whoever falls on that stone will be broken. But on whomever it falls. It will grind him to powder. Whoever falls on that stone will be broken. But on whomever it falls, it will grind him to powder. [00:38:53][25.2]

[00:38:54] Now listen, the stone, or the rock, has consistently been a biblical reference to Jesus, both in the Old Testament and in the New Testament. [00:39:04][10.2]

[00:39:05] Jacob talked to his son Jacob about this in Genesis, chapter forty nine, verse twenty four. He said from your lineage is going to come a shepherd, the stone of Israel. Concerning the forty years of desert wandering by the nation of Israel, Paul said in First Corinthians, Chapter ten, verse four, that they all drink from that spiritual rock that followed them. And that rock was Christ. And Isaiah 8:14, Romans nine, thirty three, first Peter two, eight, Jesus is referred to as the stumbling stone and the rock of offense to the Jews. But you gentiles don't get too excited because back in Daniel, chapter two, verse 34, Daniel predicted through the dream of Nebuchadnezzar, as he looked at that ginormous statue of Nebuchadnezzar, and he saw a stone that smashed that statue on the feet and completely shattered that statue to pieces. And that rock that we're speaking about there all the way back in in Daniel Chapter two is a reference to Christ and his eventual smashing and destruction of all gentle forms of government on the earth. So for the Gentile, he is the smiting stone. For the Jew, he is the stumbling stone and the rock of offence. But for the believer in Christ, he is to be the cornerstone, the cornerstone. With all of that as context, [00:40:51][105.8]

[00:40:54] the message of Luke 20:18 is a gravely serious one. [00:40:59][4.9]

[00:41:02] The message is that if you fall on Christ the rock. [00:41:05][3.2]

[00:41:08] It will break you. [00:41:09][1.0]

[00:41:12] It will break you of some of your loves. It will break you of your worldliness. It will break you of your pride. It will break you of your sin. It will break you of your self-government. [00:41:27][15.2]

[00:41:29] It will break you of your religion. [00:41:31][1.1]

[00:41:34] But... [00:41:34][0.0]

[00:41:36] if you fall on that rock, though it will break you, [00:41:39][2.7]

[00:41:42] there is also a healing that follows that breaking. However, if Christ the rock falls on you in judgment, it will grind you to powder and there is no turning back from that. [00:42:04][21.9]

[00:42:09] This is [00:42:09][0.3]

[00:42:12] not easy believism here. This is not greasy grace. This is up front, this is bold, this is truthful. Your coming to Christ will break up some things about your life, but the healing that follows, you'll come to find in the future ahead, the healing that follows, [00:42:33][21.5]

[00:42:36] will eventually prove to you without a doubt, that the breaking that happened in your life was for your own good, for your own benefit. There are loves that we need to lose. There's worldliness that we need to shed. There's sin that we need to avoid and be freed from. Our pride has to go. Our religion has to go. Everything but his lordship, everything but faith in him needs to go. And if you'll do that while the getting is



good, there is eternal healing and restoration coming your way. But if you wait, and you don't fall on Christ, you don't bring your broken life to him, the day is going to come when in judgment that rock comes crashing down from the mountain of God and smashes every government and every person that is opposed to his will. And that is going to be the just, the fair, and the right thing (for Him) to do. [00:42:36][0.0]

[2445.7]