

THROUGH THE BIBLE STUDY

LUKE 19:1-20:19

We once had a church member who worked for the IRS, *but no one ever knew*. People who collect your taxes don't like to mention it at the parties they attend.

Tax collectors tend to keep a low profile.

And that was surely the case with Zacchaeus. For if today's tax collectors are not the most popular people at the party, that was especially true in Roman times.

The extravagances of Rome were funded by taxes collected among the colonies. The empire would hire a local person, provide him with military force, assign him a collection quota, and then let the fellow pocket whatever he gathered above what he owed Rome.

And Zacchaeus was Rome's man in Jericho.

Zacchaeus was getting rich off the backs of his own countrymen - the Jews. And only one thing could cause a man to absorb the ire of a whole community - *greed*.

More than respect, or popularity, or patriotism, or peace Zacchaeus desired to be rich. Among the Jews in Jericho Zacchaeus' approval rating was just a little higher than the United States Congress.

Yet by the end of the day, everything will change.

An amazing transformation will take place. Zac will go from *greedy* to *generous*. He'll experience a turn-around in the eyes of the public. And it's all because of his encounter with a man named Jesus of Nazareth...

Chapter 19 begins, “Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.” Notice he was the “*chief*” or “*arch*” tax collector.

Zacchaeus was the big wheel in a corrupt system.

He was the regional authority for Rome. He had underlings working for him. This made him *most hated*.

“And he sought to see who Jesus was...” Zacchaeus had heard a lot about Jesus. One of his colleagues, a Galilean tax collector was now a follower. Levi had been so transformed he got a new name, *Matthew*.

Perhaps the two men knew each other. Imagine, Matthew and Zacchaeus grabbing a falafel together for lunch, and Levi recounting his story... Zacchaeus had heard enough about Jesus to want to see for himself.

It was dangerous for such a hated man to venture out into a crowd unprotected. Yet there was such a longing in his heart for forgiveness, for freedom, for acceptance, for purpose that he combed the parade route for a perch from which he could see Jesus.

“But (he) could not (find a place) because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.” We learn here that Zacchaeus was vertically challenged. He was a short fellow and the taller guys had lined the streets. But Zac wouldn’t be denied, so he shimmied up a sycamore.

He goes out on a limb in search of a new life.

“And when Jesus came to the place, He looked up and saw him...” I imagine Jesus chuckling. It was a comical sight - a dignified city official literally up a tree.

And Jesus initiated the conversation, “(He) said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” So he made haste and came down, and received Him joyfully.” It may’ve been quite some time since Zacchaeus had smiled.

Andrew Carnegie once said, “Millionaires who laugh are rare. My experience is that wealth is apt to take the smiles away.” I’ve heard it put, “Money will buy a fine dog, but only love will make him wag his tail.”

Zacchaeus had loads of money, but it had been a while since he’d wagged his tail. Until Jesus came to his house, joy and Zacchaeus were total strangers.

Lonely Zac didn’t get many dinner guests. In the ancient world to enter a home - to share a meal - was the ultimate act of acceptance. This is why when Jesus entered his home, “He received Him joyfully.”

Zacchaeus was so overwhelmed by Jesus’ show of grace he’ll want to follow Him for the rest of his life. It’s amazing what just a little bit of love will do to revive a heart. This man’s whole life changes on one invitation.

Once a children's hospital employed a tutor to help their patients keep up with their school work. One day the tutor was called about a student in the burn unit. The little boy needed help with his English grammar.

When the tutor visited, she wasn't prepared for the severity of his condition. He'd been burned over most of his body. She didn't know what to say. Finally, she offered to help him with his nouns and verbs. Later, she was so embarrassed by her suggestion. It seemed silly to mention grammar to a child fighting for his life.

The next day when the tutor saw the burn unit nurse she apologized for her awkwardness. But the nurse told her, "You don't understand. We've been worried about that boy for weeks. Yet ever since your visit his attitude has changed. He's fighting back, responding to the treatment... It's as if he has decided to live."

Later the little boy explained, "It dawned on me, they wouldn't send a teacher to work on nouns and verbs with a dying boy?" The tutor's visit had given him hope.

This was Zacchaeus' logic. Jesus wouldn't visit a hopeless cause. Evidently, Zac wasn't out of God's reach after all. No one is beyond the grasp of His grace

Jesus even has plans for rotten, greedy traitors.

"But when they (the Jews in Jericho) saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Like the prodigal son's older brother, they didn't understand the heart of God.

It reminds me of a story I heard during Bill Clinton's presidency. A Baptist pastor was so upset with the immorality that had gone on in the Oval Office, he said of the president, "Don't you understand this man doesn't deserve grace!" Yet by its very definition grace is something no one deserves. It's

love that's initiated by God, not prompted by us. It's favor that's unearned.

But once grace is received its impact is explosive, verse 8, "Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." Here's the outward evidence of Zacchaeus' inward transformation. He pledges half his income to charity, and restores the people he cheated four-fold. Real repentance will repair the damage done and make restitution to the people it has offended.

After this transformation, Zac could have been elected mayor of Jericho. What a difference Jesus makes!

"And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost." Rather than judge and condemn the Zacchaeuses of this world, *Jesus seeks and saves*.

Verse 11, "Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately." It was a reoccurring misconception, yet again here it's gaining momentum.

In a few days, the crowds in Jerusalem will lay out palm branches across His path, and hail Jesus their Messiah. They'll expect Him to lay out His plans for the overthrow of Rome and launch a political revolution.

But by mid-week, the Jews are so disillusioned with His response they cry out for His blood. They wanted a visible, tangible kingdom. God was at work spiritually.

“Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas...” A “mina” was said to be three months of “a working man’s wage” - a sizable sum.

“And (the nobleman) said to them, ‘Do business till I come.’ Then verse 14, “But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’ And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.”

In a sense, we’ve living today in between verses 14 and 15. Jesus is the nobleman who has gone to heaven - “a far country” - but He’s promised to return.

While He’s been gone, an uprising has occurred. Citizens of earth have revolted and challenged His authority. They will certainly be punished. But when He returns He’ll also hold His servants accountable for what we did in His absence. Jesus commanded us to be about His business. How faithful have we been with what He gave us? Have we made good investments?

Hear again the words of Jesus to His servants - to us... “Do business till I come.” Jesus is coming back soon, but that doesn’t mean we can opt-out of society.

His coming is no reason to quit your job, or drop out of school, or sale your belongings, or move to a mountain top to wait on Him. Our job is to *“do business.”*

Whatever business God has called you to do, it's your job to get it done. It's been said, *"Live as if Jesus were coming back tomorrow, but plan as if He weren't coming back for 10,000 years."* A Christian's future hope should motivate, not paralyze our present.

“Then came the first (servant), saying, 'Master, your mina has earned ten minas.'” This fellow had managed to produce a profit - a tenfold return for his Master.

And here's his reward... *“And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'”* Notice, faithfulness to God in this life is rewarded with position and authority in the future kingdom Jesus will build on earth. Stay at your post and fulfill God's calling, and you'll be a governor or mayor in God's future kingdom.

Faithfully serve now, and you'll reign then. But fall asleep on the job now and you'll end up Dog Catcher.

Verse 18, *“And the second came, saying, 'Master, your mina has earned five minas.' Likewise he said to him, 'You also be over five cities.' Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’*

And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man,

collecting what I did not deposit and reaping what I did not sow.” This servant had misread his Master. His Boss was known to be clever and cunning. He was a risk-taker - a shrewd businessman.

And we too need to make sure we don't misread our Master. Jesus is still known for His risky and radical maneuvers. What a risk to leave the halls of heaven and be born an infant in a sin-stained world. The Almighty became dependent on a teenage mother.

I love GK Chesterton's comment on the Incarnation. "Alone of all creeds, Christianity has added *courage* to the virtues of the Creator." Jesus was not afraid to take a colossal risk to love us and reach us and save us.

The Master addresses his timid servant in verse 23, “Why then did you not put my money in the bank, that at my coming I might have collected it with interest?”

And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' ("But they said to him, 'Master, he has ten minas.')

For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.” In the spiritual realm always remember the rich get richer and the poor get poorer.

When we use what God gives us, He gives us more.

God wants us to be a pipeline, not a holding tank. Blessings should flow not just into us, *but from* us.

An article appeared in the Los Angeles Times. It was written by columnist Ann Wells, "My brother-in-law opened the

bottom drawer of my sister's bureau and lifted out a tissue-wrapped package... He discarded the tissue and handed me the slip. It was exquisite. Silk, handmade, and trimmed with lace. A price tag with an astronomical sum was still attached.

"Jan bought this nine years ago on a trip to New York City. She never wore it. She was saving it for a special occasion. I guess this is that occasion."

He took the slip and put it on the bed with the other clothes we were taking to the mortician. His hands lingered on the soft material for a moment, then slammed the drawer, and turned to me.

"Don't ever save anything for a special occasion. Every day you live is a special occasion."

I remembered those words through the funeral and the days that followed. I'm still thinking about his words, and they've changed my life...

I'm not "saving" anything! We use our good china for special events like losing a pound, getting the sink unstopped, or the first camellia blossom...

Words like "someday" and "one of these days" are fading from my vocabulary. If it's worth seeing, or hearing, or doing, I want to see, hear, and do it now...

Every morning when I open my eyes I tell myself that it is special." Here's the lesson... **Horde God's blessings and He'll take them away.** Use them for the good of others and His glory, and He'll multiply them.

But notice how the parable ends. Remember the people who were part of the uprising against God...

Jesus addresses them, "But bring here those enemies of mine, who did not want me to reign over them, and slay them before me." Wow, gentle Jesus meek and mild, will return to Earth in awesome, lethal power to crush His enemies and rule with a rod of iron.

Jesus means business, so be about His business!

"When He had said this, He went on ahead, going up to Jerusalem." Realize, Jerusalem is situated in the hills of Judea. It actually sits on top of five hills - north is Mount Scopus, southwest is Mount Zion, the city center is the Temple Mount or Moriah, south of Moriah is Ophel, and east of the city is Mount Olivet or Olives.

And it came to pass, when He came near to Bethphage and Bethany, at the mountain called Olivet" (Bethany is on the east slope of the Mount of Olives, just below the crest of the hill) Jesus is coming into Jerusalem from the east. And "He sent two of His disciples, saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose him and bring him here.

And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.' " So those who were sent went their way and found it just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" And they said, "The Lord has need of him." Oh, that we were like the owners of that colt, and yielded whenever the Master had need of us.

“Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.” They made an impromptu saddle for Jesus.

And notice the miracle... A young donkey that had never been ridden is saddled up and stationary under the weight of its first passenger. Normally, an untamed animal would need to be broken and harnessed.

But this colt instinctively senses that he needs to submit to the Master. This is no ordinary rider! Jesus is once again demonstrating His mastery over nature.

Verse 36, “And as He went, many spread their clothes on the road.” They’re still east of the summit.

As they spread out their clothes along the path. The other Gospels also mention how they lined the street with palm fronds - the Jewish way of rolling out the red carpet. They were giving Jesus the royal treatment.

“Then, as He was now drawing near the descent of the Mount of Olives” (He’s topping the hill now. A panoramic view of Jerusalem is before their eyes.)

“The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: “Blessed is the King who comes in the name of the LORD! 'Peace in heaven and glory in the highest!'” The crowd lining the street begins to chant Psalm 118 - a song written about the Messiah 1000 years before His arrival on this day.

Here's the only public demonstration Jesus ever orchestrated. And He did it to fulfill prophecy. The day's date, to the best of our recollection, was April 6, 32 AD.

If you study Daniel 9 you'll discover this was a date predicted by the prophet Daniel. It was the exact day Messiah would present Himself to the nation Israel.

Daniel 9 teaches that 69 periods of 7 years or 483 years would elapse from the decree to rebuild Jerusalem until the presentation of the Messiah.

The decree by the Persian Emperor Artaxerxes to rebuild Jerusalem was issued on March 14, 445 BC.

Daniel was using the Babylonian calendar which consisted of 360-day years. Thus, mark off what amounts to 173,880 days, and you come to April 6th, 32 AD - the exact day Jesus makes this donkey ride.

The Jewish leaders should've known Daniel's prediction and the importance of this day. To make sure His people didn't miss it, God had even spoken through the Prophet Zechariah, 9:9, "Behold your King is coming to you; he is just, and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey." Not like a king on a horse, but humbly on a donkey.

This was the day the pieces of the puzzle should've come together for Israel's leaders. They were aware of prophecy. How God would affirm His Son. But rather than connect the dots, they hardened their hearts.

Verse 39 "And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." They knew Psalm 118 spoke of the Messiah. And Jesus was basking in its

praise. They wanted Him to rebuke the crowd. “But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.” I really wish the disciples had shut-up for a minute or two. It would've been cool to hear *the original Rolling Stones* praise the Lord.

This would've been some real *rock music*.

In fact, every time I go to Jerusalem I bring back some rocks from the Mount of Olives. I'm hoping one day I'll hear them sing Messiah's praise! And I suppose they would, but I keep beating them to the punch!

“Now as (Jesus) drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.”

Imagine, this was Israel's special day to receive their Messiah. The day had been predicted over 500 years in advance. But when it finally arrived - *the most important day in Jewish history* - they were asleep.

And it caused Jesus to weep. He mourns over their blind, stubborn hearts. Instead of relishing this glorious day, Jesus speaks of an ominous day yet future...

Verse 43, “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Jesus now makes His own prediction. He sees four decades into the future - to 70 AD. The Roman army, led by Titus Vespasian, will invade Israel and lay siege to the capital of Jerusalem and its Temple.

We now know from history that the siege lasted 143 days. In the end, the Temple was burned and the once glorious city was reduced to rubble. An unbelievable 600,000 Jews were killed. Many thousands more were forced into slavery or killed for sport in the Roman amphitheaters. It was the holocaust of Jewish people.

And on the Temple Mount not one stone was left on another, *just as Jesus said*. Go to Jerusalem today and we'll visit the archaeological dig south of the Temple Mount. It's known as "*The Southern Excavations*."

There today in the ravine below where the Temple stood sits piles of huge stones that once made up the Temple structures. These stones were toppled by Roman soldiers, fulfilling the words of Jesus here in Luke 19, "*(not) one stone (was left) upon another*." The whole Temple platform was leveled to the ground.

The story goes, the Temple exterior was overlaid with gold. So when the Temple burned the gold melted and rolled into the cracks between the stones. Roman Soldiers disassembled the stones to loot the gold...

Verse 45, "*Then (Jesus) went into the temple and began to drive out those who bought and sold in it...*"

In the Temple precincts, Jesus saw priests making a buck off God. It angered Him. To pay the Temple tax, worshippers

were required to swap their Roman coins for Temple shekels, but the priests charged a hefty exchange rate, ripping off the people and the Temple.

They also required worshippers to offer a priestly-certified sacrifice. Of course, such a lamb could be purchased, but at an inflated price. *It was a scam.*

And Jesus cleansed the Temple of these greedy priests. Earlier Jesus cleaned house with a whip. This time Jesus gets so mad He uses His bare knuckles.

Jesus shouts in verse 46, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'" Again, Jesus quotes Scripture, Isaiah 56:7.

Churches today need to inventory their motives. Do we make room for people and practices that are only out to make money or are we primarily a house of prayer? Major on prayer and we'll weed out the crooks.

"And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, and were unable to do anything; for all the people were very attentive to hear Him." The religious establishment is now looking for a way to eliminate Jesus. His popularity is His protection.

In 1966, the Mamas and the Papas had a hit song, "Monday, Monday." The lyrics went, "Monday, Monday, can't trust that day... On Monday morning you gave me no warning of what it would be - that Monday evening you would leave and not take me... Monday couldn't guarantee - that Monday

evening you would still be here with me.” Sadly, the author of those lyrics had been dumped by his girlfriend on a Monday.

And in a sense, the same tragedy befell Jesus.

On Sunday, He rode His donkey into Jerusalem to the cheers of the crowd, but Jesus had upset the Temple trade, *threatening the power and profits of the priests*. By Monday, the Jews were so mad at Jesus they were plotting to kill Him. As in the song, a glorious Sunday had turned into a sad, treacherous Monday...

Chapter 20 begins on Monday, “Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him.” I like showdowns.

High noon at the OK Corral.

Here, the villains - *chief priests, scribes, and Jewish elders* - walk into the Temple to take on Jesus. A blazing confrontation ensues. Jesus guns them down!

In verse 2 the inquisitive Jews speak to Jesus, “saying, “Tell us, by what authority are You doing these things? Or who is he who gave You this authority?”

Jesus had challenged Jewish authority. He had said to them, “*What right do you have to turn My Father's house into a den of thieves?*” Now they’re picking up the gauntlet. “*Who are You to tell us what we should and shouldn't do? Where do you get your authority?*”

They’ve made it a battle of clout. Of course, their question, like all their questions this day, was a trap.

Realize, authority was a touchy subject under Roman rule. If Jesus claimed Divine authority He could be painted as a potential enemy of Rome. If He said He lacked authority from God He'd lose His credibility with the masses. Either way, Jesus answered, the Jewish leaders thought they'd be able to accuse Him.

“But He answered and said to them, “I also will ask you one thing, and answer Me...” Jesus answers their question with a question of His own. “The baptism of John - was it from heaven or from men?” The Jewish authorities had tried to put Jesus on the spot.

But here, Jesus returns the favor... Verse 5, “And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’ But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.” The Master outmaneuvers His enemies.

“So they answered that they did not know where it was from.” They just played dumb. And by the end of the day “*playing dumb*” wouldn’t be that difficult. Try to *match wits* with the Master, and you end up the *dimwit*.

Throughout this Monday, the most brilliant minds in Judaism try to argue Scripture with its author. They attempt *theological debate* with the *Theos himself*.

And when you try to biblically spar with the original Bible-Answer-Man, you only prove how dumb you are.

“And Jesus said to them, “Neither will I tell you by what authority I do these things.” He’s saying, *if you won’t go out*

on a limb to answer Me, why should I go out on a limb to answer you? Round 1 goes to Jesus!

“Then (Jesus) began to tell the people this parable: “A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time.” This was a common business arrangement in Israel. A landowner would transform a tract of land into a vineyard - then lease it to a vinedresser expecting a percentage of the profits come harvest time.

“Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed. And again he sent a third; and they wounded him also and cast him out.” This was horrible. The tenants forgot they were tenants. They must’ve been drunk on the profits by the way they treated the owner’s servants.

“Then the owner of the vineyard said, ‘What shall I do?’ The vineyard owner doesn’t want to *whine*! He wants to take appropriate action. Perhaps his own son will command their respect. “I will send my beloved son. Probably they will respect him when they see him.’

“But when the vinedressers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, that the inheritance may be ours.’ In ancient times ownership of a particular parcel was not always clear. These Jewish leaders think that by killing the owner’s heir they can assert a claim on the vineyard.

“So they cast him out of the vineyard and killed him. Therefore what will the owner of the vineyard do to them? He will come and destroy those vinedressers and give the vineyard to others.” And when they heard it they said, “**Certainly not!**” Suddenly, it dawned on these Jews, that Jesus' *parable* was a *prophecy*. In fact, a prophecy that would be fulfilled within the week.

Israel was the vineyard. Just a few feet from where this confrontation occurred, carved grapevines adorned the huge doors of the Temple - a symbol of Israel.

The Jewish leaders were the tenants. The owner's servants were the prophets. His Son was Jesus. After beating the prophets, and trying to steal the kingdom from God, they're now poised to eliminate God's Son.

Jesus is confronting the men plotting his murder.

Notice verse 16, the owner promises to “***destroy those vinedressers and give the vineyard to others.***”

This was fulfilled in 70 AD after the Jews rejected the witness of the apostles, God sent Rome to sack Jerusalem. The invasion dismantled the institutions of Judaism - from the priesthood, to the Temple.

And God's work in the world shifted from Israel to the Church. So much so that by the 2nd century AD the make-up of the Church was almost exclusively Gentile.

Verse 17, “**Then (Jesus) looked at them..**” The Greek word means “**see through.**” Jesus looked right through them. They responded to the parable by being aghast. “***Certainly not.***”

They would never kill the owner's son. Yet that's exactly the treachery they were plotting.

"And (Jesus) said, "What then is this that is written: 'The stone which the builders rejected has become the chief cornerstone'?" Jesus quotes Psalm 118:22. It speaks of the Messiah and His rejection by the Jews.

At the time Judaism was all about legalism, ritualism, self-righteousness, and prejudice. Jesus was about freedom, love, and relationship with God. The Jews thought of Jesus as an oddball. He didn't fit their priorities. Thus, they'll reject Him, yet He'll end up the cornerstone of a new house for God - the Church.

Verse 18 is an ominous warning. "Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder." Come to Jesus broken, and humble, and surrendered, and He'll lift you up.

Or harden your heart, and He'll grind you to powder.

"And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people - for they knew that He had spoken this parable against them." They were seething in anger, but the showdown isn't over. Their debate with Jesus will continue...

But here's what we've seen today... A little guy ends up with a big heart after meeting Jesus... We're to be about the business Jesus assigns us until He comes...

Then we walked with Jesus down the Mount of Olives to a cheering crowd. And it's no coincidence that today, Palm Sunday, is the anniversary of that day - the most important

day in their history - the day prophets predicted Messiah would be presented to His people.

And Jesus' first order of business was to clean out the Temple... first of its *greedy practices*; then second of its *blinded theology*... But let's not leave here this morning without Jesus' warning ringing in our ears...

We can rest on the rock that is Christ, or one day that Rock will grind us to powder... *Will you fall on Jesus, or will He fall on you? What will you choose?*