

Verse by Verse Matt 12

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[0 : 00] And the rest of us, please find the Gospel of Matthew. We're in chapter 12, about to wrap that chapter up and move on to chapter 13.

Matthew chapter 12, and we'll begin this morning in verse 46. It's good singing this morning, good to see some people awake and alive and have some life in them, have some spirit to sing. Don't neglect the opportunity to sing, even on an early Sunday morning. Someday you're not going to have that chance.

Someday, and I don't mean because of the communist or something, but that could be too. But I mean someday you're going to probably be laying on your back and old with a very low, raspy voice, if that, and you're not going to have anything to put out.

So take advantage of it. Take advantage of it. Even when you're young, take advantage of it. Learn how to sing. Amen. All right, Matthew 12 and verse 46.

[1 : 13] It's taken us a while to get through this chapter, a lot going on, and a lot of talk about being possessed with devils and blaspheming against the Holy Ghost. And in the last few verses even, an unclean spirit going out of a man, and then him getting seven other spirits more wicked than himself.

And so now verse 46, while he yet talked to the people. So during that discourse, behold, his mother and his brethren stood without. Now some people say, oh, Jesus didn't have any brothers and sisters.

I beg to differ. He had mother and he had brethren. And in Mark, you can see the names of them. He got four brothers named and sisters. And so he did have a family, an immediate family.

They stood without desiring to speak with him. Then one said unto him, as if they're cutting him off from what he's saying, behold, thy mother and thy brethren stand without desiring to speak with thee.

Now you'd expect maybe he'd stop. Today we'd probably be like, oh, you know, generally, a husband and a wife out there like, oh, she needs to speak to you. Oh, give me a second. But that's not the case with the Lord Jesus Christ.

[2 : 19] He, in verse 48, he answered and said unto him that told him, who is my mother and who are my brethren? Like, who are you talking about? Because he has his own opinion or at least his own stance on what's important and what he's doing, what he's accomplishing.

And verse 49, he stretched forth his hand toward his disciples and said, behold, my mother and my brethren. And whosoever shall do the will of my father which is in heaven, the same is my brother and sister and mother.

I don't believe Jesus Christ was specifically rude or did dishonor to his mother at all. That would be a violation of the commandments. I'm sure he wasn't that case or that kind of guy. But he knows what he's here to do.

Come to John chapter 6 and there's the will of the father which is so much of a higher calling than to cater to somebody, even his mother and brothers and sisters that come calling for him or seek to talk to him.

In John chapter 6, take a look at verse 29. Christ has a mission and he only has a short time to accomplish a lot of things.

[3 : 34] And he's always on the move, always going from town to town, synagogue to synagogue, publicly preaching and teaching and working miracles and showing with signs and preaching that he's the Christ.

And he had a lot of work to do and it was all about this. Verse 29, Jesus answered and said unto them, this is the work of God. That ye believe on him whom he hath sent.

Now come down later to verse 40, is it 39? Verse 39. And this is the father's will. So the first was the father's work.

This is called the father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but I should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the son and believeth on him may have everlasting life.

And I will raise him up at the last day. Christ is busy, too busy to get called aside to talk to mom and to his brethren and to discuss meal plans or travel plans or whatever the urge was for them.

[4 : 43] He needs to do the will of the father. And he looks at his disciples, waves his hand, saying, look, these are my, whosoever shall do the will of my father, he said in Matthew 13, 50, which is in heaven, the same as my brother, sister, and mother.

And what's the will of the father? It's that they believe on him. Now, this is great for us as well, as them in that day and age, to believe on the Lord Jesus Christ and to realize that you enter into a relationship with your creator, he becomes your father.

Spiritually speaking, you become born of God, according to John chapter 1. A birth takes place, a new birth, something that did not exist. His spirit comes inside and quickens or makes alive a new creature inside of you that did not exist before that.

And when that takes place and you become alive in Christ, all of a sudden, you get connected to a whole lot of other people all around the place that are alive in Christ, that have a little different look in their eye and a little different smile to them, a little something else in them.

It's life, eternal life inside. All of a sudden, the world and the deadness of the world, sometimes, I don't put a lot of stock in this, and I don't think this way too often, but there's sometimes I just talk with people and you can look them in the eye and as they talk, you just feel like they are not saved.

[6 : 09] They don't have Christ in them. They're dead. You can just sense it or feel it. They're not part of the family. And along those lines, God forbid that we should ever neglect or overlook the family that Jesus Christ has given us and placed us in because of faith in the Lord Jesus Christ, the family of God, the church for us believers, born-again believers, that we should overlook it and just despise it in a sense because we've got better things to do.

We've got our mother and our brethren desiring to speak to us. Instead, we could partake and be part of a family that is more, it's a privilege and it's important to God that he saw fit to put you in and to put you part of a family.

And I don't want to take the time to run verses on this through the church epistles of Paul, but there's plenty of them. And it's something that you shouldn't despise. You should love and cherish your family that you have in Christ.

And they can be a bigger help to you than your own blood, your own flesh and blood. And some of you would know that when you get saved, if your family's not saved, a division just took place.

And if you start to follow what God leads in your life, you start walking that road, you start growing in Christ, you start to find out, I'm not trying to, but I'm distancing myself from my family, from my mother, from my brother, my father, whoever it would be, your children.

[7 : 37] You find out you're going somewhere. God is taking you away from that. You don't need to hold on to it. You don't need to try to say, well, I have to stay here because this is the most right.

Family is the most important thing. Well, what if God leads you to a better family? I don't want you to neglect your family. I don't want you to walk away from them. I want you to witness to them. I want you to show them a godly testimony and be a light and try to win them to Christ and get them into the better family, the real family.

Thank the Lord Jesus Christ for a family because you can have, I have better fellowship with some people in church than, I have a good family, I have good people and they're all saved and that's good like that.

But there's just, you can grow in a bond with people and connect with them and it's nothing to do with blood, nothing to do with flesh. And family is strong, it should be. But this one can be better. Praise the Lord for that family. Now, look at Luke chapter, I think it's 11. I wanted to mention this as well. Yeah, in Luke 11, this is Luke's version of what just took place here with, you'll see that he speaks about the unclean spirit going out of a man.

[8 : 51] So this is the same setting and timing of what we're reading in Matthew. In Luke 11, verse 24, 25, 26. And notice what he says goes on here in this same setting where not just is somebody saying, oh, your mom wants to talk to you, but somebody actually makes an attempt to glorify Mary or elevate her.

Look at verse 27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice. So a woman in the crowd hollers out after hearing him teach what he's teaching. She says, blessed is the womb that bear thee and the paps which thou hast sucked. That woman, she's amazing. That blessed Virgin Mary, as they would say today.

And what did Christ say to that? He corrected her, verse 28, but he said, yea, rather, not true, rather, blessed are they that hear the word of God and keep it, woman.

Watch your mouth. You're speaking out of turn here. You're trying to elevate Mary? Why would you try to do that? What is it? I find it probably more than a coincidence in the passage where he's casting out a devil and then they accuse him of having a devil.

[10:09] And then he speaks about unclean spirits going out of man. And then he speaks about other, seven other spirits more wicked. As he's speaking on this topic, a woman in the crowd decides that she has to raise her voice above everybody else to say something about Mary.

Now, I'm not going to go off on some tangent about the Catholics and Mary here, but they call her the queen of heaven. They pray to her. They elevate her.

And that's a devilish thing. And so there it is in the scripture and Christ corrects it. Christ doesn't acknowledge it. Matter of fact, Christ, in the word of God, he always calls her woman. And I don't think it's a disrespectful thing.

It's what God is keeping us from exalting her and trying to place her in a place she doesn't belong. He never calls her mother. And she's not the mother of God on top of that.

All right. Come back to Matthew chapter 12. And let's just roll right into chapter 13. And we're entering a pretty big chapter here.

[11:10] And we need to get our bearings again, make sure we know where we're at. What's going to take place here in this chapter, Matthew chapter 13, is there are seven mysteries that are taught pertaining to the kingdom of heaven.

And as we know, the kingdom of heaven is a literal kingdom. It's a physical kingdom that God had promised to Israel. It's an Israeli kingdom, a Jewish kingdom that is Christ coming back in the second coming, establishing his kingdom on earth.

So in Matthew 13, we're going to see what's called mysteries here. They're parables is what they are. And why is Christ going to start speaking in parables?

Look at verse number, verse 10. The disciples came and said unto him, why speakest thou unto them in parables? It was an obvious shift or change here from what he had been doing and teaching.

You start, as we have in Matthew 5, 6, 7, this teaching, preaching on the mount, the sermon on the mount, they call it. All of a sudden, he's talking in code now, in symbolic language and imagery and parables and why.

[12:24] The disciples recognize it just right away and they have to ask, what's going on? What changed? Well, what changed is they've rejected me.

They've accused me of having a devil. They've accused me of breaking their law. They're not receiving my teachings. And so what's going to take place is a shift now.

The kingdom of heaven, as he's offering and teaching on, is now going to kind of be concealed a little bit. It's only for, like he says in verse 9, who hath ears to hear, let him hear.

Because the plain teachings that have been rejected, he's going to speak publicly but no longer plainly. And so now the truth that he's going to teach and preach is going to be hidden.

And he's no longer, they've judged themselves, if we could use a term, borrow it from chapter 10, unworthy of the teaching. So now it's going to go into a parable or kingdom, a mystery form, you may say.

[13:24] So here we are in verse number 1. The same day when Jesus went out of the house and sat by the seaside, and great multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore.

So it's the same day this is taking place. There's still a great multitude, a great multitude that's gathered together. So to give himself some distance from them and to give himself a great place to preach, he gets on a ship and just drifts out a little bit offshore.

And I don't know if you've ever considered that, but water is great acoustics on water. And so it's quite a unique place to preach.

And for this reason, some have said we ought to have a boat ministry. It is a unique thing to picture him.

I don't know what the shoreline was like. I've been on some places where there's a bit of a cove or where there's a hill behind. But there's just a great multitude here, so I don't know what the shoreline was, if it was flat or wide open or what.

[14 : 30] But the acoustics, I think, is just a tremendous thing. Get a little separation and then not have to scream from a distance as much as allow that water to carry your voice across it.

I've been on the water out fishing on some lakes and things in the evening, and people come flying by in their boats, and you can hear them coming a mile easily away. And then as they pass, you can hear their music coming out of the speakers, and you can just, as they just go off to where you can't see them anymore, you can still hear the music.

You can still hear. And sometimes at night, I'll be fishing, and you'll just see these specks of lights on the water, just so far away, but you can hear voices talking. Because the voices, they're just speaking one another, just carries across in the still night.

And so I think that's why, possibly, why he's there on that boat out there on the water. In verse number three, he said, Now, a few, I'd say it's probably months ago by now, we've preached a message about these, from Mark, about these parables, this parable, and saw that it was principles of growth and saw that there's preparation involved, and that the fruit that you get is very strongly connected with the amount of preparation you put in.

I think these four types of soil really greatly teach that. The wayside is where it's trodden down in another place. I think in Luke, it says it was trodden down.

[16 : 35] It's a place where folks are walking. It's the road. The other place was a stony place, not much earth. No preparation there. The stones need to be gone.

It would be fine, but the stones are causing a problem. We liken that to sin. It showed you that from the Old Testament. We see here, some fell among thorns, and the thorns always win, always win, choke the word, no fruit.

In Mark, it says it becometh unfruitful, or actually later in verse 22, as he explains it, those thorns choke the word, and he becometh unfruitful. And then there's good ground. So there's four different types of ground here, of soil.

And I believe this passage, the thrust of it, is about fruit bearing. Fruit bearing. You see the gist, or the climax of it, is the one that fell on good ground, and it's about what it brought forth.

A lot of people try, and I just don't get why, but they try to make this all about salvation. Really, what they, I guess they just say, well, the word goes forth, and then they want to liken it to the gospel of Jesus Christ going forth.

[17 : 44] And I just don't like that. I think you create problems that don't need to be. For instance, verse 5, some fell upon stony places where they had not much earth, and forthwith they sprung up.

And so to teach that this is salvation, then you have to have that this is, the only one that's not saved is the first one. And the second one's saved, and the third one's saved, and the fourth one's saved.

And I just don't see, the whole point is about the fruit. Not about the salvation or the life. And let's get the explanation first. We're going to skip through a little bit and come to where he explains this, because the disciples don't understand what's going on.

So come to verse 18. Verse 18. Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom.

Oh. So the scripture plainly tells us it's the word of the kingdom. It's not the gospel of Jesus Christ. The death, burial, resurrection. Receiving him as your savior.

[18 : 49] When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, elsewhere in other gospels, Satan, and catcheth away that which was sown in his heart.

This is he which received seed by the wayside. It's a person then. He which received seed by the wayside. But he that received the seed into the stony paces, the same is he that heareth the word, and anon with joy receiveth it.

Yet hath he not root in himself, but dureth for a while, and when tribulation or persecution ariseth because of the word, by and by he is offended. Now if we're going to make this about being saved and receiving the gospel, I've heard this taught so many ways, and each verse has different takes

on it.

The one here, I've heard many say, well, he's not saved because he's offended and he's done. And then some say, well, he had no root in himself, connecting that to Jesus Christ being the root and offspring of David.

And I think, well, Christ also says he's the vine and ye are the branches. And that would match this thought here of the seed generating and springing up and then fruit coming off of that.

[20 : 04] If that would be Jesus Christ, I don't like saying that, oh no, in this case he's the root and the plant is you coming alive in Christ. I just don't like the analogy. I don't think it doesn't work all the way across the board.

So why force it? In verse 21, he hath not root in himself, but dureth for a while. But notice the word tribulation. Well, that might be a little key there to an application of this passage about somebody falling away, about somebody not wanting to take the persecution.

It says that he dureth for a while, somebody that doesn't want to endure through the tribulation to the end. If you know your Bible, that language there ought to speak to you a whole lot more than this gospel kind of application that many try to make.

When the tribulation or persecution ariseth because of the word, by and by, he's offended. So this one springs up, but when the sun comes up, when he's scorched, no root says they withered away. So in the tribulation, somebody can try, can stick it out for a while, but if he doesn't stick it out to the end and endure into the end, he's going to lose what he's working for. In verse 22, there's another one.

[21 : 16] He also that receives seed among the thorns is he that heareth the word and the care of this world and the deceitfulness of riches choke the word and he becometh unfruitful.

So he's grown, he's coming up through, but no fruit. And that's the key of this passage. Verse 23, he that received seed into good ground is he that heareth the word and understandeth it, which also beareth fruit.

Now we're getting somewhere. And bringeth forth some and hundred, some sixty, some thirty. Come to Matthew, I'm sorry, come to John chapter 15. Notice that was three degrees of fruit bearing.

A hundredfold, sixty, thirty. John chapter 15, a passage about bearing fruit. And notice here, three degrees of fruit bearing.

In verse number one, I am the true vine and my father is the husbandman. Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit. So there's one that's bearing fruit.

[22 : 28] He purgeth it that it may bring forth more fruit. So there's the second degree. Fruit, more fruit. But that's not enough. Verse 5, I am the vine, you are the branches.

He that abideth in me and I in him, the same bringeth forth. The third degree is much fruit. For without me ye can do nothing. Verse 8 says, herein is my father glorified that ye bear much fruit. And so Christ sees a little bit of fruit, sees something growing in you, the word of God coming alive in you. And he's going to purge. He's going to try to take some things away because he's looking for much fruit.

He's satisfied when he sees much fruit. Sometimes we're satisfied because there's fruit. Because I read my Bible today. And I think, man, good.

Way to go. You're really walking the Christian walk today. And we get a little satisfied because we did something right. And Christ says, I like that in you, but you could do more.

[23 : 29] And you stick in the word of God. You try to walk with Christ and get your heart right with him and just stay there. It's a battle. It's a battle that's worth it. But you'll find that God can get more out of you when you just yield yourself to him than you're ever going to get out of you by deciding, I'm going to do something for Jesus.

I'm going to do something today. You just give yourself to the Lord Jesus Christ and say, I'll just be a branch attached to you. Do what you want to do.

Purge. Take things away. Have at it. I'm yours. God wants to see fruit. He wants to see much fruit. You know what happens when there's much fruit?

Herein is the vine or the branch glorified. No. God's glory. The Father's glorified when there's fruit. And there needs to be fruit.

And if there's not fruit in some cases here, he takes it away. It's of no use. You look at that tree in Luke chapter 13 that he finally just looked at.

[24 : 32] He wasn't getting any fruit. He said, why cumberth it to ground? Take it away. All right, Matthew 13. Parable number one is a parable of the kingdom of heaven.

And it's a parable of the word of the kingdom and their reaction to hearing that word. And he's seen their reactions to hearing that word.

And he's seen how Satan has come and taken the word away, snatched it up. He's seen how some have picked up on a few things but walked away from him.

And you don't need to look, but in John chapter 6, he watched people walk away from him. In John chapter 6, here's this verse number 65.

He said, Therefore said I unto you that no man can come unto me except for given unto him of my Father. From that time, many of his disciples went back and walked no more with him.

[25 : 31] And Jesus said unto the twelve, will ye also go away? And Simon Peter answered him, Lord, to whom shall we go? That's the words of eternal life.

Now, he's watched people hear the word. In that case, in John 6, it offended them. They couldn't hear it. They couldn't receive it. And they said, no, this isn't him.

This can't be him. And they left. And so he's seen that take place as well that we're reading about the one where certain things arise. Prophetically, it's about the tribulation.

But practically, as in his day, it's those that couldn't handle the teachings and walked away from it.

And the rest is pretty self-explanatory. The three degrees of fruit bearing was fruit, more fruit, much fruit.

Or the worst one would be verse 22 at the end. He becomes unfruitful. And so there might be a fourth one if you wanted to plug that in there. Now, we're going to backtrack to verse number 9 again.

[26 : 30] And it says, who hath ears to hear, let him hear. So he put forth this parable. And then his disciples want to know, well, why in the world are you talking like this? And he gives the explanation a little bit later.

So we'll continue in verse number, picking up verse 10 again. And the disciples came and said unto him, why speakest thou unto them in parables? Here's the reason.

He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven. But to them, it is not given. Who's them? That's these great multitudes gathered together unto him.

It's the same day that he's speaking with those that are committing the sin that will not be forgiven unto men. It's the same men that accused him in some cases of having Satan.

And that's chapter 12. They didn't go anywhere after that. Remember, they said, Master, we would see a sign of thee. They're still hanging around. And there's still great multitudes of people there.

[27 : 27] But some of them have a hardened heart. They are not going to get the truth about these teachings. So unto them it is not given. Verse 12. For whosoever hath.

Hath what? Well, verse 9. Ears to hear. Whosoever hath ears to hear. To him shall be given. To him shall be given. And he shall have more abundantly. But whosoever hath not from him shall be taken away even that he hath.

Therefore speak I to them in parables. Because they seeing see not. And hearing they hear not. Neither do they understand. And in them is fulfilled the prophecy of Esaias.

Which saith. By hearing ye shall hear. And shall not understand. And seeing ye shall see. And shall not perceive. For this people's heart is waxed gross. And their ears are dull of hearing.

And their eyes have they closed. Lest at any time they should see with their eyes. And hear with their ears. And should understand with their heart. And should be converted. And I should heal them. But blessed are your ears.

[28 : 24] For they see. Or eyes for they see. And your ears for they hear. Now this is the first of four times. That this passage of Isaiah is quoted. This is Isaiah 6.

And four times. From Jesus Christ or the Apostle Paul. Is this one put on Israel. That's a pretty important thing there. Back in Isaiah. Just a passage of two verses.

But it comes up. And it comes back up. And it comes back up. And it comes back up. Because so often God offered them the kingdom. They had hard hearts. They wouldn't receive it. And he said.

Well then I'm just going to keep it from you.

I'm just going to blind you from it. You can't have it. Because you're wicked. Because you're rejecting it. And what a thing. God deals with a man based on his heart. He deals on a man with light. As he gives light. If that man rejects the light. God is not going to give him more light. You've tried to witness to folks before. Haven't you? And seen that they're just as blind.

[29 : 21] And as dead as could be. They have no interest in truth. No spiritual. No way to engage in a legitimate biblical conversation. About their soul. They're just reprobate.

Lost. Why? Well they probably rejected God's light. Probably even been trained into rejecting God's light. Unlike schools like to do today. Training a generation to reject God.

He doesn't exist. I mean. What a smart move. By the devil. To get in there and just. How about I just teach him all that he doesn't even exist. What a smart move.

It's working. So these. Their people's heart is waxed gross. And their ears are dull of hearing. Their eyes.

They have closed. First verse 15. So it's not because. Not that God is purposely blinding. So that he can damn them. Like some would teach. No. They've closed their eyes.

[30 : 19] Therefore. God's not going to force them open. Alright. So there's the first parable. And why. He's speaking in parables to them. The second one.

We're definitely not going to be able to get through. In the next five minutes. And maybe I'll take the time this week. I wanted to do this. I'll read it with you first. And then we can consider. What we'll try to do with it.

This one has a lot of elements. The second one. Look at verse 24. And we'll just read the parable here. Through verse 30. Another parable. Put he forth unto them saying. The kingdom of heaven is likened unto a man.

Which sowed good seed. In his field. But while men slept. His enemy came. And sowed tares among the wheat. And went his way. But when the blade was sprung up.

And brought forth fruit. Then appeared the tares also. So the servants of the householder came.

And said unto him. Sir didst thou not sow good seed in thy field. From whence then hath it tares. He said unto them.

[31 : 15] An enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up. But he said nay. Lest while ye gather up the tares. Ye root up also the wheat with them.

Let both grow together. Until the harvest. And in the time of the harvest. I will say to the reapers. Gather ye together first the tares. And bind them in bundles to burn them. But gather the wheat into my barn.

And he's going to go on and knock out a few more parables. And in verse 36. He sends the multitudes away. And the disciples want to know about that one. That's the one that's stuck in their minds.

They just can't get it. He said seven of them. But this is the one. Again that they're like. Come on. Verse 36. They say declare unto us the parable of the tares of the field. Tell us what that means. Because that's interesting. And you know how when he gave the parable. You can picture in your mind. You can see all of those elements. You can see the servants coming. You can see the tares and the wheat growing.

[32 : 15] You can see it all. And it's a phenomenal job by God. And the Holy Spirit of God. The way this book is written. That you can see and perceive the illustrations and the parables that he gives.

In 2021. In a land thousands of miles away. You've never met any of these people. This audience. But you know what? You can see it all. You can hear it all. God wrote his book in language that a child can understand. Don't let anybody ever tell you that book's too hard to understand. And furthermore.

Don't let anybody ever tell you they can't understand these and thous. And this is such a hard language to understand. It's so old I don't get it. Don't allow that to ever happen. One night.

Probably on a Wednesday if I ever get to bring this around.

I've got some teaching on that stuff. On the English language. That maybe you're not going to be into the grammar of it. Which I don't hate you for. But this book is so pure.

[33 : 14] And it is so right. In every way. That the way that God preserved this book. It's perfect. It's wording is accurate.

It's so accurate that anytime you make the changes. And dumb it down to what we call today's English. You institute errors or uncertainties. In interpreting. Or in understanding. And I can prove this. It's so easy to do. That these words are the right words. And furthermore. They're even easier to understand. When you put them up against the newer and improved translations. They lied to you. They absolutely lied to you. When they said that we're easier to read. And this isn't my opinion. This has got professional data backing it up. To say that this one has never been improved upon in English. Never. As a matter of fact.

[34 : 11] You lay out the wording and its syllables. You'll find that this book. On average. The words in this book are simpler. Than the words in every other translation. Every other one. So this is simpler. It comes out that the sentences. Are smaller. Or structured simpler. Grammatically. Than every other translation. And they all told you. No we're easier to read. They lied. They lied. Of course they lied. Of course they lied. Because they're of somebody. That's a liar. Anyway. I just wanted to point that out. That you guys understand. The. At least the story. The parable that he says. Now. Next week. I want to take the elements. And line them up. And allow it to teach. What he's trying to teach. As he expounds upon it. And then show you. That there's something. That's pretty interesting. When you do that. That comes out of it.

[35 : 07] It's. It's not. It's nothing surprising. It's nothing deep. But it's something. That everybody tries to just. Pretend doesn't exist. And right. Slap in this parable. It's staring you right in the face. So. Having to do with hell. So. We'll get to that next week. Lord willing. And pick it up here. Where we stopped off. So let's take 10 minutes. And then we'll come back.