

# Dangerous Expectations

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[ 0 : 00 ] Well, have you heard the expression, to err is human? Let's change that around. Let's change it around to, to expect is human.

Raise your hand if you have expectations in the room. Yes, we all do. We are people of expectations. We expect certain things from our politicians. We expect certain things from our employers and our coaches and our teachers.

We expect certain things from our spouses and our parents and our children. We expect certain things from other Christians, from church leaders, from worship leaders, from life group leaders. We have expectations. We have expectations about Kenosha's garbage pickup, that they're on time. We have all sorts of expectations when we go out to eat that we're going to be waited on a certain way.

We are people of expectations. To expect is human. But what happens when your expectations go unmet? When your expectations are unsatisfied?

[ 1 : 09 ] I'm guessing you're disappointed. Maybe you've got respect or regrets. Maybe you start to despair over your expectations that have gone unmet.

Here's what some people do. They get resentful for their expectations not being met. They get bitter. You can get rejected if expectations aren't met.

This morning I want to ask a basic question. What are your expectations of Jesus? What do you expect of Him? What do you expect of Him? What do you expect for Him to be like?

And what do you expect Him to do? What are your expectations of Jesus? In Matthew chapter 11, the passage that we're looking at today, Jesus responds to people's expectations.

John the Baptist had some expectations and apparently they weren't being met. So Jesus makes some adjustments for John the Baptist. And then there's this crowd who has expectations and Jesus wants to make sure their expectations of John the Baptist are accurate.

[ 2 : 18 ] And then Jesus goes even a step further and He goes and says, This generation, I'll explain that when we get there, you have got some foolish expectations about me.

This passage has a lot to do with expectations. What you expect about Jesus will determine how you respond to Jesus. But this morning, I think there's a better question to ask.

We've got to ask the question, what are your expectations of Jesus? But there's a better question to ask. Here it is. What does Jesus expect of you? How does He want you to respond to Him?

He's alive. He's risen. He's reigning. He's risen. And He requires a response from you. So this morning, we're going to walk through Matthew chapter 11.

We're going to spend most of our time in verses 1 through 19. And then we're going to try to land this plane and make a point. And then we're going to apply it.

[ 3 : 37 ] We're going to apply it right from Matthew 11. So you ready? Ready? Let's roll. In chapter 11, verse 1, Jesus has just sent out the 12 apostles.

And it's not like Jesus pulled up this kind of sun chair on a sun deck in order to pina colada and is waiting for his apostles to come back to him. He goes out too.

Do you see that in 11? When Jesus had finished instructing his 12, he went on from there to teach and preach in their cities. Jesus is about the business. And then in verse 2, something interesting happens.

And so verses 2 through 6 is a little section about how Jesus responds to John the Baptist. John the Baptist was in prison.

Now you may be wondering, when did he go to prison? If you flip back into your Bibles to Matthew 4.12, you'll see after Jesus is tempted in the wilderness, he comes through it and he hears that John had been arrested.

[ 4 : 42 ] So what was he arrested for? Well, if you flip back to your right in Matthew chapter 14, you see why. John the Baptist was doing his prophetic thing. There was the leader of the province of the time.

His name was Herod. And he did a major no-no. What he did was he took his brother's wife to himself. His brother's wife happened to be, her name was Herodias.

And so what Herod did is he took his brother's wife, Herodias, to himself. He was an adulterer. And so what John the Baptist did was he's like, hey, Bubby, you don't do that.

He's fulfilling his prophetic office. He's calling this guy to task. He said, don't do that. And you know what happens as a result of him doing it? He gets thrown in jail.

You know who's behind it? Herodias. And so what we see happening here at the get-go is John is in prison. He's in prison for doing his prophetic thing.

[ 5 : 43 ] He's doing it for righteousness' sake. But he's in prison. And while he's in prison, we learn that he hears about something. Now, when John heard in prison about the deeds of the Christ, very interesting little phrase there, the deeds of the Christ.

Now, what we're going to see is that John's wavering a little bit on who Jesus is. And so it's not John that's saying this is the Christ. It's Matthew, the writer of the gospel, who's saying this is the Christ.

Because it's all about Jesus. And what you're going to see in this chapter is all about Jesus. But John hears the deeds of Jesus. And so he sends his disciples to Jesus to ask him a question.

What's the question? Are you the one who is to come or shall we look for another? Basically, he's saying, are you the Messiah or somebody else coming to fill that bill? Now, here's what you need to see.

John hears about the deeds that Jesus is performing. And something about the deeds that Jesus is performing is making John ask a question.

[ 6 : 55 ] Are you the one who is to come? Now, John had some expectations of the Messiah. And so here's what he was expecting.

If you flip back to Matthew chapter 3, we're going to read the account of John the Baptist introducing Jesus. In Matthew chapter 3, verse 11, John says, I baptize you with water for repentance, but he who is coming after me is mightier than I.

Talking about the Messiah. He's thinking it's Jesus. Whose sandals I'm not worthy to carry. He, the Messiah who is coming after me, will baptize you with the Holy Spirit and with fire.

Look at verse 12. His winnowing fork is in his hand. What's that all about? It's about judgment. And he will clear his threshing floor.

Talking about judgment. Judgment. And gather his wheat into the barn. He's talking about judgment. But the chaff he will burn with unquenchable fire.

[ 8 : 12 ] Judgment. So, John is hearing about the deeds of Jesus. And it's not what he's hearing. It's what he's not hearing.

John is kind of asking the question, okay, I thought the Messiah was coming and I thought he was going to drop the divine napalm of God's justice.

Where is it? Do you guys remember that commercial way back in the 80s and 90s? I don't remember when. I was just a wee little lad. Maybe not a wee little lad.

But it was for Wendy's. And there was this lady, older lady. And the whole thing was, where's the beef? You know what I'm talking about? It's like this sandwich. Where's the beef?

Hey, where's the beef? You know what John's asking Jesus? Where's the judgment? Where's the beef? Where's the judgment?

[ 9 : 12 ] And so this question is causing John to waver a little bit and ask the question, hey, are you the one who is to come? Because I'm not hearing judgment, buddy.

Now in verses 4 and 6, you've got to see how Jesus responds. Jesus is something else. Doesn't throw him. John sends his disciples because he can't go himself.

He's in jail. He sends his disciples to ask the question. And Jesus says to his disciples, go and tell John what you see, what you hear and see. And basically what he's going to do right now is he's going to say, okay, here is my resume.

Here's the messianic resume that you need to go back and tell John. And so, by the way, everything I'm about to read for you comes right out of the book of Isaiah. And so this is like biblical resume.

The blind receive sight, Isaiah 35.5. The lame walk, Isaiah 35.6. Lepers are cleansed, probably Isaiah 53.

[10:18] The deaf hear, Isaiah 35.5. The dead are raised up, Isaiah 26.19. And the poor have the good news preached to them. That's right out of Isaiah 61.1-2. Isaiah 61.

That's the passage that Jesus quotes in Luke. He's in Nazareth. He goes into the synagogue in Nazareth. And he says, hey, can I read? They hand him the scroll of Isaiah.

Jesus reads Isaiah 61.1-2. The spirit of the Lord has come upon me. He rolls through it. He kind of wraps it back up. Hands it to them. Everybody's looking at him.

And Jesus says, today in your hearing, this scripture has been fulfilled. Mic drop. I'm the Messiah. And so Jesus sends John's disciples back to John saying, hey, here's my resume. I'm the one. You're wondering if I'm the one who is to come?

[11:17] I'm the one. And then in verse 6, Jesus gives John this personalized beatitude. Take a look at it. He says, and blessed is the one who is not offended by me.

Jesus is having a little play on words here. Are you the one who is to come? John. Blessed is the one, John, who is not offended by me.

Literally. Literally. Literally. Who does not stumble on my account. Jesus is saying, hey, the kingdom is advancing. You go tell John that.

And tell him, happy are those who believe that I am the Messiah. The Christ. The one who has come. I'm it, baby.

Me. So, after that, the disciples of John then go back to John to deliver the message.

[12:15] I'm just curious this morning. Are you praying that God is going to drop the divine napalm of his judgment on some sinner close to you?

Is that what you're asking? Are you upset? Do you feel like there's been injustice done to you? That something's wrong and you're like, God, bring the heat and bring it heavy.

Bring it down on this person's head. Are you expecting that from King Jesus? Could it be that Jesus is actually withholding his judgment because he's got another purpose?

He's got another plan going on? Could it be that Jesus is withholding his judgment in order to save sinners? Could it be that Jesus is withholding judgment by his compassion and his mercy?

He's staying his wrath so that he can save more and more? Could it be? Sometimes we can forget that we too were once sinners under God's wrath.

[13:28] And that he stayed his hand so that we could be saved. Or maybe you're just finding yourself in a crisis of faith. You're a Christian and you're like, okay, these circumstances have come upon me and I'm just asking basic questions now.

I'm just wondering if I am even a follower of Jesus. Do you know what Jesus would tell you? Take a look at my resume. I'm the one. I'm the one.

Blessed is the one who does not stumble on my account. John the Baptist was expecting judgment, but Jesus adjusts his expectation.

Apparently, John's timetable for judgment wasn't the same as Jesus' timetable for judgment. And Jesus wins because he's the Messiah. Jesus is the Messiah.

He is the Christ. He is the one who is coming, who has come. And his kingdom is advancing. So Jesus responds to John's expectations with a beautiful little rebuke.

[14:38] John, I'm the one. Trust me. Believe me. And Jesus then turns his attention to the crowds. So John's disciples take off back to John.

And here is this crowd of people who have been listening to this whole thing apparently. And so as John's disciples leave, Jesus takes the opportunity to speak to the crowds.

And to speak to them about John the Baptist. We see that in verses 7 through 15. You've got to remember that this crowd is probably wondering too why John the Baptist is in prison.

And so in verses 7 and 8, Jesus speaks this rhetorical question. He says, what did you go out in the wilderness to see? A reed shaken by the wind?

What he's probably getting at is, did you go out to the wilderness to see this guy who is kind of undecided and going back and forth, not sure what to say? Is that who you went out to see? Of course not.

[15:44] In verse 8, Jesus asks this, what then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in king's houses. Jesus is asking, hey, did you go out to see a guy in the wilderness who's pampered and unaccustomed to difficulty?

Did you go out to see a guy who gets man manicures all the time? Is that what you went out to see? If you know anything about John, John wasn't accustomed to soft clothing.

Remember, his tunic was camel's hair. That's what he wore. He ate locusts and honey. He was not living in king's houses.

He was living out in the wilderness. And what's very interesting about this is, he's in prison, Herod's prison, right then and there. Did you go out to see a man dressed in fine clothing?

Of course not. And then in verse 9, he turns from kind of saying what John is not. Jesus goes and says what John is.

[16:51] Look with me at verse 9. What then did you go out to see? A prophet? Yes. Yes. And then he goes on to say, I tell you, and more than a prophet.

Really interesting expression, isn't it? Oh, you went out to see a prophet, but he's no ordinary prophet. He's more than a prophet. Well, what does he mean by that? Jesus, what do you mean by more than a prophet?

Well, look where he goes. He quotes Malachi 3.1. That will help us understand what Jesus means by more than a prophet. Behold, I send my messenger before your face, who will prepare your way before you.

Here's what Jesus is saying. This is why this guy is more than a prophet. This was the prophet whose prophetic role was prophesied about. His prophetic role is the fulfillment of prophecy. There's not many prophets who fill that bill. This guy is unique. But it's not just that. It's when John fulfilled this prophetic role.

[17:57] He fulfilled this prophetic role at the end of an era of prophets pointing to the coming of the Christ. He was carrying out his ministry at the very culminating point when all this pointing to Jesus would come to an end because Jesus comes and with Jesus, he's bringing a new era, the kingdom of heaven.

He's inaugurating a new time. And so what sets John apart and makes him more than a prophet is, oh, he was prophesied about, but it's the uniqueness of his prophetic role.

He was the last of the prophets in that old order. Do you see that in verse 13? 13, for all the prophets and the law prophesied until John. Did you see that?

He's the culminating voice of everyone that has gone before him, including the Old Testament law that prophesied of Jesus. All this is culminating in John, but it's all fulfilled in Jesus when he brings the new kingdom of heaven.

Did you notice verse 11? Truly I say to you among those born of women, there has arisen no one greater than John the Baptist. Do you know what Jesus is saying? He's like, he's the greatest human that's ever lived.

[19:22] He's more impressive than Abraham, Isaac, and Jacob. He's more impressive than David. He's the greatest human that's ever lived. And we've got to ask the question, what makes him so great? His role. The time in which he lived.

So there was no other prophet that got to walk with the Christ and point everyone and say, the King has come. The kingdom of heaven has dawned.

His role was unique. Which makes you ask the question, look at the rest of verse 11. Yet the one who is least in the kingdom of heaven is greater than he. Whoa! So if John is the greatest human being ever born, Jesus is saying, the least in the kingdom of heaven is greater than he.

What? If you're a Christian, you're in the kingdom of heaven. Do you know what Jesus is saying? It's way better to be in my kingdom than before my kingdom.

He's saying, John could point to me coming. He could point to me here. But those in my kingdom, not only do they get to point that I have come, they get to point that I was crucified.

[20:35] They get to point to that I was raised from the dead. They get to point to that our Lord Jesus is reigning right now and he's going to return someday. All this to say, hey, John is a one-of-a-kind guy.

And his being here points to the coming of the Messiah. That's the whole point of Malachi 3.1. He was the messenger who would go before the face of the Messiah.

But do you know what Jesus is saying there? He's the Messiah. If John was the forerunner, Jesus is the one he was pointing to.

In Malachi, it'd be this. If John is the prophet, Jesus is the Lord. Yahweh incarnate.

It's a huge claim. He's brought with him the kingdom of heaven. There's one other thing I want to draw your attention to.

[ 21 : 42 ] It's in verse 13 and 14. For all the prophets in the law prophesied until John. And if you're willing to accept it, he is Elijah who is to come.

Flip it back in your Bible to Malachi. It's the next book left from Matthew. It's the last book of the Old Testament. Some say that Malachi was actually Malachi, who was the last Italian prophet.

But if you look at Matthew 4, verse 5, we read this. Here's the connection.

Jesus is saying that John is the Malachi 3, 1 prophet, as well as the Malachi 4, 5 prophet. He's the one, the culminating voice of all the Old Testament prophetic voices who are pointing to Jesus.

John is a one-of-a-kind guy. And in verse 15, Jesus calls for a response. We read this. He who has ears to hear, let him hear.

[ 23 : 02 ] What Jesus is saying is, take it to heart. If you're hearing what I'm saying about John and about myself, about the kingdom that is now here, if you're hearing that, take that to heart.

In other words, repent, for the kingdom of heaven is at hand. Claim me as your king. Bow your knee to me. So Jesus is clarifying for the crowds not only who John the Baptist really is.

He's the Malachi 3, 1, 4, 5 guy. But he's also clarifying for the crowds who he is. John the Baptist.

John the Baptist is the messenger. Jesus is the Messiah.

Which now leads us to verse 16. Jesus broadens the scope of who he's talking to. He addresses this generation.

Do you see that in verse 16? But to what shall I compare this generation? When you follow that little phrase, this generation, through the book of Matthew, you're going to realize it's not a term of endearment.

[ 24 : 13 ] It's got a negative sense. What Jesus is talking about are all those Jews living at that time who have heard or seen Jesus and yet have rejected him as the Messiah.

That's who he's talking about when he says this generation. It's a bit of a word of judgment. This generation who has heard and seen but rejected me.

He says, what shall I compare you to? So coming off of verse 15 when he says, if you have ears to hear, hear that little but at the beginning of verse 16, Jesus is saying, but this generation, you do not hear.

You do not have ears to hear. God has not graciously given you ears to hear. You don't know what I'm talking about. You're not willing to accept what I'm saying because you don't know who I really am.

And so Jesus goes on to say, what am I going to compare you to? What am I going to compare you who have ears but are unwilling to hear? What am I going to compare you to?

[ 25 : 21 ] And Jesus makes a very interesting comparison. Look at verse 16. He compares this generation to children sitting in the marketplace and calling to their playmates.

We played the flute for you and you did not dance. We sang a dirge and you did not mourn. Do you know, kind of on a side note, you know what's really interesting? Jesus was very observant. So Jesus throughout all of his travels would be watching children playing in marketplaces.

That's our Savior. And he uses that as an example of this generation who hears but they don't hear. This is how it works.

So these children, what Jesus would see is these children who would play the flute but the other children would not dance. It's a wedding game that they were playing.

And so kids were like, hey, let's play the wedding game. Hey, we're going to play the flute for you.

You're supposed to dance and there's these other kids who are like, no, we're not going to dance. And then there's this other game, the funeral game.

[ 26 : 27 ] And the funeral game is these children would say, okay, we're going to sing a dirge now and you need to mourn. Are you ready? We're going to sing the dirge. Blah, blah, blah. And we're totally not going to mourn.

So what Jesus is saying that this, what's happening in the marketplace is an example of this generation not hearing. Being invited to participate something but like little whiny kids, they're not going to have anything to part of it.

That's what Jesus is getting at. And in verse 18, that word for brings it to bear on John and Jesus. Jesus says, for John came neither eating nor drinking and they say he has a demon.

For John came and he was preaching, repent for the kingdom of heaven is at hand. But you were too focused on his not eating and drinking.

John was inviting them to become part of the kingdom and they were like, not going to have anything to do with that, thank you. And then in verse 19, Jesus turns from John, his forerunner, to himself.

[ 27 : 44 ] Look at the title he uses. The son of man came eating and drinking and they say, look at him, a glutton and a drunkard, a friend of tax collectors and sinners. Jesus says, I came to you and I invited you to participate in the kingdom but you're like a kid who doesn't want to play with his friends.

You don't want anything to do with it. John and Jesus weren't living up to this generation's expectations.

This generation was not seeing them for who they really were. And in verse 19, Jesus says, yet wisdom is justified by her deeds.

Here's what he's saying. Hey, even though you don't recognize us and you're not responding to the invitation, we are right in doing it.

Wisdom is justified by her deeds. John did what he needed to do. I've done what I've needed to do. And you fools do not see it. Wisdom is justified by her deeds.

[ 29 : 03 ] Jesus is exposing the faulty expectations of this generation. And he's implying that they're fools. Do you see the wisdom of Jesus?

Do you see the wisdom of the Son of Man eating and drinking with tax collectors and sinners? Do you see the wisdom of that? Here's the wisdom of that. Jesus, the Son of Man, the King who has come to establish an everlasting dominion, He came for those who are sick.

He came for those who knew they need a Savior. He came for tax collectors and sinners. That's who He came for. That's who He's spending time with.

That's the wisdom. It's about His messianic mission. And so what we've seen in the last 20 verses is Jesus adjusting John's expectations of who He is.

We see Jesus adjusting the expectations of this crowd that, no, that Malachi 3.1 is in operation here, gang. and then He's adjusting this generation.

[ 30 : 19 ] He's saying, you're not seeing it. We've invited you but you have nothing to do with it. It's all about Jesus.

Up until this point in Matthew, Jesus hasn't experienced much resistance. It's been minimal. But from this point forward in the book of Matthew, Jesus is going to have growing opposition.

In the very next chapter, Matthew chapter 12, the Pharisees are going to start planning His destruction. In Matthew chapter 14, John the Baptist is beheaded.

Hardship is coming. Challenge is coming. What this chapter is all about is clarifying who Jesus is. Setting expectations right.

This is who Jesus is. He clarifies that to John. He clarifies that to the crowd. And He clarifies that to this generation even though they don't have ears to hear.

[ 31 : 32 ] It's all about Jesus. Jesus. People will have their own expectation of who Jesus is. And therefore, they'll respond differently to Jesus.

But what God is making clear here this morning is this is who Jesus is. He's the Messiah. The One who has come.

And He's calling for a response. The question is this. What are your expectations of Jesus?

And how will you respond to Him? Let your expectations about Jesus be formed by the truth of God's Word.

Don't make it up. What does God's Word say about Jesus? And all throughout this passage, there's been this golden string woven through that's all about Jesus.

[ 32 : 35 ] 11.2 The deeds of the Christ. 11.4 and 5 We have the resume of the Messiah. 11.6 Blessed is the one who is not offended on account of me.

I'm the Messiah. 11.10 With the quoting of Malachi 3.1 If John the Baptist is the messenger preparing the way of the Lord, then Jesus is the Lord, Yahweh incarnate.

It's all about Jesus. It's all about His kingdom. 11.19 Jesus is the Son of Man, the King who has come to establish His everlasting dominion.

Daniel 7.13 and 14 It's all about Him. Matthew 11 is all about Jesus. It's clarifying who He is. And so the question this morning is, do you believe that?

Do you believe that Jesus is the Christ? That He is the one who is coming? Who has come? Do you believe He is the one referenced in Malachi 3.1?

[ 33 : 36 ] Do you believe that to be true of Him? That He is the one who is ushered in God's saving reign for all people? When you see Him that way, it adjusts your understanding of Him.

It adjusts your expectation of Him. It adjusts your response to Him. And so instead of thinking that Jesus exists for me, in light of who He is, I exist for Him.

Instead of thinking, Jesus, you're to serve me on my timetable, this whole thing about Jesus in Matthew 11 helps me to say, Jesus, I'm serving You on Your timetable.

You are my Lord. And you'll bring judgment when you see fit. This is all about Jesus. Let God's Word form your expectations of who He is.

And then when you see Him for who He is, you've got to respond. And what does Jesus expect of you in a response to Him?

[ 34 : 51 ] He expects you to repent. Early on, from the beginning of the ministry of John the Baptist, even into the ministry of Jesus, even when He commissions His apostles, He says, go, declare the Kingdom of Heaven, call them to repent for the Kingdom of Heaven is at hand.

He calls for a response all throughout this passage. There's a calling for a response. Blessed is the one who's not offended by Me. He who has ears, let him hear. Yet wisdom is justified by her deeds. Are you wise? Do you see? And all these calls to response come to a head at the end of the chapter. In verses 20 through 30, there are two responses that Jesus calls to us.

Does anybody know what the continental divide is in the United States? It is right along the Rocky Mountains. The continental divide is this. West of the Rockies, all water, all rain, all snow that falls on that side of the Rockies, it will flow into the Pacific.

But if you're on the east side of the Rockies on the continental divide, all water that falls down falls upon that side of the continental divide. It flows down the Mississippi, Missouri, down into the Gulf of Mexico.

[ 36 : 11 ] It is a great division in the country. It's a great watershed in the country. And depending on which side of that watershed you're on is going to determine where you will end up.

Jesus is the great watershed for all of humanity. Depending on what side of Jesus you end up will determine where you will spend eternity.

And so if you do not repent in light of who Jesus is, if you don't turn from living for yourself, living for sin, you will end up in woe to you.

Look at verse 21. Verse 20. Then he began to denounce the cities where most of his mighty works had been done because they did not repent.

Woe to you, Chorazin. Woe to you, Bethsaida. In 23, woe to you, Capernaum. This is what Jesus is saying. Hey, if I did the works in Tyre, Sidon, in Sodom, these Gentile, notoriously sinful cities, if I did the same works that entire side in Sodom that I did for you, if I did them there, they would have all repented.

[ 37 : 36 ] And so Jesus says, woe to you. It's more bearable, more tolerable on the day of judgment for Tyre and Sidon and Sodom than for you.

What side of Jesus are you on? Who do you believe He is? Have you responded in repentance? Have you turned to Him?

And so the one great response that Jesus points to at the end of 11, the first one is, if you do not repent, woe to you. That woe is full of compassion.

Don't misunderstand. It's not full of spite. Jesus doesn't want you to go that way. The other option we see in verses 25-30, and Samir preached on this last week, so I'm not going to spend much time.

But the other option is this. If you don't believe who Jesus is or you reject Him, you're going to go, woe to you. But if you come down and you see Him for who He is, and you recognize, oh, blessed is the one who does not take offense at me.

[ 38 : 47 ] If you recognize Him as the one who is the Messiah, the one prophesied in Malachi 3-1, if you see the wisdom, if you see Him for who He is, Jesus says, come to Me and I will give rest to your souls.

You see that? In verse 29, take My yoke upon you and learn from Me, for I am gentle and lowly in heart and you will find rest for your souls.

Do you know what's amazing? This one speaking, the Son of Man, the Christ, He bore your woe.

He bore the judgment meant for you. And He offers you come to Me and I will give you peace and rest for eternity.

These are the two responses in light of who Jesus is. It's all about Jesus. Which side of Jesus are you on? If you came into this room this morning and maybe you're thinking, okay, I've grown up in the church, I've thought I'm a Christian, but I've never closed with Jesus.

[ 40 : 10 ] Let today be the day of salvation. Come to Me, Jesus says. Or if you've not been in a church ever before and you're hearing this for the first time, come to Jesus.

Find rest for your soul. We need to ask the question, what are you expecting about Jesus? Go to the Bible. But the question I really want to press on you is, what does Jesus expect of you?

He bids you come. Let's pray. God in Heaven, thank You so much for Jesus. Lord Jesus, thank You that in Your grace and Your mercy, not only did You come, but You died.

You took the place for sinners. You bore the woe, the judgment that was due us so that we could come to You and that we could have rest for our souls.

Lord Jesus, help us to live in light of who You are. And it's in Your name we pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 41 : 20 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen.