Palm Sunday - John 12:9-19 - The Triumphal Entry

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Preacher: Jayson Turner

[0:00] Amen. Well, good morning, Forth. Good morning, Forth. Welcome. It is Palm Sunday, and we look! forward to celebrating Resurrection Sunday in one week. And so we have a week and I would! just exhort all of us to consider who we might invite to gather with us. We've got both an early service. We've got a Good Friday and then early 7, breakfast at 8, and then our service is at 9.

And let's be in prayer this week and look for opportunity and walk in a bit of courage and see what the Lord does with that. Amen? Go ahead and turn open to the Gospel of John, and we're going to be in chapter 12, looking at verses 12 through 19 this morning.
We just finished Philippians, and this morning we're going to be looking at the triumphal entry, being that it is Palm Sunday. And then next week we will celebrate the Resurrection, and then the Sunday after. Have you shared, Scott? Okay. Okay. I just got the green light.
So we just figure we're in Philippians. We're just going to keep going. So we're going to be starting a series in Colossians on the supremacy of Christ as we talk about Jesus and the resurrection next week. Then we're going to study that. And that should take us just about through summer.
And I'm not going to tell you what's after that, but it's planned. We are so organized here. And I'll let Scott share about that. But let me pray for us, ask God's blessing on our study, and that He would speak to each of us this morning. Let's pray.
[1:50] Lord, we think about the words of the psalmist, where he writes that Your testimonies are His delight. In fact, they are His counselors. Lord, we want to meditate on Your words this morning.

Would You strengthen us by Your word? Father, we're thankful that You have not left us here without Your direction, and we thank You for that.
In Your word, in Your spirit, in the body, let us encourage, exhort one another this morning. Father, we want to hear from You, and Father, we want to walk close with You this week.
We want to take advantage, if there's opportunities to invite a neighbor, a co-worker, Lord, would You give us courage to simply make an invitation?
And we'll give You thanks for what You do through that. But we commit our time to You. We want to think about You, Jesus. We want to worship You, Jesus. And we want You to receive all glory from our time.
[3:03] We pray this in Your name. And all God's people said, Amen. It was a first century Roman poet by the name of Phaedrus that is actually credited with the following statement.

He wrote this, Things are not always what they seem. Things are not always what they seem. Right now, we are reading through the Narnia Chronicles as part of our Dead Theologian Society.
And as you recall, if you have read that, you know the story of the Lion, the Witch, and the Wardrobe. We have this white witch of Narnia who at first blush appears to be a benevolent, good queen as she interacts with Edmund Pevensey.
She offers him Turkish delight, offers him a place in her kingdom. But in fact, things are not always what they seem. And we find out very quickly that she has murderous intentions towards him and his siblings in her heart.
And so this morning, as we go to a very familiar text, we're going to see in this narrative, it's recorded in every Gospel, that actually there's a lot more going on beneath the surface.
[4:25] Things are not actually as they seem. And so this may be a little disruptive to some of you who have fond memories of Palm Sunday and as a child, waving your palms and singing and shouting, Hosanna, Hosanna!

And so I apologize ahead of time as I ruin some of those memories this morning. So let's just begin here in verse 12 and work through the text together this morning.

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And John writes, he says, the next day, a large crowd had come to the feast, heard that Jesus was coming to Jerusalem. So the setting here, it says here the next day.
Jesus had spent the day prior with some close friends very close to Jerusalem. He's there in Bethany, about two miles east of Jerusalem.
He is there with his friends. He's actually at the house of Simon, the leper, and there is a dinner party thrown perhaps in his honor. Mary's there. Martha's there. Lazarus is there.
[5:29] And they're celebrating. They're just spending time together. Maybe they're reminiscing, celebrating the fact that Jesus raised Lazarus from the grave just a few months prior.

But at this dinner, we read in some of the different Gospels that Mary anoints Jesus' feet with expensive perfume.
It's this extravagant scene of worship. Judas feigns concern, of course, for the poor when Mary does this.
She anoints Jesus with like 300 denarii worth of oil. It's almost like a year's wage. It was very extravagant.
And Judas is like, what's going on? He's wasting money that we could give to the poor. He doesn't really care about the poor, but he tries to publicly shame Mary. In fact, it says in the Gospel of Mark, I believe, in chapter 14, that Mary is actually scolded.
[6:32] So she's publicly shamed here. And it really reveals in Judas this darkness that's in his heart. But Judas is not alone in this. There's others that have come to investigate Jesus as well.

Some of them actually have intent to harm him. If we go back in the text, just a couple verses, John 12, go back to verse 9. It says, when a large crowd of the Jews learned that Jesus was there, they came not only on account of him, but also to see Lazarus, whom he had raised from the dead.
So the chief priests made plans to put Lazarus to death as well, because on account of him, many of the Jews were going away and believing in Jesus. Friends, jealousy is a horrible taskmaster.
And you see these religious leaders, they're so blinded by jealousy, they're contemplating killing a man. Let's take out Lazarus.
And if we do that, maybe this interest, this groundswell of excitement around Jesus, maybe that will just subside. And so you see these religious leaders willing to think about doing the unspeakable in order to stay on the throne of their lives.
[7:50] And this consideration, this sort of evil in their heart, it's completely absent of logic. Because they're saying, let's kill Lazarus.

Jesus already raised Lazarus from the grave. Do you think he could do it again? I think he could. I'm going to wager.
So not a lot of logic here. Really a fool's quest. But it is now the next day. It's now Sunday of Passion Week. Palm Sunday.
And it says here in verse 12, a large crowd had come to the feast. Now, what feast are we talking about here? The feast of Passover.
Yes. You guys get an A plus this morning. It's a very smart church. Passover also included the Feast of Unleavened Bread.
[8:48] Happened in the springtime. It's one of the big three feasts that God asked Israel to participate in and part of the Mosaic Law. Passover, Pentecost, and Tabernacles. Read about those in Deuteronomy 16.

Passover was the celebration to commemorate Israel's deliverance from bondage to Egypt. This was a political deliverance. And we recall in that story that God brings ten plagues to Egypt and the final one being the death of the firstborn, whether that be man or livestock, unless the blood of a year-old lamb without defect was painted on the doorposts.
And it says in Exodus 12 that if the blood is painted on the doorpost, then the angel of death would pass over and the child would be spared. And I love that we have these stories that are actually meant to teach, actually meant to create expectation for the arrival of Jesus.
Because Jesus is in fact, as we learn in the New Testament, our Passover lamb. Everything in the Old Testament points to Jesus. The Bible itself is a Jesus book.
In fact, we read about this in 1 Peter 1.19. We're not ransomed with gold, silver, perishable things, but as it says in verse 19, but with the precious blood of Christ.
[10:19] Like that of a lamb without blemish or spot. And so the dots now connect. Oh, that's what that is about.

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That's what it's pointing towards. That Jesus is our Passover lamb. He is the lamb that satisfies God's righteousness. God's wrath now passes over us for those that are in Christ.
That His blood has been credited to our lives, to our account. And that's why when we gather, church, this church isn't about a man who's living in our space, time and space.
This is about the living God. This is about Jesus, the risen King. So when we gather, we worship, we celebrate, we glorify Jesus. Because He, in fact, is our Passover lamb.
Amen? Amen? All right. You guys are tracking. So, in our narrative this morning, Jesus is close to Jerusalem. He's there in Bethany, right?
[11:25] And then the evening before, He's enjoying this meal in Bethany with friends. And now it's Sunday, and He's making this two-mile walk westward towards the city, towards Jerusalem.

And He's going through the same desert, dusty wilderness where He was tempted. And He's heading towards, really, the cross. This is why Jesus came. To be a ransom for you and for me.
And He could have turned around at any moment, friends. He could have opted not to take that walk. But, no, He was willing to play the role of the sacrificial lamb, God's perfect sacrifice.
And mind you, He didn't have to. It's interesting, in the Old Testament, in Judges 5, or, excuse me, in Joshua 5, as Israel passes over the Jordan, and they're in Gilgal, and they're about to take Jericho, So, we have a scene in Joshua 5, I think it's verse 13, 14.
There's a warrior that shows up. And he's holding a sword. And then he reveals himself. He says, you know what? I am the commander of the armies of the Lord.
[12:47] And it's this picture, we call it a Christophany, it's an Old Testament appearance of Jesus. But he's standing there as a warrior.

Jesus had power. If you recall, in the Garden of Gethsemane, He's speaking to Peter in Matthew 26, and He says to Peter, hey, put your sword away.
If I need help, I don't need you. I can call down 12 legions of angels. Roman legions are roughly about 6,000 soldiers. I've got 72,000 angel warriors at my disposal if I need it.
I don't need you, Peter. Put that away. And yet on this day, Palm Sunday, Jesus says, I'm willing to make the walk.
I'm willing to go to the cross. And why? Because it says in Hebrews 12, for the joy that was set before Him.
[13:52] That's why Jesus made that two-mile walk. What's the joy? Well, that the Father's glorified, that He's honored. But I think part of the joy is also that He's going to redeem a people.

The joy is you, and the joy is me. I believe God had in His heart, in His mind on that day 2,000 years ago. Did He have in His mind the faces of those in Christ?
Did He have in His mind the people that comprise Fourth Memorial? Why would He not? And it's just a wonderful thought as we consider this journey that Jesus is willing to make.
He drew perhaps even strength. Could we say He drew resolve from our redeemed faces on this most difficult day?
Jay, you're making Jesus too human. He was fully man. Yeah, He was fully God, but He was fully man. Well, let's continue.
[14:58] Look at verse 13 from the Gospel of John. Chapter 12 says, So they took branches of palm trees. And they went out to meet Him, crying out, Hosanna. Blessed is He who comes in the name of the Lord, even the King of Israel.

So the miracle of Lazarus is still fresh on their minds for many. Word travels. Folks are talking. There's a chatter.
Hey, Jesus is here. Guys, Jesus is the guy that raised Lazarus. He's here. He's coming towards the city. And folks go out to meet Him before He gets to the city.
And the city is packed. It's Passover. Different scholars estimate different numbers. Some have said that Jerusalem could have been around 50,000 residents.
And then during the feast days, maybe swelling up towards a million. Josephus says in 65 A.D.
[16:01] that there were 2.7 million celebrating Passover in that day. So, I mean, it would have been a sea of people that were present. And so you have this scene now of Jesus coming towards the city.

Palms waving. The synoptics talk about people actually taking off garments and laying them for Him to walk on. And people are crying out in celebration as it says here, Hosanna!

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Blessed is He who comes in the name of the Lord. God. It's a wonderful scene, isn't it? We love this scene. It looks so wonderful.
So healthy from the outside. It's like some of us as families on our way to church. If you were to see us before we got here, all of the commotion, right?
The yelling sometimes. And then in the car, and kids are like, put the seatbelt on. And there's biting sometimes. I don't know. Maybe mom and dad. Maybe they're talking.
[17:16] Maybe they're having some silent time. I don't know. But it's like there's... And then it's just... And then you show up and everybody's like, oh. God bless you.

God bless you. Right? But you know like 15 minutes prior, it was just like pandemonium. And it's not, you know, it's not actually accurate to how the family's doing at the moment.
And I think you have some of that actually occurring here that outward facing this scene, it just looks so good. And I don't know if you're like me, but there was a point because I grew up in the church and there was a point when I sort of like, I had a problem with trying to connect dots related to the narratives because it's like, what happened?
How could they on Sunday be shouting, Hosanna, Jesus is here. Blessed is He who comes in the name of the Lord. And then, you know, by the end of the week, what are they saying? Like crucify Him.
How do those two things go together? We've been singing this song. Scott shared a couple weeks back some lyrics from it and I think they're so appropriate from the Hosanna song.
[18:35] The lyrics say, with palm leaves we welcome your reign, with twisted thorns we crown you with pain. And that's the disconnect.

What is going on here? Because the words are good. The problem is the meaning is pregnant with different agendas.
Different expectations. Hosanna. It's a political statement more than it's a religious statement. Save us.
Now. That's the translation of Hosanna. Save now. Save now. Hosanna. Free us from these Romans who conquered Jerusalem back in 63 B.C.
Save us like you did from the Egyptians 1,500 years ago. Hosanna. Blessed is he who comes in the name of the Lord even the King of Israel. And really they're quoting here Psalm 118.
[19:41] One of the Hillel songs Psalm 113 to 18. These praise psalms but these psalms became associated with Passover as they contain references of deliverance from Egypt.

But fundamentally what sort of king does Israel want here? Church? Church? What do they want? They want a deliverer. They want a political deliverer.
Even the waving of the palm the date palm branches. This was a symbol for them of national identity. Roughly 200 years prior during those silent years the 400 silent years between Malachi and John the Baptist.
There's a Greek king Antiochus Epiphanes. I think we've talked about him before but he was a Seleucid king. The Seleucid Empire ruled Jerusalem from 200 to 160 B.C.
and Antiochus Epiphanes wanted to increase Greek culture. So he did everything within his power to erase Israel outlawing Jewish dietary laws.
[20:50] He was despicable. He was arrogant. He actually gave himself his own nickname. Epiphanes. Which translates the illustrious one.

God manifest. Hmm. What should I call myself? Oh! Antiochus the illustrious one. God manifest. Antiochus Epiphanes.
The Jews had their own name for him. They called him Antiochus Epiphanes which meant the mad one. A little play on words there. See people had humor back in the day.
His most famous act most brazen act was to in terms of erasing Jewish culture in Jerusalem was forcing the Jews to worship Zeus. And then he stormed the temple in 167 B.C.
desecrating the altar and sacrificed a pig on it to the false god Zeus. And he is this pre-figure of the future Antichrist. The Jewish response to this was to take up arms to fight this Syrian Greek king and his forces.
[22:00] this is known as the Maccabean revolt. The Maccabean revolt. It was led by the warrior priest Judas Maccabeus who also had a cool nickname!

The Hammer. That's a great name. I'm just saying. Now I have been designated a pretty cool nickname myself. You don't give them to you.

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People do that for you. In my neighborhood I am known as because they know I'm a pastor and sometimes they hear gunshots. Okay? They call me and neighbors said we actually call you Pastor Gunpowder.
And I was just like you know what? I can live with that. That's pretty great. Just saying. Now we're really off but nonetheless Judas Maccabeus the Hammer right?
he took back Jerusalem the temple in 164 B.C. rededicating the temple to where we get the feast of dedication from also known as Hanukkah.
[23:07] Okay? And it actually in John chapter 10 verse 22 talks about the feast of dedication. Hanukkah is it's it's it's a celebration you can look it up but it's you know they had no sacred kind of oil they had one jug of olive oil left hadn't been desecrated and so they used that to light the menorah which should have lasted one day it lasted eight days so it's this eight day celebration the Jews continue to celebrate today but Judas Maccabeus he actually died before full independence is gained from the from the Greeks but his brother Simon he was the one that accomplished this feat and then Israel celebrates Simon in bringing this liberation and in 1st Maccabees 13 51 it says Simon entered Jerusalem with a chorus of praise and catch this and the waving of palm branches this is what

Israel had in their mind a deliverer a great deliverer just like Judas just like Simon Maccabeus so on this day when Jesus walks towards Jerusalem the palms were a sign of what liberation these were not a sign of peace the palm branch even minted on coins of this era so this was a national symbol for Israel related to their independence and so at its core folks are demanding Jesus to do what to politically liberate from the Romans that's what's going on beneath the surface there's no concept of need for deliverance from greater tyranny upon their lives they're not thinking we need forgiveness for our sins right we got the Mosaic law for that we're good and I just wonder what did
Jesus what did the crowd really want on this day did they want the biblical Jesus or did they want some other idea of Jesus a Jesus that would do their bidding and I think for us you know has anything changed in 2000 years ago the central question for us is what sort of Jesus are we demanding today are we really any different I mean do we want do we want the political Jesus I want the Jesus of politics because J man you don't understand like have you have you seen how bad culture is we just need Jesus to kind of clean things up maybe we need to stop rescuing sinners just just get just annihilate just smoke them right like the apostles and the Samaritan village are like Jesus he wants to bring like fire down from heaven consume!
I think a lot of folks kind of have this might like Jesus be our political savior that's the Jesus I want or maybe you want a Jesus without cost yesterday I was driving and I saw a bumper sticker on a vehicle that's in the news all the time I don't need to name it but and there was a lot of bumper stickers essentially saying don't key my car and there was a!
bumper sticker that said this car is smarter than the designer or the engineer and I was like oh man I was like that that the bumper sticker that our world wears related to the planet right this planet is smarter than the guy that designed it I just want to do what I want to do and I think there's folks that come to Jesus and they want the Jesus without cost I want a Jesus that will give me salvation but not really care about my sin will offer me heaven but I'll stay token my affections for him and I think that's a growing request of the church in these days we see commercials right Jesus gets us oh but I don't really want him to transform me I want him to dismiss like that call for repenting of sin and yet scripture is clear 1
[27:37] Peter 1 16 says be holy I'm holy Jay you don't understand I want Jesus to save my soul I just don't want him to tell me what to do with my body what I can do what I can't do that's the kind of Jesus I want or maybe we want the Jesus of comfort that's the Jesus I want who will keep me from suffering in this life give me physical health maybe a little bit of wealth not a lot just a little maybe I'll even be kind of famous just a little famous not big fame just enough feel good about myself people like me the world applauds me they speak well of me I want a Jesus where I can have Jesus but not take up my cross right that's the American dream Jesus the prosperity Jesus what sort of

Jesus are we demanding today because on this day on this Palm Sunday there was something in the minds of Israel well Jesus lets everyone down on his entrance into Jerusalem on the Sunday let's look at it look at verse 14 it says and Jesus found a young donkey and sat on it just as it's written fear not daughter of Zion behold your king is coming sitting on a donkey's colt this is a fulfillment of a prophecy made 500 years prior prophet Zechariah chapter 9 verse 9 300 prophecies fulfilled in Christ this is one of them fear not daughter of Jerusalem behold your king is coming

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sitting on a donkey's colt this prophecy is directed to the daughter of Zion Zion being the hill that Jerusalem sits upon so we could read this fear not Jerusalem your king has arrived he's just not what you're asking for or expecting even though it's written down what did they want they wanted their Jewish culture back they wanted their city back they wanted to kick out this evil politician in office they want Jesus to show up in the form of Judas Maccabeus right a hero I think in their minds they want Caesar coming in like a scene from gladiator like Caesar coming in to Rome all the regalia and war horses and military garb and entourage and streets lined with military to honor and that's not the scene that we get this is the king of kings this is the eternal king
Caesar is like we're talking about the king of the universe what did they get how did he arrive says here a king blue collar carpenter sitting on a donkey although Jesus takes it a step further because he's sitting on a donkey's colt and that's a fulfillment of prophecy in Matthew 21 2 it says Jesus says go into the village in front of you and immediately you will find a donkey tied and a colt with her untie them and bring them to me so Jesus instructs two disciples to go into the city of Bethpage which is between Bethany and Jerusalem it's on the way it's very close retrieve a donkey and the colt waiting bring them both and then Jesus rise the smaller the two animals what a scene what in the world donkeys are not fierce animals I'm an expert you're not
I am now this is not something that I aspired to as a child like man oh if I could grow up someday and I could just be the owner of a miniature donkey I will have arrived I never had that dream and yet that's my life I have a miniature donkey I don't know everybody should have one this is not a fierce animal in any regard it's like a sausage with toothpicks and thinks it's a war horse it's not it's a race horse it's not it's just Olaf it's just like our morning alarm clock every morning 5 36 6 30 you don't get up he just keeps!
[32:30] and his donkey pen right next to our window because we're smarties that's our family we get it we know how to do this church there's not a humbler animal to arrive on what was Jesus communicating what was he communicating by making the choice to ride in on a donkey's colt I think he's saying hey I'm not here for war I'm not here for political liberation I'm actually here for peace for peace and in fact in the prophecy from Zechariah Zechariah 9 verse 10 he writes I will cut off the chariot from Ephraim and the war horse from Jerusalem and the battle bow shall be cut off and he shall speak peace to the nations his rule shall be from sea to sea and from the river to the ends of the earth see church even though

Jesus gets us the world does not get Jesus we lead through coercion and power and influence and might and yet our God's leadership style is what it's humility he comes humble there's not a sword on this day and if this is how Jesus leads how ought his people to function and conduct themselves and lead in this life in the same posture he took the form of what as it says in Philippians 2 a servant that's our God I think there's an example for us that there would be a growing humility in all of us in the way that we lead one another men this is just super applicable to us as husbands as fathers are we willing are we joyful to serve those that
God has blessed us with in this life for their benefit or does every act of service have a price tag associated with it men we can be very small minded we do a simple act of service at home and then we want some sort of parade dishwasher got empty today praise me praise me fives right cold drink whatever praise every act of service this is a pet peeve scott has some we shared earlier this morning we had a discussion group one of scott's i'm sharing so i'm going to indict you with me scott when we pray as groups he wants us just to pray he doesn't want us to spend half an hour talking about prayer and then praying for two minutes he wants us to pray talk to the
Lord that's a good one a pet peeve of mine it's when and i've said this so you know but let's change our vocabulary men if you're a father and your friends say can you come out and play and you're like i can't can't tonight i gotta babysit men fathers we don't babysit that's called parenting like you're just being a dad so the whole babysit like no i got you're just i got a parent tonight okay babysitting just throw it away never again don't recycle it shred it all right we serve humble jesus he died to self to or to or to to offer us life let our family be blessed in the way that we lead and might we lead in the spirit of our humble donkey king even as the world misunderstands and the world misunderstood on this day look at verse 16 not just the world even those closest to jesus says here his disciples did not understand these things at first but when jesus was glorified they remembered that these things had been written about him and had been done to him the crowd misunderstood jesus to to be some political ruler and we know this for a fact because we learn here a couple of things number one his disciples also missed it they didn't get it i think things clicked after his

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resurrection oh that's what zachariah was talking about so those closest to jesus didn't get it and then we're also given an inside look into the heart of jesus in luke 19 same occasion verse 41 and when he drew near and saw the city jesus he wept over it saying would that you even you had known on this day the things that make for peace but now they are hidden from your eyes jesus knew that the crowd misunderstood because he weeps before he enters the city i'm here to liberate you from the worst tyrant that of death because that's what your sins earn you and i'm here to liberate you in a way that you don't even understand well let's finish up this narrative verse 17 to 19 says the crowd had been with him when he called lazarus out of the tomb and raised him from the dead and raised him from the dead continued to bear witness the reason why the crowd went to meet him was that they had heard he had done this sign so the pharisees said to one another you see that you are gaining nothing having a little pharisee huddle here talking to one another you're gaining nothing guys look the world has gone after him and there's irony in this final scene because really the pharisees they're just they're beside themselves they're just all in a loud they're they're they're like man the crowd they're celebrating jesus but in reality everybody missed jesus on this day we want a different kind of jesus we want one that's going to entertain us that's going to mystify us that's going to liberate us that's going to benefit us financially politically god's perfect humble lamb the passover lamb the perfect sacrifice enters jerusalem here on palm sunday the sunday before the passover what's interesting though this sunday is not just palm sunday because it's also commonly known as lamb selection day for the passover because in exodus 12 verse 3 it says tell the congregation of israel that on the tenth day of this month every man shall take a lamb according to their father's house a lamb for a household and then later in exodus 12 verse 6 they're instructed to slaughter this lamb on the thursday evening and cover the door post with blood so this sunday the sunday that jesus walks into jerusalem palm sunday it's also the day that the jewish shepherds annually herded the huge flocks of passover lambs into jerusalem signaling the beginning of the passover celebration the historian josephus in the first century said you know what there would be upwards of 250 thousand lambs slaughtered at passover so can you have this this scene in your imagination it's not just a crowd for jesus lambs are just filtering into the city on this particular day thousands of lambs entering the city the bleeding of sheep everywhere and yet among them there's one lamb god's lamb that israel should have recognized and yet he's hidden there in plain sight because god this is not the lamb that we were asking for and so the question for all of us this morning what sort of jesus are you looking for today jesus the lamb of god didn't come to conquer nations he came to conquer our hearts and our minds and to offer us forgiveness of our sins to give us new life and all he asks of his followers is you know what follow me he actually wants us to follow surrender because he in fact gave everything and because he gave everything we can respond likewise and say we can follow you he gave his very life amen father we thank you as we celebrate this day palm sunday and lord maybe it's it's surfaced in our hearts that we have been desiring you to be something other than what you are we've forgotten that our greatest need in this life is that we would be forgiven of our sins and we have thought that you have come to maybe help us make life easier improved comfortable and yet lord you said just follow me take up your cross follow me and lord we want to be those sorts of people we want to be people that walk with you that follow you that are yielded to you jesus thank you that you have destroyed our ultimate enemy death it holds no sway over our lives it's just a transition it's a voyage into your presence sailing home as it were and so father there is joy that is real because we know how this story goes and it ends as it should so father today we want to worship you this week we want to be mindful of you and lord there are people who yet do not know you as savior and so would you give us courage give us eyes to see to see
[43:50] those around us not as enemies but simply as prisoners of war that need an invitation and lord might you use your people in that we commit our day to you in your name we pray jesus amen voy forb

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