

Who Do You Think You Are?

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 02 February 2025

Preacher: Pastor Andrew

[0 : 00] You all just sang a mighty song just now. Inviting the Lord to speak through His word to your hearts.

! It's the kind of word that requires a response.

And so in that mighty song that we just sang, we invited the Lord to do something for us. To speak through His word and to grab our hearts and to lead us into the kinds of truths that we all need this morning.

So that we can be the kinds of people that represent Him properly. And the kinds of people that will be approved by Him as servants who are faithful.

It's a word that carries authority. I wonder if you have any experiences like me. Of people who have tried to speak into your life a word of authority.

[1 : 19] But they have none. Okay? Okay? Like for example, I'm thinking of a time back in the day when I was a high schooler. And I was mowing lawns for the summer.

And I know that's kind of a lost art. Any of you teens mow lawns for the summer? Okay? Except for David who mows here. Okay? Good. Calvin. I see one back there. Great. Mow lawns for the summer.

Okay? It's kind of a lost art. Well, I was like a junior or senior in high school. And so it was towards the springtime. And so because of being a junior or senior, I was taking accelerated classes.

And I was part of a sporting event. And so all the practices kind of built into that. And I was involved in church. And all of the obligations on my time.

There was just one day a week I had to mow. That was Saturday. So I had to do five lawns on a Saturday back to back. And then if there was any weekend where it rained and I couldn't do on a Saturday, I tried.

[2 : 20] I had to fit it in to the rest of the week. Okay? All of that is background for the scenario that I'm going to share with you. So I'm mowing this lawn. Okay? And it's a Saturday.

And I'm halfway through the front part of the lawn about ready to move my way into the back. And somebody is taking a walk. Somebody from the neighborhood. He's coming around the corner. And he gets my attention and asks me to turn off the mower. Okay? So I turn off the mower. And he says, hey, do you live here? I said, no, I don't live here.

He said, well, you realize, don't you, that you should be mowing much more often than you're mowing. You realize that? Now, my dad trained me well.

Okay? He trained me well. And so my response was, well, thank you for that. Appreciate it. I'm doing my best. And I just can't get around to it more than just once a week.

[3 : 19] But in reflection, what's really going on in my mind is, who do you think you are? Like, obviously, this is not your yard.

Lord, obviously, you're not the one who's calling the shots. And you're not the one who's paying me. You don't even live next door. What do you care? Who do you think you are?

Or maybe for you younger ones that are still living at home, and you have a sibling that says, you know you're not supposed to do that. And you say, who do you think you are?

I'm sure none of you have ever done that. That's very good of you. That's good. But there are occasions, are there not, when someone speaks into our life, and they carry a measure of authority because of the position they have.

For example, I went to a parts store recently, and I got some parts for my car. There was some work I needed to do. And the guy at the counter says, hey, now, by the way, make sure that when you do this, you do this in this order.

[4 : 23] Don't do that first. Do that second. And he helped to lay out for me some of the order to make sure I wasn't going to ruin the very thing I was trying to fix.

And then he stepped back and realized, oh, wait, wait a second. You didn't ask for this advice. I'm just giving it to you. And so he kind of backtracked a little bit. But I'm like, hey, no, listen, this is great.

Thank you very much. I need the help. You can speak into my life. You can have some authority in this area. It's okay. Or those of you who've been to a doctor, and you've had maybe an event that's taken place, and the doctor says, now, listen, this has happened.

Make sure that you stay away from this, and that you do this, and you take that, and they carry some authority, some weight with the words that they say.

We understand that teaching and instruction is a way for us to exert a level of authority. Right?

[5 : 25] When someone asserts themselves over you, they teach you like a teacher. They instruct you. They exhort you. They rebuke you. They confront you. Chances are, if they're doing that, they have a level of authority.

When they have authority, it matters. It carries force. When they don't have authority, you're like, who do you think you are? Why in the world are you opening your mouth? You can just go away. Hopefully, you're not responding that way. But Jesus' public ministry from the very beginning is one that exerted this kind of authority. Jesus taught wherever he went.

He's teaching in synagogues. He's teaching in villages. He's teaching in countrysides. He's teaching along the shoreline. He's teaching along the way. His disciples are coming along.

Wherever Jesus is going, he's teaching. It's a way for him to demonstrate this measure of authority. He not only has information to share.

[6 : 28] He has authority in the things that he shares. And of course, there's no place that carried as much authority and a center of authority as the temple.

In Jerusalem. The very center of worship for the nation of Israel. The heart and soul of the country was right there in Jerusalem. And so, this is where the presence of God was.

And so, there's no other place that the force of teaching and authority would be present than in the temple. And that's where we encounter Jesus today.

If you have your Bibles, please open them with me to Luke chapter 20. And if you're using the Pew Bible, you can find us on page 879. 879.

We find in this section, the religious leaders, the supposed authorities over Israel, are confronting Jesus with the question that we're going to find in verse 2.

[7 : 32] That is, tell us by what authority you do these things. In other words, who do you think you are? And if it wasn't clear throughout the whole of Jesus' public ministry, in this last week of Jesus' life leading up to the cross, it's going to come at rapid succession.

And the identity of Jesus is going to come through in the way that he speaks. It's going to come through in the things that he does. It's going to come through in the parables and the illustrations that he uses.

He's going to receive and promote his identity so that it is without question who Jesus is and what he's come to do. So, Jesus will respond to this question.

And he'll help in this passage, in verses 1 to 18, to address four ways, four identities that Christ has that he's going to provide for this group of religious leaders.

First, Jesus is the Savior. Jesus is the Savior. If you're there with me in Luke chapter 20, let me just read the first couple of verses to build the context for our study today.

[8 : 44] It says, One day as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, Tell us by what authority you do these things.

Or who is it that gave you this authority? Right here at the beginning, we notice that Jesus is teaching. And we don't know what day this is, but we do know this is the pattern of Jesus' life in ministry over the stretch of these few days.

We saw that back in Luke chapter 19, verse 47. And he was teaching daily in the temple. This is what Jesus was going to do. He was making himself accessible.

Having ridden into the city of Jerusalem, this triumphal entry on a Sunday, and having purged and cleansed the temple on a Monday, here he is on a Tuesday, a Wednesday, or a Thursday.

We don't know. Here he is again in the temple teaching. Right at the center of it all. Jesus is not hiding. He's there in plain sight.

[9 : 55] He's not running for cover. He's not isolating outside of Jerusalem. He's not biding his time. And as the Passover festivities are taking place, here the Passover lamb will teach and serve his people.

This Passover festivities, they're all coming to find their Passover lamb, and the Passover lamb is right there in front of them, teaching them, serving them.

Here Jesus is preaching and teaching, and likely teaching in the court of the Gentiles. This is the outer court of this complex temple system.

Listen, this is the very place where Christ had just come the day before, and he had purged it of the money changers. He had purged it of those who were buying and selling animals.

Here he was again, having cleared it out, and having reclaimed this space for its intended purpose, that we find in chapter 19, verse 46.

[10 : 56] My house shall be a house of prayer, but you have made it a den of robbers. And here Jesus is, restoring it back to its original purpose, the idea of worship and affection and devotion to God.

This would be the spot in the temple. Of course, it had the greatest access, being the court of the Gentiles. Whether you were an outsider or an insider, whether you were a male or a female, the teaching ministry of Jesus is here.

And notice what he's teaching. It says he's teaching and preaching the gospel. This word for teaching and preaching are present participles, which means this is an activity that has this ongoing sense of Jesus' life throughout this week.

That is why Jesus is here in the temple. He's confident in the plan of the Father. His grace is extended to the people. His example of self-sacrifice and continuing to extend himself and expend himself for these individuals.

This compassion to a people who in just a few short days are going to put him on the cross. It's referred to throughout the gospel of Luke as teaching this good news.

[12 : 15] This gospel we find all the way at the beginning in his public ministry in Luke chapter 4. He's preaching the good news of the kingdom. Well, what was that? Well, it was the good news of forgiveness of sin.

It was the good news of repentance and salvation that was offered through Jesus. It was this good news that most recently we saw as Jesus is making his way through Jericho and he makes a stop at Zacchaeus' house and he says in Luke 19 verse 10, the Son of Man has come to seek and to save the lost.

That was good news. And that's why Jesus was here. And no doubt during the Passover, as the people of Israel were celebrating and taking part of these Passover festivities, the remembrance of the blood that had been painted on the doorposts and this physical deliverance out of Egypt.

And here Jesus was just days away from providing the greatest deliverance that man would ever need, the deliverance from sin. No doubt providing greater urgency, helping to provide a level of energy and power for the word of the gospel that he was teaching and preaching to these people today.

Jesus is here as the Lamb of God who takes away the sin of the world. Drawing the crowds who packed that space and flocked to hear him, here he is.

[13 : 45] And they're eating out of the palm of his hand as we saw in chapter 19. They were hanging on every word. But Jesus' teaching was not just gaining the observation and the attention of the crowds.

It was gaining attention from another group as well. This group of religious leaders who approach him and ask this question. Jesus.

Jesus was the Savior. And now as the Pharisees will ask him, by whose authority do you do this? Jesus will launch into another form of his identity by helping them understand that Jesus is also sent from heaven.

He is the heaven-sent messenger. He is the validated voice from God to men. Notice at the end of verse 1 of chapter 20, it says, He answered them, Now tell me, was the baptism of John from heaven or from men?

And they discussed it with one another and said, If we say from heaven, he will say, Why did you not believe him? But if we say from man, all the people will stone us to death, for they are convinced that John was a prophet.

[15:13] So they answered that they did not know where it came from. And Jesus said to them, Neither will I tell you by what authority I do these things. In order to really understand or appreciate what's taking place here, we have to recognize that the temple being a place that was primarily devoted to worship and prayer and sacrifice, it was also the center of teaching.

We saw this as a center of teaching going all the way back to the very beginning of the Gospel of Luke where we find Jesus there. He is learning from teachers. In Luke chapter 2, verses 46 and 47, it says that after three days, they found him, speaking of Mary and Joseph who were Jesus' parents, he was sitting among the teachers, listening to them and asking them questions. All who heard him were amazed at his understanding and his answers. Here Jesus is in the temple, the center of worship, but also a place of teaching and learning.

And Jesus is there, learning there in the temple as a boy. But this was not your run-of-the-mill kind of worship center. This was the center of Jewish religion, the heart and soul of the nation. And so just as local rabbis and teachers would need the approval of the synagogue leaders in order to teach in a synagogue, you can imagine that this place of such notoriety would also need validation from somebody of interest and authority within the temple structure, a religious leader.

[16:58] So this was not an invalid question. This was a legitimate question that they're asking. The truth is, these religious leaders have been wanting to put Jesus to death for some time now.

Ever since Lazarus was raised from the dead, and this, that event was the last straw in their mind. We find from John chapter 11 that it was because of the raising of Lazarus from the dead, they were all set on destroying him.

So here he is, he's teaching again. And it's abundantly clear that the religious leaders weren't the one who validated him and authorized him to teach in this place.

Entire city knew that those very people were seeking to arrest him. Well, here he is, carrying out ministry in plain sight.

In direct view of their normal activities, on their home turf, as it were, it's a direct assault to their supposed authority.

[18:05] A direct competition with their teaching. You can imagine that they're trying to carry out their own little teaching venues, but the person who seems to be attracting the most attention, and it says in other places that the entire city of Jerusalem was drawn to the teaching of Christ.

And so, Jesus is getting all of the attention, drawing it away from them. And here he is, gaining favor with the people, putting the religious leaders in their place, challenging their threat of arrest, which, of course, he had every reason to do.

They come into the temple and they ask this question. By what authority do you do these things? And Jesus will respond as he does so often, rather than with a direct answer, he will now give them a question.

Jesus asks them a question related to John the Baptist and his ministry. Because Jesus wasn't after just an answer. These individuals knew the answer.

They had the information. They didn't need any more added truth to help them understand who Jesus claimed to be. This was an issue of their heart. And likely a question that they were using to draw Jesus out into the open, to help him come to a place of discrediting himself in their minds by committing blasphemy.

[19:27] blasphemy. This was a way to trap him. But Jesus wasn't going to go for that. So he asks them this question we see in verse 3.

Was the baptism of John from heaven or from man? Ultimately, the answer was not the issue. It was an issue of the heart. Who is John?

Was he from heaven or was he from man? And if your heart is aligned in the right place, then you'll be able to recognize who I am and you'll be willing to accept what I say.

Jesus was not unwilling to disclose the truth to this group. On several occasions, even recently, Jesus was more than happy to identify who he was.

Just five months earlier, we find at the feast of dedication in John chapter 10, they ask a very pointed question, the same group of men. How long will you keep us in suspense, he says, in John chapter 10, verse 24.

[20 : 32] If you are the Christ, tell us plainly. And Jesus answers, I told you and you do not believe. The works that I do in my Father's name bear witness about me.

But you do not believe because you are not among my sheep. I've already told you. I've already made this clear. It's very evident. Your heart is set against me because you do not belong to me. You're not one of my sheep. So this wasn't an issue of needing more knowledge. This was an issue of a heart. So Jesus poses this question and it was clear that the religious leaders knew who John the Baptist was.

They had been present at John the Baptist's ministry going all the way back to the beginning as we find in John chapter 1, verse 19. It says, and this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to ask him, who are you?

He confessed and did not deny but confessed, I am not the Christ. This is John the Baptist. And the same group of religious leaders sending their own representatives out to John the Baptist to ask this pointed question.

[21 : 42] But John will continue to fill out the answer in John chapter 1, verses 29 to 34. I'm not the Christ but I'll tell you who is.

It says, the next day, he, speaking of John the Baptist, saw Jesus coming towards him and said, behold, the Lamb of God who takes away the sin of the world. There he is.

After me comes a man who ranks before me because he was before me. For this purpose, I came baptizing with water that he might be revealed to Israel and I have borne witness that this is the Son of God.

There he is. Without mistake, as clearly and as directly as you could be, John the Baptist gave witness of the fact that Jesus was, in fact, the Son of God.

He was the Lamb of God. And these religious leaders knew it. They knew from the very beginning and they had challenged Jesus throughout his ministry and the identity of Christ as being from heaven was clear.

[22 : 48] But they need to respond. So they have a little huddle. And in this little huddle, they're negotiating their answers. They're making sure they come up with the right answer. If we say he's from heaven, he will say, why did you not believe?

But if we say from man, then all the people will stone us. So the answer, we do not know. Which was the lesser of two evils, perhaps.

But the answer they give still undermines their credibility. Because if the people who are there, the common folks, as it were, who know who Jesus is and have appreciated and come to understand the ministry of John the Baptist, if they know where John came from, how is it that these spiritual religious leaders have no idea?

Their credibility is gone. And while Jesus would not answer their question directly, now he will provide them an answer through this parable that he shares that provides very clear information again on his identity.

This parable, we find in verses 9 to 16, help us understand that Jesus is claiming to be the son, the very son of God. Jesus is the son. Beginning in verse 9, it says, And he began to tell the people this parable.

[24 : 15] A man planted a vineyard and led it out to tenants and went into another country for a long while. When the time came, he sent a servant to the tenants so that they would give him some of the fruit of the vineyard.

But the tenants beat him and sent him away empty-handed. And he sent another servant, but they also beat and treated him shamefully and sent him away empty-handed.

And he sent yet a third. This one they also wounded and cast out. Then the owner of the vineyard said, What shall I do? I will send my beloved son.

Perhaps they will respect him. But when the tenants saw him, they said to themselves, This is the heir. Let us kill him so that the inheritance may be ours.

And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others.

[25 : 11] When they heard this, they said, Surely not. Of course, the point of the parable and the pieces of the story are fairly clear. The nation of Israel was often related to a vineyard in the Old Testament.

We find that really prominently prominently in Isaiah chapter 5. Isaiah 5 verses 1 and 5 and 7 says this, Let me sing for my beloved my love song concerning his vineyard.

My beloved had a vineyard on a very fertile hill and now I will tell you what I will do to my vineyard. I will remove its hedges and it shall be devoured. I will break down its walls and it shall be trampled down.

For the vineyard of the Lord of hosts is the house of Israel. And those religious leaders knew exactly when Jesus is speaking about this vineyard that he is relating this picture to the nation of Israel.

And of course, the tenants of that vineyard were these religious leaders that God entrusted this vineyard to. They were supposed to care for it. They were supposed to tend it. And the servants who were sent to gather some of the fruit were the prophets.

[26 : 21] Those prophets that carried the instructions and commands of God. They came to yield or to benefit from the fruit of the vineyard. This life of the nation of Israel and the affections and the fruit of that nation.

They came with a word from the owner. His instructions, his demands, but the tenants pushed them away. It's exactly what Jesus refers to throughout his public ministry about the normal response of the people of Israel, the tenants, as it were, of the nation of Israel to the instructions and words from the prophets.

Kind of crystallizes for us in Luke chapter 13 verse 34 where Jesus cries over the city. Oh Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it. How often I would have gathered your children together as a hen gathers her brood under her wings and you were not willing. This is not only the testimony of Jerusalem, but Jerusalem that kind of represents the nation in totality, the heart and soul as it were of the people of Israel and the response especially here in the center where the religious leaders were helping to provide their leadership and authority.

This was the center of resistance as it were from the word from the prophets. And finally, the owner sends the son and Jesus refers to this son in the final part of this parable.

[27 : 55] And there's some enlightening things, some elements that we find in this final section about the response of the tenants to the son. Notice, first of all, that the tenants recognize the son.

They recognize the son. This is the heir, they say. They know who it is. They realize that he's not just another servant. It's clear to them. And so the plan that they have to remove him and to kill him is not a plan devised out of ignorance but out of knowledge.

Out of knowing identity, they know the son and they're still going to carry out this plan. Next, secondly, notice the insanity of their plan.

let us kill him so that the inheritance may be ours. Now, in what universe would that actually be true?

But that's what depraved minds do. Depraved minds and hearts turn reality and truth upside down.

[29 : 03] Rationality is removed. They convince themselves of an alternate reality reality. And by the way, that's what depraved hearts and minds do consistently.

We think, we're going to do our own thing. I want to have this inheritance for myself. I'm going to reject the clear marching orders of the Lord himself.

And I'll be able to have what I want and I'll be able to get it and enjoy it. And our depraved minds create an alternate reality for us just like it did for the tenants of this parable.

No, actually, the opposite is going to happen. You're not going to be able to have the inheritance. There are consequences that are coming. And so Jesus poses the question to the crowd.

He says, what then will the owner of the vineyard do? And in our passage here in the Gospel of Luke, Jesus will answer that question, provide the answer to that question in verse 19.

[30 : 08] Excuse me. Verse 16. He will come and destroy those tenants and give the vineyard to others. In Matthew's account, we find that the crowd actually responds to the question.

Matthew chapter 21, verse 41, it says, they said to him, he will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits of the season.

Now, which is it? The answer is, both. Jesus asks the question to the crowd and the answer is so obvious, the crowd responds. And Jesus reinforces the truth by reiterating it and saying, yes, that's exactly what's going to happen.

But then we get this response from another group of individuals. And while the text in Luke is not clear, I think this group of representatives that says, certainly not, is the group of religious leaders who understands that this parable is exactly directed to them.

Notice in verse 19 of Luke chapter 20, the scribes and the chief priests sought to lay hands on him at that very hour for they perceived that he had told this parable against them.

[31 : 27] Have you ever had somebody share a story? And you knew that they built you into that story to prove a point? You ever have that happen? I used to go to a church where the pastor would often share little stories and you wonder, okay, I wonder who he talked to this week.

I wonder who that was about. And that's what Jesus is doing here, by the way. Jesus is telling this story and as Jesus, as this story is unfolding, these scribes and these Pharisees know exactly who he's talking about.

And so their response is surely not, which was different from the obvious response of what the crowd says, he's going to kill those wretches.

He's going to turn this over to a new group of tenants. That's the obvious answer. And in this response, surely not, this is the strongest negative in the Greek language.

Certainly not. This cannot happen. They reject the parable and the parable giver, his authority to teach, his authority to claim this instructional authority over them.

[32 : 35] And this emphatic rejection from this religious group now turns into this final response we find from Jesus in verses 17 to 18 where the son becomes a stone.

Jesus is the stone. He's the stone. Notice verse 17. He looked directly at them. Their response, certainly not.

Jesus looks at them. You can see this look of intensity. You can see this look of authority. You can see this look of urgency. Jesus wants to get the message through because if they don't get this message, they're not going to be getting anything.

He says, what then is this that is written? The stone that the builders rejected has become the cornerstone. Everyone who falls on that stone will be broken to pieces and when it falls on anyone, it will crush them.

Jesus is creating this strong rebuke and warning for this group of religious leaders. This inescapable reality of the son's presence who is here.

[33 : 48] And Jesus will use and draw this verse out of Psalm 118 verses 22 and 23 which says, the stone that the builders rejected has become the cornerstone.

This is the Lord's doing. It is marvelous in our eyes. And what's fascinating about the Hebrew of this verse is the word stone is the word eben.

The word son is the word ben. like Benjamin. It's a play on words I really believe where Jesus as the son as ben the son is helping them understand he's also the stone of ben.

He's the one who will crush them. He's the stone who will come and ultimately be the force that destroys them if they continue to reject. Jesus wants them to understand the seriousness of the decisions that they're making.

And interestingly he draws this out of Psalm 118 which had just been spoken two days before in his triumphal entry. In Psalm 118 notice in verse 26 it says blessed is he who comes in the name of the Lord.

[34 : 55] We have blessed you from the house of the Lord. This verse that comes after the stone that the builders rejected. Jesus I believe is trying to help realign and reassemble this chronology in the minds of the hearers so they understand the stone will first be rejected before the stone will ever come in triumph.

Similar to what we find in 1 Peter chapter 1 verses 10 and 11 concerning the salvation the prophets who prophesied about the grace that was to be yours searched inquired carefully inquiring what person or time the spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

The suffering would come first the rejection would come first and then the conquering then the victory then the triumph. Jesus is trying to help them understand he is the son but he's also this stone.

The implications of course are inescapable and this has been taken a couple of different ways but I think it's best to see that both the stumbling on the stone and the falling of the stone refer to the same thing and that is the rejection of the stone.

The stone that the builders rejected and then Jesus phrases it in this way about stumbling on the stone you'll be broken to pieces and the stone falling on you you'll be crushed to pieces.

[36 : 29] Both this active and passive rejection rejection of Christ the stone the stone both an active and passive rejection of the stone will lead to destruction.

You will either be broken into pieces by falling onto the stone or you'll be crushed to pieces by the stone falling on you.

In both cases there is rejection. In both cases there is destruction. This crushing stone of course I believe is also drawn out and symbolized for us in Daniel chapter 2 the dream of Nebuchadnezzar and you remember that it was Daniel who talked about Jesus the son of man who is seated on his throne and Jesus has just drawn that out and applied that to himself in this march up from Jericho to Jerusalem he's the son of man and now we find this stone that's pictured here a stone that will break in pieces the image of bronze and gold and the nations that they represent and we find that Jesus is that stone just as you saw that a stone was cut from the mountain it says by no human hand and that it broke in pieces the iron the bronze the clay the silver and the gold a great God has made known to the king what shall be after this the dream is certain and its interpretation is sure Jesus son of man is the breaking crushing stone submit and yield to the sun to the stone so we come to this question that we started with who do you think you are who do you think you are and we all need to ask and answer that question for ourselves is there another solution response to the stone we can stumble on the stone the stone can fall on us is there another way and I think that is also clear in 1 Peter chapter 2 1 Peter chapter 2 verses 4 to 6 says this as you come to him a living stone rejected by men but in the sight of God chosen and precious you yourselves like living stones are being built up as a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ for it stands in scripture behold

I am laying in Zion a stone a cornerstone chosen and precious and whoever believes in him will not be put to shame how are you responding to the stone the elect and precious and chosen stone the son of God are you bowing your heart your life your knee to worship the son Jesus have you have you acknowledged and confessed your sin have you submitted to him as the one who is master over your life have you embraced him as the as the precious stone and then what's what's fascinating about this symbolism that we find in first Peter is that is now a kingdom becomes a household a household now of living stones that are assembled together and assembled with Jesus as the living cornerstone the chief cornerstone is your life built on him is your life aligned to his standards is your life understanding the significance of his not only influence but also authority over you have you believed in him are you pursuing him are you seeking to know in love in worship in fellowship with the son because this assembled household is a place of worship and so as living stones we're being assembled as the household of God which means the the the center of of our existence is worship and devotion to him is that how you would evaluate your life is it how you would provide a an inventory of this past week the things that really matter for you is it that the worship of God and placing him as center this living stone is that how you can be characterized [41 : 14] Jesus offers for us in this final week a a beautiful clear picture of his identity he is the son he is the stone he is the one who is sent from heaven so he has all authority but he's also the savior have you experienced and enjoyed the saving power of God who came to seek and to save the lost and as those who love the savior have a mission to make the savior known may God help us this week as we grow in our affection for the elect and precious chief cornerstone oh lord we thank you for making it so clear thank you for your bold sacrificial ministry there in Jerusalem even in this final week of life you did not run you did not hide you did not bide your time out in the outskirts in the the byways and in hills of

Jerusalem but you were right in the center that living word that made its way so accessibly to your people and God I pray that that our response to the living stone would not be to stumble on it would not be for it to crush us but for us to bow our hearts before you to be broken before you and to accept and receive you as the savior to believe on you as this living stone and may we as your people be characterized by worship the household of God this living these living stones together with purpose of devotion and worship to you may that be true of us Lord I pray in Jesus name amen God bless you have a great week