

# **The Week that Changed the World**

**Matthew 21:1-11**

It's my privilege as your pastor to stand before you this morning, but I am nervous as I can be this morning. I don't know what is going on here, but I think I'm in a spiritual battle this morning, so please pray for me that the Holy Spirit of God would anoint me to teach His Word. This is literally the week that changed the world. Next Sunday is Resurrection Sunday. It will be a little different for us this year. We will not get up early and get to church on time to try and get a seat. We will be in our homes, but we're not going to let this coronavirus quarantine keep us from truly worshipping our Lord and Savior Jesus Christ.

My responsibility this morning is to set the stage to get us as a church ready to celebrate each day of this week so that next Sunday, we truly celebrate the resurrection of Jesus Christ. Go ahead and open to Matthew chapter 21. While you're turning there, I want to remind you that we're going to focus on the first event on the first day of the week that changed the world. Our title, the week that changed the world, is not referring to Richard Nixon when he went to China; it's referring to when Jesus Christ rode into Jerusalem. I want to tell you how important this week is. There are 28 chapters in the gospel of Matthew, and that tells us the last week of Jesus' life, those eight days, were so important that Matthew gave a fourth of this gospel to this last week. Mark actually spends a third of his gospel covering the last few days of Jesus' life. Luke spends twenty percent, and John slows down and gives us some intricate details of Jesus with His disciples. When he penned his gospel, this week was so important to him that he used nearly half of his gospel to record it. Do the math. The gospels have eighty-nine chapters in all four gospels, and twenty-nine and

a half of those chapters cover this last week of Jesus' ministry. A full third of the gospels talk about the week that changed the world.

That's what we're going to try to do this morning. We've been in a sermon series called 20/20 Vision in 2020, but we're going to pause that to set the stage for this week. We're truly going to celebrate this week and worship our Lord and Savior Jesus Christ. I need to set the context so that when we get ready to look at Matthew 21, you fully understand. A little bit earlier in Matthew's gospel, (chapter 16) Jesus has the disciples at Caesarea Philippi and He begins to teach them that He must go to Jerusalem. When He goes there, He is going to suffer at the hands of the religious leaders, be killed, but He will be raised on the third day. Immediately, Matthew 16:21-22 says Peter rebuked Jesus.

That word, rebuke, literally means Peter rapped Jesus across the knuckles and told him it would never happen. Of course, Jesus rebukes Peter and tells him he is not thinking the things of God, but thinking like a man. Can you imagine? The disciples have just confessed Jesus as the Messiah, they think He's going to bring in the Kingdom of God, and now He tells them He's going to die. That's why Peter rebukes Jesus.

A little later on, we come to the 17<sup>th</sup> chapter, and Jesus is now taking them from Caesarea Philippi back into Galilee and they are going to Jerusalem. Again, He reminds them the Son of Man is going to be delivered to the chief priests and the scribes, into the hands of sinful men, and He is going to be killed, but on the third day, He will be raised. Matthew records that the disciples were greatly distressed. Every time they hear Him talking about being killed, it never floods their mind, never dawns on them that He is also saying that when He's killed He's going to be raised. We are on this side of the resurrection when we read our bibles, so when we hear Him talking about death it doesn't distress us. We don't try to rebuke Jesus at all because we understand the plan of God. We understand the necessity of His death because there was a resurrection. It changed everything about His death. The moment the disciples hear He's going to be killed, it never dawns on them He's going to be raised from the dead. Now Jesus has made this journey from Caesarea Philippi and they're getting closer to Jerusalem. Now, anytime we travel, if you've kids or grandkids, they

always want to know, "Are we there yet?" On this trip, it's going to about one hundred and twenty miles from Caesarea Philippi to Jerusalem, and never one time did the disciples say, 'are we there yet,' because they don't want to go there. Jesus, knowing He was going to die there, telling His disciples He's going to be killed, He doesn't walk away from that, He actually continues to walk toward Jerusalem, taking His disciples with Him. Now they're close.

In the 20<sup>th</sup> chapter, for the third time, He called the disciples over in private and said the Son of Man is going to be delivered over to the chief priests and scribes. Then He says they are going to condemn Him to death and deliver Him to the Gentiles. Then He is going to be mocked, flogged, and crucified, but Jesus said, "And raised on the third day." That's what we're going to celebrate next Sunday morning, the resurrection of Jesus Christ.

As I was reviewing last night and rereading this context to set the stage for this passage and the rest of the week for us, I had this thought. Why didn't Jesus just come out and tell His disciples? It would have been so easy if He had said the reason I'm going to die is because of this. Then it dawned on me...He did tell them. Right before they get to Jerusalem there is going to be a squabble. A mom is going to ask Jesus to let one son sit on one side of Him and the other to sit on the other. Jesus comes back and gives the true picture of being a Christian, a follower of Christ. If you're going to follow Christ, He reminds them that He did not come to be served, but to serve, and to give His life a ransom for many. There was no excuse for the disciples not to understand why Jesus had to go to Jerusalem.

As far as we know, up until this point Jesus and the disciples have walked from Caesarea Philippi. Now, when we get ready to start the 21<sup>st</sup> chapter of Matthew's gospel, it says they are near to Jerusalem. They're just outside Jerusalem. As a matter of fact, they're just about two miles away, and Jesus decides to quit walking and wants to ride. You know this story well. Let's walk through this passage together. Jesus has walked, and now He going to ride. That's strange to us. If I were Jesus, I would rather ride one hundred and eighteen miles and then walk the final two miles, as to walk one hundred and eighteen miles and ride the last two miles. Something ought to be going on in our spirit and our minds. Jesus is doing something

here. He's going to do what the Old Testament prophets did. He's going to give us a symbolic act. They've been hearing Him teach, but now He's going to enact with them and let them see His message in person, visually illustrated. He's going to tell His disciples He needs them to go into the city opposite this city, which would have been Bethany, and find a donkey tied there. Untie the donkey and its colt, bring them back to Me, and when someone sees you untying them and ask what you're doing, tell them the owner has need of them, and they will let you have them. Matthew inserts something here, but Mark doesn't insert this, Luke doesn't tell this, but John tells this also. When John tells this, he even gives us a footnote that says the disciples did not understand at this moment what Jesus was doing, but they would understand later after He was glorified. Jesus has tried to the best of His ability to get them to see this picture of why He's coming to Jerusalem, but they're going to struggle with it. He's going to do the same thing the Old Testament prophets did; He's going to give them an action. His action is going to actually fulfill what was spoken by the prophet, Zachariah. In Zachariah 9:9, there was a messianic prophecy and Matthew is going to insert here because he's writing to a Jewish congregation presenting Jesus as the king of the Jews.

In Matthew's gospel presentation, a lot of times Jesus will do something and Matthew will say 'this fulfills,' and then quotes an Old Testament scripture. Jesus is going to fulfill an Old Testament Scripture here, and it's going to be amazing. Do you remember when Isaiah was prophesying and just couldn't get Israel's attention about going into captivity? So one day, God told Isaiah to strip. Take your shoes off, take your clothes off, and for the next three years, you're going to walk naked everywhere you go. Can you imagine seeing the great statesman, Isaiah, walking around naked in the community? People would look at him, see his nakedness, and wonder what in the world was wrong with him. Isaiah was trying to warn them that if they didn't repent, they had better get ready because they were going into captivity and led away by the captor naked. Remember when Jeremiah when he was prophesying during the fall of Jerusalem, the southern kingdom. God told him to put a yoke around his neck and he walked through the streets of Jerusalem, and every time someone would see the yoke, Jeremiah would say this is what's going to happen to you. You're

going to be yoked to a foreign power. As the city was falling and looked like a terrible economic collapse of the nation, God told Jeremiah to go buy a field. The last thing you want to do during an economic collapse is to start buying property. You want to hoard, save. What was God doing through Jeremiah? He was telling him to buy the field because He was trying to give hope to the nation. If Jeremiah, the prophet, were buying a field, it meant once the city was destroyed that one day the exiles would come back and life would get back to normal, a new normal, hopefully.

That's what is going on here in our passage. Jesus has the disciples go get this donkey, and when they bring them to Him, the disciples take their cloaks off because there was no saddle on the donkeys, and they cloak both animals, probably not knowing which one Jesus is going to ride. Jesus is actually going to ride the colt. Matthew says 'the beast of burden.' I want you to get this picture. Jesus has walked one hundred and eighteen miles. He is going to ride the last two miles into the city on the back of a beast of burden, a donkey. This is important. You've got to remember that Matthew is presenting Jesus as the king of the Jews. When he quotes Zachariah chapter 9, he says, say to the daughter of Zion, say to the people of Israel, say to my covenant people, "Behold your king is coming to you, humble, mounted on a donkey," the colt, the foal of a beast of burden. In the biblical world, when a king marched to war, or if he wanted to show off the wealth of the kingdom, he would mount a horse, many times a white horse. He would parade into a city and that would set the city on guard to know that he was coming in war. But when a king was coming in peace, coming to make reconciliation with a group of people, many times he would ride in on the back of a donkey. So when the people see this donkey, they understand that His mode of transportation is saying Jesus is not coming to make war with Rome; He's coming to bring peace, not with Rome, but ultimately with God.

We have the same thing here today. Many times, the mode of transportation says something about somebody. Let me give you this example. Many times, Memish and I will get in my pickup truck and drive over to Kory and Katie's, and when we get out, everybody in the family will ask where we have been or where we are going. They know that normally

when we are in my truck, we are either going to church, town, or to see somebody or have been somewhere, and they understand that. Sometimes we pull up in their driveway on our Mule ATV. As soon as we wheel in the driveway, they will come out and ask if we're going to the shop or check the cows. They understand we're working on the farm. Just this week, I pulled up to the side of their yard on the big tractor with a chisel plow on the back. As soon as I pulled in, Kory started going toward the garden because he knew my mode of transportation said I was coming to work on his garden. Let me tell you about this new vehicle we've in our family. We've got two little Zuma mopeds. They're awesome! The last few days we've been taking the little Zumas and riding them in the community, so now, when Kory, Katie, and the kids come up and see us on the mopeds, it's a whole different expression on their faces. They know we're not working or going anywhere; they know we're just out enjoying the day. Before we know it, they're on the mopeds and going all over the community.

It is the same thing here with Jesus going into Jerusalem. Please make sure you understand this. Jesus gets on the back of a colt that's never been ridden. This colt is called a beast of burden. Beasts of burden were animals in the biblical world that carried things. They helped humans with a heavy load, something a human couldn't do by themselves. They would put the load on a beast of burden, or they would yoke the beast of burden to a heavy load. Jesus quits walking and let's this donkey carry Him the final two mile into the city. Jesus wants us to know, Matthew wants the Jewish congregation to know that the donkey carried Jesus into the city because ultimately Jesus came to carry us. See, as we're getting ready for this first event that's getting us ready to celebrate the week that changed the world, I want you to have this picture. The donkey carries Jesus. Can you imagine this weighty man on this little colt? I want you to see that colt with the cloak over it, Jesus on the back, and that donkey fulfilling its propose of carrying Jesus into the city. The reason Jesus must go to Jerusalem is because He's coming to carry you and I, to carry our sin into the very presence of God. He's going to become a sin offering, He's going to take our sin into the very presence of God, and God is going to judge Him as a sin offering so that we could be made right with God. What this is

telling us is this week is not about God sending Jesus so He could rid Israel of Roman occupation. That's not the main enemy. The main enemy of human beings is sin. Sin causes us to be in a state of spiritual deadness. It causes us to be in a state where we're separated from God. So Jesus is coming into the city and He's giving us a symbolic act that's telling us why He is coming. He's coming to be a ransom for many, for you, and for me. That is why this is the week that changed the world. This week changed my life! Hopefully it has changed your life, and if it has not, it can change your life. If you will truly repent of sin, put your faith and trust in the finished work of Jesus Christ on the cross, if you will call out to the Lord, the Bible says you will be saved. You can have your sins totally forgiven.

Now, stay with me. The donkey carried Jesus, and Jesus carries us. Now, Jesus is not riding both donkeys here. I get ticked when I do my research. Some liberal scholars want to say that Matthew is trying to say that Jesus is trying to ride both donkeys. No, He's not. If you read the text, two donkeys are brought, they don't know which Jesus is going to ride, the disciples put their cloaks on the donkeys, and Jesus rides on the cloaks of the colt. The cloaks are His saddle. Now, Matthew introduce us the crowd. All of a sudden, most of the crowd begins to take their cloaks off and lay them in front of the road where Jesus, riding on the donkey, can come in to the city. Others start cutting and laying down branches, so the crowd literally paves the road with branches and cloaks. We know this happened in the day of Jehu as king, so no doubt, this is being carried on here, and so the people in the crowd are understanding Jesus is coming as their king.

Now Matthew tells us that part of the crowd is before Jesus and part of the crowd is behind Jesus. In unison, they say, "Hosanna to the son of David." The Old Testament word, hosanna, literally refers to 'save us now.' It's a cry of salvation, a cry of deliverance. In Zachariah 9:9, he talks about God sending Israel their king and He would be righteous, bringing salvation with Him, and He would come humbly riding on the back of a donkey. So now, they begin to cry out 'save us Messiah.'

Then they shout, "Blessed is He who comes in the name of the Lord!" This is referring to when someone did something in the name of somebody else it meant they were their representative to carry out a purpose. The Jewish

people are quoting Psalm 118. They are acknowledging that Jesus is the one who is God's representative and He has come to carry out the very purpose of God. They don't understand the purpose, but we do. The donkey is carrying Jesus and Jesus is carrying us; in other words, Jesus is going to take our sin into the very presence of God, therefore, blessed is He who comes in the name of the Lord.

Next, they cry out "Hosanna to the highest!" You have these two crowds, one in front of Jesus and one behind, and in unison, they're praying to God for salvation and they enter into the city. They finally arrive. The Bible says Jesus enters the city. The one hundred and twenty mile journey is over. Jesus is where He is supposed to be. Matthew says the crowd is now intermingling with the city. When Matthew refers to the city, he is not talking about the physical surroundings of the vicinity; he's referring to the people. Matthew tells us the city is stirred. When Matthew began his gospel in chapter 2, Jerusalem got a visit from the magi from the east, and it troubled the whole city when they began to go through the city saying, "Where is he who has been born king of the Jews?" Now, it's Jesus coming into the city. People are praising Him, crying out for His salvation to come. They're crying out for the Kingdom of God to be present. The city is stirred, and they asked, "Who is this?" The crowd following Jesus said, "This is the prophet, Jesus, from Nazareth of Galilee."

Now, when I read commentaries or sermons by others, a lot of them say they missed it here. They've just proclaimed Him as the Messiah, as the coming king, Matthew quoted an Old Testament prophecy as being fulfilled, and instead of them saying this is the Messiah, they say this is the prophet Jesus. Again, John gives us insight that they don't fully get it yet because they're on that side of the resurrection, but I want to cut these guys a little slack here. I'm talking about all these people in the crowd. They're following Jesus, watching His teaching, many are following Him because He raised Lazarus from the dead, but they know this about Jesus; He's the prophet. Let's think about this. What was the Old Testament function of a prophet? A prophet spoke God's Word. Doesn't the gospel of John begin by telling us that in the beginning was the Word, and the Word was with God, and the Word was God? Yes. The Bible goes on to tell us



the Word became flesh, dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth. See, what they're proclaiming here is Jesus is God's Word. Jesus is a prophet. Jesus is one who speaks God's Word. But what they don't fully understand is He doesn't just come to speak God's Word; He is God's Word to us! He's the very eternal second person of the triune Godhead. He's going to bring God's message to us of how we can be made right with Him. It is not based on anything we do, but totally on what He's done for us in Christ. The writer of Hebrews begins his sermon talking about how in the past God spoke to us in various ways through various people, but then he says in these last days, He's spoken to us through His Son. Jesus is the very Word of God.

I want to make sure you're following me. This is the first event of the first day of the week that changed the world. Everything that's done here has created a stir among the people of the city to where they are asking who this is, and the crowd is saying this is the prophet, Jesus. We don't know how many people in that crowd knew or didn't know Jesus personally. We don't know how many had repented of sin yet. But let's just bring this home to Hardin. See, we're following Jesus, but we're not part of a crowd. We're not a crowd that's ahead of Jesus, or a crowd that's behind Jesus. If we have repented of sin, put our faith and trust in Jesus Christ as Lord and Savior, we've identified our faith in believer's baptism down in the waters to testify that our faith is in the death, burial, and resurrection of Jesus Christ, and we've come up out of the water because we want the world to know that the old person that we were is dead and we're now a brand new person in Christ, we are the church. We're the church of Jesus Christ.

So here is my question. Do you think there might be somebody in our city, our neighborhood, especially in light of this day in which we live where we're all being quarantined because of the coronavirus and for some it is mild, some it is critical, many losing their lives, (there are a lot of people who are thinking about spiritual things and as the church, we know there is life after death) so as we get ready to celebrate the week that changed the world, if someone came up to you in the midst of this virus, if someone asked you how Jesus is, what would you say? I want to give you some

conversation starters this morning. I want to turn you to a few places in Scripture and tell you, not what the crowd said, but what the church says. If somebody asks us who Jesus is, here is what we could say. We could say He's the promised seed. We could open our bibles to Genesis chapter 3:15 and show how after sin came into the world, God made a promise that one day there would be a seed of the woman who would be born in this world and would actually crush the head of the serpent. We know in this passage that this is the first look. It's called the proto-evangel by many scholars. It means this is the first announcement of the good news that there is hope for us, hope in a coming seed, hope in a coming Messiah. When He comes, He's going to crush the head of the serpent. He's going to crush the ancient snake. He's going to crush Satan, and He's going to be victorious, but in the process, He's going to be bruised, Jesus, the promised seed.

We could open to Genesis 12:3 and we could show Jesus as the seed of Abraham. God made a promise to a pagan. He revealed what His plan was for his life, He justified him by faith, and He made a promise to him. He basically said in you all the families of the earth shall be blessed. This is referring to, and the Bible points this out, especially in Galatians, is that one day there would be a Messiah. His name would be Jesus Christ, and He would be born, and He would bring salvation, not just to the physical people of Abraham, but to the entire world. Paul is going to tell us there was a great mystery, and it was that God actually took Jesus, put Him on a cross, and when He was dying, it was to bring those far and near into one body, which is the church. He would die a death that would break down the middle wall of partition that separated Jews and Gentiles for generations. Once it was broken down and there was no more division between them, God would bring together the Jew and Gentile people and build a church. The church would actually become the temple of the Holy Spirit. He would actually build the house of God.

You could go to 2 Samuel 7 and show Him as the son of David. David was on his deathbed and wanted to build God a house, but God wouldn't let him. So God gives him the promise that he would have a son, born of his lineage, and he would build God's house. He would sit on his throne and

would reign over God's Kingdom. When David dies, we believe that son would be Solomon, and when Solomon begins to build God's temple, we think that's God's house. Suddenly, we see Solomon in sin, and later he died, and he's not reigning forever. The next thing you know, we see that temple destroyed and we realize the son of David is not Solomon. When the New Testament comes along, we see it fulfill what the Old Testament promise and we discover the son of David is actually Jesus. Jesus came to carry our sin into the presence of God so that we could be forgiven of our sin so that we could be part of God's house. God's ultimate plan wasn't to have a house that sat in one location and all the world come to that house; God's plan was for Him to build His house in every nation of the world, and that's what we are a part of. We're a part of God's house here in Hardin, and we're helping spread the good news so that Jesus Christ will continue to build His house around the world.

We can go to Isaiah 53. What a passage! It is going to present Him as the suffering servant. God gave Isaiah, seven hundred years before the death of Christ, a vision of Jesus the Messiah as the suffering servant. If you'll start in the last verses of chapter 52 through the end of chapter 53, you'll see, specifically spelled out in detail, the death of Jesus Christ on a cross. He came into Jerusalem to suffer, to have our iniquity on Him, to be crushed because the will of the Father was to redeem lost people to Himself. Therefore, He had to crush Jesus on a cross. Jesus had to bring His blood into the very presence of God and face the eternal consequence of the wrath of God. On that cross, He was separated from His Father as He paid our sin debt. That passage talks about He shall see His seed, therefore, God let Isaiah see a vision of His death, but also of His glorious resurrection.

You can go to Jeremiah 31:31-34 and show how Jesus is the mediator of a new covenant. Jeremiah talked about a new when God would make a new covenant with His people. He said it wouldn't be like the first covenant. The stipulation wasn't going to be written on stone; it was going to be placed within you. It would be written on your heart so that He would actually give you a new nature. This new nature would give you the ability to fulfill what God wants for His people. He said God will be our God and we will be

His people. That may sound simple, but you have to remember the old covenant was conditional. God said if you do this, then I will do this. In the new covenant, there are not conditions. There is nothing we have to do in the flesh in order for God to call us His sons. We must depend totally on the finished work of Jesus Christ. The covenant is unconditional; it's based on God being faithful to the covenant, not us being faithful to the covenant. Then he said there wouldn't be a need to teach; we'll all know the Lord. That may sound like a contradiction because I'm preaching and teaching, but that's not what this is talking about. See, in the old day of God's covenant people, there were people in the nation who were there physically only, but they weren't spiritually God's children. They were just in the nation because they had a birth that constituted them a son of Abraham. When you think about God's Old Testament people, Israel, there were a physical people, and within, there were a spiritual people. In the new covenant, that's not true. There are not redeemed people and lost people. Only the saved constitute the people of God, therefore, when it comes to the saved in the church, the true church, we don't have to be teaching each other to know the Lord because all of us who are part of the church know the Lord. If you don't know the Lord, you're not part of the church. Our mission to you is you need to know the Lord so you can know Him and be part of His covenant people. The last thing he says is "And their sins and iniquity I will forgive and remember no more." Under the old covenant, every year there was a sacrifice for sin, and that kept reminding them of their sin. In the new covenant, when Jesus came to mediate this covenant, He offered Himself on that cross, went into the very presence of God, and it brought complete forgiveness of sin. If you're a believer, God doesn't remember your sin. Your sin will never separate you from God's love.

Some of you want to share from the New Testament. Let me end by saying this, the New Testament makes it clear. In John 1:29, John the Baptist is baptizing, and he sees Jesus, and he announces, "Behold the Lamb of God who takes away the sin of the world." As the church who is following Jesus, you might have a friend or neighbor who might be interested in spiritual things, and this week you might take your Bible, open it up, and you can show your neighbor that there is a Lamb that didn't just roll sin

forward, but once and for all, went into the very presence of God with His blood, laid His life down, so that He could take away the sin of the world, and He faced God's judgment.

Can we be honest? For the first time in our lifetime, we're living in a day in which many people are scared to death, to even go out of their houses. We're scared about even saying hi to someone. We're trying to stay six feet apart. We're trying to cover our faces the best we can because we understand there's a pandemic going on, a virus we have no vaccine for, and no cure for. Many people are going to lose their life with this, and many of those do not know Christ. It's not just affected old people; it's affected young people, therefore a lot of people have death on their minds. Let me remind you of the good news we have. The first pandemic came about because of the Garden of Eden, an because of man's transgression against God. All have been affected by sin. It's called communal transmission. Because we're all related to Adam, we're all born in sin. We're all separated from God, spiritually dead. Oh, there's a test. You've either got special revelation, a law to live up to, or you have general revelation. Even general revelation acknowledges that you have a conscience and even people that have a conscience don't live up to the light they have in their conscience. The Bible says all have sinned and fallen short of the glory of God. We've all been tested; we've all fallen short.

Here is why Jesus came into Jerusalem. He came not to give us a vaccine, but to provide a cure. He took the virus; He became sin. God took our sin, laid it on Christ, and He went into the presence of God. I can't say this too much, it's the gospel; He died for our sin. He died as a substitute. He died in our place, and God reigned His judgment on Jesus and He paid the full penalty of our sin, separation from God. Now there's a cure! The life of Jesus can be given to you. It's been given to me. We can receive Christ's life by admitting we're a sinner. There are many people with this virus who are asymptomatic. They don't even know they have it. There are a lot of people in our world who are spiritually dead and don't even realize it. They don't need a ventilator; they need new life. They need to be resurrected. God wants to take our life. God wants us to carry the message of the

gospel to these people, whether asymptomatic or symptomatic, and share with them that if they will admit they are a sinner, repent of being self-centered, of being a sinner, and totally put their faith and trust in the finished work of Jesus Christ on the cross, God bring them into a right relationship with Himself. It can be you. Do you know Jesus Christ as your Lord and Savior? If you don't, I pray this is the week that didn't just change the world, but the week that changes your life. If you don't know Christ, understand that God put Jesus on an old rugged cross and if the Holy Spirit of God opens your eyes to the truth of the gospel, you can be cured forever of this virus called sin. Jesus didn't just die for sin; He died to sin. This means once that penalty was paid and you get cured, it changes you. He gives you a new nature. Now, you live a life of redemption, of sanctification, a life that points others to the hope that if God can save you He can save them. Let's pray that God changes someone's life in our circle of influence.