

## **Matthew 21-04-08b**

We're ready now to resume our study. And this is always sort of the, the personal pop quiz three days after a Bible class. So like we had, we had church on Sunday.

So yesterday, Wednesday, if you stop and say, all right, church on Sunday, what was the point? What was the big idea? What was the point of application that I personally got out of it? This is my personal test on whether or not I've done a good job of presenting material is did I, did I manage to make it clear enough and focused enough that we can all remember something from it a few days later. And sometimes it takes a little memory jog. Well, let's see, what was the passage? Oh yeah, fig tree.

But it wasn't really what was the matter with the fig tree. It was more what Jesus said afterward about faith. And we went back to the foot of the Mount of Transfiguration and that Mount of Transfiguration is a wonderful picture of what we're talking about tonight because the mountaintop experience, the Lord Jesus is glowing in the dark.

Moses and Elijah are there. Peter wants to stay there always, but you come down to earth and here's a demon possessed boy and the disciples who were given the power, given the authority and have the experience of casting out demons failed. Glory at the top of the mountain, failure at the foot.

Why did they fail? Jesus explains it. That was last Sunday, remember? So just by way of background and review and hopefully by the time we get to the Saturday night this week, we'll still be able to remember Jacob and Yohanan coming to the Lord Jesus asking for the best seats in the kingdom on the Eve of this time. I say Eve, I'm talking about within a few days of the arrest and trial and crucifixion and execution of the Lord, no solicitation into Lord.

If this is really true that you are going to be handed over to the powers that be and be crucified, how are you doing? We understand when someone's going to get a knee replacement or open heart surgery or a kidney transplant or something, you know, we, we want to be sure they're doing okay, that they're, that they're up for it, that they're not intimidated, they're not afraid, they're not uncertain, and that they can be made comfortable and that there will be provision while they're hospitalized and that we'll come over and bring you some food after and want to, you know, work with you on your recuperation and so on. We, we ask after and we're interested in how are you doing facing this great challenge? Have you noticed the conspicuous absence of any inquiry into, well, Lord, is your soul troubled? Jesus has to just come out and tell him, now is my soul troubled. They, they're just oblivious.

What are they thinking about? Where am I going to be sitting? And here's the sad thing in your Bible, turn over to Luke chapter nine. Think about the geography of the book of Luke. We've been through it.

Although I was looking back, I didn't realize how many years ago it was, but you know, you think how many chapters Luke has gotten back in chapter nine. This is early in the Lord Jesus ministry, right? So Luke chapter nine and verse 51. No, no, I'm, I'm too late.

Uh, this is the, the transfiguration in Luke chapter nine at verse 27 through 36. You see that right in the middle of the chapter nine of Luke, Jesus is transfigured on the Mount. Then at the foot of the Mount, you have verse 37 through 42.

So Jesus rebukes the unclean spirit in Luke nine 42 the spirit disobeys, but comes out. Eventually Jesus heals the child and gave him back to his father. Look at verse 43.

They were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, he said to his disciples, and I covered this on Sunday, look at it again. Let these words sink down into your ears.

The son of man is about to be betrayed into the hands of men. What Peter, James and John just saw on the top of the mountain, the amazing power over demons that you just saw at the foot of the mountain. You've got to remember you're getting all excited about the kingdom and this authority is going to conquer all problems and remove all obstacles.

And everybody is going to be happy. Let these words sink down in your ears. Verse 45, they did not understand this saying and it was hidden from them so that they did not perceive it.

Now, did God actively hide it so that they would not perceive it? If Jesus didn't want her to perceive it, he wouldn't have said it. It was hidden from them in the same way that if our gospel be hid, it is hid to them that are lost whom the God of this world has blinded their minds because they believe not in the absence of faith. This understanding cannot be granted.

Jesus said, everybody outside I talked to in parables, it is given to you to understand these mysteries. Why? Because you have forsaken all and you followed me and that little modicum of faith and modicum of obedience is enough for Jesus to spend his time plowing it into the disciples. But they are so inconsistent.

One day they're up, the next day they're down. Lord, in your name, we did this, that, and the other. And he says, I saw Satan fall from heaven like lightning on other days.

They, they just completely fall on their face. They were afraid to ask him about this saying they were afraid. Now, why would you be afraid to ask Jesus about this notion of arrest and trial and crucifixion? Why would you be afraid? Afraid of the answer? Well, Lord, are we going to be going with you in this? How soon, uh, what are we going to do? You know, you're, we're in your shadow here and I love abiding in the shadow of the almighty.

But if you're, I, I just, I don't like that news and I don't want to hear any more about it. Well, this is just silly. Um, I mean, it's easy for us to say.

I've probably had the same fear, but they did not perceive it. Well, flip forward in Luke about 13 chapters to Luke 22, Luke 22. This is after the tragic entry.

This is after a lot of the teaching that Jesus does in that week. I would love to just wallow in the abundance of wonderful teaching and final thoughts that Jesus has, but we're going to summarize it. So we're now through the week and they're about to have the last supper.

This is Luke 22 feast of unleavened bread drew near called Passover. Chief priests and scribes sought how they might kill him for they feared the people. Satan enters Judas.

He goes and confers with these people and betrays Jesus. They give him money. Verse seven of Luke 22.

Then came the day of unleavened bread when the Passover must be killed. Now this is not the day of unleavened bread. Think about the sequence.

It doesn't matter if you believe in a Thursday or a Friday crucifixion, Passover comes the next day of the week is the first day of the feast of unleavened bread. Day here means season, general time. It does not mean the specific day of the week.

And it's a great example of needing to be cautious about saying day means a 24 hour period. The day of unleavened bread did not come because you haven't had Passover yet. Jesus is still alive.

Hasn't been arrested. Hasn't even had the last supper, which is the night before Passover. And yet Luke says, then came the day of unleavened bread.

The Passover is not killed on the day of unleavened bread. The Passover is killed on Passover. The day of unleavened bread is the next day.

Right? But it's the season, the whole week plus eight plus days is called unleavened bread. It starts with Passover and continues on for the following week, right? We understand this, but just pay attention. Day doesn't always mean evening and morning.

Doesn't always mean 24 hour period. Doesn't always mean a thousand years. It means what context tells us it means.

So he sent Peter and John, go prepare the Passover for us that we may eat. Where do you want to eat? And so on. So they prepared the Passover in verse 13, verse 15 with desire.

I have desired to eat this Passover with you before I suffer, but he's actually not going to

be able to eat that Passover because this is the preceding evening. And he says, I really want to celebrate this Passover with you. He doesn't say, but I'm not.

And that's caused no end of confusion because people think that this is the Passover and it's not for this to be the Passover meal. The lamb would have already been slain. The sun would have set and they would be eating the bitter herbs and the lamb and with their staff in their hand, their sandals on their feet, and the whole thing.

This is not the Passover. This is the day of preparation because Passover happens. We've, we've covered this many times.

So you have the bread and the cup. What did Jesus ask James and John when Mrs. Ebodee comes and they kneel grant that we can sit? What did Jesus ask them? Are you able to drink the cup? And we had a good question during the break. You know, you see in Matthew, there's a text note that says the baptism doesn't seem to be in the best text.

It's not in the Nessel Allen, uh, United Bible Society text. So it's been, seems to have been added later. Well, that's why we looked at the parallel in Mark where Jesus definitely mentions the baptism.

This is Mark preaching notes off of Peter. And Peter said cup and baptism by attraction. It has been filled in in Matthew.

Jesus talked about the cup and the baptism both. When we get to this section of Matthew, we'll see why Matthew leaves the baptism out and only mentions the cup in his text. But it doesn't matter for our purposes because Jesus talked about it and we're doing a synthetic study tonight.

So take this and divide it among yourselves. He took the cup, verse 17. I got in trouble.

I'll just tell you this real quickly. It's like a one minute story. But when I was a freshly minted pastor at my first sort of official pastorate where I had a pulpit in a building and a education deal and a baptistry and an organist and a pianist and the whole, you know, brick and mortar church.

Uh, one of the first times that we celebrated the Lord's table there, um, everyone went into mild shock because I did the cup first and then I did the bread. And in Christian churches worldwide, you eat the cracker, then you drink the Kool-Aid. Well, I did the Kool-Aid first and then the cracker and I could see visible signs of vibration all through there.

I just want you to note, look at the order in Luke. I say to you, I will no longer eat until it is fulfilled in the kingdom of God. He took the cup, take this divided among yourselves.

I will not drink of the fruit of the vine until the kingdom of God comes. And he took bread,

gave it to them saying, this is my body, which is given for you. Do this in remembrance of me.

Likewise, he took the cup after supper. So you've got cup bread cup. There's a lot of emphasis here on the cup, right? Divide this cup among yourselves.

Here's some bread. We'll, we'll talk about this when we get to this portion of Matthew. What I want you to notice is all of you drink from my cup.

Jesus asked James and John, can you drink my cup? They said, we are able. On this night before the crucifixion, Jesus says, all right, here's the cup filled with my blood. It's a covenant drink.

Ye all of it, right? We'll, we'll explore this in more depth, but just link this cup to the cup that Jesus mentioned to James and John and Mrs. Zebedee, their mother, behold, the hand of my betrayers with me on the table. Truly the son of man goes as it has been determined, but woe to that man by whom he is betrayed. Then they began to question among themselves, who could it be right now? What is our theme tonight? What is the mistake we do not want to make? Jesus has been emphasizing that there is a cross before the crown.

We don't want to get infatuated as so much of Christianity is today with the kingdom, with the crown, with the privileges, with the blessing, heaven, pearly gates, golden streets, clouds, angels, halos, harps, right? Everybody will be happy over there. We want to not make the mistake the disciples made. Jesus has been pounding this idea into them since Luke chapter nine.

We just looked at it here. They are on the night of his betrayal and he says the betrayer is in the room here with us, right? What's on the disciples minds. Read the next verse.

Now there was a dispute among them as to which of them should be considered the greatest. They start talking about, well, which of us is the worst rascal that's going to betray the Lord? Well, it can't be me. Look, look at how good I am.

Well, it certainly can't be me because I'm better than you are. Well, I'm better than the both of you. Well, I'm better than, than all four of you guys.

Uh, look where Jesus has, has taken me. I was in the room when, when he raised, uh, you know, Talitha Kumi. And then, well, I was up on the transfiguration mountain.

And well, where do you think Jesus is going to put the special disciples when he comes into his kingdom? Well, I'm certainly going to be sitting in a higher chair than you. And this dispute arises as to which of them will be the greatest. And if you look at some of the other gospels, they were arguing over who would sit closest to the Lord at this meal before the meal ever started.

And they're still arguing about this subject after the meal, which of them would be the greatest and not for the first time. What is our working definition of subjectivity eyes on self eyes on people eyes on circumstances. This is a combination of all three in the circumstance of the kingdom.

You're going to be below me and I am going to be above you. I will be greater than you. No, no, no.

I will be greater than you. I'm evaluating you. And I think I've been more faithful.

I've been more, Jesus talks to me more than he does you. Well, I saw this and you didn't, you couldn't cast out the demons at the foot of the mountain. We were up there looking.

Yeah, I saw Moses and Elijah. So what do you think? You think you're going to be sitting as high as I am? Which of them would be the greatest? Think about the night. Think about the occasion.

Think about the work that Jesus has put into training his disciples and think what must have been going through his mind. Jesus is in the room. He hasn't left.

He didn't have a, another engagement. Jesus is sitting at the head of the table and the disciples are in his presence, arguing with each other about greatness. Behold, this cannot be us.

Do not let this be us. Yes. The Lord Jesus is coming.

Yes. There's going to be the shout, the voice of the archangel and the Trump of God. The dead are going to rise.

We will or alive and remain. We'll join them in the air. So shall we ever be with the Lord.

Do you think that's going to cure subjectivity? Do you think if we have not trained ourselves in faith and obedience and looking at things from the divine perspective and not human viewpoint, do you think that's magically going to go away just because we lift off and get our new bodies? Your soul is the same. Your soul is not transformed. Your spirit is not transformed.

Your heart and your attitudes and your goals and values and priorities. I'm here to tell you from the word of God are not going to change at the rapture. What kind of person do you expect to be in the kingdom? You and I need to be people who say, Lord, I'm pretty sure before the crown, there is a cross.

I would love to be seated with you on your throne. I would love to partake of the hidden manna. I would love to have a white stone.

I would love to have a new name that is your nickname for me. And it's, it's a bond of

intimacy between the Lord and me. I would love to be a part of God's future planning and also to be a part of all of the wonderful and incalculably great opportunities that are coming.

You're not going to get a prep kit. You're not going to get a download on the way up to be able to do those things. Now is the appointed time.

Now is the day of deliverance. Now is the time to say, Lord, if it takes drinking a cup to be of use, to reflect your glory and to be a part of the future kingdom of the son and kingdom of the father, I am willing to drink that cup. If there is a baptism of hardship, if I need to go through the valley of the shadow of death to learn the things that will equip me for every good work to cement your word into my heart and into my soul.

And that is the treasure I take with me when I leave this life and I leave this earth. How bad do you want it? Does hardship instill fear in us? Are we reluctant to pray that prayer? Because well, if I pray for hardship, it might come. If I say, Lord, I, not my will, but thine be done.

I'm going to say what you said to your father because I love you. I love the father. I so appreciate your work of salvation.

And if it takes drinking a portion of the cup that you drank that you shared with your disciples, I am willing. I feel like I am able. I've got the mindset.

I have the understanding. I know that this momentary light affliction will work for us an eternal weight of glory. Think about it.

That should be a refrigerator magnet. This momentary light affliction is working for us an eternal weight of glory weeks, months, years compared to all eternity. Why struggle to preserve what you cannot keep and, and lose things that you would never lose if you had them in eternity.

You know, there's a tricky way of saying that, that I don't remember. So look at this now, the cup and the baptism. And Jesus says to James and John, what? I can't tell you where you're going to be sitting, but I can tell you you're going to drink the cup and you're going to get the baptism, right? Well, turn with me to the book of Revelation chapter 11.

This is John, the son of Zebedee. I do not believe at all in the theory that there was a different John who was the revelator and had no part of being an apostle. This is John.

This is Yohanan. The new Testament ends with a book penned by the man whose name means the Lord is gracious. So right after John eats the little book, look at the end of chapter 10, a voice from heaven spoke and said, take the little book which is open in the hand of the angel who stands on the sea and on the earth.

I went to the angel and said to him, give me the little book. John is just about to eat something. Remember back in John chapter seven, unless you eat my flesh and drink my blood, you will not have a Maros with me.

You will not have inheritance. You will not have reward, blessing, opportunity and the fullness of eternal life. You have eternal life in the sense that you're going to endure and be in, in the realms of glory, but eternal life in its fullness, in its quality, in its expansive fullness.

So give me the little book. He said to me, take and eat it. It will make your stomach bitter, but it will be as sweet as honey in your mouth.

I took the little book out of the angel's hand and ate it and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. Now he was told ahead of time, if you want the contents, if you want to internalize the contents of this book, if you want the contents of this book to become a part of you, you're going to enjoy the process of taking it in, but to metabolize it, there's going to be some discomfort involved.

He was told this in advance. So, well, it's going to taste good, but it's going to really turn your stomach later. So what was John's choice? Well, if it's going to turn my stomach, I don't care how good it tastes.

I'm not going to eat that thing. Why would I eat a book anyway? He was told ahead of time, there is some bitterness involved. There is some nausea.

There's some hardship involved in internalizing the content of this book. What was John's choice? I took it. I ate it.

It was just like the angel said, just like the messenger said, tasted great, but troublous times followed in my digestive tract, but he ate it anyway, knowing what it would do. But look at the opportunity he has because he ate the book. The disturbance to his stomach is momentary light affliction, but look at what he gets to do.

You must prophesy again about many peoples, nations, tongues, and Kings. How many individuals in the church age have had the chance to do this? Just a handful, Peter, James, John, Paul, Luke, and Mark, if you want to stretch it and you're done. But to prophesy about people's nations, tongues, and Kings, this is uniquely John's privilege and ministry.

They didn't say this to him until he ate the book and endured the stomach ache. Then look at chapter 11. Then I was given a read like a measuring rod.

Not only do we internalize the content of God's book and it equips us and prepares us for service and function, just like it does for John here, but we will have the ability to evaluate. Do you want to know what's good and what's bad, what's right and what's

wrong, to discern the better things, to know what is the good and acceptable and perfect will of God? After John internalizes that book, not only is he equipped and enabled and privileged to prophesy about the grandest pieces of God's plan and purpose, but he can evaluate. He is given a measuring rod.

The angel said, rise and measure the temple of God. Measure the temple of God. Who can measure God's temple? John can measure the temple, measure the altar and measure those who worship there.

People overlook the last part of that verse. Look at it. Measure the temple of God, measure the altar and measure those who worship their discernment, ability to evaluate.

Leave out the court, which is outside the temple and do not measure it. It has been given to the Gentiles. They will tread the holy city underfoot for 42 months.

Look at verse three. I will give power to my two witnesses. They will prophesy 1,260 days clothed in sackcloth, 1,260 days.

This is three and a half years. These are the two olive trees and the two lamp stands standing before the God of the earth. Very quickly.

Now, how do I know who these people are? I'm going to tell you already, as I have told you before, these two witnesses I'm convinced in my military mind are James and John. Why? Keep reading. If anyone wants to harm them in verse five, fire proceeds from their mouth, devours their enemies.

If anyone wants to harm them, he must be killed in this manner. These have power to shut heaven so that no rain falls in the days of their prophecy. They have power over waters to turn them to blood and to strike the earth with all plagues as often as they desire when they finish their testimony.

That's the sweet part. Doesn't this job sound like the kind of power you want when you're sitting at the right and left hand of the King? I've got power to wreak havoc. Nobody can touch me.

Anybody that approaches me, I can slay. Great power. That tastes sweet.

That sounds good. But when they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them and kill them. Well, wait a minute.

I thought anybody who opposes them or tries to harm them is going to be killed by fire proceeding out of their mouth and devouring their enemies. So how does this happen? It is by the will and the foreordained purpose of God that this beast make war against them, overcome them and kill them. Now, is this beast stronger than God? Is it stronger

than the prophets of God, the witnesses of God? How does this beast prevail? People ought to be scratching their head over this question.

If God is God and he wants these guys to keep prophesying, they would. What is his purpose in allowing them to be overcome? It is the same purpose. Hear me now.

It is the same purpose God has when we are from time to time, overcome, stymied, stopped, prevented by the forces of darkness. We do not always win Vince Lombardi and his, you know, winning's not the, not a thing. It's the only thing.

There is often a lesson to be learned in defeat. There are eternal truths that we internalize when we don't win. The Lord Jesus, how did he learn obedience? What does scripture say? How did Jesus learn obedience? Jesus learned obedience by the miracles that he wrought.

Jesus learned obedience by the healings that he performed. Jesus learned obedience by the multitudes that he instructed. What does it say? As a son, he learned obedience by the things that he suffered.

If he's the son of God, why does he suffer at all because he was tested in all points like as we are. We do not have an unsympathetic high priest who doesn't know what it's like to suffer hardship. He knows exactly what he is asking us to do.

When he says, can you drink my cup? Can you undertake my baptism? So God allows these two witnesses to be overcome and slain and their dead bodies will lie in the street of the great city, which is spiritually called Sodom and Egypt. Boy, I could wax eloquent on this, but I won't. Where also our Lord was crucified.

So what city are we talking about? It's Jerusalem. Those from the people's tribes, tongues, and nations. Who is it that John is going to prophesy to in verse 11 people's nations, tongues, and Kings.

Those from the people's tribes, tongues, and nations will see their dead bodies. How long? 1260 days, three and a half days is like three and a half years and their dead bodies will not be put in graves. Those who dwell on the earth will rejoice over them, make Mary and send gifts to one another.

It's going to be Christmas instead of celebrating the birth of Jesus. They're going to celebrate the death of these two witnesses because the two prophets tormented those who dwell on the earth. Now after the three and a half days, the breath of life from God entered them and they stood on their feet.

Great fear fell on all those who saw them. They heard a loud voice from heaven saying to them, come up here, put in the margin next to that revelation for one. John says, I heard a voice from heaven saying, come up here.

These witnesses hear a voice from heaven saying, come up here. They ascended to heaven in a cloud and their enemies saw them. Now, I don't have time to draw all of these out, but you can see, you think about the experience of the Lord Jesus overcome by the will of God, by enemies.

Do you not know that I could ask my father and he would send uncountable numbers of angels, legions of angels to deliver me. He could have caught, there's a song, the chorus is he could have called 10,000 angels to destroy the world and set him free. Instead, he died alone for you and me, but he could have done this and he didn't.

These witnesses could have been preserved indefinitely. It is God's will that they drink the cup Jesus drank. They are overcome and slain.

They are, uh, enduring the shame of public execution and the merriment of those who celebrate their demise. And after three days they are raised. How did Jesus leave the earth? Some 40 days after his resurrection? What does it say in Acts chapter one? He was, he ascended and was taken up in a cloud.

How do these guys leave? Come up here. They ascended to heaven verse 12 in a cloud and their enemies saw them. Jesus disciples saw him leave these guys, those that mocked and derided him, watch them glorified by the father in the earthquake that comes in that same hour.

7,000 people are killed and the rest are afraid and give glory to the God of heaven. What happened when, uh, Jesus was raised? There was, there was an earthquake at the crucifixion. You remember, there's earthquakes associated with that.

I believe that when Jesus said to James and John, you will drink my cup and be baptized with my baptism. This is it. This is James and John.

And real quickly now, if you go back to, um, verse four, these two witnesses, if you want to know who they are, these are the two olive trees. You can just write out beside that Romans 11, 17 and Romans 11, 24, where Paul talks about, you know, the, the faithful people of God were the natural olive tree, the cultivated olive tree and unfaithful branches are broken out of that tree. And you Gentiles through faith have been grafted into God's olive tree.

You know, the fig tree can represent Israel. The olive tree represents the faithful servants of God in whatever dispensation the, the faithless Israelites were broken out of that tree and the faithful Gentiles were grafted in Romans 11, look at it. Verse 17, verse 24.

These are the two olive trees. They are faithful servants of God. And Paul uses the olive tree to describe faithful Israel, right? How did James and John start out? Which dispensation? They were down at the Jordan watching John the Baptist.

They are faithful servants of God in the Israel dispensation. And they are two lampstands. I don't have to remind you of what lampstands are.

You go to Revelation 1, 20, Jesus says the lampstands are the church. These men are uniquely both olive trees and lampstands. And there's all kinds of stuff.

When we do Zachariah, we'll be returning to some of this study. You know, here's, here's Joshua and so on. Anyway, the baptism and the cup.

So now, is it any fun to be overcome by enemies and slain and be shamed and all the rest of it? There is a cup before the glory. There is a cross before the crown. Are ye able, said the master to be crucified with me? Yay.

The sturdy dreamers answered to the death. We follow the Lord. We are able.

Our spirits are strong. My mom's got that Tennessee, Henry Ford singing it. But we have to ask ourself the question, am I a Christian who is all in for the good stuff? But if it takes any kind of hardship or any kind of challenge for me to learn, what will equip me for eternal service and prepare me for eternal glory to actually accompany the Lord and be a part of his future work? Am I squeamish? Am I unwilling? I like Christianity as long as it costs me nothing.

Or do I love the Lord enough to say, Lord, if it takes a cup for me to learn what I need to learn, let me partake. What a privilege to drink from the Lord's cup. What a privilege to participate in the Lord's baptism.

I know that this stuff tastes sweet and it's going to be bitter in my stomach, but look at what comes after to prophesy, to be an integral essential part of God's plan and purpose for the ages. You can't, you can't love the Lord that much. What is our working definition of love? What is it? Sacrificial to self? Well, I'll be occasionally, so I'll spend a little extra time on behalf of somebody else.

Do we love God enough to be sacrificial to self? The Lord Jesus did. Lord, this cup is going to be a tough thing to drink. Nevertheless, not my will, but thine be done.

Let this mind be in you that was in Christ Jesus. If you really want to experience the fullness of eternal life, got to drink the cup and be ready to drink the cup. Do what John did.

Okay. Bible class tastes sweet, but you know, this knowledge and this training has to be put to the test. Lord test me, ingrain it in me.

I want to take this with me when I leave this earth because it isn't going to come as a grace gift halfway up to the Lord in glory in the rapture. We get it now or we don't get it. We get it now or we don't get it.

How ready are we for the kingdom and for service and opportunity and blessing and function and proximity to the Lord of glory and being a part of what shakes and moves those coming kingdoms? Well, you don't get there on your personality or good looks. We get there by understanding. Jesus had to tell James and John, you don't know what you're asking.

We understand from the fullness of scripture, what we are asking when we say, Lord, if it takes a cup to be of use to you of service to you, I understand that love is sacrificial itself and beneficial to the object of love. And I want to be useful. I want to be hearing those words.

Well done. Thou good and faithful servant enter into the joy, the glory of your Lord. Momentary light affliction, eternal way to glory.

Think about it. It takes a cup, nothing to fear, not by might nor by power, but by my spirit, saith the Lord. Let's close here in a word of prayer.

Father, what wonderful truths your son, the Lord Jesus emphasized even as he approached the cross and the same thinking that enabled him to drink the cup that you prepared for him, can be ours through the presence of your spirit, the power of your word. We pray that as we reflect on these truths, that we will have the understanding to be able to intelligently bring our requests before your throne and through that new and living way that was made through the torn veil, which is the flesh of the Lord Jesus. We too can be the, the many brethren among whom he is first born.

I pray these things in Jesus name. Amen.