

Matthew 21-06-06b

Thank you, Dan and Anna and Lori for our special music. And it's a wonderful reminder when the Savior is leading us. He leads by example.

He leads through teaching and the narrative that we are looking at is a reminder that the Lord Jesus has pioneered the way that we live our lives. We live as he lived in the power of God's word and the power of God's spirit. All scripture is inspired and profitable.

The word of God is alive and powerful. And through the word and the spirit we have pictured before us here on the Mount of Transfiguration, these three disciples are given a preview of the glory that is to come. The words here in Matthew chapter 17, as we resume our study here, we're still back looking at verse one.

After six days, Jesus took Peter, James and John, his brother, led them up on a high mountain, led them on a high mountain. One of these days I'm going to do a special on nothing but mountains. But think about this, and this is just a taste of what we've undertaken in that study.

Flip back to Matthew chapter four. You remember, we always think of the temptations of the Lord Jesus, which is Matthew chapter four, Satan tempts Jesus. That's what it's labeled in my Bible.

Jesus was led up by the spirit into the wilderness. And we say, well, these three temptations took place in the wilderness, but that's really not quite right. Two of them took place.

Actually, only one of them took place in the wilderness, and that was the stones to bread. Where did the second temptation take place? The first one is in the wilderness. And it has to do with provision.

Notice there is a time to eat and there is a time not to eat. Jesus goes into the wilderness and doesn't eat for 40 days. Sometimes you think the devil is more present than others.

When he had fasted 40 days and 40 nights, how did he know to fast? Well, how do we know the time for anything? The Lord Jesus is enabled and empowered by God's Holy Spirit, and that sustains his communion with the Father. Jesus, of all things, was a man of prayer, a man of prayer. And in his humanity, he spent inordinate amounts of time or maybe ordinate amounts of time in communion with his Father.

Prayer is accomplished in the power of the Spirit. We know this from Paul in Romans. We don't know how to pray as we ought, but the Holy Spirit brokers and cleans up and sanctifies our prayers.

And it is the smoke from the altar of incense going up to God as a pleasing aroma. What

is in the altar is converted into something that is acceptable in God's presence, and the Holy Spirit does that for us. So Jesus fasts and we just take that for granted.

Well, of course, Jesus went. Why would he fast? He's just been commissioned at the baptism. The Holy Spirit has descended on him.

God, the Father, has said, this is my beloved son. That, by the way, is one of your most clear Trinity passages in the entire Bible because you have all three members of the Trinity clearly in evidence at the same time, at the same place. You have Jesus in the water with John.

You have the Spirit descending like a dove, and you have the Father speaking from heaven saying, this is my beloved son. It doesn't get any clearer for the Trinity than that. And anybody that says, well, there's just one God and he's got three sock puppets, that's pretty difficult to sustain.

And I don't understand. I had to take an entire semester on the Trinity, Trinitarianism, and it was just a grindingly dry dull. I don't maybe I'm too simple and I don't get the conflict.

But the Trinity is so simple to me and maybe simple things appear simple to simple people. But as I've told you before, God is just God incorporated. The three absolutely separate and distinct individuals who have a voluntary structure, a voluntary hierarchy.

God the Father is over all. God the Son is second in command. And God the Holy Spirit is third.

But they are co-equal. They are co-eternal. They share all the same attributes, but they have divided up the work that is accomplished in human history functionally.

Functionally, God the Father is the author and the planner and establishes purpose and assigns mission. God the Son accomplishes that purpose and that mission. The enablement, empowerment and communication comes through the Spirit, especially for us.

The spiritual discernment and they are not somehow inextricably glued together. People think, well, but God is one. The Lord God is one.

Well, the corporation is one. God incorporated is one corporation. There are no competing corporations that are legitimate.

There is only one God. There is only one triune group and that's God. And when you want to speak in general about what all three members of the Trinity are doing in harmony and in unison, this is like when you say the Hulls are coming over.

Well, how many of them are there? Well, we're not talking about what they do for a living

or whether they're going to school or what their gender is or what their age is. It's the Hulls. We just say the Hulls are coming.

And hopefully you know which group of the many you're talking about. If it's the Sam Hulls or the Dan Hulls or the Matt Hulls. The number and and distinctives are not in view when you're talking about what the group is doing.

The Hulls are on vacation. The Hulls are in Ohio or the Hulls are in Florida or the Hulls are in Arizona or wherever we might go. There are times when you talk about the family and you're not interested in their individual attributes, qualities or anything else.

And when we talk about God in general, many times that is going to be the case because it isn't of importance for that particular statement to distinguish the role that each of the three members of God is playing. But they're absolutely distinct. How do I know this? Why can I be so confident when when there are seminaries spilling over with classes and and just pages and pages of commentary agonizing over the Trinity? Jesus died.

If the three members of the Trinity are inextricably linked, then there is some part of Jesus that did not die. Well, did Jesus die or did he not? Paul says if Jesus did not die, then your salvation is not accomplished. We're in our sins and we are of all men most miserable because there is no hope.

If Jesus didn't die, then he wasn't raised. And if he wasn't raised, this whole thing is pointless. Jesus absolutely and totally died.

Jesus wasn't floating around. He wasn't preaching to spirits in prison, and he wasn't up in the presence of his father. He tells Mary in the garden, I've not yet gone to my father.

Touch me not right. And he didn't go down the whole spirits in prison thing has just been so mangled. It's beyond belief.

Jesus was dead, D.E.A.D. The second member of the Trinity briefly did not exist. That's just a fact. It's a fact of scripture.

I defy anybody to show me anywhere in scripture that Jesus was not dead when he died. But God, the father didn't die. God, the Holy Spirit did not die.

And this is the same kind of confusion when they say, well, Mary, mother of God. Mary is not the mother of God. Never was, never will be.

She is the mother of Jesus in his humanity. And it's unique that that he pre existed and Mary wasn't his mother before he came in his humanity. But she's his mother from now on.

Jesus is is humanity from now on. He will always be the lamb that was slain in the kingdom of the father. The lamb is the light.

Jesus and and this is where human concepts fail. You know, we say, well, God is immutable. Therefore, Jesus is immutable.

Sorry, no, Jesus is mutable. Jesus changed. He went from being only God to being the God man.

That is a change. And that destroys the doctrine of immutability. If you try to glom it onto all three members of the Trinity.

And this is just the feebleness of our constructs, there's nothing wrong with God, but there's certainly often something wrong with our understanding. But this is important because look at this temptation in chapter four. Jesus in his humanity needed food.

Deity doesn't need food. This weird thing that well, sacrifices are, you know, you convert food to smoke and send it to God so that he can eat and be happy with the sacrifices, you know, paganism folded into religious understanding. But Jesus fasted.

There is a time for a fast and there is a time not to fast. Jesus knew when that time was and he fasted. So the temperature came to him because this was a time of human weakness.

You're not as strong when you haven't eaten for 40 days. So the first temptation is in the wilderness. The second temptation in verse five is in the holy city at the temple in Jerusalem.

The third temptation in verse eight is where? On an exceedingly high mountain. Wouldn't it be interesting if it is the same mountain, the same high mountain that Jesus has taken his disciples to? Does the devil really need a mountain? Is there a mountain from which you can literally see all the kingdoms of the world? But here's the thing, look at this. I'm only the mountain study is going to be great.

I'm already storing up, uh, different passages of scripture we're going to look at in our mountain study. I wish I could do it now, but I want to get through Matthew in my own lifetime. Um, but the look at this mountain, it's an exceeding high mountain.

What is seen at this mountain? The kingdoms of the world and what their glory, the kingdoms of the world and their glory. You can try to parse what that glory is. Is it wealth? Is it influence? Is it riches? Is it whatever? But it's glory.

The word there is glory. That is what is revealed on top of this mountain. By whom? Who shows Jesus this glory? Satan.

Satan shows him the glory of the world on the Mount of Transfiguration. What is the glory and who shows it? It is first the glory of the Lord Jesus Christ shining in his face and in his garments. Remember he was transfigured before them.

You go to the other two gospels. Mark elaborates that his garments glowed whiter than any fuller could wash them. Uh, in our, uh, context, it talks about them glistening there.

It literally says that they were like lightning. And this is why we were back at Sinai. When's the last time you saw lightning on a mountain? Sinai.

Jesus' garments are like lightning. What was the law supposed to establish in Israel among other things? They have a lot of guidance on mundane, mundane things, but the law reveals righteousness. The 10 commandments.

This is a standard of righteousness. Thou shalt not and thou shalt honor your father and mother, uh, and so forth. Don't do these things because this is not righteous.

This is unrighteous. This is evil. So the lightning on the mountain is in the context of the revelation of God's righteousness.

And some are qualified to see it. And some are not. The elders are taken up there and they view it.

So here on this mountain, you have the kingdoms of the world and their glory on the Mount of Transfiguration. You have the kingdom of God and his glory. How do I know it's the kingdom of God? What was the last verse of chapter 16? Look at it.

Some of you standing here will not taste death until you see what? The son of man coming in his kingdom. The transfiguration is a vision of Christ in his kingdom. What will his kingdom do? It reveals his glory.

So Satan offers Jesus on a high mountain the glory of kingdoms. Jesus is revealed in his own glory in his own kingdom. Now turn to the end of Matthew.

We start at the beginning of Matthew in chapter four. We go to Matthew 17 now go to the last chapter. Everybody knows the last chapter of Matthew because everybody knows verses 19 and 20, right? Matthew 28, the widely acclaimed great commission.

But I don't want to go to Matthew 28, 19. I want to go to Matthew 28, 16. Turn to Matthew 28, 16.

Now after the resurrection, this is the only episode Matthew is going to record. The women worshiped the risen Lord. The soldiers were bribed.

Then in verse 16 of Matthew 28, the 11 disciples went away into Galilee. Where? Into a mountain to the mountain that Jesus had appointed for them. When they saw him, they worshiped, but some doubted.

Jesus came and spoke to them saying, what? What's the first thing Jesus says on this third mountain of our enemy? He says, I've been given authority. Now that's what I'm

going to talk about in our investigation this morning. All authority has been given to me in heaven and on earth.

All authority. What did Satan offer? I'll give you all the authority on earth that you want. I'll give you all the glory of kingdoms on earth that you want.

Now, Jesus is revealed centrally in our chapter, on a mountain, with glory, coming in His kingdom. And what is the definition of His kingdom? What does His kingdom represent? Who are the guys at His side? Moses and Elijah, the Word and the Spirit, the fulfillment of righteous rulership on earth and righteous guidance from heaven. Moses gave the law that defined how to function on earth.

Elijah and the prophets communicated the will and the Word of God from heaven and did so in the power of the Spirit. The Spirit is not in view on Sinai. So interesting that during all of the giving of the law, you see no reference to or allusion to the Spirit.

It doesn't say Moses was inspired, it says the Spirit of God gave them skill, or divinely enabled their skills. But it doesn't say Moses was imbued with the Spirit. That's Elijah's representative function here.

So Jesus' kingdom, and the point of this is, we've talked from time to time about how there's a lot of emphasis on kingdom and kingdom vocabulary being used. Now we're kingdom people, we're on a kingdom mission, let's do kingdom work, let's bring people to the kingdom and so on. And that's fine if we understand what that means, because the kingdom we're talking about is future.

We are preparing in the same way that Abraham dwelt in tents because he was waiting for a city whose founder and builder is God. Sensitivity to the timing of God. This is not kingdom time, we are not in the kingdom.

We can certainly look forward to it, prepare for it, anticipate service and function in it, but this right here, right now, is not the kingdom. We can certainly talk about the kingdom, we went to the last verse of Acts on Thursday night, and that's what Paul talked about during his house arrest in Rome. It's a great topic, wonderful subject, nothing wrong with the kingdom, but we've got to know when and where the kingdom is, and it's not here and it's not now.

Even on the Mount of Transfiguration, the kingdom is not here and not now. How do I know that? Because God the Father says so, as soon as Peter starts saying, let's permanentize this vision, let's bring this heavenly vision to reality right now. Peter, when he says, let's build tabernacles or shrines or houses, he's basically saying, let's make this permanent, let's keep this thing going.

God the Father comes down and shuts Peter up, interrupts him, says, you need to listen to my son, don't be getting your ideas about building the kingdom on this mountaintop.

Well, we'll just enshrine Moses and we'll enshrine Elijah and we'll enshrine the Lord Jesus and we'll just spread the thing out from here. Didn't Jesus say this is the kingdom? Do I not have scriptural justification that we're seeing the kingdom right now? We're seeing the Son of Man coming in his kingdom? Okay, well, let's do it.

It is the Word of God, but it is not the time of God. Is Jesus going to come in his kingdom and will it be characterized by a wonderful presence of the Word and presence of the Spirit? I will pour out my Spirit on all flesh. Your old men will see visions, your young men will dream dreams.

And the millennial kingdom is going to be soaked in the Spirit of God for those who are in the land and are qualified to pass under the rod and go in. The Holy Spirit is not going to be ubiquitous in the earth. I will pour out my Spirit on all flesh that belongs to you, your old men, your young men, your sons and daughters.

If you read that context, it's not the Spirit is going to envelop the earth. The Spirit is going to envelop those of Israel who are inside the boundaries of the millennial kingdom and are given inheritance and dwelling there. Just as when you do sort of a mirror image, those of us who are filled and guided and motivated by the Spirit and produce the fruit of the Spirit now are going to dwell in the New Jerusalem.

So you have those who go into the millennial kingdom are going to receive the Spirit in the millennial kingdom. Those who now receive the Spirit in the functional sense are going to dwell in the kingdom of the Father proper and hopefully within the capital city itself. That's our great aspiration.

This is why preaching the kingdom is a wonderful thing. I never get tired of thinking about the kingdom of the Father. What a motivation.

Let's get done what we need to do. Sanctify ourselves, prepare ourselves, get our minds renewed, offer ourselves a living sacrifice and understand what is that good and acceptable and perfect will of God. Sometimes the thing is not evil, it's not sinful, but it's like being at the range.

You've got the outer rings, you've got a more desirable center part, and then you've got the bullseye. The perfect will of God is the bullseye. Sometimes we only get the acceptable.

It's a 9 out of 10 or an 8 out of 10. Sometimes we only get the good. Well, you did well, Galatians.

Who hindered you from moving into the acceptable and the perfect? You were doing well, but then you got distracted and now you're not even hitting the paper, so to speak. So mountains. Just think about this.

It's worth reflecting on. The alternative is the glory of the world. The alternative are the kingdoms of the world.

Kingdom now. You can have the kingdom now. All you have to do is fall down and worship me.

Why on a mountain? Where did a lot of the idolatry in Israel take place? Place. Places. What kind of places? Various relocations, they would come and destroy what kind of places? High places.

What was the Tower of Babel? The first man-made high place. The first man-made mountain. We'll ascend to the top.

God says, no, you won't. So these mountains are important. The mountain thing is going to be such a study.

The Tower of Babel is your first mountain after Ararat. But certainly the first man-made one. But think about these.

You've got the Mount of Temptation. You've got the Mount of Transfiguration. And then you've got the Mount where just before Jesus leaves, he says, all authority has been given to me.

It's in prospect on the Mount of Transfiguration. It is in fulfillment on this mountain, the Mount of Commission, if you will. But the time is not yet.

Jesus doesn't start the kingdom in Matthew 28, 16. Even though all authority has been given to him. Well, if all authority has been given to me in heaven and on earth, I'm ready now to start the kingdom.

Not the right time. God's time, God's schedule is paramount. This comes from the Father.

This is why Jesus emphasized nobody knows the day or the hour. I don't even know. The angels of heaven don't know.

It's God's prerogative. God the Father establishes times. And if we're not in good communication with him, we're not going to know the time.

We will do a right thing in the wrong way for the wrong reasons or at the wrong time. Timing is everything. Timing is everything in shooting a weapon.

I'm back. Rifles are on my mind because I'm making bullets. But timing is everything.

Your weapon is going to move. But when that squeeze of the trigger produces movement of the firing pin and the function of the primer and the ignition of the propellant and the movement of the bullet and coming out the end of your weapon, at that time, you need

to be aimed at the bullseye, at the target, at the center of mass, whatever it is you're shooting at. Timing is everything.

Nobody can hold perfectly still. So you've got a moving barrel. You're bringing your sights down onto the target.

And you know your weapon well enough that your timed perfect squeeze, not a jerk, not a pull, just a squeeze. And you know when that sear is going to release. And you time that so that it happens just as your aligned sights are crossing what you want to hit.

Timing. Timing. Timing in golf.

Timing in tennis. Timing in anything you want to talk about that requires functioning in a moving environment. It's all about timing.

Timing in a baseball swing. Timing in throwing a pass. Timing in catching a pass.

Anything you want to talk about. It's timing. If you want to arrive at a distant destination, the timing of your departure is everything.

Have you allowed for your stops? Have you allowed for traffic? Have you allowed for the unexpected? Have you got enough time for a flat? If this is a do or die, if the ship is leaving in the Navy, if you are not on the ship when it pulls away, you are in deep trouble. Deep, deep trouble. Missing movement is one of the most severe things short of bodily harm that you can do under the uniform code.

Missing a movement. You have got to be there. I don't care if you have been robbed, mugged, in an accident.

You've got to be there on time. So you've got to plan ahead. Being on time means planning ahead.

There is a time for the Lord's return. We plan ahead so that we are ready when He comes. Let your moderation be known unto all.

The Lord is at hand. And the timing of the rapture and world events and hockey stick graphs and all the rest of our last heartbeat, the next event is the rapture, in my view. So are we ready? Timing, timing, timing.

So back to 17 now. And we are still trying to escape, at least I am still trying to move forward from verse 1. So now, after this lead up that emphasizes the Kingdom, that emphasizes knowing who Jesus Christ is and what the source of revelation is, you're blessed because you're listening to the voice from heaven and you're going to hear it again. Because you are qualified, Peter, to receive this revelation from my Father.

You have demonstrated that the Father is able to communicate with you. He's going to

do it again real soon before you taste my death. And this is important because who is it that has the catastrophic failures around the time of Jesus' death? Who lops off Malchus' ear? There is a time for a sword.

This is not the time. Put away your sword. Don't you know I got angels on call with a lot of swords, way better than yours? You're a fisherman for crying out loud.

What do you know about swords? That's why the guy's ear gets lopped off instead of any kind of serious damage. Peter is no swordsman. Not the time for a sword and not the time for fear.

But Peter is afraid and he's afraid for the wrong reason and of the wrong thing. There's a time to be afraid and there's a time not to be afraid. That comes up in this context, doesn't it? As soon as God speaks, as so often happens in the presence of the Holy God, God the Father, the God of Israel, it engenders great fear.

And Peter, James, and John are scared to death. They weren't scared when they saw Moses and Elijah, but they are scared when the cloud descends and God speaks. Look at verse 6. They were greatly afraid.

Peter is going to be greatly afraid in the courtyard when Jesus is on trial and he's going to be afraid of a little maid who says, I think I know you. I think you were one of his companions. And Peter is afraid and he curses and swears and denies and does the cock crows and all of that.

Wrong time for fear. This is a wrong time for fear. That's why Jesus says in verse 7, Arise and do not be afraid.

You should not be afraid of the presence of God. I have come to bring you to God. You better get used to it.

Can't spend eternity in fear. God has not given us a spirit of fear. It's power, love, and a sound mind.

But after six days, we know what that means now. It reminds us of the six days of Sinai. Peter, James, and John, it reminds us of Moses going up the mountain, but not everybody can go to the top.

Who is willing to enter the thick darkness? Lead them on a high mountain. Satan testing Jesus on a high mountain. Jesus will state his divine and earthly authority on a high mountain right before he leaves.

But the glory that was offered to him in an improper way and at an improper time by Satan is revealed prophetically, so to speak, here on the Mount of Transfiguration. Jesus says, I have now received that authority. It's still not the time to implement it.

Just because I can do a thing doesn't mean I should do a thing or that it is the right time for a thing. Sometimes we have been given ability, we've been given something, but it's not always the time to use it. Paul says, all things are lawful for me, but not all things are edifying.

So the last word here in verse one is by themselves. This is the word alone. He took them up on a high mountain alone.

Alone occurs again in this passage. Verse eight, arise, do not be afraid. When they had lifted up their eyes, they saw no one but Jesus alone.

They start out on the mountain with Jesus alone. And at the end of this visionary experience, they see Jesus alone. It's a wonderful structure.

You can make a case for a chiastic structure here. I think it's a little bit forced. But one of the reasons people think that is this incidence of alone in verse one and in verse eight.

And if you want to try to trace it out, it's a fruitful look. I don't know that it's particularly helpful. By the way, when you do that, just what you would expect is right at the center of the chiasm.

And that's the voice of God the Father saying, this is my beloved son. So no surprise there. You don't need a chiasm to know that that's the central feature.

So what do we what do we draw from this? Well, the easy observation that we turn into an interpretation and an application is to look at Moses and Elijah and the Lord Jesus. He is our example. He is our high priest.

He is the one who is the author and finisher of our faith. And when he is pictured here as accomplishing his purpose in the presence of and in equal measure, God's word and God's spirit, Moses and Elijah, that's how we should answer the question that Francis Schaeffer put on the cover of his book. How should we then live? How should we then function? We should do it the way Jesus did it.

Man shall not live by bread alone, but by every word that proceeds from the mouth of God. And we don't take our guidance from Satan. We take our guidance from the spirit.

How did Jesus know it wasn't the time to jump off the pinnacle of the temple? Wouldn't that be a great advertisement that the son of God has arrived and the Messiah is here? Populated place, plenty of media coverage. You know, the pinnacle of the temple, you think about all the comings and goings at the temple. This is the hub of activity in Jerusalem.

It's the biggest tourist attraction there is. So jump off there. Demonstrate your supernatural qualities and identity.

Why not do it there? Why not? What's the answer to that question? Why did Jesus not jump off the pinnacle of the temple? Not the right time. Not time to jump off. Can Jesus fly through the air at will? Can he go up and come down in accordance with the will of the Father? He has done and will do both of those.

Jesus has no problem with air travel. He can come to the ground and go to the sky. He can come from the sky and go to the ground.

He can come halfway down in the sky and go back up. It's not a problem. He's got the ability.

But it is not the time. How does Jesus know it's not the time? Did God the Father whisper to his ear and say, son, not right now. How did Jesus know? The Word of God and the Spirit of God.

Jesus in his humanity test drove the life that we now live. And he gives us emblematically. There could have been many other temptations, but you live by the Word, he says.

And you know God's timing. It's not time to jump off the temple. Jesus knew when it was time to reveal himself and when it was time to for nobody to say anything.

He gets that from the Word and the Spirit. And he knows on top of the mountain of commission, if you will, when he takes his disciples to a high mountain. The first thing he says, I've got all authority in heaven and on earth.

He received it from his father as a result of his victory and perfect fulfillment of God's will on the cross. But it's not time for the kingdom. How did Jesus know that? Word of God and the Spirit of God.

How are the disciples to go and make other disciples as they go? You know, there is no imperative go there. As you go, make disciples from all nations, teaching them to observe all things whatsoever I've commanded you, teaching them. What is the content of teaching? The teaching is the Word of God.

And lo, I am with you always. How is Jesus with us? I go away, but I will send you the Comforter. He will be with you.

He will lead you into all truth. He will bring to your minds the things that I have said. He will bring me back to you through his ministry.

I am the living Word. He's going to bring the Word to your mind. And I am with you in the Word through the Spirit.

How is Jesus with us? The one who has my words and keeps them, he it is that love me. If you wonder why you get these little brief interludes, it's because as I wave my hands, I

keep hitting things here that make stuff happen. But this is our final point.

It's the Word and the Spirit. Jesus embodies that. He reflects it.

He exemplifies it from beginning to end. The mountain of temptation, the wilderness of temptation, the city of temptation is our mountain, our wilderness, our city. Sometimes we're surrounded by people.

Sometimes we're alone in the wilderness. Sometimes we are offered wonderful opportunities that seem to be a mountaintop experience. Jesus negotiated not doing the wrong answer and not failing in all three of those circumstances.

And he returns his disciples to the appointed mountain, their appointed mountain, to remind them of his authority, the way he got things done and how they should do it. That great commission is to set the same example for others that Jesus set for them, to be a living example, be a living communicator. People should be asking us for the reason that we have hope.

They should be asking us, why do we live the way we do and understand the things the way we understand them? And we should be ready to communicate so that others can be, what is the word disciple? What does it mean? What is a mathetes? It is a follower. Follower of what? Follower of Christ. If somebody becomes a follower of me, I have utterly and completely failed.

I should disappear so that people become followers of Christ. And when they have something to celebrate, it's celebrating Christ. They're following Christ.

I've just said, look, you see that hem of the garment right up there? That's Christ. If you go in that way, you'll be in contact with him. There he is.

I'm trying to keep up with him. Why don't you join me? And we'll all try to keep up with the Lord. Jesus will follow his example.

Remember, we just saw it. If anyone comes after me, this is the context. If anyone will come after me, let him deny himself, take up his cross and follow.

How do you follow? Look at those three mountains, many more mountains, but these three get it done. Well, we're out of time for this morning. In terms of the practical how-to, we can see the Word and the Spirit.

We know that this is the way the Christian life is lived. But remember, the Word does something. It reveals the purpose and timing of the Father.

There's content. There's substance in the Word. It's not a Bible with a gilded cover.

It's communicated propositional truths about what to do, how to do it, and when to do it.

That's the Word. And the Spirit enables us to grasp and implement those understandings.

Either one without the other, the Holy Spirit can't speak if we don't know the Word. And the Word alone is knowledge that puffs up because we're not closing the loop and arriving at love. Well, much more to say on that, but we'll pick up our study again next week.

Let's close here in a word of prayer. Father, thank you for the truth of your Word. Thank you for how clearly and how powerfully you communicate to us through your Son, the Lord Jesus Christ, our Savior.

We pray that as we reflect on His example and these wonderful passages, that your Holy Spirit will find us ready and amenable and eager pupils, that He can teach and guide and lead to accomplish your purposes both now and in the ages to come. We pray it in Jesus' name. Amen.