

Matthew 21-06-13b

Let's resume our study now in Matthew. We've got to pick up our pace here a little bit. So the transfiguration has taken place.

Moses and Elijah have, uh, disappeared. They have, they're no longer present and it is Jesus alone. Um, so now as they, verse nine of chapter 17 of Matthew, it says, as they came down from the mountain, Jesus commanded them saying, tell the vision to no one until the son of man is risen from the dead.

This is the second emphasis on the exclusivity of this experience. Exclusive means not for everybody. Not only did Jesus not take the other nine disciples up the mountain, but he tells these three, Peter, James, and John, do not tell the other nine what you have just seen.

They're going to say in conversation as they're getting out the bread and, uh, you know, bringing out the dried fish or whatever for, for a meal. So, uh, why did Jesus take you up the mountain? What, what went on up there? And Peter, James, and John are going to say, can't tell you. The master said, we can't share that with you until a future point.

He said, till he's raised from the dead, but they're having real trouble with this whole notion of death, much less resurrection. And we saw that in chapter 16, when he gets thee behind me, Satan scene, right? Peter can't get his head around the idea that Jesus is going to go to Jerusalem and be killed. He says, that's not going to happen.

Far be it from you, Lord. And the Lord says, Peter, you go from the sublime to the ridiculous here. You go from a heavenly revelation from my father to falling in a line with Satan.

Get thee behind me, Satan. Blessed are you, Simon Bar-Jonah, flesh and blood didn't reveal this. You got it from my father.

A few seconds later, you're the devil himself with that attitude, that speech, that talking. By the way, this speech and the one following on the top of the Mount of Transfiguration is a reminder that as James says, if you can bridle the tongue, everything else will fall into place. You can bring your whole body into subjection.

The tongue is a flame of fire and is lit on fire by the flames of hell. That's James. What does the flame of fire do? One time we left a candle burning in the entryway when we were having church and we had these two wooden sconces and just a little candle flame, but as it burned down, the candle wick was close to one side of this glass sconce and unevenly heated glass can shatter, which it did and the wick leaned over and lit the wooden sconce on fire and we had a fire right in the middle of church, start smelling wood smoke and there's wax dripping down onto the stuff below the sconce and flame

on the wall and it was a pretty ugly scene.

Flame spreads. This is the idea of flame. That's why Samson tied the tails of foxes together with torches and sent them into the fields and burned all of the Philistines fields down just before the harvest, greatly annoyed the Philistines, you might say, but the tongue is something to watch.

You can't get words back once they are said. And Peter says one good thing and then he says two bad things in a row. The good thing was you are the Christ.

He got that one, nailed it. Jesus says, you're blessed. Then he says, this whole death thing in Jerusalem, that that's a bad idea.

Jesus says, get thee behind me, Satan. Then on top of the mountain, he says, let's build three shrines for Moses, Jesus and Elijah. And God the Father says, this is my son.

Listen to him. Immediately as Peter is speaking, he doesn't finish his sentence before God interrupts him and says, you're not the one that ought to be talking here. It's my son.

Listen to him. Listen, don't talk. And just like you can observe a lot by watching, you can learn a lot by listening.

And if we all cultivated the art of listening, this is direct from God the Father, especially when it comes to the things of Christ. Be a good listener because listening provides the opportunity for that decision we talked about in our first session. You can't decide on a thing that you haven't listened to, that you haven't heard about so that you can think and weigh, implement goals and values and priorities and make a good choice.

We need facts to make good decisions. And those come by listening. Faith comes by hearing and hearing by the word of Christ.

Faith comes by hearing. So if we want to be people of faith, we have to be good listeners. So as they come down from the mountain, 17, 9 of Matthew, Jesus commanded them saying, now God, the Father has just said, this is my son.

Listen to him. The first thing Jesus said was get up and do not be afraid. They have had this awe inspiring experience.

The presence of God, the Father on the mountain puts them on their face as it routinely does when you look at the Old Testament prophets, presence of God, appearance of God, the glory of God, people are on their face immediately. It's an instinctive reaction to the presence of God. Jesus says, get up and stop being afraid.

It's another one of those present imperatives. Stop being afraid. Revelation from God is a good thing.

The presence of God is a good thing. He is here to bless and not harm. He is here to benefit and not destroy.

So do not be afraid. I brought you up here for a reason. Jesus did not bring Peter, James, and John on the mountain for them to be melted out of their eye sockets by the presence of God, right? So stop being afraid.

Think, did Jesus, it's just like the Israelites. They said, well, God's brought us out here in the wilderness to destroy us. He brings him out with a mighty hand, does the 10 plagues in total.

So that he can bring him out and have him starve and, and die of thirst. It doesn't make sense. And we need to use our God given common sense.

God has not brought me this far. God has not brought me to this point. God has not given me this information.

Why would God reveal this vision to Peter, James, and John, and then kill him with his presence, get up, do not be afraid. Stop being afraid. Use your head and don't be in the grip of emotion.

We're so easily carried away by raw unthinking emotions like fear, anger, bitterness, uh, these things don't think they are feelings and God encourages us to think our way through situations to go with what we know, what have we heard? Faith comes by hearing. Faith does not come by emoting. And there's a lot of areas of the modern church today that in practice basically tells their people, your faith will come.

If we can give you an emotional experience every Sunday, if you can just emote enough, that'll carry you through the bad times. The Bible never encourages us to emote our way through because emotion does not think faith thinks faith acts upon propositional truths, things that make sense. If this is true, then this is what I should do.

If any man wants to come after me, let him take up his cross, deny himself and follow me. There's a procedure. It doesn't say if any man desires to come after me, let him really get a good feeling and, you know, press his way through based on, on, uh, that kind of thing.

Do not be afraid. Take fear out of the equation. God has not given us a spirit of fear, but a power of love and a sound mind, a mind that can think soberly and clearly based on facts from the word of God, not fear thought.

So when we find ourselves bobbing around in a sea of emotion, we've got to get a hold of that. We've got to tamp those feelings down and get the rational side of our soul working again. Defeat emotion with faith.

Faith isn't built on emotion. Faith is built on the word of God, not the feeling of God, not the experience of God. The word of God, word communicates thought, thought communicates fact, and we operate on facts.

Coming down, tell no one the vision. There are multiple applications of this truth. Jesus had a reason for only taking these three to the top of the mountain.

If he wanted the other nine to know this experience, he would have just taken them along. He tells Peter, James, and John, do not tell anyone, and that includes the nine at the base of the mountain, what you have seen. The only reason we know it is Jesus said, after he's raised from the dead, they're free to share it.

But when they get to the bottom of the mountain, the other nine have no clue what took place up there. And that is by design. Jesus did not want them to see or to know, but he did want Peter, James, and John to see and to know.

Now these guys are all disciples. What distinguishes Peter, James, and John from the nine down below faith? Faith. What has Jesus said over and over in this gospel of Matthew? If you had even a modicum, even a mustard seed of faith, wonderful things could happen.

Just a, a small, and he's going to say that in verse 20, look at verse 20, the disciples down at the base of the mountain have a problem. And Jesus says, the problem you have is because of your, it says unbelief. This is the word for faith with the alpha privative in front of it.

The, you know, if, if you're Gnostic, you know, things, if you're ag Gnostic, you put an a in front of Gnostic. Now you don't know, is there a God? Well, I'm ag Gnostic. I just don't know.

Well, we are Gnostic in the sense that we know that there is a God. You can be typical, or you can be atypical. You put an a in front of a lot of Greek words and it makes them the opposite.

So he says, because of your faith less ness. Now, these men know who Jesus is. They are saved in the, I'm going to glory when I die sense, but it is their daily faith, their operational faith that is lacking.

You could not do this thing. You could not perform this act of service and ministry because your operational faith is completely missing. Are there believers in the Lord Jesus Christ who will be with the saints in glory, in the eternal future who don't live anything like we're supposed to live in this life? Absolutely.

We live that way from time to time. All of us fail in the area of operational faith in various circumstances and situations. We live just like the worst godless pagan unbeliever.

We use the same half baked human solutions. We fall on our face and mess up, rely on the energy of the flesh over and over again. That's what these disciples have done.

And it is a pattern with them. And there is cause and effect. So what happened at the base of the mountain? We're going to skip over the Elijah section here just briefly and move to verse 14.

When they had come to the multitude, there's a crowd at the base of the mountain. Evidently, you know how the crowds would follow Jesus wherever he went, he'd go around the shore of the sea and the crowds would follow him. They'd get in boats and try to be where he was.

They wanted to see what miracle he would perform. When he went up the mountain, I think one of the missions of the 12 was perimeter security, crowd control, keep the people off the mountain because there's a multitude down there and this is, this is not, there's not a town down there. These people have come following Jesus, but they are stopped at the foot of the mountain and they are not allowed to go up.

So the disciples, instead of participating, this reminds me of my brother used to do security for a music concerts. He, uh, he was a security for, uh, several concerts by the Eagles, but those guys, he's right there under the stage. He can turn around.

I mean, sweat droplets from these guys are coming down and hitting him, but he's facing the crowd to keep them from, you know, rushing the stage. So a great portion of the, of the concert gets missed because he doesn't get to see what's on the stage because he's busy doing crowd management, trying to make sure nobody does something dumb. Well, I believe that's what the nine disciples are down there doing.

And while they are down there, um, a man came to Jesus as they returned to the nine that are down below. A man comes to Jesus, kneeling down to him and saying, Lord, have mercy on my son for he is an epileptic. It says in your Bible, the Greek word there is moonstruck.

He's, we get the word lunatic and loony from Luna, like a Luna moth, a moon moth. Um, but he's moonstruck. That's really a better, uh, I do not believe this is epilepsy because Jesus says it's a demon, uh, epilepsy is not demonic and someone who has epilepsy is not demon possessed.

It has many of the features and symptoms of epilepsy, but this is not epilepsy. I say again, this is not epilepsy. This is a demon.

The passage specifically says so. Can Jesus cure epilepsy? I'm sure he could, and probably did in many times when he was healing the multitudes, but this episode, cross it out in your Bible. The Greek does not say epilepsy.

This is an assumption. It's a deduction based on the symptoms. It's a diagnosis, 2000 years removed.

And the passage says it's a demon. So this is demon possession. This is very similar to the, uh, Gerasene, Gadarene, Gergesene, Demontiacs, those two guys that lived in the graves and they tried to tie them up and they would break the bonds, uh, they lived in the tombs and would assault the passersby and they would gash themselves, the rocks and do all kinds of things.

This is similar. It is an instance of demon possession and nothing else. So cross it out in your New King James.

He is moonstruck. He suffers severely for he often falls into the fire and often into the water. This is self-destructive behavior.

He's a child and he's falling into water with the possibility of drowning. If it was just shallow water, all little kids do that. Uh, this is water with the possibility of drowning.

This is fire and getting injured and burned. Uh, so I brought him to your disciples, but they could not cure him. If you go to the other gospels, there are other symptoms that are listed, other tragic consequences of this instance of possession.

And it's particularly cruel because this is a child who is possessed and you think, how could God allow demons to possess a child? We'll talk about that here momentarily. Jesus answered and said, Oh, faithless. This is the very same word you have in verse 20.

Oh, ah, pistea. Alpha privative in front of faith, faithless and perverse. The word perverse here, uh, is diastrepho.

This means, uh, twisted through your, your nature is twisted. Your, your put together is not straight. It's twisted strepho means to turn dia is through your, your twisted through you've got your kinked, your wrinkled, you're tied in a knot.

And it has the connotation of not being what something is supposed to be and not doing what something is supposed to do. It can't work because it's kinked, faithless and twisted through generation. How long shall I be with you? How long shall I bear with you? Bring him here to me.

Now you say, well, Jesus is just looking at the whole situation. He's looking at the father and the son and the demon and the crowd and the disciples. When he gives out with this, this exclamation here.

And it is an exclamation. The word Oh there before faithless is in the Greek. It's an Omega.

Oh, and it's rare to have, Oh, with a vocative, you know, vocative is Lord, sir, madam.

Hey you, when you're addressing someone. So if you say, Oh Lord, that's Oh with the vocative it's rare apart from Oh Lord or Oh God.

It's not Oh H it's just Oh, but here it's old generation. And that makes this unusual and distinctive. And here's what's happening.

Jesus isn't talking to the population of Israel. He's not talking to the religious leadership in Jerusalem, and he is not talking to the multitudes. He's not talking to the father.

He's not talking to the child and he's not talking to the demon. You know, he's talking to the nine disciples. Now as people in good people in positions of leadership, no, you do not publicly dress down your staff or your subordinates.

So this is a veiled reference because the multitudes can hear and are listening because the father is kneeling at Jesus feet. He isn't issuing a public rebuke to his disciples, but these words are for them, their faithlessness and their misdirected energy is what is in view. Their ability to minister and to function as representatives of the Lord Jesus is kinked.

It's twisted up and it's due to lack of faith. So he says generation, which is a veiled allusion to the nine. I know that because of what follows.

How long shall I be with you? How long shall I bear with you? Who is Jesus with and who is he bearing with? Who has he told over and over again? Where is your faith? Oh ye of little faith in the boat during the storm. And this is another direct address to the nine. Bring him here to me is the command.

Notice the son was not brought. There are people restraining him elsewhere in the crowd. The father comes to Jesus and makes this appeal on behalf of his son.

The father is kneeling at his feet. Jesus says bring him. And the word bring is plural because who is Jesus talking to? Not the father, the nine, the nine know the child because they attempted to cast this demon out and failed.

So Jesus says, this is you all plural y'all nine, you faithless and perverse followers of mine bring him to me. Jesus issues this imperative. It's in the plural that had been for the father.

It would be in the singular. He's talking to his disciples. Jesus rebuked the demon.

It came out of him and the child was cured from that very hour. Then the disciples verse 19 came to Jesus privately. Notice Jesus says nothing further about the nine disciples who failed until they come to him privately.

The crowds have now dispersed and said, why could we not cast it out? Jesus said to them because of your apostia, that's what Jesus called out when he was talking about

generation because of your faithlessness. Assuredly, I say to you, if you have faith as a mustard seed, circle it faith as a mustard seed. This is the key.

This goes all the way back to chapter 16 with taking up the cross goes all the way back to you are the Christ goes all the way back to the keys of the kingdom. Everything in chapter 16, everything in chapter 17 leads up to this statement by Jesus to the nine. What is your problem? Lack of faith.

If you had faith as a grain of mustard seed. Now we're talking about small things versus large things. When Jesus talked in chapter 16 to Peter and he said, uh, uh, blessed are you, Simon Barjona, flesh and blood has not revealed this.

My father has, you've got it from heaven and you are Petras, you are Peter, you are a little stone. And on this Petra giant rock cliff, I will build my assembly. Something small, something large, right? Small pebble, big stone, big rock ledge Petra.

That's why the place with all the carvings we talked about, you know, that a red colored city looking thing, a facade of buildings. It's it's called Petra because it's a giant rock cliff, small things and large things. So of all small things that Jesus could choose, why a mustard seed? So already talked about the mustard seed in the parable of the mustard seed, right? Smallest of seeds, smallest of the common garden seeds.

But when planted, it grows into a big tree. Why faith as a mustard seed? Because seeds are all about potential seeds grow. Stones don't grow.

You had great faith as a piece of gravel. That's not what he's talking about. Faith as a mustard seed, because that seed can be planted, can be nurtured, can be watered, can be fertilized, can be cultivated and can grow and produce hundreds of times its own weight in tree and new fruit, new seeds.

All it takes is that initial grain of faith, that seed of faith. Now, Peter, James, and John have got all kinds of problems. Peter gets rebuked for being Satan.

James and John want to sit at Jesus right hand and at his left, who will be greatest in the kingdom. They had that dispute several times in scripture, self-interest rather than, you know, Lord, you keep talking about dying. And by the way, we have the benefit of hindsight in the crucifixion of the Lord Jesus.

We know that it's coming. We know that it happened, but it's understandable that the disciples might wrestle with this and kind of go into denial. You remember in John where Jesus says, unless you eat my flesh and drink my blood, you have no part with me.

And many disciples go back from following. This is a hard saying, eat your flesh, drink your blood. I mean, it's hard today to get through that passage.

And there were a lot of things that Jesus said that were very cryptic into the ears of the disciples. So when we hear something, we don't quite understand what do we do? The disciples would typically kind of look at each other and try to not embarrass themselves. They would see Peter, you know, get embarrassed when he would say something and they kind of decided, well, I don't want to risk looking bad or the fact that I really don't know if you've really wish somebody would ask a question.

You don't want to be the one to ask and betray the fact that you're just really off in the weeds. I know because I've been this guy over and over and over again, try three semesters of calculus and, you know, statics and dynamics and, you know, principles of naval engineering and many others. I was just sitting there.

The guy might've been speaking Swahili for all I knew. but do I want to stick my hand in the air and say, you know, back to the first thing you said, what does that mean? And so the disciples, and what is that? What is that? This is subjectivity, eyes on self. I don't want to look bad, therefore I will not ask.

And the disciples missed out on a lot of explanation and a lot of illumination because they were too proud to ask. Too proud to ask. So when things were confusing, you always wish there's one guy in the group that's just hapless villager, and hey, I'll ask, I don't understand.

And everybody else in the class benefits because most of them don't know either. And you always value the one that will stick their hand in the air and ask the question that you're secretly asking, but just don't have the gumption to put out. Well, when Jesus would say things like, I'm going to go and suffer and die, the disciples are, is this another one of those eat my flesh, drink my blood things? I, you know, if I ask the question, he's going to say, have you been so long with me and you still don't understand? If you don't understand this, how are you going to understand anything I say? I've just, I've heard that one too many times.

I'm just, I don't know what that is, but I don't think it's literal. I think this must be figurative. It must be, it's got to be something.

Let's just watch and see. But I mean, the kingdom can't come in if he dies. And so they might've kind of discussed it among themselves, but they did not go to Jesus.

Point of application. If we need answers, go to the Lord. Don't be proud.

Don't delay. Don't spend time not knowing. Ask, ask and it shall be given.

Seek and you will find. Knock and the door will be opened. No good father denies his children what they need by way of food when they ask.

They ask for bread, you're going to give them a rock? You're going to give them a snake?

You're going to give them a scorpion? Increasing degrees of harm and pain? No. They ask for bread, you're going to supply it. And if we need understanding, if we want illumination, if we, for living faith, for daily decisions, ask, looks like things are heading a certain way.

What am I supposed to do? Ask, ask. This is what prayer is for. One of the other gospels is going to say, this kind comes out only by prayer.

Doesn't say it here. It's been imported from Mark. But in Mark, Jesus says, this kind of demon comes out only by prayer.

And this is another allusion to the fact that the disciples at the bottom of the mountain should have asked. Not afterward when they've already failed and Jesus has delivered the boy from the demon. But in the moment, in the moment, go to God and pray.

If you had faith in the ability that Jesus has already granted when he sent them out in pairs to, he said, cast out demons, heal the sick, raise the dead, right? So they have that ability, they know. So why did they not look to God in faith and say, Lord, here's another demon opportunity. There's nine of us, not just two.

You got more than half the team here. You got fully two thirds of the core of disciples and one demon. Why didn't you pray? Why didn't you ask? If you had faith as a grain of mustard seed, that creates the potential for bigger things.

The reason Peter and James and John are on top of the mountain is, they're not heroes of the faith. They are not monumental giants of accomplishment. They've got that one grain of faith.

Peter fails as often as he succeeds, walks on water and then drowns in the water. Says you're the Christ and then represents Satan and tries to divert the Christ from his mission. But Peter's on the mountain, he's got the grain.

That's all God needs to work with. We don't have to be giants of faith. We don't have to be heroes of Christian living.

Just enough faith to go to God where the power is, where the guidance is, where the illumination is, where God's Holy Spirit is, where the living and powerful word of God is. Just enough faith to know where to go. I don't know much, Paul says, but I know whom I have believed.

He was the most knowledgeable apostle there's ever been. I know whom I have believed. There's a lot I don't know, but that grain, that's why Jesus says it's a grain of mustard.

If you had faith as a grain of mustard, a mustard seed, you can say to a mountain, move from here to there and it will move and nothing will be impossible for you. Now this

nothing has been taken out of context. Atheists will come to a Christian and say, well, if you've got any faith, why don't you move a mountain for me? Let me watch.

This obviously is in the service of God. This is a mountain God wants moved and he wants to use you to do it. How do you know that this is your mountain to move? Faith as a grain of mustard seed.

Follow the father's command to listen to the son of God. It is not always time to move a mountain just like it is not always time to say what you know. Peter, James and John know what they saw on the mountain and it's fantastic.

How do you keep a secret like that? Jesus said, tell no one. That revelation was for you and you alone. And it is not to be shared.

There's a reason I didn't take the other nine up there. They don't have the faith to keep that secret. And this is not the time for that revelation.

Timing in God's plan is everything. It is not always the time to move a mountain. Sometimes and more often, it is time to climb a mountain.

When Jesus calls his disciples, he calls them up a mountain. When he teaches them the wonderful truths in Matthew chapter five, six and seven, he has them climb a mountain. When he wants to reveal to Peter, James and John his unveiled glory, they have to climb a mountain.

When he wants to separate people who aren't ready for that revelation, they stay at the foot of the mountain. We want to be mountain climbers even more than mountain movers. There's a time to move the mountain, but it is usually time to climb the mountain, deny ourselves, take up our cross.

The crucifixion happened on a mount, Mount Calvary, right? I would much rather be a mountain climber than a mountain mover. But if I have faith as a grain of mustard seed, climbing those mountains is no longer an ordeal. It's no longer a sacrifice.

It's no longer something to be dreaded. It's no longer something to fear. It's something to look forward to.

It is something, it is a place of revelation. It is a place of glory. It is a place of instruction.

And Peter, James and John get that privilege just for having that grain of faith. The nine, not only do they not get that wonderful revelation of the glory of God and the person of Jesus Christ, but they have failure down below. What do you have up above? You've got beautiful symmetry.

You've got three individuals robed in glory and you've got three witnesses looking at it. You've got the symmetry of Moses, Elijah and the Lord Jesus. And you've got the

symmetry of Peter, James and John.

You've got God giving a glorious revelation and glorious instruction. What do you have at the foot of the mountain? Chaos, the chaos of the world, the twisted, faithless conditions down below that even involve God's own people. Jesus' own disciples are looking just like the world.

It's chaotic, thrown into the fire, thrown into the water, powerless in the grip of forces beyond their control. That's the world below. Faith as a grain of mustard seed, and we're delivered.

Faith as a grain of mustard seed, and we're on the mountain, not in the grip down below. Nothing will be impossible for you. Nothing that God assigns you by way of opportunity, by way of ministry, by way of faith and obedience, nothing will be impossible for you.

Doesn't mean you can pull rabbits out of an empty hat. Nothing in the word and the will of God will be impossible for you. You can prevail in shockingly dismal circumstances.

You can have love and joy and peace and patience, long suffering, gentleness, goodness, faith, meekness, and self-control in any situation. You can invest in eternity no matter what. Nothing will be impossible.

All it takes is just that crack in the door, that mustard seed of faith. God makes the seeds grow. God sends the rain to water them.

God puts the nutrients in the soil to feed them. God put in the design and the DNA. God puts the chemicals in the air to help the plant breathe and fruit.

God brings insects to pollinate. God does everything. All the seed has to do is just not die, just germinate.

God does the rest. All we need is faith as a mustard seed. God will do the rest.

But wide is the way and broad is the gate that leads to destruction. Most people are on it. Narrow is the way and straight is the gate that leads to life.

Few find it. Three out of 12 in this case, three out of 12. I don't know about you, but I want to be a mountain climber.

I want to be one of those that gets to see the unveiled glory of God in the face of Jesus Christ now and in the future, the kingdoms that are to come. And I don't have to be perfect. I don't have to be great.

I don't have to be strong in my own wisdom or my own power. I just have to work my seed of faith, my little mustard seed, keep that thing alive and decide after I listen that I'm all in. I listen, I decide.

That's, I choose. I choose to believe. I choose to trust.

It's not based on persuasion. It's not based on preponderance of human evidence. It's a choice.

I do not believe in Jesus Christ and I don't anticipate the eternal future because the Lord appeared to me at the foot of my bed or he sent an angel or God poked his face through the fabric of the universe. I don't believe because evolution's not a strong enough explanation for life as we find it on this planet. I believe because I choose to believe.

Once that choice is made, all of the assurance follows. Peter says, you are the Christ based on a revelation he got from the father in heaven. Then God shows him the proof of it on the mountain, but he chose to believe it first.

That's why chapter 16 comes before chapter 17. Peter doesn't say you are the Christ after the Mount of Transfiguration. He says it before.

Jesus says, you're blessed. And to him who has more will be given. That mustard seed is what Peter expresses back in verse 16 of chapter 16.

That's the mustard seed. That's what we want. I choose to believe you are the Christ.

God supplies everything we need after that. Peter's gonna keep the command of the Lord Jesus. He's not going to share what he saw on the mountain.

He has it written down in 1 Peter 1, 16 and 17. If you wanna see when he talks about what he saw on the mountain, it's in the epistle long after the Lord rose from the dead. Peter reveals it.

Peter tells it to Mark and Mark writes it in his gospel after the resurrection, after the ascension into glory. Then Peter tells the story. Some things we learn are for us alone, us now.

We don't necessarily tell everything we know. We look to God for when and where to share our faith. But it starts with a decision and that's our opportunity.

Well, listen, we'll pick up here and close out chapter 17 with the temple tax, the didrachma. That's a fun story. Wouldn't you like to go fishing and find gold coins? Peter gets to do that.

We'll see it next time. We'll close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for the presence of your Holy Spirit. And with those two divine enablements, those two divine provisions, we have everything furnished to us to live a life of faith, obedience, godliness, fruitfulness, peace and security now and eternal life to follow. We

pray that as we reflect on what we've seen this morning from your word, that it will live and flame in our hearts and motivate us to ask, to seek, to knock, to grow the mustard seed of our faith in a way that is pleasing in your sight and glorifies the Lord Jesus Christ.

We pray it in his name, amen.