

Matthew 23-01-01a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 1st of January, 2023. We're in the Gospel of Matthew chapter 26.

We're going to move forward from the sharing of the bread and cup that Jesus accomplished with his disciples and the symbolism thereof. Let's take a moment to ask God's blessing on our fellowship and on our study and we'll begin. Father, we are so grateful for the manifestations of your provision, your grace, your patience, your long suffering, your goodness to us over this past year and we are confident that so long as we avail ourselves of the opportunities that you provide us to grow in grace and knowledge of the Lord Jesus through your word and in the presence of your spirit that we can count on your faithfulness and your mercies to be renewed to us every morning in the year to come.

We thank you for the account that is before us in the Gospel of Matthew of the final words and actions of the Lord Jesus before his crucifixion. We pray that as we look at the end of his earthly life, having just celebrated its beginning, that your Holy Spirit will bless the truth of it to each of our hearts, help us to understand it and see its pertinence and its application in our own assignment, our own opportunities, our own potentials in the situations and circumstances in which we now live. We pray these things in Jesus' name, Amen.

Matthew chapter 26, the scene beginning in verse 26, that as they were eating, Jesus took bread, blessed and broke it, gave it to the disciples and said, Take, eat, this is my body. Then he took the cup and gave thanks and gave it to them saying, Drink from it all of you, for this is my blood of the covenant which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my father's kingdom.

When they had sung a hymn, they went out to the Mount of Olives. We've studied in detail all but the last two verses of this section, 26 through 30. And in light of some of the topics that came up in our Wednesday night time of discussion, the statement in verse 29, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my father's kingdom.

This is very fraught with information that gets overlooked, I think, as people are naturally caught up in the drama of this evening. The significance of the bread and cup, which has certainly been recognized, I think not always beneficially, but to turn it into a ritual or with some sort of redeeming quality would miss the mark as we have seen. But we come now to verse 29.

This cup of the covenant, this cup of wine, it is oinos, it is not grape juice. As I've noted, I think, recently, this could not be grape juice because they did not have frozen

concentrate and they did not have refrigerators. And at this time of year, the grape harvest has not come in.

So there can be no fresh crushed grape juice. This is another reason that we know that this was normal fermented wine and why Jesus is going to distinguish new wine from this wine as being that which he will drink in the coming kingdom. So this is wine.

Jesus made wine at the wedding feast of Cana at the beginning of his ministry. He is going to drink wine in the upper room at the end of his ministry, and he is not going to drink it again for quite some time. So now, what does this actually mean and why does he say it? I say to you, how many times has Jesus reminded the disciples that he is going to be arrested, tried, delivered into the hands of men, crucified, and rise the third day? We have seen this over and over and over, haven't we? But it is clear to the Lord Jesus that his disciples have not been able to absorb this information.

If you ever learned a thing in the past, you maybe heard it from more than one pastor, you read it in the book, heard it on the radio, and you comprehend it, you know what it means, and you may even assent and agree that, well, that is a certain true thing. But then there comes a day where all of a sudden that same truth surfaces in Bible class or in your personal devotions or in conversation with somebody, and all of a sudden it just smacks you in the head with a fresh energy, a fresh power, and it becomes a significant truth, and you think, I knew this, but I just didn't really appreciate it the way I now do. And the Lord Jesus is trying to get to that moment with his disciples because they need the hope of the resurrection, they need the larger perspective of God's plan to get through the next few days.

And I think there is a point of application here for us that we have these tactical truths, these daily applications. I know it is important to resurrect in my soul in some fashion the Word of God that I've learned in the past. I can do this via a morning devotional, we used to say, let's have devotions, a Bible reading plan where we move through selected portions or seriatim through the Bible, read something every day.

Sometimes it's not quite that formal, but if you have a commute of any distance, if it takes 15 or 20 minutes during the commute between distractions and suppressing the urge to curse, you can say, let me just see if I can review what was in the most recent Sunday morning service, what did I take from that, either in the message itself or the comments of people I talked with before, during, or after, and pull it from our memory. I personally prefer having the text before me because my memory, and especially if a truth of Scripture has been down the line, what is that game where you whisper something in somebody's ear, it goes all the way down, what's it called? Telephone, Elizabeth tells me, how it can change. And it's always best, at some point at least, before we draw any conclusions or get any fresh impetus from a truth, is to check and be sure we remember exactly what Scripture says.

This, by the way, is one of those passages where it bears close scrutiny if you know your plan of God outlined. And I am reasonably confident that all of us do. However, just in case, I'm going to very quickly sketch, we talked about this a little bit last Wednesday night, the big picture.

And I mean, this is a real quick sketch. So as Jerry Reed says at the beginning of one of his funny songs, pay attention, I'm about to sing you a song. In the plan and purpose of God, broadly speaking, there are five ages.

And this is not a formal dispensational thing. This is just a convenient way to think of it. Just think of the fingers of your hand, there's five ages.

There is the pre-flood age, the anti-Diluvian place, after Noah, you quickly come down through Shem to Abraham and you begin the age of Israel. So people will say, well, there's the Edenic age, there's the anti-Diluvian age, there's the patriarchal age, which is flood to Abraham. But I don't want to worry about all that.

Let's just start with Abraham. With Abraham, we have detailed revelation from God. Everything that happened before Abraham is in 11 chapters of scripture.

Hundreds, if not thousands of years of history is covered, including the creation of the world, which takes place in just one chapter. But we start with Abraham in Genesis chapter 12. With Abraham, we now are going to have about a dozen chapters of revelation extending over his life and the birth of his son, his dealings with Hagar and Ishmael and so on.

But back to my broad outline. With Abraham, we begin the notion of a great nation. I will make of thee a great nation.

And through Abraham, Isaac, and Jacob, the nation of Israel is established. Everything from Abraham forward deals with either the prospect or the actuality of the nation of Israel. That's really where it begins.

So all of the remainder of Genesis, you've got about 38 chapters of Genesis or so that is all dealing with the origin of the nation of Israel. Origin of the world, one chapter. Origin of Israel, 38 chapters.

And on into Exodus, you've got another 14 chapters. In Exodus, covering the deliverance. But the focus is on the nation of Israel.

It is not a casual happenstance in the plan and purpose of God. Israel is central. As you know, especially from our Kings and Prophets study, the latter days of Israel end badly.

And it is at that point of near conclusion of the age of Israel that you have the arrival of the Lord Jesus, at which we have been looking in the Gospel of Matthew. So age of Israel,

essentially beginning with Abraham, circumcision, the covenant, passing between the pieces. Your son is going to be your heir.

In Isaac shall thy seed be called. Jacob, the 12 sons, on through the Old Testament. Look at the bulk of Scripture that is devoted to Israel.

There's not that much Scripture by a large margin for the church. We like to think, well, the church is the fruition and the culmination and the body of Christ and the age of the Holy Spirit. Look at the amount of Scripture that is devoted to Israel.

Israel is central in God's revelation of himself to the human race. He uses Israel as his son. Out of Egypt, I have called my son, Israel.

Israel fails as a son. The light of salvation, the light of God's grace and glory is supposed to shine through Israel to the nations. Be a light to the Gentiles.

In you, Abraham, shall all nations of the earth be blessed. However, for reasons we understand in terms of God's demonstration, the lack of the ubiquitous presence and power of the Holy Spirit, they are unable to fulfill that assignment. They are not a light to the Gentiles by and large, and they do not turn out to be a blessing to many nations.

God sends the Lord Jesus Christ. This is where our study currently focuses. After this, you have the suspension of the age of Israel.

Their time is over for now, and our age, the age of the Holy Spirit, the age of the body of Christ, takes place. After this, and here's my point, after this age concludes at the rapture, the final seven years of the age of Israel resumes. This is the tribulation.

It is the 70th week of Daniel, Daniel chapter 9. This is where we get the outline. So seven years left to run. This is the substance of the book of Revelation and the book of Daniel.

The latter chapters of the book of Daniel focus on this time. After that, Satan will be bound and cast into the bottomless pit, and the kingdom age will begin. What kingdom age is this? This kingdom age is tightly connected, inextricably follows, and is stitched to, and does not exist apart from, the age of Israel.

The kingdom, the millennial kingdom, is all about Israel. Just as the Old Testament is all about Israel, the millennial kingdom is all about Israel. The kingdom that is anticipated in the Old Testament, promised in the Old Testament, described in the Old Testament, is brought to fruition in this millennial kingdom.

And with that, you have the literal presence of the Lord Jesus on the earth, and you have the resurrected sons of David, and David himself. We've covered these prophetic passages, and I'm not going to go over them again. But this is pertinent to Jesus' statement here, because he says, I will not drink this fruit of the vine until I drink it new

with you.

In what kingdom? It is the kingdom of the Father. The millennial kingdom is the kingdom of the Son. The kingdom of the Son.

One thousand years, fulfillment of Old Testament promises to Israel. Jesus is called Jesus Christ, not because Christ is his last name, Christ comma J period on the roster. He is Jesus Messiah, Messiah Yeshua, Jesus Christ.

And the kingdom is his kingdom. When he says, the Son of Man is going to sit on the throne of his glorious kingdom and gather the sheep and the goats, that's his kingdom. He doesn't say, when I sit on the throne of my Father's glorious kingdom, does he? We saw this.

So here he is not talking about the millennial kingdom, and yet he is going to be back. He will sit on the throne of his Father David. He is going to employ the other royal family princes to adjudicate, administer, and rule over this kingdom for a thousand years, ten centuries.

That's not the kingdom he's talking about here. And it's important. I say to you, I will not drink of this fruit of the vine from now on until that day, when I drink it new with you in my Father's kingdom.

Even people who understand dispensations as we do, which I would like to say is properly, say, well, you're being too literal, you're being too technical. He means the kingdom that he is given by his Father, and it's still the millennial kingdom. It's my Father's kingdom, which is his to give to me.

I don't think Jesus would confuse the issue in this way at this time of all times. When he says my Father's kingdom, he's not kidding. It's the Father's kingdom.

Keep your finger here and turn back to Proverbs chapter 31. I will give you my understanding of why this is so. Proverbs chapter 31.

We will get here in the not terribly distant future in our Proverbs study. This is one of the more unique chapters in the book of Proverbs, because this book begins with the sayings and the wisdom and the exhortations, the encouragements, the advice, the instruction of a father to his son. It ends with the words of a mother.

The words of King Lemuel, the utterance which his mother taught him. Quite unusual. This is taught by the mother.

Keep that fact uppermost. What my son, and what son of my womb, and what son of my vows, son of my covenanted promises. Do not give your strength to women, nor your ways to that which destroys kings.

With the Lord Jesus on the throne in the millennial kingdom ruling on this earth, there are guidelines in Old Testament scripture for the kings of Israel. And Proverbs 31 is one of those. So continuing in verse four, it is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes intoxicating drink, lest they drink and forget the law and pervert the justice of all the afflicted.

Kings were not to drink wine, according to the advice of Lemuel's mother, because it would cause two outcomes, forgetting the law and perverting justice for the afflicted. What is the basis of that sheep and goats judgment when the Lord Jesus sits on the throne of his glorious kingdom and separates the sheep from the goats? What did you do for the afflicted? Naked, sick, in prison, and so on. It would be extremely hypocritical for the sons of David or for David himself following the example of the Lord Jesus to partake of wine, women, and song, and forget the law and pervert justice for the afflicted.

It is my belief that it is no accident that Jesus says, I will not partake of the fruit of the vine until I drink it new with you in my father's kingdom. This is an example of how far ahead the Lord Jesus is looking in order to keep himself centered in the plan and purpose of God. He's not just looking to resurrection three days hence.

He's not looking to the reunion with his disciples in Galilee. He's not just looking at the upcoming age of the church, which he knows about and has shared with his disciples in the upper room, beginning in John 13 and going forward. He is not just looking to the end of the age of Israel in the tribulation, the overcoming of the forces that will surround Israel and seek to wipe it out, the incarceration of Satan.

He's not just looking to the millennial kingdom and the opportunity to bring justice and righteousness to Mount Zion, to Jerusalem, to Israel, to the world. But he is looking to the ultimate final destination of the kingdom of the father and the absolute ultimate and final fulfillment of this covenant of which he has just spoken and for which this cup is a symbol. And he is hearing the final glory.

He is seeing the great destination, the words of his father. And with that in mind, he is able to instruct and bless and set an example for the disciples and ultimately for us as well. So I believe that it is no accident that Jesus is speaking of these things to his disciples in Matthew chapter 26, to which we now return.

The word new in Matthew chapter 26, referring to this cup, drink it new. There are two words for new in Greek. One of them is neos.

We get neo, a neoconservative, a neo this, that, or the other. The second word is kynos. And neos, N-E-O-S, means brand new, something that has not existed before.

We have a new addition to the family. Here is a grandchild that has been born. That is new.

Kynos means new as compared to something that is old. And it does not mean that it never existed before. But the New Testament, for example, the kynos diatheke, that is how they label New Testament texts that we might use in study, kynos diatheke, because there is another covenant that is being replaced with a new covenant.

And Jesus says the current covenant is going to be replaced because he is still speaking in symbolic terms, even though there is a literal symbolic and practical relationship of rulers to wine and strong drink and being profligate and immoral with women. Those things are true, but they speak of higher things. This is why the Nazarite vow was specifically no wine or strong drink.

Nothing to fog the judgment, nothing to compromise the dedication and the commitment to a single objective, called to a special calling, nothing to interfere. It does not mean that certain things are, it is not looking at them from the standpoint of are they moral or are they immoral, but in certain cases they are not appropriate, not wise, not productive, and therefore prohibited. So this is not only the kingdom of the father, but there is a new fulfillment.

It is not the fulfillment of the old covenant in the millennial kingdom, it is the ultimate destination of both covenants, old and new, in the kingdom of the father. That is the destination, and that combination of fulfillment of old and new covenants represented in the cup is what he is talking about. So it is a very meaningful statement, and you can see that the Lord Jesus, on this evening of tremendous pressure, probably one of the hardest evenings anyone has spent, knowing what is coming up, Jesus is thinking through who he is and why he is here.

And this is what we do. We endeavor to remember in Christ who we are and why we are here. When they had sung a hymn, they went out to the Mount of Olives, verse 30.

They went out to the Mount of Olives, having sung a hymn. The Lord Jesus sang music with his disciples, was something the Lord Jesus did. I am sure this is not the only time Jesus did not say, well, I know we have never done this before, but let us see if we can get together and sing a hymn.

The indication here is that this is the last of many times that Jesus sang a hymn with his disciples. Hymns are a wonderful way to remember distilled truth from the Word of God. The closest thing to inspired scripture are some of the lyrics written by the great hymn writers of the past.

These hymns would no doubt be from the book of Psalms. Many times our hymns are adaptations and re-workings into our language of the concepts that you find in a psalm. And it is significant to me that not only here, but other places in scripture, when you come together, there should be songs and hymns and spiritual songs.

We sing and make melody in our hearts to the Lord. And the ministry of music, the gift of music, the enhancement to our understanding, to our encouragement. Singing songs in the night is something as old as the Psalms themselves.

So on this most critical of all nights, when the pressure is greatest on both Jesus and his disciples, Jesus reinforces them. I will have on my list of questions, what songs did you sing? There's been speculation, especially among those who believe that this was the Passover, that they sang traditional Passover hymn songs. That's entirely possible.

It was certainly Passover season, even though the meal they had just completed was not the Passover. If it had been, they would not be leaving, right? Nobody goes out of doors. You stay indoors all night.

Got your staff in your hand, sandals on your feet, and so on. The fact that Jesus left and went outside a fair distance back out of Jerusalem, down the Kedron Valley, up the slopes of the Mount of Olives to Gethsemane and its surrounding area tells us this was not Passover. Jesus did not violate Passover requirements.

And the requirement is stay indoors. It is a memorial to imagining the presence of God and the angel of death passing by, seeing the blood on the doorpost, but that blood has not yet been shed. Jesus said that blood's not on the doorpost, it's in this cup.

This is my blood, which is shed for the remission of sins. That's tomorrow night. Went out to the Mount of Olives.

Now in verse 31, Jesus said to them, all of you will be made to stumble because of me this night, for it is written, I will strike the shepherd and the sheep of the flock will be scattered. There's a lot you can say about this that is of interest to those of us who enjoy looking at the text very carefully, because this is not the Greek of the Septuagint. Jesus here apparently translates this himself or quotes it in Aramaic and we have a jump, but this Greek is not the Greek of the Septuagint for Zachariah 12, 7. And he is selective and reapplies some of the truth that in Zachariah, as we saw, this has some broad implications, but here he specifically pictures himself as the shepherd being stricken and the sheep scattering and the sheep are his close disciples.

Now think of this. Often Jesus has used this figure. I am the good shepherd.

The good shepherd gives his life for the sheep. How many people are going to scatter on this night? When he applies this passage and says, when the shepherd is stricken, the sheep will scatter. What sheep scatter? It is the 11.

Judas has already left. He is talking to the 11 remaining disciples and he says, you sheep will scatter. I point this out as a reminder to be careful about trying to become overly technical about biblical vocabulary.

We have seen this in other examples, other instances. If the Lord Jesus uses the word sheep, context tells us who the sheep are. I have other sheep who are not of this fold.

Does he mean I have other disciples? I have other apostles who are not of this fold. Context tells us how a word is being used in scripture and what its limits are. Here, the sheep that are going to be scattered are the close circle of disciples and that's all.

But after I have been raised, I will go before you to Galilee. Isn't this fascinating? Jesus has just reached all the way across the ages, past the end of the age in which he is speaking, past Pentecost, past the church, past the tribulation, past the millennium, into the kingdom of the father where he tells the disciples he is going to celebrate with them. He did not partake of this cup.

He gives it to them and says, drink. He says, I will not partake until I drink it with you in the age of future fulfillment of all covenants. That new wine represents the new fulfillment, the unification of church and Israel of old and new.

You think about the gates and their names in the new Jerusalem. You think about the kingdom of the father and all that is described about it. Here, it is just a few days from now.

I will go before you into Galilee. He is going to remind them of this via someone he speaks to after his resurrection in the garden. Go tell the disciples I am going before them into Galilee.

I will go before you to Galilee. This is so fraught. I could go the rest of the day on this verse right here.

Let me just summarize by saying, because we're about to go to our break, that Jesus does not stay in Jerusalem. He specifically comes to Jerusalem for Passover. He is going to fulfill Passover and all of the other Old Testament types and symbols and anticipations.

He's going to fulfill these in Jerusalem. But he tells his disciples, not I'm going to spend some more time with you in Jerusalem. I am going to see you in Galilee.

Why Galilee? Can you think of a phrase in the scripture related to Galilee? Galilee of the what? Galilee of the Gentiles. Remember, Galilee of the Gentiles. Why is he going to meet them, talk with them, eat breakfast with them on the shores of the Sea of Galilee when he is going to ascend from the Mount of Olives? Think about this now.

What was the path we've just been through this? How did Mary and Joseph arrive at Bethlehem? Where did they start? Nazareth and Galilee came down to Jerusalem and after some interruptions, they eventually arrived back in Nazareth of Galilee. Can any good thing come from Galilee? There's so many Gentiles up there. Jesus has come from

Galilee to Jerusalem as have many of his disciples.

He collected his disciples largely in Galilee and he is going to go from Jerusalem here where he's celebrating the last night of his incarnation, so to speak, observing it certainly. He is going to be crucified. He's going to rise.

He's going to be seen in Jerusalem, but then he is going to go back to Galilee. They're going to see him on the shore of the Sea and so on, but he is then going to come back from Galilee to Jerusalem where he is going to ascend from the Mount of Olives. All of this is significant.

We'll delve into it more deeply when we reach those portions of the gospel account, but from looking all the way forward to the kingdom of the father, to the immediate reunion with his disciples that he is going to accomplish in Galilee, there are times when we want to look at the big picture. There are times when we want to just hold on to the next thing. If he's going to meet me in Galilee, let me just get that far.

Kingdoms, spans of centuries, millennia, that's a good perspective for the Lord Jesus. And he tells his disciples, this is what I'm thinking, but as far as you're concerned, I'll see you in Galilee in a few days. And whichever one works for you, if you're the disciple John, I'm thinking he's chewing on this drink it new with you in the kingdom of the father.

Peter, James, some of the others, Galilee, but of course, they're not really absorbing much of this at all because the shepherd is going to be stricken and the sheep are going to scatter. Why does Jesus tell them they are going to scatter? Knowing ahead of time, Jesus tells them, as he's going to get very specific here with Peter, this is our next study. He's going to get very specific with Peter.

Why tell Peter he's going to deny him three times? Why not just let it happen? When Peter reflects on Jesus for knowledge, when the disciples reflect back on Jesus, already knowing that they would become fearful and in the grip of fear would abandon him and scatter. There is a comfort and it paves a path back to God in repentance and confession and claiming forgiveness. When we recognize that this didn't take God by surprise, God is not in shock when we fail.

I will also say that it's an interesting case of foreknowledge and I'll front load what we're going to see in the prediction of Peter's denials before the cock crows. Think about this, especially in the light of some of our past brushes with reformed theology and Calvinism. Jesus knows.

Peter says, I would never do that. Jesus says, before the cock crows, you'll deny me three times. Not once, not twice, three times.

Now, does God predestine Peter to deny the Lord Jesus, for whom he has been a faithful disciple for over three years? Are you going to claim that God predestinated and

foreordained and Peter's initial adamant, though all forsake thee, I will never forsake thee. Jesus knows it, knows it specifically. Knows how many times, knows exactly when.

So if you are a Calvinist, you have got to try to account for this and say, is denying the Lord Jesus a sin? And if Jesus foreknowledge constitutes predestination, then God predestinates sin. You can't get around it. Anyway, that's for a future study.

But what I want to conclude with in this view is what are our coping strategies under pressure? We have pressure of all kind. I doubt that any is more severe than fear for one's life, loss of one's way of life, your comfort in the routine. Well, where are we going today, Lord Jesus? Are we going to Galilee? Are we going to Transjordan? Are we going through Samaria? Are we going to stay in Jerusalem? We travel with the Lord.

He heals, He preaches. They've become used to this. They know how to plan ahead.

They talk to the ladies. There's food on hand. They figure out the lodging.

And this has become a way of life for three plus years. When Jesus says, this is all coming to an end, and it's coming to an end on this night, they can't digest that information. It just makes no sense.

Why, when you're going about doing good, would you let yourself be placed in the hands of men? How could you let yourself be killed? My reasonable mind, this is why Peter says, far be it from thee, Lord. Jesus says, that's Satan thinking. That's Satan talking.

That God would not put extreme hardship into our path, because He's got a very excellent reason for it, that right now, the disciples just can't. It's too much. It's explaining why you're going to go to town, and you got to put your dog in a crate.

And the dog says, but you're here. I'm here. You've got leashes.

There's the outdoors. Why can't I go with you? What is going on here? And the dog just, you can't explain, well, let me tell you what it's like at Walmart. That's not going to work.

They just have to trust us that we're going to come back, and we're going to let them out. And then we'll go for a walk and do all the things that they enjoy. And in the dog's case, they never are going to understand our mysterious absences and our strange behaviors.

While you're sitting here looking at this square screen, there's squirrels and birds and the great outdoors. Don't you have any interest in what I have an interest in? Well, sorry, they're just never going to reach that level. We, on the other hand, are in the process of climbing to that level, of being brought to that level.

And it is incumbent on us to take what God says. Can you imagine if one of the disciples had made the effort and asked the questions and gotten from the Lord Jesus enough

information to absorb the upcoming crucifixion, to anticipate the upcoming resurrection. One of the ladies, wouldn't it have been something if Mary Magdalene or Mary, the sister of Martha and Lazarus, had been privy to these things.

And when Jesus gets arrested and they flee, maybe they go to Bethany and they run to Lazarus' house. And they say, we had to get out of Jerusalem. The Lord's been arrested.

And Lazarus and Mary and Martha perhaps are saying, well, you remember the Lord said this would happen. And remember what else he said? We just have to get through the next three days. The Lord said he's coming back.

I believe it. And this is a fraught time. I am scared to death.

But I'm clinging to the words of the Lord Jesus. They couldn't do it. Can you think why? Why couldn't they grab hold of that truth and make it flame and make it live? Let it be the hammer that breaks in pieces the rocks in their soul.

Why couldn't that happen? The Holy Spirit had not yet been given because Christ had not yet been glorified. That is no excuse for you and me. We can do what they could not do because we have what they did not have.

It is not till after this that Jesus breathes on them and says, receive the Holy Spirit, even before Pentecost, right? But not yet. Why didn't Jesus breathe on them in the upper room and say, receive the Holy Spirit, he'll help you get through this time. I think their hardship, their reactions, their failures are an encouragement to us that we need not be so stumbling.

We need not be so fearful. We need not be so challenged and unable to cope because the Lord Jesus has sent to us another comforter who leads us into these truths that they so readily forgot, that brings to our minds what they could not remember and apply. We have such a gift, such a treasure in having both the Word of God and the Spirit who makes it living and powerful, sharper than a two-edged sword, dividing to the asunderness of the soul and the spirit, the joints and the marrow.

We have that. So let's avail ourselves of it. Let's show the difference.

The disciples are a demonstration of what happens when we don't have that spirit. We can be a demonstration of what happens when someone does. And when they have the choice to make, and they make it to do what is pleasing in God's sight, to know what is His good and acceptable and perfect will.

Well, a lot to chew on there. We're going to pause here and take a break.