

Verse by Verse Matthew 16:21-28

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[0 : 0 0] And Lord willing, finish that. Forehand, two things. One, the sufferings of Christ. The Spirit of Christ in the prophets testified, declared the sufferings of Christ.

And secondly, the glory that should follow. The glory that should follow. And it was revealed to them, not unto themselves. He says, so these prophets preached and taught things they didn't themselves understand, even declared that they searched diligently and studied it out to figure out, what am I even declaring?

What is this vision? What is this scripture that God's giving me to write about the coming Messiah? It didn't make sense to them either. All right, so there's Peter making this statement that is against the will of God.

And he's saying, this shall not be unto thee, far be it from thee, Lord. That's a far-fetched thought that you're going to be killed. No, no, no. And so Peter didn't quite get it. He's looking for the rejoicing without the suffering.

The crown before the cross. And that's not the way it works. And that's kind of a common thought there because look at verse 23.

[1 : 0 8] Verse 23, Christ turns. He turned and said unto Peter, get thee behind me, Satan. Thou art an offense unto me.

For thou savest not the things that be of God, but those that be of men. Now, if Peter rebuked Jesus Christ in saying that you're not going to do this, you think Christ just said, oh, Peter, you have a lot to learn.

He turned and laid it out on him, verbally laid him out, saying, get thee behind me, Satan. Satan. That's something to study out there.

Number one, Christ doesn't just go around calling his disciples Satan when they don't understand something. So there's something more to what he's saying there. Number two, thou art an offense unto me, Peter.

How do you think Peter felt about hearing that? You're an offense to me, Peter. What a thought. Peter, I love you, Lord. I'm not going to let anything happen. And Christ turns and says very sharply and directly just puts it on him.

[2 : 1 2] Thou savest not the things that be of God, but I don't want you to die, but I love you. But see how far off we can get being emotionally attached to something or feeling like I have good intentions, but not understanding the will of God or the scriptures.

And you better understand this, whether you know the book or not. This is the preeminence, the priority. There's nothing above this. Not how you feel.

This world's telling you, you come up with your own version and you decide if it's right for you. And that's just lies from the devil. This book is the truth. This book is, there's nothing else.

This thing runs the world, whether you realize it or not. Man is submitted to this and he doesn't even know it. He can't beat the Bible. He can't get around the Bible. Later on, I'm going to throw a little nugget at you the next hour maybe.

I don't know if it's a nugget really. It's kind of a rough word to use, but something to show you that man and all of humanity and then their sin, they're just catching up with something the Bible has in black and white for centuries, for millennia.

[3 : 20] You can't beat this book and don't even try. And even when Peter had his heart right, he would think he was dead wrong going against God. Christ said that thou savest not the things that be of God, but those that be of men.

And it's God's will, as Christ prayed in the garden, thy will be done. It was God's will for the Son to suffer. To pay for the wrath, or to pay for sins of man and to suffer the wrath of God against his sin.

To be that sacrifice for us. To be the substitute for our sins. That was God's will. Peter didn't see that. All he saw was, we're supposed to be going this direction and I want that to happen so bad.

And he didn't see that God has something else working that you don't even, you're totally unaware of. And he was clueless to it. And so he opened his mouth and rebuked Christ and what a fool he was for it.

There's things that be of God and there's things that be of men. And in this case, men wants to avoid suffering. Probably at all costs.

[4 : 31] He will avoid it like the plague. But in this case, it's God's will for the Son to suffer. And you on this side of it can say, praise the Lord Jesus Christ that it was his will to suffer.

Because what I got out of it was his righteousness. And I got eternal life. And I don't have to suffer for my sins that I've committed against him. So I'm glad that Peter was off and that Christ was right.

And that these things that be of God was the death and the burial and the resurrection of Jesus Christ. But caution yourself to be in tune to the word of God and try the spirits, John says, whether they be of God.

To know if you're being led astray in some inner emotional thing. Or if this is the Lord's spirit trying to work in you and trying to lead you.

And the best way to get to this answer is to stay with what you know is right and to stay with God. To get to the scriptures. To read that book daily.

[5 : 32] Keep those words just filtering your mind and washing your eyes. And I can't explain how this book, this living book can do that.

By reading a proverb and reading several chapters in Ezekiel or Hosea or Luke or wherever you're reading at. But by letting that book get inside of you and change you and just, I can't explain how it does it, but it does it.

And if you neglect that book, you don't have that input. And you don't have the spirit of God just working in you and teaching you and growing you and influencing your mind.

Instead, you're like shutting that off and then just letting other things come in. Or even your own deceitful heart tell you, far be it from thee, Lord.

And if you're not careful, you'll start to savor the things that be of men because it seems right. And you think, well, I'm a Christian, so I know better and I have the mind of Christ. But you better stay in that book and stay in prayer because it can be that quick you can say from thou art the Christ to saying, far be it from thee, Lord.

[6 : 39] And Peter is sadly a terrible example of how quickly that can happen. Now, Peter is rebuked and Christ calls him Satan. So let's just talk about that for a little bit because that's kind of a strange thing, isn't it?

I don't think it's an accident. I don't think Jesus just got mad and just called him a nasty name, the nastiest one he could think of. That's not what's happened. He's addressing Satan, an unclean spirit in the man, Peter.

Look at John chapter 13. And Satan can manifest himself and can show up. And the evidence that he's there and doing the work is that he's going against the will of God.

He's speaking against what Jesus Christ just said. He's contradicting the word of God. And it sounds positive, doesn't it? That's something to note.

Back in the Garden of Eden, the day you eat thereof, thou shalt surely die. Ye shall not surely die. Comes the Satan, the subtle serpent comes in there and starts sowing some discord against the word of God, saying your eyes are going to be open.

[7 : 53] You're going to be as God's. It's all good. Positive message. Positive message. And it's against the word of God. And that's what Satan's doing here. Inside of Peter, he's put that thought that this can't happen.

This is, that doesn't sound right to me. It needs to be something better. And the will of God is the death, burial, and resurrection of his son. And so he says, get thee behind me, Satan. All right, now go to John 13.

And notice verse number two. And supper being ended, the devil, having now put into the heart of Judas Iscariot, Simon's son, to betray him.

So the devil puts something in Judas Iscariot's heart. How did he do that? How does he do that? How does he put something in a man's heart?

Is he sitting on the shoulder with a pitchfork, this little red thing? And over here's the angel. Is that what we really believe? Is he whispering in his ear, Peter, Peter, tell him it's not going to happen.

[8 : 57] Or Judas, why don't you go betray him? Is that how he does it? How does he put it in his heart? Let me, well, look a little bit later in the chapter. Look at verse number 27.

After the sop, Satan entered into him. Into the man, Judas Iscariot. And off he goes into the night to meet with the men and to pick up a bag of silver and to betray the Lord Jesus Christ.

Satan entered into him. Look now at Acts chapter 5. Acts chapter 5. Christians always struggle with this thing of possession.

Of devil possession. Can Christians be possessed? They love to pull a verse out of 1 John and say, Greater is he that is in me than he that is in the world. So that means I can't be possessed with the devil.

And I say, really? Is that what that means? You can't? I'll say this. Yes, you can. And your body can be. And your body is not saved or redeemed or washed.

[10 : 10] You're a new man in Christ. And in the new man resides the Holy Spirit of God. And in the new man you cannot be possessed with the devil. But that flesh is not the new man. That flesh is just as lost as any lost man that's never heard the name of Jesus Christ a day in his life.

Your flesh is the same thing as that. And in your flesh, Paul said, in my flesh dwelleth no good thing. And he said, in his flesh sin dwelleth in me.

And sin is either a person, a place, a thing. It's a noun anyway. Satan entered into him. Now Acts chapter 5. Notice this. Acts chapter 5.

And this couple here. Remember we were coming across some of this stuff the other week with the early church. And the Jewish church. This kind of kingdom doctrine church of Jews selling all they had and so forth.

And in verse number 1. But a certain man named Ananias with Sapphira's wife sold a possession and kept back part of the price. His wife also being privy to it and brought a certain part and laid it at the apostles' feet. And Peter said.

[11 : 18] Now Peter has got supernatural knowledge. And that's one of the gifts in 1 Corinthians is knowledge. And Peter had it. This was not something that's expressed in the church.

You come in here and give your tithes and offerings and say that's 10% of my gift. I'm not going to know. I'm not going to check. I have no knowledge of anything that you do or make or even give for that matter.

And I don't want to. But Peter had it because God just downloaded it right into him. And Peter said to Ananias. Why have Satan filled thine heart to lie to the Holy Ghost and keep back part of the price of the land?

So again there's Satan filling a man's heart. How do you suppose Satan fills his heart? It's the same way he does yours. It's the same way he influences you in your heart and in your mind to say something to someone.

Or to when you're at odds with somebody, another person. And if the Lord would have his way you would respond in peace.

[12 : 22] And you'd be patient and long-suffering and gentle. But when the Lord doesn't have his way there's another voice inside you. That's giving you these thoughts of rage and of antagonism.

Or just I'm right and I need to let them know that I'm right. Or what I feel about this. No you don't. You don't have to make it worse. You don't have to let anybody know how you feel. But inside of you is something.

And sometimes it's just flesh and emotions. But there's other times where I'm convinced. And I've had to understand this. And bring every thought into the captivity.

Into the obedience of Christ. And to realize that I'm being attacked here. And I've got somebody that's trying to make. Drive a wedge in my relationship with my pastor.

Or my relationship with my wife. Or my children. Or whoever. Or whoever. Satan was in Peter. And there's some more references we can study here on this.

[13 : 24] But that'll have to come out at another time. If we ever get to that study on Satan. Like a doctrinal study on him and his being. And things about him. He can influence man.

He can influence nations. He can get inside of your head. And inside of you. No doubt about it. All right. Now. There's things that be of God.

And there's things that be of men. Look at Luke chapter 16. We've got to really start moving. And the things that be of God. Are opposite from the things that be of men. And here's a verse that you ought to memorize.

If you don't know it already. At least the latter half of this verse. Luke chapter 16. And verse 15. You live in a world where certain men. And certain principles.

Are propped up in front of you. And if the world's following it. And agreeing with it. Then you can count on one thing. It's not of God. Look at chapter 16 verse 15. He said unto them.

[14 : 20] Ye are they which justify yourselves before men. But God know with your hearts. For that which is highly esteemed among men. Is abomination. In the sight of God.

You can just consider the world. And the people. And the programs. That they put up before the world. Saying it needs to be this way. And it ought to be this way. And this is.

And this is why. Here's the reasoning. This is right. It's for the good of everybody. Don't judge them. Don't do this. If it's being promoted by the world. You can count on it. Being an abomination to God. And going against God.

And the worst times. Are when it's subtle. Because even Christians. Don't exercise discernment. And they don't know the word of God. They're not spiritually discerning. And they think it sounds good. Just like Peter.

Just like Adam and Eve. Sounds good. So it must be good. No. Satan's a master manipulator. And deceiver. And he's not going to deceive somebody. With something bad. He wouldn't fall for that.

[15:17] So why would he even try that? He deceives you with something good. Alright. Matthew 16. Be careful. Matthew 16. Verse 24.

Then said Jesus unto his disciples. If any man will come after me. Let him deny himself. Number one. Let him deny himself.

There's probably the biggest problem. That you and I face. Is denying ourselves. What we think we deserve. What we have set our hearts.

To chase after. What we've worked so hard for. Therefore we should continue this road. Or something. Deny himself. And take up his cross. And follow me.

For whosoever shall. Or will save his life. Shall lose it. And whosoever. Will lose his life for my sake. Shall find it. Now these words. He already spoke to them. Back in chapter 10.

[16:14] Verses 38 and 39. And so he's probably. Obviously trying to get something across. To these men. And one thing being. That this. The ministry. That he's calling them to.

Is not what they expect. Probably not what they had in mind. As a matter of fact. They're told to. Deny themselves. Look at chapter 20. Here he says something a little different.

That. Is worth connecting to his teaching. On ministry. And what he's called these men to be. In chapter 20. There's a couple.

Fellas arguing about. Who's going to have a particular. Place. A position. In the kingdom. And in verse. 24. They. Some of the men. They get pretty upset with him. So verse 25.

Jesus called them unto him. And said. You know that the princes. Of the Gentiles. Exercise dominion over them. And they that are great. Exercise authority upon them. But it shall not be so among you. But whosoever will be great among you.

[17:10] Let him be your minister. And whosoever will be chief among you. Let him be your servant. Even as the son of man. Came not to be ministered unto. But to minister. And give his life. A ransom for many. The ministry is about.

Being a servant. And about. Being a minister. And about. Well. About denying yourself. And making yourself available for others. And being all things to all men.

That by all means you might save some. And doing whatever it takes. To bring glory to the Lord Jesus Christ. And it's a tough thing for some to deny themselves. It's a tough thing for a man to deny himself.

When he feels he has a right to something. It's a tough thing for a woman. And to deny themselves. When they're connected to things. Or they. It's easy to come up with. Reasons why they. Shouldn't have to.

And that's the flesh. That's the devil in your mind. Putting that stuff in your heart. Saying. What about this? What about that? Aren't you supposed to care for this? Aren't you supposed to take care of that? And he'll give you reasons. That sound right.

[18:12] But it may not be of God. And the man's called to deny himself. It's a hard thing. For some to deny themselves. I know a young man that. When I was a young man myself. He.

Told me he was called to preach. And he fought it. And fought it. And fought it. And fought it. And fought it. Because he did not want to. Do what he felt God was telling him to do. He's just like. I know what God's going to tell me to do.

And I don't want to do it. And I tried to counsel with him at the time. I wasn't a great guy. But I was trying to do right at the time. And I just said. I don't think God's telling you to do that now. I think he just wants you to.

Submit to him. To like. To deny yourself. Everything that you feel you can't do. Just say. Lord whatever. I'll put it behind me. Offer myself unto you. A living sacrifice.

You decide then. What you'll have me do. But that guy couldn't get over that hurdle. He had this thought in his mind. That God's going to make me do something. I don't want to do. And he couldn't get over that.

[19 : 10] He. He said. I can't take up that cross. But God never necessarily called him to do that. And he did call him to deny yourself first. And so. The Christian life is about self-denial.

It's about submission to Jesus Christ. And then taking up a cross. And when you take up a cross. Before you can pick a cross up. You know what you have to do?

Is you have to. Anything you've got in your hands. You can't carry that anymore. You're going to have to lay some things down. In order to pick up a cross. And identify with the crucified Savior.

The Lord Jesus Christ. Paul says. I'm crucified with Christ. Nevertheless I live. Yet not I. But Christ liveth in me. What he had done. Was identified with the cross of Jesus Christ.

And doing that. He laid down. As he describes in Philippians 3. He laid down. All those things. That were going his direction. All the life of study. In the Jews religion.

[20 : 07] And being raised a Pharisee. The son of a Pharisee. And being trained by a doctor of the law. And being as a young man. So far. Up the ladder. In the Jews system.

And religion. He was moving places. He was being groomed. For a position. Of prominence. And power. And he just laid it all down. And he said. I count them. But don't. I'm getting.

I'm putting it all down. Because I'm going to win Christ. And be found in him. Not having my own righteousness. Which is of the law. But that was just. Through the faith of Christ. The righteousness of God.

So. Paul learned what it was. He's a great example. Of denying himself. And taking up his cross. And the Lord Jesus Christ. Is going to expect the same. From any other man or woman. Or any teen. Or any young person.

To learn how to deny yourself. You learn that Jesus Christ. Is better than you. That he's worth it. You learn what he did for you. And it's. It's your reasonable service.

[21 : 02] It's your reasonable service. In Romans 12. So then verse 26. And let's. See if we can finish the chapter. I'm not doing too well this morning. I'm sorry.

Matthew 16. 26. For what is a man profited. If he shall gain the whole world. And lose his own soul. Now we understand that. Right.

We know that. That with salvation. With eternity secure. With. With where we're going. To where we would have been going. We realize that the wealth of this world. All of it.

Sum total together. Is not worth. Spending eternity in a lake of fire. And we get it. But not everybody gets that. And so that's a good question.

If you can get a man to think about it. And think about eternity in hell. Judgment of God. Versus. Chasing something in this life. And maybe even attaining some of it. And getting more of it.

[21 : 56] What's he profited. In the end. You got to think to the end. You can't have short sight. In this life. What is a man profited. If he gained the whole world. Lose his own soul.

It's a great question. Or what shall a man give. In exchange for his soul. It's a great question too. You can't take the money with you. You can't take the empire with you. What can you give God.

What can you offer God. That he doesn't already have. What does he need from you. And the question doesn't have an answer. There is nothing you can give. In exchange for your soul.

You need something given to you then. You need righteousness given to you. You need sins forgiven and washed away. You need to find peace with God.

Through our Lord Jesus Christ. Because money can't do it. Your good works can't do it. You know the Bible says. That all of our righteousnesses. Are as filthy rags. According to God.

[22 : 50] He sees all the goodness you've done. On your own and just. No. I don't want that. I have no. No thank you. But God. Here's my filthy rags.

I've worked so hard for this. I know you're going to. No. I'm good. I don't have any interest in. Your righteousness. At all. None. So God calls us to.

To submit ourselves. To the Lord Jesus Christ. And receive by faith. His righteousness. That he earned. For us. For the son of man. He moves on.

In verse 27. The son of man shall come. In the glory of his father. With his angels. Then he shall reward every man. According to his works. Now on a doctrinal note. Notice that. Jesus Christ teaches them.

About his death. Burial. Resurrection. He refers to them. Taking up their cross. And following him. And serving him. And losing themselves. And so forth. And he says. It's not worth it.

[23 : 47] To try to gain the whole world. It's not worth it. He's not talking about lost people. Right here. That's how we apply it. That's how I even applied it. But he's talking to his disciples. About you need to deny yourself.

And take up your cross. And follow me. In this life. Because. What does the world have for you boys. If you choose to go do that. What he's already taught them.

Was if they don't. Follow his ways. They're going to end up in hell. They're not going to get into the kingdom. And then he follows this up. Remember now. On a doctrinal note.

We're here. That the son of man is going to come. Within the glory of his father. With his angels. He's talking about the second coming of Christ. He's not giving him some eternal security. Righteousness of Jesus Christ.

Saved by the cross. Doctrine. The rapture of the church. That's not even in his teachings. To his disciples. Even after he talks about his death. Burial and resurrection. He tells him.

[24 : 43] You better follow me. Because if you try to chase the world. What are you going to give. In exchange for your soul. I'm coming back. And I'm going to reward every man. According to his works.

And his messages. To those men. And he talks about his kingdom. In verse 28. Verily I say unto you. There shall be some standing here. Which shall not taste of death. Till they see the son of man coming. In his kingdom.

So that's the. That's verse 27. The son of man shall come. In the glory of his father. It's the kingdom. So no talk about a rapture here. There are no doctrine there. No teaching to these men.

About a rapture of the church. That we preach and teach. This. This is a. That's a mystery. It's still not been revealed. It's a mystery to the church. Which that body of Christ.

Has still not been revealed. And so we don't need to. We. I just think it helps us. To understand. The exact teaching. That Christ is giving. To these men.

[25 : 36] And its application. He talks about the glory. Of the father. In verse 27. There's no question about that. That's the kingdom. He's coming with his angels. No question.

Chapter 25. Verse 31. If you want to write it down. Look it up. That's with his angels. That's the second coming of Christ. Rewarding every man. According to his works. Again. That's in chapter 25. Where the kingdom's set up.

And they get. Divided. And people get judged. According to their works. So this is not doctrine. We want to preach today. To the world. Saying. I mean. We can apply this thought.

Of your soul. The value of your soul. What shall man give. You know. We can totally apply that thought. But. The context. And the company. It's about the kingdom.

And it's about their ministry. And service for him. And then he says. In verse 28. We read it. There shall be some standing here. What shall not taste of death. Till they shall see. They're going to see something.

[26 : 33] The son of man coming. In his kingdom. Now. He didn't say. They're going to live. All the way up. Till the second coming of Christ. But he did say. That they're going to see something.

Before they die. And what's interesting. And we'll get into it. This next week then. Is chapter 17. Three of them. Got to see something. And what three of them.

Got to see. With their eyes. Was a transfigured. Christ. That shined. In brightness. And glory. Just like Revelation 1.

Tells us he's going to look like. When he comes back. They got a preview. Of the kingdom. They got a preview. Of the son of man. Coming in his kingdom. And. They fell.

Flat on their faces. Knocked out cold. Just like. John. In Revelation 1. Just like Daniel. Just like Ezekiel. Anybody that gets in front of that.

[27 : 26] Down they go. And we'll study that. Then next week. And make the application. And there's something pretty neat there. That we'll get into. If you've never seen this before. Verse 1 of chapter 17.

Says that after six days. Jesus taketh Peter, James and John. After six days from what? There's no. Nothing to really. Pin that on.

You could say. Well after six days. From what he just previously said. Maybe. But it doesn't say that. It just says. And after six days. Jesus taketh Peter, James and John.

His brother. And bringeth them up. Into a high mountain apart. And Luke. It doesn't say after six days. Luke says about eight days. So what's. What's going on there?

Is there a discrepancy? Or. It's after six. It's not quite eight. It's about eight. It's. Seven. And we'll look at it next week. And show you that. There's some significance.

[28 : 19] To that little. That little thing there. And those numbers. And those days. And there's some really neat things in this book. I'm telling you. You can't beat the book. It's so far ahead of us. It's laid the whole thing out.

And I'm sure there's a lot I don't know. But it's got some. So much truth. Just. Bleeding out of it. And screaming off of its pages. That if we'll devote ourselves.

To studying it. And digging in it. And learning in it. There is. There's a lot to be learned. So. Let's close there. With a word of prayer. And then we'll move on to. Take a ten minute break. Father. Thank you for the time.

And the board of God. Lord. I pray it's profitable. I hope we get our doctrine right. And Lord. Help us to make application when we can. God. I pray that you'd. Steer us clear. Of chasing things in this life.

And in this world. And help us to deny ourselves. And to decide to serve you. With all that we have. With all our time. Lord. Time's so short. There's not much left of it. Whether it's here on this earth.

[29 : 12] Or whether it's just. In our own lives. They're so fast. You warn us all the time. In that Bible. About how quick life is. So Lord. Help us to take it real. Help us to serve you. And to get our minds on.

Things above. Thank you for this time in the Bible. And we pray this in Jesus name.
Amen. Amen. Alright.