

The life of Christ, part 10

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 April 2024

Preacher: Wayne Thiessen

[0 : 00] Good evening. We are mid-April.

Somewhat, right? The 10th? Yeah. Alright. So for those of you that were not here last time, I made a suggestion that because of the materials taking us a lot longer, that perhaps we should consider cutting off end of April and then finishing in the fall instead of pushing through it and rushing through it.

And I have misjudged the length of time it takes. And so that's...

Any further feedback on that? Your thoughts would be on that? Yeah. Yeah.

Okay. Okay, um... Abe, Elias, just informed me that for the children's services, they would be here next week yet and then the last week they're not available in April.

[1 : 26] So if we go that week we would need somebody to fill in their they're actually moving from so they're consumed.

That's their date they have to be out. A banana. So that's just so you know that's up. So we're good for next week but the week after if we go to the end of April we would need someone for the children's services.

So. All right. So we're on page 12 in your notes.

L. Let's open in prayer again.

Father, thank you for another beautiful spring day. Thank you for the privilege of gathering again and just thank you again for your riches to us.

[2 : 49] And as we continue this section that we're in on where you teach your disciples more specifically you're training them. May we as well be trained as we take in your teaching.

And so again Lord asking that you would open our hearts that you would speak to our hearts tonight and that we could not only hear but but to understand and and Lord to go from here and to make application from what you teach us.

In Jesus name. Amen. All right. when we learn application is everything right?

Without being able to apply then then you have to ask why? Why bother? And so we don't learn just for the sake of knowing but to so that it changes our lives.

And that's how we describe wisdom as well. It's the word of God applied to our daily life. It was wisdom. We had just finished Peter's confession that thou art the Christ of the living God and so on and and they're up in they're up way up north in Caesarea Philippi they're in a remote area and that's where he is the 12 to himself.

[4 : 40] Now in your notes L there's one reference there that's wrong Mark it's Mark 8 31 to 33 33 I'm catching my errors as we go I'm trying to Mark 8 31 to 33 33 and so following the heels of of asking the disciples who do people say I am who do you say that I am and then Christ's declaration that upon this rock I will build my church and we talked about that what is that rock and the gates of hell will not prevail against it now he proceeds to teach them or introduce the concept that he's going to die and so let's read Matthew 16

Matthew 16 21 to 23 from that time Jesus began to show to his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and be raised the third day then Peter took him aside and began to rebuke him saying far be it from you Lord this shall not happen to you but he turned and said to Peter get behind me Satan you are an offense to me for you are not mindful of the things of God but the things of men okay thanks Henry so what a what a shock this must have been I don't think it even fully registered but on the heels of I'm going to build my church the announcement he's introducing a church concept which hadn't been previous so it's now different than the kingdom the kingdom age that's coming now he introduces the teaching of the church and which we are enjoying and blessed with and then he follows but I'm going to die and that of course is repulsive to the disciples now it's natural for us that when when someone would say

I need to go and die that we would say no we don't like death we're going to prevent it we'll do what we can to stop it that's humanly speaking right in the flesh and so that's Peter's response as Jesus introduces this and so there's a couple elements to it he says it's going to happen in Jerusalem I must go to Jerusalem I'm going to suffer many things at the hands of the elders chief priests and scribes and then they're going to kill me and then I will rise on the third day detailed not the time of it but he's already zeroing in it's coming and so detailed as in where how and how it's going to turn out and so that's

Jesus being quite precise here why in Jerusalem why not in Nazareth his hometown or in Capernaum where he made his ministry center the last year why did Jesus need to go to Jerusalem Jerusalem that's where the temple was it was God's appointed place for sacrifice and three times a year the Passover Pentecost and the Feast of Tabernacles in the fall all males were to go to Jerusalem for the feast commanded in Exodus already and so it was a place and God said you shall go to the place I will appoint for you and so that was the place where sacrifices were made as a sin offering and so

Jesus was going to fill even that aspect as he gave himself as the Lamb of God all right and so when the disciples hear that here's Peter again he takes Jesus aside and rebukes him now what does it mean to rebuke something we all don't like strongly correct yeah that's that's a nice way of putting it yeah so he takes him aside from and I'm assuming from the other eleven and he rebukes Jesus it's like are you off your rocker what are you saying kind of thing and and so it's a rebuke coming from

[10 : 47] Peter and then he makes the declaration far be it from your Lord this shall not happen to you spoken 100% in the flesh right and sometimes we make vows like that in the flesh foolishly but we do and if we didn't understand their purpose yeah and then and then Peter gets an even stronger rebuke and this is a bit of an ouchie get behind me Satan you are an offense to me and then he distinguishes between the physical and the spiritual you are mindful you're you're not mindful of the things of God but the things of men and you're focused on on the things of men in the physical instead of

God's plan so in God's economy it makes sense that Jesus dies in Peter's economy this is our coming king you can't kill him he's no good to us dead so that's Peter's thinking right so that's a strong strong rebuke get behind me Satan in other words Peter who whose agenda would that be to prevent me from dying who would gain if Christ did not die nobody and Satan would shout in glee right as nobody would go to heaven we'd all end up for eternity with Satan so in that sense he would gain some more companions okay so that's that's what what's happened here the next section

M instructing concerning discipleship Matthew 16 24 to 28 then Jesus said to his disciples if anyone wishes to come after me he must deny himself and take up his cross and follow me for whoever wishes to save his life will lose it but whoever loses his life for my sake will find it for what will it profit a man if he gains the whole world and forfeits his soul or what will a man give in exchange for his soul for the son of man is going to come in the glory of his father with his angels and the will will repay every man according to his deeds truly I say to you there are some of those who are standing over here who will not taste death until they see the son of man coming in his kingdom all right thank you so the the instruction turning to the disciples remember from last week in chapter 6 after

Jesus teaching many followed him no more and then he turned to the disciples do you also want to leave and they said no you where would we go you are you are the Christ you have the words of life and so now he challenges them concerning true discipleship and it involves denying self to take up our cross and to follow Jesus now to be a disciple means we're a follower or a student right and as people would hear about Jesus they were called disciples as they followed and listened to his teaching but that does not make them a believer and here is the depth of being sold out for

Christ all the way is to deny self my own goals and objectives and to follow Christ with all our heart how would we define this discipleship of taking up the cross what does that look like what does that mean to you that would be good to have a minute here to hear back from you out see hey okay yep okay becoming more real.

[16 : 13] Okay. For sure it is. Okay.

Part of the cross. What does it look like to bear your cross?

Are we then bent over and struggling to go up the hill of Golgotha with a cross on our shoulders? Or what does it look like? Right.

Okay. Yeah, it's submitting to God's will and denying when our will is opposed, basically. And there's freedom in that.

Freedom in Christ is that we have the freedom from all pressures to follow Christ wholeheartedly, to take up our cross in that way.

[17 : 32] Lois and world isicular ■ quis ■■■■ An interesting thought.

Adam and Eve faced the tree of the knowledge of good and evil in the garden. Right? It was before them as a choice. To Jesus the cross on Calvary was his tree of the knowledge of good and evil.

As he was faced with that. And as Adam and Eve saw the tree and were tempted Jesus in the garden in agony faced that. And he was victorious in embracing the will of God.

The will of God was that Jesus would die. Right? And deep down he knew that. But did his flesh want to die? It fought.

Who wants to be scourged and whipped and then to hang on a cross? Nobody in a human mindset, right? But the spiritual side of him this is right. This is God's will.

[19 : 06] And to get the flesh to submit. That was his agony. So that was his tree of knowledge of good and evil. There's a few thoughts here quickly.

Verse 25. Whoever desires to save his life will lose it. But whoever loses his life for my sake will find it. So why follow Jesus?

It will save your life. And in the face of Roman persecution back in that time to follow Christ meant perhaps to die physically.

To many of them it did. But Jesus says to lose your life for that sake but to find it in me you've gained.

You've gained eternal life. And so so it brings so to accept Christ even though you may die physically brought life. So he will lose his or he who desires to save his life to deny Christ and then not be persecuted will actually in the end lose.

[20 : 22] As you go lose your life in hell. Okay. In the next verse for what profit is it to a man if he gains the whole world and loses his own soul?

Or what will a man give in exchange for his soul? So to to give up earthly possessions and to gain eternal life for your soul.

And so back in that culture as well many lost their physical well-being and so on because of following Christ. And so there's there's a a second concept here.

Why follow Jesus? because you exchange your physical possessions for your soul. Your well-being of your soul. And thirdly for the son of man will come in in the glory of his father with his angels and then he will reward each one according to his works.

And so it's the reward why follow Jesus? The reward of being accepted into his kingdom. another reason and so it's to find life we will also gain an inheritance over there that's far far outweighs anything we can accumulate here on earth.

[21 : 54] And then thirdly to hear his his words that we are accepted into his kingdom. Discipleship all right the next one and concerning or revelation of the kingdom Matthew 17 1 to 8 six days later Jesus took with him Peter and James and John his brother and led them up on a high mountain by themselves and he was transfigured before them and his face shone like the sun and his garments became as white as light and behold Moses and Elijah appeared to them talking with him Peter said to Jesus Lord it is good for us to be here if you wish I will make three tabernacles here one for you and one for Moses and one for Elijah while he was still speaking a bright cloud overshadowed them and behold a voice out of the cloud said this is my beloved son with whom

I am well pleased listen to him when the disciples heard this they fell down they fell face down to the ground and were terrified and Jesus came to them and touched them and said get up and do not be afraid and lifting up their eyes they saw no one except Jesus himself alone okay thanks Kevin verse 28 in the previous chapter assuredly I say to you there are some standing here who shall not taste death till they see the son of man coming in his kingdom now if we take that literally it means the kingdom as in the thousand year reign and there are some here that will not see death till they see the Messiah coming in his kingdom or the son of man and so that's the that's the the the backdrop of this and then he goes on after six days

Jesus takes the inner three again Peter, James and John and led them up by a high mountain by themselves now if they're up at Caesarea Philippi up north Mount Mount Hermon is I think close to here it's not on that map but it's not on that one either but that's that's I think Israel's highest mountain and often has even snow on at times of the year and so that's likely where they were not doesn't specify but very likely that's where they were because of the area and so he takes them up to the mountain and as they're up there Jesus was transfigured before them and so it means he was transformed changed in appearance and one of the other gospels says

Jesus was praying and as he was praying he was transfigured and so says his face shone like the sun his clothes became white as light so literally physically changed before him we we see the glory of God come over him and just radiate glory before the disciples so as he's in prayer so it's quite the experience for Peter James and John his clothes become white as light now yeah can you picture that clothes white as light his face face shone like the sun that's we can't look at the sun can we it's it hurts us if we do and so yeah that's that's what the disciples saw and then behold

Moses and Elijah appeared to them talking with Jesus and so even more astounding these two men out of the Old Testament both forefathers are very important people in their history and so what would Moses represent in their history the Old Covenant yeah the law yeah absolutely and how about Elijah the prophets so we have the law and the prophets represented here basically the Old Testament interestingly Moses has been dead for 1500 years and or physically but he's very much alive with

[27 : 24] Christ yet Peter James and John recognized Moses and Elijah and and how do you respond to something like this so what does Peter say Lord it is good for us to be here if you wish let us make here three tabernacles one for you one for Moses and one for Elijah now there's a bit of significance to that the the account in Luke says that Moses and Elijah appeared and spoke to Jesus about his coming decease that's the wording in Luke so they come and talk about his coming death and Peter responds Lord it would seem good that we build tabernacles now what's a tabernacle place of worship okay

I think there's a deeper significance here so we have the feast of tabernacles every fall corresponding roughly to our thanksgiving and the children of Israel would on their rooftops often build from sticks and stuff they would build a little hut and they would sleep in there or dwell in there for that week of seven days as a reminder of their time of 40 years in the wilderness where God provided them without any permanent dwellings they were always moving and God undertook for them and so they were told to dwell in tabernacles one week of the year but it also pointed ahead to the millennium where Jesus would come and tabernacle with them for a thousand years to tabernacle means to live with them and so

I think Peter when he suggested let's build some tabernacles he is seeing the glory of Christ as he will be in the millennial kingdom and so he's suggesting let's build some tabernacles symbolic that this is a taste of the millennium that we're seeing here he's recognizing what's going on here and and so hence verse 28 of the previous page of the previous chapter some of you will not taste death till they see the son of man coming in his kingdom these three saw a glimpse a foreshadow of the glory of Christ as it will be in the millennial kingdom and so what would that do for you if you had been Peter yeah we'd be pretty excited right pretty odd pretty pumped because this is what's ahead of us but Peter at this point does not foresee the reality of a church age and so he's seeing this as a glimpse of the coming glory that's right there in front of us it's going to come pretty quick here

Jesus will be our king and he will be in this glory will be reigning with us and so that's Jesus instructs them not to tell anybody about this till after his resurrection is the instruction as they make their way back down the mountain okay so the other the other aspect here as Peter understands that this vision was referring to the millennial kingdom and then while Peter was speaking it says a bright cloud verse 5 a bright cloud overshadowed them and suddenly a voice came out of the cloud saying this is my beloved son in whom I am well pleased hear him ultimate authority this is my beloved son and did those three disciples doubt where that voice came from absolutely not they knew this was the father speaking this is my beloved son hear him

I am well pleased and so that that whole picture in their heads of that vision on the mount if it was mount hermon when Jesus arose from the grave on pentecost day and after that will have been momentum as that became real as they entered the church age and started to work for him and and so Peter James and John never saw the millennium yet still waiting for them too and they too will come back with Christ to be resurrected and get new bodies and then will enter that kingdom with us so they haven't seen it in reality any more than we have but they saw a glimpse of it here okay and then as that voice comes from heaven when they heard it they fell on their faces and it says they were greatly afraid and that's the natural response when

[33 : 35] God talks it brings about reverence a deep reverence Jesus comes and touches them arise do not be afraid and so as Jesus lifts them off the ground and back on their feet then they look around and everybody is gone it's just them again or Moses and Elijah are gone the clouds gone and it's over so we don't know how long this thing lasted was it ten minutes was it an hour I don't know hours I don't know but it was so significant it impacted their life forever then we have to ponder why did Jesus do this just for the three why not the twelve and

I don't have the answer I don't know would it not have been beneficial for the other nine these three were instrumental in leading later so it served that purpose but we don't fully understand why and so we let go of that but the question still sometimes is there yeah and they did later right Peter James and John okay okay tell the vision to no one until the son of man is risen from the dead and so first Jesus is going to accomplish the forgiveness of sin salvation it's a beautiful beautiful scene in scripture that impacts the church any questions or thoughts there so it's a glimpse of the glory of

God in the millennium yeah yeah yeah so when we go to when we go to be with Jesus we're going to see that glory yeah most of us have family members there already they're seeing this glory they're with this glory all right oh instruction concerning Elijah verse 9 to 13 Matthew 17 9 to 13 as they were coming down from the mountain Jesus commanded them saying tell the vision to no one until the son of man has risen from the dead and his disciples asked him why then do the scribes say that Elijah must come first and he answered and said

Elijah is coming and will restore all things but I say to you that Elijah already came and they did not recognize him but did to him whatever they wished so also the son of man is going to suffer at their hands then the disciples understood that he had spoken to them about John the Baptist okay thanks so the disciples are realizing maybe more fully now that Jesus is the Messiah he is all that scripture promised so why then are our scribes still saying and teaching that Elijah still must come because Elijah was to be the forerunner right and so why are they still teaching that if you're already here you're on the scene you're ready you're we realize now and so Jesus answers that he says to them indeed

Elijah is coming first and will restore all things and the context there future Elijah is going to come first but I say to you Elijah has already come so is he coming or has he come what's the answer Julius a little bit louder both is Elijah two people just one okay so as we I agree with you that's what he is teaching here he is saying to them that as the forerunner to the Messiah being introduced Elijah or John the Baptist came in the spirit of Elijah but if we read if we turn to

[39 : 00] Malachi chapter 4 Malachi chapter 4 verse 5 so we see Elijah in maybe in two stages he says behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord and he will turn the hearts of the fathers to the children and the hearts of the children to their fathers lest I come and strike the earth with a curse so now before the coming of the Lord as in his second coming the great and dreadful day of the

Lord reference to his coming again and we know the end of the tribulation period as while we've been hearing about it on Sundays Elijah will come and this coming Sunday we're going to be in chapter 11 the two witnesses who God is going to send and will evangelize for three and a half years and from the descriptions one of them lines right up with Elijah the prophet from the Old Testament and the signs that he does and so the description in Revelation 11 let's turn there quickly Revelation 11 starting in verse three

Revelation 11 and I will give power to my two witnesses and they will prophesy 1260 days clothed in sackcloth that's the attire of prophets these these these these these are the lampstands standing before the god of the earth and if anyone wants to harm them fire proceeds from their mouth and devours their enemies who did that in the Old Testament Elijah he called down fire several times and devoured groups of fifty if anyone wants to harm them fire proceeds from their mouth devours their enemies and if anyone wants to harm them he must be killed in this manner these have power to shut heaven so that no rain falls in the days of their prophecy we're going to have three and a half years of drought who did that in the

Old Testament Elijah and then the last part there and they have power over waters to turn them to blood and to strike the earth with all plagues as often as they desire and that's a description of how God used Moses and we can't like 100% affirm but definitely it lines up with scripture and so Elijah is coming yet and yet he has come in the spirit or John the Baptist has come in the spirit of Elijah to introduce Christ but here for the Jewish people again Elijah is going to come in person and he's going to preach to the Jews for three and a half years because they've rejected their Messiah they will have one of their own prophets whom they hold in such high esteem will come down and witness to them it's going to turn many Jews to

Christ so that's Jesus' explanation of Elijah yeah yeah yeah we didn't read on so we'll do that Sunday okay any thoughts there questions Elijah never experienced death to our knowledge as God took him up Moses died on Mount Nebo I think God buried him there but Elijah never died and so he'll be coming back P instruction concerning dependence so let's keep reading 14 to 21 and when they were come to the multitude there came to him a certain man kneeling down to him and saying

[44 : 31] Lord have mercy on my son for he's a lunatic and sore vexed for oft times he fall into the fire and often to the water and I brought him to thy disciples and they could not cure him then Jesus answered and said oh faithless and perverse generation how long shall I be with you how long shall I suffer you bring him hither to me and Jesus rebuked the devil and he departed out of him Jesus said unto them because of your unbelief for verily I say unto you if you have the faith as a grain of mustard seed you shall say unto this mountain remove hence to yonder place and it shall be removed and nothing shall be impossible unto you how be at this kind goeth not out but by prayer and fasting okay thank you so the three come off the mountain with Jesus and they they came it says to the multitude and a man with an epileptic son came to them and the other nine disciples have tried to cast out this demon out of this boy with epilepsy and they can't and it's a severe case as he is often thrown into the fire and so on and into water as well probably meaning boiling or pots of water and so on and

Jesus rebukes their lack of faith he says oh faithless and perverse generation and how long shall I be with you I think both the father is lacking in faith and the disciples as well as they ask Jesus about this why could we not cast them out because we've been able to cast out demons before this why not this time and Jesus his answer is this kind has not come out except by prayer and fasting Jesus is teaching them full dependence on him not in themselves and so he is saying that it's not their position that gives them power as disciples or apostles it's their relationship with

Christ that's the lesson here so it's being a pastor I cannot cast out or do anything more than any of you position doesn't do anything right but our relationship with Christ that Christ works through us and as we're filled and surrendered to him Christ will use us to do things so I think that's a deep lesson here for the twelve but for us as well our full dependency on the Lord some of you will have heard Mr.

Teichel share some of his stories on deliverance in situations where there was demons involved and he's often shared how he has spent so much time in prayer even on his face on the floor before just totally giving himself over to the Lord for direction and dealing with something like that a total reliance on God there's no room for self all right so that's a dependence thing there Q again construction instructions concerning his death verse 22 and 23 let's quickly read those and while they were gathering together in

Galilee Jesus said to them the son of man is going to be delivered into the hands of men and they will kill him and he will be raised on the third day and they were deeply grieved okay so especially Peter James and John they they've come down from this mountaintop experience to see Christ in his glory and then as they're down Jesus for the second time tells them I'm going to die and it's just like it's polar opposites of what they saw up there and in in in Mark in the account in Mark they said they're confused and afraid to ask what this means here in Matthew it says and they were exceedingly sorrowful they were grieving and not comprehending

[50 : 16] I think the depth of what's going on what's like maybe confused is right as Mark says it here here we have Jesus in his glory as our king a picture of that and now I'm going to die and for them that's just like the world comes tumbling around down around them so to speak each time and I'll be raised on the third day.

And yet, when Jesus did die, they gave up. And when Jesus came out of the grave, they were shocked. They were in disbelief, in unbelief.

And yet they had witnessed Jesus waking up the dead and doing all these things, and yet they were in unbelief. Being separated from Christ, not having been filled with the Holy Spirit yet.

That was their response, right? Just reminds us of somebody here in front of the mirror. It's who we are, right, without Him?

That's how we react without Christ. Okay, our instruction concerning sonship, Matthew 17, 24-27.

[52 : 10] It's another fishing story. Okay. On the arrival in Capernaum, the collector of the temple tax came to Peter and asked him, Does your teacher pay the temple tax?

Yes, he does, Peter replied. Then he went into the house, but before he had a chance to speak, Jesus asked him, What do you think, Peter?

Do kings tax their own people, or do people they have conquered, or tax the people they have conquered?

Peter replied, Well then, Jesus said, The citizens are free. However, we don't want to offend them, so go down to take, down to the lake, and throw in a line, open the mouth of the fish you catch, and you will find a large silver coin.

take it to pay the tax for both of us. Okay. Did the law prescribe a temple tax?

[53 : 42] In Exodus, we read of an account where Moses instructs that each person in the census that's 20 years and older was to pay half a shekel towards the building of the temple in the wilderness.

A one-time thing that Moses introduced there. Nowhere in the law was it mandated there's a regular temple tax.

In Nehemiah and Ezra, they reintroduced it to rebuild the temple. But it's nowhere's law.

And then perhaps when King Herod further elaborated the temple that they reconstructed after Babylon, maybe they introduced it again or maybe they had kept it, never let go of it.

But anyway, this is now a tax imposed upon the Jews. A temple tax that's not in Scripture. It's not from God. And so it's a custom.

[55 : 02] It's not necessarily wrong either if it was used for the glory of God. but Jesus says in illustration here when they ask him, does your teacher pay the tax?

And of course, because Jesus always kept the law or kept the expectations. And so Jesus anticipates and says, what do you think, Simon?

From who do the kings of the earth take customs or taxes? From their sons or from strangers? See, it was the way of countries and kings when they conquered another people, they imposed tribute or taxes on them.

When you read the Old Testament, you will often, King David had so many different people groups under tribute. And they would, and Solomon, and they would, every year it says they brought in so many hundreds of thousands of shekels of gold and this and that, right?

And they kept, that kept coming yearly. It was a tax. In their case, the Romans had conquered Israel, or were over Israel.

[56 : 17] The Romans were imposing tax. The true Roman citizens in Rome, they didn't pay tax, but it was all the different countries that they had conquered and were ruling over.

And they got tax from so-called foreigners. So that's what Jesus says here. The citizens are free, but it's the foreigners that pay tax.

Now, in regard to the temple, are we citizens or are we foreigners when it comes to God's temple? Citizens. So, should we pay tax?

He's challenging Peter to think. we're exempt, but just to keep them happy, the Jews or the Pharisees, go cast your hook in the lake and the first fish that comes up, there will be a temple tax in there just to please them.

Otherwise, they would have held that against Jesus, right? He can't be the Messiah because he didn't follow the temple tax. And so even in that, he honored them, I guess, in a sense.

[57 : 31] Okay? That was the illustration there. S, Instruction Concerning Humility, chapter 18, 1 to 5.

At that time, the disciples came to Jesus and asked, Who is the greatest in the kingdom of heaven?

He called a little child and had him stand among them, and he said, I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.

And whoever welcomes a little child like this in my name welcomes me. Okay, thank you. All right, so, so, instruction concerning humility, they are now kingdom minded.

And, and as they leave the area and that is still fresh in their minds, it comes, it crosses their minds, so who is going to be greatest in this kingdom?

[58 : 54] They've just, the three of them have just seen the glory of the kingdom. Now they're thinking selfishly, right?

And so they're, they're thinking, so what position will I have in the kingdom? And, in another illustration, they ask for permission to one sit in the right hand and the other.

It's a different one. And we'll get to that yet down later in the course, but, but, we see the pride of man, right? Here, very, very, front and foremost, as they've seen the glory of God, and they selfishly desire to be elevated.

Okay, what is, how does Jesus correct that? With the example of a little child. And we need to humble ourselves, whoever humbles himself as a little child is the greatest in the kingdom of heaven.

So, if you want to be the greatest, you need to be the most humble as a little child. Okay, how are children humble?

[60 : 21] Total dependency? How easy are little children to believe? to accept by faith.

Depends on their training, right? But if they have been raised without hypocrisy, if we have not taught them from two years old already to not trust, it's natural for a child to grow up in his elementary years, what mom and dad say is true.

We take that at face value and we believe without doubting. It's only as we introduce sin and they realize it's not all as appears that they start to doubt.

A childlike faith takes it in and believes it for what it is without doubting. Right? an illustration that we can all relate to is a two-year-old or one-and-a-half-year-old jumping off the table into dad's arms, right?

Just totally trusting. And so we've caught our daughter climbing onto a chair onto the table and dad isn't ready and she's springing off the table.

[61 : 52] Totally trusting. Dad has always caught me. Right? That's childlike faith. Till they experience a fall, they will keep on trusting.

Right? That's what it does. So that's the illustration here of humility, a childlike faith. All right.

T, instruction concerning pride, 6 to 14, chapter 18, 6 to 14. where are we at?

Here we are. Whoever causes one of these little ones who believe in me to sin, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea.

Woe to the world because of offenses, for offenses must come, but woe to that man by whom the offense comes. If your hand or foot causes you to sin, cut it off and cast it from you.

[63 : 00] It is better for you to enter into life lame or maimed rather than having two hands or two feet to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you.

it is better for you to enter into life with one eye rather than having two eyes to be cast into hell fire. Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of my father who is in heaven, for the son of man has come to save that which was lost.

What do you think? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? And if he should find it, assuredly I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Even so, it is not the will of your father who is in heaven that one of these little ones should perish. All right. So we're going to turn to Mark and read a few verses there as well.

Mark chapter 9. And so it's the same context about the children.

[64 : 17] We'll start in verse 37 and read through 40. 37 to 40. Mark 9.

Mark 9. chapter 10. Whosoever shall receive one of such children in my name receiveth me, and whosoever shall receive me receiveth not me, but him that sent me.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us. And we forbade him, because he followeth not us.

But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can highly speak evil of me. For he that is not against us is on our part.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. Okay, thank you. So we have in Mark some additional information that actually helps to explain what's happening here.

[65 : 25] And so after that discussion, who is the greatest, and you must become like a little child, the disciples introduce in the book of Mark that teacher, it's almost like to justify themselves.

Teacher, we saw someone who is not one of your followers. And he was casting out demons in your name, and we told him, No more. We forbade him.

We said, You can't do this, because he does not follow you. And what would motivate the disciples to do this?

Yeah. Yeah. There's a pride issue.

There's a further pride issue he's addressing here. And so the discussion of who's going to be the greatest, and the illustration of the little child, it's not done yet.

[66 : 29] There's a pride. So we forbade him. If you are not one of us following Jesus, you know, what does it take to cast out demons?

Who's power? Right? And so stop and think. If this guy is casting out demons, you need to pay attention. He's not doing that in his own strength.

He'd be the first. And so Jesus answers in that way, and he says, Do not forbid, for no one can work a miracle in my name can soon speak evil of me.

For he who is not against us is on our side. Just because he's not following me physically, as you guys are, or that he has not been called as one of the twelve, does not mean he does not belong to me, and that he's not been empowered to do this.

So what's the teaching? There's more pebbles in the puddle than you in God's kingdom.

[67 : 48] Right? God has people all over working for him, not just you. Recognize that.

That's the lesson to the twelve. Do not oppose, even though you don't understand, maybe, who this person is, or let go.

If he's doing the work of God, let him be. And so, it's important that we don't criticize other works, just simply because they're not, we're not part of that.

I mean, there's times where we need to analyze if they're operating out of God's word and so on, or contradicting God's word that we don't agree and go along with it, but there's so much of God's kingdom working outside of our little puddle here.

that's what we need to recognize. This puddle is significant, but so are all the others. That's some simple language here, but that's what it amounts to, right?

[69 : 11] In God's scale. We'll turn back to Matthew. Matthew, he's addressing a pride issue here. And so, in verse 7, woe to the world because of offenses, for offenses must come, but woe to that man by whom offenses come.

And then he goes on, if your hand or foot causes you to sin, cut it off. And so on, different members, your eyes, pluck that out, and so on.

Does that solve the problem? If you're a thief and you cut off your hand, is that problem fixed? A heart transplant is needed.

We have to, he's teaching them, get to the root of the problem. And in this case, it's pride. Do what it takes to get to the root.

That's the thought here. that Jesus is conveying to the twelve with his teaching. And so don't, going back to verse 10, take heed that you do not despise one of these little ones, for I say to you that in heaven the angels always see the face of my Father who is in heaven.

[70 : 38] The Son of Man has come to save that which was lost. Don't forbid others. Don't stand in the way. God is about saving people.

Be part of it, not in the way, like the Jews would have taught, right? And we're actually exemplifying. So there's a teaching here on dealing with pride.

Okay, and then we have a longer section. We have 15, 20 minutes left. Matthew 18, 15 to 35. And so let's read that in two sections from 15 to 22.

Start there. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.

If he shall hear thee, thou hast gained thy brother. And if he will hear, if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

[71 : 59] And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven.

Whatsoever shall be loosed on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him till seven times?

Jesus saith unto him, I say a not unto thee until seven times, but until seventy times seven. All right. Thank you. You want to read the next portion, Martin?

And Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. Therefore is the kingdom of heaven liken unto a certain king which would take account of his servants.

[73 : 16] And when he had begun to reckon, one was brought unto him which owned him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold and his wife and children and all that he had and payments to be made.

The servant therefore fell down and worshipped him saying, Lord, have patience with me and I will pay thee all. Then the Lord of the servant was moved with compassion and loosed him and forgave him all his debt.

But the same servant went out and found one of his followers, one of his, one of his fellow servants which owned him a hundred pence and he laid hands on him and took him by the throat saying, Pay me that thou owe us.

And his fellow servant fell down at his feet and besought him saying, Have patience with me and I will pay thee all. And he would not but went to cast him into prison till he should pay his debt.

So when his fellow servants saw what he had done they were very sorry and came and told unto them his, came and told unto their Lord what he had done.

[74 : 42] Then his Lord after he was, had called him said unto him, O thou wicked servant, I forgave thee all thy debt because thou desires me. Shouldest not thou also have compassion on the fellow servant even as I had pity on thee?

And his Lord was wroth and delivered him and delivered him to be tormented or to tares until he should pay all of his dues. So likewise shall my heavenly Father do also unto you if ye from your heart forgive not every one of his brothers their trespasses.

Okay. Forgiveness is the topic here. What has just happened? The disciples have been a source of offense to a brother that was doing the work of Christ and casting out demons.

They have forbidden him. We don't know the conversation that the disciples had with this man. We just know what they told Jesus. We forbade him. But clearly they have offended a brother by telling him you can't do this.

And we don't know the exchange but there's there's there's now tension between that man and the Christ's followers.

[76 : 12] And so Jesus now brings out how do we deal with trespasses? What do we need to do? And he lays that out and it's as the church we know this is the procedure that we are to follow in dealing with sins between brothers and sisters.

And so the we'll just quickly work through the first part of this in verse 15. If your brother sins against you go and tell him his fault between you and him alone.

If he hears you you have gained your brother. It's to deal with offenses. And so what's what's to happen?

if somebody offends me what am I to do? Go to them.

But it's more fun to go to him and tell him about it. Right? Maybe Charlie wants to know what you did. Or whoever, right?

[77 : 29] it's forbidden. Then we are sinning. We are to go directly to the source and talk it through.

And if there's if it's cleaned up you've gained a brother it's done between the two of you nobody needs to know. This is the Bible way.

I've had guys come to my office so and so do you know what he did? Stop your sinning. Did you go talk to him?

I will not hear. I don't want to hear it. You're doing wrong by coming to me. The Bible says you go. That only happens once.

that's something it's ingrained in our human flesh our fallen nature we want to go tell others instead and you know get a little bit of pity.

[78 : 42] Jesus says uh-uh go deal with it. Clean it up the shortest route possible between the two of you. If he refuses to listen then take witnesses along because it's a brother you're dealing with and the purpose of this teaching is we desire from our heart even though there's been offense that they repent.

we desire genuinely that this brother or sister would repent and clean it up. And so you're going back with integrity with a witness or two.

And if even with that there's a refusal to acknowledge and repent then then they can bring it to the church and bring it before the church and and if that doesn't work then the church is to declare them uh to shun them or put them out in an order for um bigger forces to work on them to bring repentance.

Even excommunication is for the purpose. Doesn't happen a lot in most churches but it's for the purpose of bringing back for restoring always always it's the last resort and even that is out of love not out of hatred out of love.

That's the procedure Jesus spells out for the for the 12 here. And verse 18 I say to you so after after the church hears him and he refuses to listen then let him be like a heathen and a tax collector.

[80 : 36] Treat him as a non believer. Surely I say to you whatever you bind on heaven will be bound in or bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.

And so if they do not confess you know that their sin is blocking and we have the freedom to declare that.

But it's a lesson for the 12 but it's very applicable for us for the church as Satan would like us to have grievances right?

To stew on them instead of cleaning them up. So freedom in Christ is to be free of these things. It's to have a clear conscience and there's no sleep as sweet as if there's nothing on my plate I haven't dealt with.

It's cleaned up to my ability I've done what I've could. And that brings sweet sleep. The conscience is clear. Now Peter he's patting himself on the back verse 21 Lord how often shall I forgive my brother?

[82 : 00] Up to seven times? You know the Pharisees taught that twice. You know really once should be enough but out of grace we will forgive someone twice.

After that he's a write off. So Peter is already going out of his way and stretching seven times Lord and what does Jesus do?

He blows him out of the water. No 49 seven times seven. In other words there is no limit. We are to have a forgiving spirit.

74 or 90. Yeah. It's just zero out right? Yeah.

It's a lot. The illustration is that it's limitless. And then he tells the story the parable of the kingdom of heaven with the king settling accounts with servants.

[83 : 11] One owing him 10,000 talents and the other with 100 denarii. 10,000 talents amounts to a sum that's unpayable.

You could work all your life and you could not pay that back. It's not realistic in a physical sense. How could you incur that much debt to a master?

But the illustration is there. The 100 denarii is three months wages. That we understand. And so he brings out the master as this guy with a large amount begs for forgiveness.

The master has compassion and forgave him the debt. Right? Praise the Lord. And then this guy who is forgiven, cancelled out, he was indebted for the rest of his life, and no hope of paying it back, goes and finds someone who owes him a pittance, a little amount, and chokes him and says, you're going to pay every penny I'm going to throw you in jail.

Compassion shown and a hardness of heart shown. And what is Jesus saying here? What's he telling Peter? Peter? That large amount represents the unpayable sin, price of sin, that every one of us has, that Jesus forgave us, or God forgave us through Jesus.

[85 : 10] And then, when there's brothers and sisters in the church that have a little grievance, I am to forgive. That's small potatoes compared to my debt before the Lord.

Peter, go back, go back to the other man and make things right. That's what he's saying here.

Peter, how much were you forgiven? There's no room for squabbling among, in the church. Yeah.

And so, yeah, that's, that's the picture here. Any thoughts? Why is that so important?

What does that do? What does that do? it says that in the Lord's prayer, right?

[86 : 33] Yeah. As, as his children, we, we need to understand this.

forgiveness. And there's, there's grievances that will come that humanly, we are powerless to forgive. They're so grievous and so deep.

Absolutely. You know what? It's a decision. It's a decision to forgive. even though it looks dark, I don't want to forgive this guy.

Lord, give me the grace. I choose to forgive. My feelings will line up dead someday. But I'm doing the right thing rationally.

I'm choosing. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah.

[87 : 38] Yeah. Yeah. Yeah.

Absolutely. Yeah. I've told this story in some of my classes and so on. I'm going to, there might be a few that haven't heard it. So, if you have, bear with me.

I had an uncle, he's passed on. But when I was, I don't know, I was a little tyke, they were in Manitoba, driving down a gravel road, all five kids in the car, and a gravel truck comes from the front, and as he passes, a drunk driver behind the gravel truck, in the dust, turns to pass, and right beside the gravel truck, they hit head on.

Six weeks later, my uncle wakes up out of a coma, his wife, and several children are buried. He suffered for years physically, but he never actually regained full health.

when I was eight and ten years old, this uncle used to fly in his little plane to Alberta, come visit us every summer, and he would swoop over our house and letting us know that we should pick him up at the airport, and I remember him as a joyful man, he had the joy of the Lord, and he was serving, he had a passion for youth in his church, and he remained single until much later, but then I asked my parents, how could this uncle have been so happy, so joyful?

[89 : 43] By the way, the drunk driver, he didn't get charged, nothing, he walked away free, he had a broken leg. no, justice wasn't done here, right?

He knew people in the right circles, not even go to jail or nothing, but it's a decision with the Lord, right?

But his every being must have screamed out hatred and physically, right, or humanly, but he chose to forgive. He must have, he must have.

And so that's an example. Sometimes we cannot, well often we can't control and the grievances are so serious, but in the Lord, turning it over to the Lord.

Those are extreme examples, but they happen. Our time is up. you have a monstrous example like that, and then the next time there's just over a few words, we have animosity or unforgiveness flowing, right?

[90 : 59] It shouldn't be. All right, that's a deep lesson for us. So we're at the end, they're making their way back to Jerusalem.

We have two more points, and then they arrive in Jerusalem for the next feast. So we'll pick up there next Wednesday, Lord willing.

And so we'll, we should be able to finish the next section yet, the next, in the next two weeks, and then we'll stop there then for the summer. Plan on that.

So, thank you. And if there's anybody that would be willing to take the children in the second week, in two weeks from now, just maybe talk to Abin Anna or we are dismissed.

Thank you. Thank you. Thank you. Thank you. Thank you.