

God's Mind About Christ

2025.03.16 Morning Sermon in **Matthew 16:21–23**

²¹From 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.

²²Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!” ²³But 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.”

Main idea: knowing Jesus as Christ and God means adoring His glory at the cross and humbling ourselves to learn more about Him from Him Himself.

Introduction: following a Christ Who humbled Himself. “From that time” (cf. Php 2:5ff).

1. The Necessity of the Cross and Resurrection

1. What Jesus showed them. How the Son is glorified.
2. How Jesus showed them (cf. Lk 24:25–27; 1Co 15:3–4)
3. Why they needed to be shown. Humbling ourselves to learn more about the implications and applications of Christ's identity.

2. The Inappropriateness of Pride

1. Peter's self-perceived good intentions
2. The blinding effect of his pride. He thought “far be it from You” to suffer at the hands of others, but it did not occur to him to think “far be it from You to be subject to a rebuke from me.”
3. The pride of every complaint against providence, every complaint against God's decree.
4. The pride of every complaint against the truth about Jesus.

3. What Eye Could Not See, Nor Ear Hear, Nor Could Enter Man's Heart

1. The mystery ordained by God for our glory (cf. 1Co 2:7–9)
2. Where Jesus heard this logic before: the satanic mindset of the flesh (cf. 4:5–9)

Conclusion: It is crucially important that you would know the glory of Christ, and that you would be willing to follow Him in an analogous glorification by humiliation.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 16, verses 21 through 23. From that time, Jesus began to show 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?

Amen. Let's end this reading of gods inspired and inerrant, authoritative and sufficient work to Rejoice to know that he adds his Blessing to the preaching of it. Public worship of his people. Please be seated.

The gospel is glorious and. If you're a Christian, then among other things, you're one who have discovered. The the gospel is glorious. Who can read and hear the Apostle First Corinthians? 15, reminding you that he delivered as a first importance. That Christ died for our sins according to the scriptures and rose again on the third day.

According to the scriptures. And yet. Um, a Christian is also one who has continuously discovering. That the gospel is even more glorious. Then he has thus far discovered and enjoyed. And because the glory of the Gospel is in God himself? And particularly in his son. We will be doing this discovering.

Uh, for unending ages and never exhaust the greatness of the glory of the Gospel of Jesus Christ. Well, the apostles have just had confirmed for them. Some of the glory of the gospel and their own part in the spread of the Glorious gospel and the building of the. They have had affirmed that Jesus indeed is the Christ.

The great prophet that would be raised up from among Israel. Like Moses had said in Deuteronomy 18. Uh, the profit greater than Moses. The great high priest. The one who would not be like Aaron and his sons? Whose priesthood required that they offer sacrifices for their own sins first, before, for the sins of the people and who, even if they ministered Faithfully for some 70 years or if by strength 80 less than?

Before they were or? But even if they ministered Faithfully for a lifetime, they would be stopped from continuing in their Ministries but dying. By dying, but Jesus is the anointed, the Christ, the Messiah. He is not just a great Prophet, but great high priest, not after the order of Aaron, not from the tribe of Levi, having descended instead from the tribe of Judah, his priesthood is after the order of Melchizedek.

A priesthood that, as we discover in the second part of what the apostles were to confess what Peter has representing them, had confessed a priesthood that begins even from eternity. As the father and the son and the spirit and the Covenant of redemption and the sun in particular. Pledging, giving himself to be our priest and our sacrifice that he might be as it were.

The lamb slain from the foundation of the world? And Jesus the king. As we have already noted, descended from the tribe of Judah that forever King, who was promised. Unto David second, Samuel 7. The. In whom? The house. The temple of God would be forever, and the one who was the house that God would build for David since David would not be permitted to build a house for God, but that would be kept for his son.

How marvelous. That the Lord Jesus is the Messiah, the anointed, the Christ, Our Prophet, and priest and King. Even now, our enjoying all of these things. Summoned by him subjects of the king, having our hearts happily subdued to do whatever he says, and coming to God through him, who has passed through the heavens.

Having? Our hearts sprinkled clean from an evil conscience with his blood and our bodies having been washed on Earth with the pure water that he who pours out his Spirit from Heaven has commanded to affirm to us that we who come by faith genuinely come, even through the heavens even into the holy of holies in glory through him.

Of what might come of us there, but in boldness and confidence coming through Jesus, our priest. And. Hearing him as our Prophet, the one who declares God's name to his Brethren in the Assembly. The one whose blood already speaks better things than that of Abel and who addresses us now, not on Earth from Sinai as he addressed his divine nature with thundering the terrified the church gathered there.

He who speaks from Heaven and is shaking Heaven and on Earth, and shaking Heaven and Earth, and even by how he speaks to us now. Bringing us into an unshakable Kingdom. He who always has been a consuming fire and yet, upon whom the fire of God's Wrath was consumed towards us, so that God's Wrath having been completely propitiated completely.

Neutralize so that God is entirely favorable towards us. We come to him through Christ. Not only has they confessed that he is the Christ, but the Christ, the son of the Living God. That the one who had called them by the Sea, the one who had calmed the storm in the boat, the one who had fed them in the wilderness and multiplied the Loaves, and the fish had identified himself as Yahweh in the flesh.

God, the son. Has confessed this in answering the question that was put to the apostles generally. Representing the. The United belief and? Witness of the 11 Jesus, having affirmed to him. Not

only that, it was true. But how they have come to know that it is true. That God in heaven has revealed to them and not flesh and blood.

How great is the glory of the one who is in front of that? The one who, if you are a Christian. The one into whom you have believed to whom you have been joined and your life being bound to his forever and ever in a way that can never be undone, and that will be increasingly applied to you.

Not only all the rest of your life, but for unending ages. And if you haven't believed into him? This is the Glorious one. Who summons you? Every time he sends a servant like the one who addresses you now, not to preach their own words. But to be one by whom he addresses you and calls you to himself.

To forsake your sin and have it all atoned for in him. To give up any hope that you could be right with God in or from yourself, but that he would be all of your righteousness and that you would be as right with God. As God himself is righteous, he is the one.

And the gospel is glorious. But. Uh, Peter, very painfully, I suspect. Doesn't tell us how Peter felt, but you can't imagine that it would be. Without pain. In this interaction as Peter. Rather painfully, but wonderfully. Discovered the gospel is more glorious. Even then, he had realized. This is one of the things the more you realize the greatness of the glory of God, the son.

The more you realize the greatness of the glory of Jesus, the god man. Uh, following his in his incarnation. The more you realize he humbled himself. To become a man. The greater you realize. Is that condescension that's stooping down? In which he added Humanity to himself, he added, creaturelyness to himself.

You understand why Philippians 2 says he humbled himself, and it doesn't say immediately to become a man, he says. He humbled himself to take the form of the bondsman. Found in shape as a man. He humbled himself, even unto death, and the accursed death of the Cross. You know, we're finite.

We can't absorb everything about Jesus at all. Uh, let alone absorbing everything about Jesus at once. And so we're in constant need of being taught by him of coming with soft and humble and teachable hearts to have him show us more. That's what Peter and the apostles needed now that they have had confirmed to them the glory of Jesus as the Christ and the glory of Jesus as the son of the Living God, the second person of the Eternal Triune God.

They needed to be instructed. Humbled himself. And what he had come to do and how he could accomplish it. You see, we follow a Christ who has humbled himself so that we may glorify him. We may adore him for the greatness of his glory in his Divine person and his divine nature, which he has and is from all eternity.

And we. We Rejoice to adore him for his glory, which he has he has. Uh, considered and planned from all eternity as the Christ as the one who would save us, our God and savior, and we glorify him. For that Glory, but we must also glorify him. For the greatness of what he has done.

And humbling himself. And adding to himself that Humanity. In making himself under the law. Suffering. Many things. From the elders and chief priests and scribes. In being killed. And then Rising again from the dead. Not only that, we might bow our knees and confess with our tongues. That he is king of kings and Lord of lords, and that he is Yahweh.

The one whose name is above all other names. That we may confess that we know Yahweh. As Jesus. When God had declared to Moses? His own name on the mountain and made his glory to pass before him. And then John comes in John, chapter 1, and even quoting from that passage in Exodus 34, the full of grace and Truth there being.

Greek translation ours is English, of course. From Hebrews, 34 of Yahweh being full of steadfast love and faithfulness, faithfulness even after Moses had seen that then John would say of Jesus. No one has seen God at any time. But the only begotten from the father. The only begotten who's in the bosom of the father.

He has fully revealed him. The word became flesh and dwelt Among Us. So, we must see the greatness of Christ's humbling of himself so that we may adore him properly. With our knees bowing and our tongues confessing. But we want to see the greatness. Of how Christ has humbled himself so that we might humble ourselves properly.

Many of you, I'm sure, have memorized that passage that we have been alluding to in Philippians chapter 2, not just for the glory of Christ, but as we often do, we come to memorize a passage because we need it urgently for some circumstance, and we have been quick to look down upon others or selfish and or have participated in.

Additive enemy spirit with our brother or sister, and we found a remedy a good prescription to address the disease in Philippians. To have this mind in you, which was in Christ Jesus. So that having the mind of Christ in? We would not lift ourselves up. We would not seek our own interests.

We'd prefer others. To ourselves. And that's where the Lord Jesus. Going to take them in the portion that we are. Um, planning by God's help. If it pleases him in his Providence to continue in next week and the humility, then? Of the disciple, the follower of Christ, but for this week, in verses 21 to 23.

Uh, we, we discover that we are following a Christ who has humbled himself. So, it's not just the followers who must die to themselves, who must take up their own cross. But we follow a Christ who has done that in the first place. As our text begins from that time, Jesus began to show his disciples.

It, perhaps, is not the first time that Jesus had made mention of it or indication of it, but it's particularly now that the apostles have confirmed this confession of Jesus as the Christ and Jesus as the son of the Living God, particularly from this time that they have discovered the greatness of the glory of Jesus.

From that time, Jesus began to show his disciples. They have discovered his glory, but he has affirmed to them that he is going to build his church, by whom they say Jesus is, remember how it started, who do people say that I am? There are lots of opinions about Jesus, but what is the great Apostolic Ministry?

To give witness to to tell the truth about who Jesus actually is. And as they tell this truth in Jerusalem and Judea and Samaria, or as Jesus puts it, as they are his Witnesses in Jerusalem and Judea and Samaria, and to the ends of the Earth. Jesus is building his church.

Jesus is using them as it were to put the key in the lock and open the the one lock and free people from bondage to sin and guilt and hell and the devil, and to put the key in the other lock and open the door to Heaven as they discover who Jesus is, and he is the door.

And he is the one in whom, and through whom you come to know, your creator in all of his favor towards you in Christ that you might enjoy him as your blessing forever and every other.

Open those doors. And yet. They need to know more. About Jesus. And the implications. Of his identity that he is the Christ and God, the son, the son of the Living God of the applications of that. And so, from that time. Uh, their Seminary education as it were continues.

Jesus began to show to his disciples, and so we'll consider that in the first place what Jesus was showing them, how Jesus showed it to them, and why they needed to be shown and will consider those ideas. Jesus showing his disciples these things in verse 21. That'll be the first big thing that we consider the necessity of the Cross and the resurrection in the second place.

We'll see how inappropriate pride is. Even before we get to the rest of verse 22, even before we get to the response of the Lord Jesus in verse 23. Uh, you almost bristle a little bit, I hope. When you hear, then Peter took him aside. Uh, and then of course, the the verb is even worse.

The Peter took him aside and began to rebuke, and so we'll consider the inappropriateness of Pride. Even as Jesus is showing them the necessity of his own humiliation, verse 21, you have in the dramatic irony, the the ironic sequence of events and how it unfolds, and how Matthew by the spirit relates it to us, Jesus teaching them his humiliation in verse 21 and then Peter immediately showing how badly we need to be humbled like Jesus.

His pride in verse 22. And the in inappropriateness of our pride, and how subtly and easily it comes out of us, even in our interaction with God, even in our interaction with Christ, and so, that'll be the second big thing that we consider. And then. The the third thing not focusing so much?

On that satanic thing that came out of. Out of Peter's ears or eyes and ears and heart, but by contrast. That glorious Heavenly thing, which Jesus calls in verse 23, the things of God over against what came out of Peter's mouth, which Jesus calls. In verse 23, the things of men and the things of God turn out to be.

Lord Of Glory? Would be crucified for Sinners. And so we've we've titled that third part that third? Main idea what I could not see nor ear hear nor could enter into the heart of man and you, I'm sure, recognize those words from First Corinthians. Chapter 2. So the first big thing the necessity of the Cross and the resurrection what Jesus showed them?

From that time, Jesus began to show his disciples that he must, and we've mentioned it before. This is that little Greek word three letters long, but it packs a big punch. It was necessary. It was required. It was impossible that he wouldn't. Um. It occurs. Hundreds of times in the New Testament.

I'm sure many of you remember. One of my favorite instances of it is in John chapter 4. When Jesus is passing? Between Jerusalem and Galilee, and it says it was necessary that he go through Samaria, and it wasn't actually geographically necessary because. The Jews, for the most part, would have gone around Samaria.

They were so offended that considered the Samaritans, those mixed breed descendants from the Northern Kingdom, even thinking about our Hosea passage and the distinction between Israel and Judah, even if Israel is like that. Well, let not Judah be like that and? Regard for the Samaritans, but it said it was necessary that you go through Samaria because he had a providential appointment with a woman at a well and for the conversion of a city of Samaritans as he reveals himself and his glory as the Christ and then the one in whom God who is Spirit has actually made it possible for men who are flesh to come to the Living God, not through a temple, not through a mountain, but through the Sun through him who spoke to her and offered fountains.

Is necessary. It is impossible that he wouldn't. He must go to Jerusalem and suffer many things from the elders and chief priests and scribes. And you remember Jesus Christ, saying? And he cries out Jerusalem. Jerusalem is impossible that a prophet that the prophet that the Christ would die anywhere, but here.

That he must go to Jerusalem and suffer many things from the elders and the chief priests and the scribes, and you remember the, the more the the leaders of Israel rejected and were hostile to Christ. The more he pointed out that they were being children of their fathers, who had rejected the ministries of the prophets that God had sent him, sent them and who had abused and killed them, and you probably remember children some of the Parables that he taught, like about the vineyard and the keepers of The Vineyard and the master who was way, but he would send his servants to get some of the fruit, and they would beat some and kill others, and you remember whom he sent last.

Finally, he sent the son thinking, surely they will respect him and the Lord Jesus came to his own, John 1, says. But his own received him.

Shown was the teaching of the whole Old Testament. That God would send his son to his people. And that they wanting to have the place of the Sun for themselves. This is the air. You read that, don't you in the gospels? That one of the chief reasons that the Pharisees and the chief priests the scribes rejected Christ is because they thought they would lose their positions.

The great ones among the people of God, he said. This is the air, let's kill him, and what belongs to him will be ours instead. And how many a person? Has died outside of Christ. Because he wanted to be his own King. He wanted to be in charge of his own ideas.

He wanted to be the one who brought himself to God. And so refusing to have Jesus as King and Jesus as prophet and Jesus as priest. He has been kept. By his own wickedness and rejecting Christ from the kingdom. Well, it was necessary that. That Jesus suffer many things from them.

In these ways, because it was necessary that he might die. You know for unending ages, we will be worshiping Jesus as God who has saved us. But there is something unique. In the display of the glory of Jesus Christ at the cross. I think Romans 1 through 3 really grabs this for us, with the opening up in the second half of Romans 1 how great our sin is.

Because our sin is against the glory of God himself. That he has made the truth about himself known and the things that are created. But even though we can see the evidence of it, and even though he has he has put a sense into each of us that he is and of the greatness of his glory that we in our sin suppress the truth in our unrighteousness.

We push down on it, and that it is especially this pushing down on the knowing of God and the knowing of the greatness of his glory that has resulted in all of our other sins, and then you remember for another chapter and a half or so. How the both the Jews and then also the the?

Uh. Gentiles are all bound up under sin, and through the law was not able to solve it, because through the law came the knowledge of sin. And then. All of us, having fallen short of the glory of God. We are offered one salvation. Through faith in Jesus Christ, whom God and some translations say, put forward or exhibited or displayed its courtroom language.

Exhibit a. He exhibited Christ as the propitiation for our sins that wonderful word, the the complete equal to and eliminator of all of the wrath of God. So, on the one hand, you have the the greatness of our guilt and the greatness of God's Wrath against us that is as big as his glory.

And then, on the other hand, you have Jesus Christ being displayed as a propitiation, which is as big as our guilt. And as as big as that wrath against our guilt, so that act, the cross of Jesus Christ, it is displayed that the son is at least as glorious as God.

So that even? God pours his wrath out upon Jesus. He is glorifying his son. As being fully divinely. Glorious! And this is how God, from all eternity, has especially planned and designed to display his glory. Not merely by pouring out wrath, he is willing. To show the greatness of his glory.

By pouring out wrath, you remember Romans 9 says, what if God willing? To show that. Endured with much patience. Vessels of Wrath prepared for Destruction so that he might show the riches of his glory. How? How does God show the riches of his glory? Well upon vessels prepared for Mercy.

You see it as God's pleasure, the trying God's pleasure to show his glory most of all in his son. And it is his his pleasure to show that glory in his son, most of all, in how his Mercy comes to save. By his glorious son. Not just being our righteousness positively.

But being our sacrifice, our atonement. He who is as great. As the glory of God. And so for God, the son for our Lord Jesus Christ. The way up was the way down. He would be most displayed as very God of very God. As he died upon the cross.

Suffering wrath in our place? And being able to say when it is done those wonderful words that will never be heard in Hell. It has been finished. I know it says it is finished in your English translations even more specific to the verb. It has been finished that perfect tense.

Emphasizing the completeness of the finishing. And that finishing. Emphasizing the completeness of the glory of Jesus Christ. That the one who died on the cross did so, of course, by way of a human nature. For the divine nature cannot be killed. But he did so as a Divine person.

God died. On the cross. For us. This is what Jesus is showing them. This is what they have a hard time taking in and understanding what a minister who's been preaching this glorious gospel for 25 years, and many of you who have been hearing this glorious gospel for many times that long we still have such a hard time taking in.

Is what Peter? Was so evidently missing. That he would come to rejoice in more and more. For the rest of his life and the rest of his ministry. This is what Jesus was showing them and how Jesus was showing it to them. Now have already made reference to First Corinthians 15 that this was all according to the scriptures.

But, uh, you remember? With some other disciples. After Jesus had died in Luke 24, and they had missed that, they had hope that he was the Christ. They perhaps even had hope that he was God the son, but to their mind, their hope had been dashed by the crucifixion.

And.

They're walking from. Jerusalem to this town seven miles away called Emmaus and? They're conversing and reasoning Jesus. Uh, draws near and is going with them. If you want to look, it's in Luke 24, I'm looking at verse 15 now. Their eyes are restrained so that they don't know him.

He asks them what they're talking about that makes them so sad. Cleopas answers. Are you the only Stranger in Jerusalem? Have you not known what has happened here in these days, and he asked them what he asked him, what they mean, he said, concerning Jesus of Nazareth, a prophet Mighty, indeed, and were for God and all the people we were hoping that it was.

He who was going to redeem all Israel, the chief priests and our rulers delivered him to be condemned to death. They crucified him.

Of foolish ones. And slow of heart. To believe in all that the prophets have spoken. Wonderful statement to help you and to help me when we're having a hard time understanding our Bibles to take a proper humility before God. And not just to say this is so hard to understand, but to be able to just be released of our pride and say to God, lord, I am still so foolish and so slow of heart to believe what your prophets have spoken, what the scriptures say.

Come and help me with your wisdom. Will you come and Quicken? My heart give life to my heart to believe what the scriptures say, but you notice. Uh, what he says. It was what the prophets have spoken, what the scriptures say, and then he says verse 26 ought not the Christ to have suffered these things.

And to enter his glory and beginning at Moses and all the prophets he expounded to them in all the scriptures. The things concerning himself. You know, we just had the beginning of the Sabbath School lesson. The first part of it was the place and manner of studying scripture and the Christian Life.

One of the great things you do when you study scripture is learn from all of the scriptures. The things concerning Jesus? And in the scriptures from Moses, the the through the rest of the Bible. One of the things that they should have seen. Is that it was necessary that the Christ suffer all of these things.

As the means by which he would enter his glory, how Jesus showed them. He showed them from the Bible. Which means dear Christian. That you have exactly what you need, exactly what they had, exactly even what these disciples have. You say, well, I don't have that. Jesus is bodily resurrected and bodily seated and glorified as bodily returning as we wonderfully and truly and rightly confess.

But when he was leaving, remember, he said, it's to your advantage that I go away. For if I do not go there, I will not send the spirit here. And you'll have another helper, a helper who is not bodily limited to one location. But the Holy Spirit, now called alongside every believer, and not just with every believer.

But in the heart of every believer, Jesus said, he will not only be with you, but in you, and it's not only the son who pours him out, but also the fathers is why we confess that the spirit proceeds from the father and the son as Galatians 4 says, not only in the fullness of time.

Did God send his son into the world to be born of a woman born under the law that humiliation that we're hearing about and thinking about. But then, because we are children, God sent the spirit of his son into our hearts.

Glory and the way that he is glorified from all the scriptures and the how is from all the scriptures, but also by his Spirit by his own Divine Grace. That you have that? And why we need it to be shown. But we need to be shown because we don't know.

And this humbles us. We must be taught. We need to be shown because. Everything in all of the Bible is centered on the identity of Jesus. It's not to say that it's all indicative and no imperative.

All wonderful truths about Jesus and nothing about what we must do. But everything that you must do is because God is who he says he is, and he is who he is.

Everything you must do is because of what God has made you to be in relation to himself. Everything you must do is in response to Christ. If we love him, we'll obey his Commandments. And how will we love him? We love him because he first loved us, and how do we know his love?

Well, we know his love, and that he gave his son. Even the commands come back to who Jesus is, and then the how of your obedience. It's not just love to Christ, but it's. Circumcision and uncircumcision is nothing but Faith. Working by love, the spirit working in you, convincing you of Christ from all of the scripture so that he applies to you, the life of Jesus, and the power of Jesus and the character and the goodness of Jesus.

And he makes all of that to bear fruit in your life so that you become more and more like the Lord Jesus. And so. There's a a. Great sense, in which the entire of our Christian Life. Is learning about Jesus? From Jesus by his? As the means by which he makes us to be more like.

Jesus. And at the center of all of that. Is his suffering? And death. And Resurrection. All those things are true for us, too. We are not God, the son. We will not bear his wrath. We don't atone for anyone. And yet he has given us to follow him and to imitate him in these things.

Through many tribulations, you must enter the kingdom of God. In this world, you will have trouble. Everyone who desires to live Godly in Jesus Christ will be persecuted. The true son is not without Affliction is not without chastening, but God, God chastens all of the sons that he loves and with whom he is delighted.

And so we need to be shown because. The great part of coming to adore Christ rightly? Is learning more and more? About his glory. And the great part of coming to serve Christ rightly. Requires that we maintain and continue in humility that we continue to be taught. By Jesus.

So the necessity of the Cross and the resurrection, and then immediately you see the inappropriateness of the. You know, as you often do, I'm sure when you start to hear something, and it rubs you the wrong way and, and you and our wheels start turning and we think all of the reasons that that must be wrong rather than having the reflex of humility and saying, well, you know, that's that strikes me as odd.

What's incomplete? What's inaccurate in the way that I'm thinking and the way that I'm responding that it strikes me that way. You know, for instance? The psalm that called us to worship today that we read and prayed and sung and. You hear, you know, blessed is he who serves you does unto you, is you have done unto us and?

The dashing of the heads and? And we're a coiler, then how could he do that? And you don't instead say if that's what I deserve as a sinner, if that's what all we deserve as Sinners. How, how could well someone who deserves that like, I do possibly be atoned for be saved.

How great is, is the gospel that those who deserve these things at the end of Psalm 137 should instead be adopted as God's children and have him say I will be God to you and to your children, so that instead of my child getting to deserving to be dashed against Iraq because he's mine.

God is actually going to to treat him as a part of his church and send him the gospel and summon him to himself because he's mine. And how great then is the gospel of Jesus Christ to me. And yet, how great is the justice of God, that when I am persecuted and attacked when my children are slaughtered because they are mine as as many Christians?

Couple weeks have been ruthlessly slaughtered and continued to be even today on on this particular Lord's day. And you can see in Psalm 137, not only not only that, I deserve that, and my children deserve that because they're federally in me, and I was responsible for them, but God has completely turned over, turned it over on its head for me.

But also, God is just and righteous, and will not allow any such thing done to his people to go unanswered.

I come to Psalm 137 at the end. And we say, oh, that's disgusting! I'm so glad glad that we have a new testament God, not an Old Testament God. And tell me you don't understand either Testament without saying. I don't understand either Testament. Would you say some rubbish like that?

And then you lose immediately the greatness of our sin, the greatness of the Wrath that we deserve. The the the strong and sure Comfort of a god with whom there is Justice? For those in a world in which there is often no justice at all. How necessity, how necessary how great is the necessity?

Of our humility, and how inappropriate is the pride? Now, Peter, you can see it has good intentions. He's not doing this, like the. Uh, like the the kid in the college class, who? Seems to think that everyone else is paying two hundred dollars an hour to hear him. Try and show the professor how smart he is.

And every question he asks is really a thinly veiled attempt to show that he did the reading and that he got the lecture. Uh, now Peter takes Jesus aside privately. He, he cares about Christ. He thinks. God, forgive him. Thanks! Jesus has missed something about his own greatness. Peter took him aside and began to rebuke him, saying, far be it from you, Lord this, this.

This. This shall not happen. To. Don't you know who you are? You are the Christ, the son of the Living God.

And so let us when we have difficulty with something in the scripture. Let us. Not be hindered by the, uh? Are feeling good intentions toward God are feeling good intentions toward others. You may have good intentions and yet be dreadfully wronged about something. And so the inappropriateness of his pride here, and how blinding it is far, be it from you, Lord.

This shall not happen to you, and you just want to ask Peter, what do you mean by this? Do you mean? Suffering many things and dying. Or, do you mean being rebuked by a fisherman who is theologically born yesterday? Right, Peter can see how, how incompatible it is or seems that Jesus is the Christ and the son of the Living God and that he would suffer many things and die.

But he's totally blind to how incompatible it is that Jesus says, the Christ and the son of the Living God, and that he would need to be rebuked by Peter. You see how our Pride blinds us to things? How often you and I and God is maybe it's something that he said in his word, and we're just not processing it correctly.

Or maybe something that happens in his Providence? And we will in our flesh. Say, how could this possibly be right? And we don't see that when we respond that way, we're saying. You know, things would be better if all things worked. According to the Council of my will? Instead of all things working together.

According to the Council of God's will. Because our pride is blinding.

Every complaint against Providence. Every complaint against God's decree. We need that. We need that Psalm 131 humility, like the weaned child saying, I do not concern myself with things too high for me. The secret things belong to God? With the revealed things belong to us and to our children.

That we may know all of his will. To do it. And among all of the proud and all of the rebellious and all of the Blind things. There is nothing more proud or rebellious or blind. Than to reject some of the truth about Jesus Christ. Mother, the Divinity of his person, the greatness of his identity.

Or the alone sufficiency and entire sufficiency. Of his sacrifice and his righteousness, where we would add something to it. Whether you know the Armenian adding to it of our choice or the? The papist or Eastern Orthodox, adding to it of of the church and the things that you do in the church or as a as a Christian.

Or maybe things even that others do? That the church does for you or grants to you in an Indulgence or maybe a saint adds. That is the height of Pride and rebellion and blindness. To take the great truth about God and His glory that has been proclaimed in his son.

And to reject some of that because? Well, it seems to me like it wouldn't be fair. If we were saved entirely by Grace? And so I'm going to put some of what really makes the difference on the man's choosing. And there's there's some good intentions there. At least some perceived good intentions there.

But there's. Blindness and pride and Rebellion there. Because that's not how God has declared himself to us in his son. The inappropriateness of our pride? The Lord give you to be humble with him. The Lord make it sweet to you. Every time you open your Bible or you sit down and.

You sit. Of faithful preaching. And Jesus starts addressing you from his word. And just to be God's child and Christ's disciple to have him as our Prophet and to be taught by him. And uh, that there would even be an extra sweetness whenever something needs correction or Improvement. Every new thing that he shows you especially every wrong thing that he corrects, and you just bless his name.

You see the greatness of his patience with you until this point and his grace to you in that moment. Oh, there's a sweetness. There's a sweetness in being humble with your gut. And one of the great places. And ways that we may be humble is to be taught by Jesus.

Well, in the last place. What I could not see or ear hear nor could enter into the heart of man. You know, you can hear in the end of verse 22, something that is still echoing out of chapter four. Far, be it from you, Lord. This shall not happen to you.

If you are the Christ, the son of the Living God? You must not suffer many things from the elders and chief priests and scribes. If you are the Christ, the son of the Living God, you must not be killed. And raised again the third day. If you are the Son of God?

Tell these Stones. To become Brett. If you are the Son of God? Throw yourself down. From the top of this Temple in this very public. And display to everyone that you are the one about whom. It has been prophesied that. He will not let. Uh, your foot strike the ground.

Jesus recognizes where the reasoning comes from. Where the reasoning of a kingdom? Without a cross comes from. You remember the third Temptation? All these kingdoms and their Glory. I will give you. If you bow down and worship me. One moment bending of the body. For an everlasting Kingdom and Glory, that's what was offered to him.

Kingdom. Without a cross. And Jesus, remembering those things. Turns and says to Peter. Get behind me. Satan, you are an offense. You are. A stumbling block for me. He's heard this logic before. You see, there are things that have been given to Peter from God. When he confessed Jesus as the Christ, the son of the Living God.

What does Jesus say, blessed? Are you Simon barjona for flesh and blood has not revealed this to you. But my father, who is in heaven, that's the mindset of God. You have the mindset of God, he says, back in verse 17. But now, he doesn't have the mindset of God, how quickly and easily he's had the mindset of Satan, and don't you see, dear Christian, that these two things are always at war within you?

Have a new nature from from God, the Holy Spirit, a new nature that is like unto and from the Lord Jesus. That there is that in you, which is from the flesh, and that in you, which is from the spirit, that which is in you from who you were outside of Christ and in yourself, and that for that which is in you from who you are in Jesus and from him, and these two things are always in you.

Everything you think comes either from the flesh or from the spirit, everything you do comes either from the flesh or from the spirit. We must be, as the scripture says have, we must have our mind set on things above where Christ is, and not on things below. Because it is possible to have

theological thoughts about Jesus and spiritual desires in connection to Jesus that are coming from our flesh.

And Jesus really puts a fine point on it, doesn't it? When he identifies that as satanic? Get behind me Satan, he says. Now, he's not saying that what has happened to Peter is what is going to happen to Judas? At the Last Supper, and he gives him the bread you remember, and Satan enters him.

He's identifying that. Because he's thinking in a fleshly way. You're not mindful of the things of God, but the things of men. That he's thinking in a satanic way.

But what are then the things of God? Says, you are a stumbling block to me. For you are not mindful of the things of God. But of the things of men. You see, our flesh can't come up with something as good and glorious as what God has designed. For those whom he is making to love him, who Romans 8 calls the called?

According to his purpose. First Corinthians 2, the Apostle says. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained beforehand before the ages for our glory. Which none of the rulers of this age knew. For how they known they would not have crucified the Lord of Glory.

So you have? The. The elders and the priests and the scribes. Who are the rulers of this age? And they crucify the Lord Of Glory by by means of a Roman Governor.

Because the way man sees and hears and thinks cannot come up with. The truth of the Gospel? This is why the Christian religion is so unique. Because it cannot come. From the eye or ear or heart of man? That the true and living God, the one Eternal God? Would give himself.

For sinful creatures. But, as it is written, I has not seen nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love him, but God has revealed them through to us through his Spirit for the spirit searches all things.

Yes, the Deep things of God. Now you have probably heard or even thought of for yourself. Verse 9 as referring to.

What an amazing wife God is going to give you one day. And praise God. I trust that is true for all of you. Young men who are an amazing husband? For for you, young women, or what an amazing Ministry he's going to give you one day. In not just your home but your neighborhood and your community and to the rest of the body of which he makes you a member or.

Or what an effect. He's gonna allow you to have on many generations that come from you or whatever it is and praise God. You cannot anticipate all of the good that he might do through you. You cannot know how great is the pain through which he will take you for 15 20 years and glorify himself by the sweetness of your submission under it.

What verse 9 are talking about? First Corinthians 2. He's talking about the Lord Of Glory being crucified. He's talking about the thing that was revealed through the spirit verse 10. This is. The mindset of God? That the Lord of Glory would be glorified by being crucified for Sinners. And that's what I couldn't see.

That's what ear couldn't hear nor could enter the heart of man. It had to come from God. And so that's something that you can pray. Isn't that you come to read your Bible and you're praying before you read your Bible? You can say, Lord, now give me. What comes from your mind?

Instead of what comes from mine. Make my mind to be more like yours. And you read. And you depend upon him depend upon his Spirit. To do that for you, you see how crucially important it is. That we would know the glory of God in Christ. That we might both adore Christ and that we would be willing to follow him.

Because, as we'll hear more of next Lord's Day, Lord willing? There is humiliation and sacrifice. In the Christian Life. As we follow. A savior, a lord. Who was humiliated? And crucified. But has risen again and is now exalted. Amen. Let's pray.

Lord Jesus. We thank you and praise you for. Your willingness, your submission to the scripture you're humbling yourself, even to the cursed death of the Cross. Truly, your name is above every other name. In Heaven and Earth, and under the Earth and every knee and our knees bound. Every tongue will confess, and our tongues confess that you, Lord Jesus, are Christ and Lord.

To the glory of God, the Father. The more we see the greatness of your glory as Christ and God. The more we see, how glorious was you're humbling yourself? In order to save us. And we pray that you would give us humility. To learn from you to be taught by you from your word about yourself and all of the implications for our understanding and for our living.

Of who you are. So, we pray for your spirit to give us this humility. We pray for your spirit to give our minds light. We pray that you would keep us in your word and that we would learn about you in every part of it. And we pray that you would be glorified.

Be glorified in each of Our Lives. Be glorified in this church. Be glorified in your church more broadly, in our area and around the world. We ask all these things for your glory, Lord Jesus, and in your name. Amen.