Matthew 17:1-13

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[0:00] Thank you, Bibles, go with me to the Gospel of Matthew. Matthew chapter 17 is where we will be at this morning. Matthew chapter 17, our verses will be verses 1 through 13.

Matthew 17, verses 1 through 13, a very familiar event in the life of Christ, something which we have probably heard and read a number of times.
And as we always caution ourselves when we come to these portions and pieces of Scripture, is we do not need to let the familiarity of the event remove the power and the wonder of it from our eyes and our mind.
When we come to places which we are very comfortable around, and we have read a number of times, my prayer is always, Lord, give me fresh eyes, give me a fresh wonder.
Lord, help me to see it in its truthfulness and in its power, and Lord, let it speak to me. We are making our way through the Gospel of Matthew. We have come to a very important portion in the Gospel of Matthew.
[0:56] If you will be reminded, or maybe you have not been with us, I try not to recap. Sometimes I do. I spend so much time recapping. But we understand that Matthew is writing concerning Jesus as being the King of kings and Lord of lords.

He is lifting him up. Jesus has professed it and validated it to his disciples and apostles. He has demonstrated it through his works and wonders.
The miraculous events which Christ does are testimonial works. We know, according to John, that what we have recorded for us in Scripture is just the very, very tip of the iceberg of the miraculous events in the life of Christ.
John tells us at the end of his Gospel that if it was written down, all that Christ did when he was present on the earth, that even the world would not be able to contain the number of books that had to be written.
So, over and over and over again, the truth of who Christ is, is really put to the forefront before the apostles and the disciples.
[1:56] Matthew 16 is a chapter that is full of good biblical theology. In Matthew 16, we have the profession of who the world thinks Jesus is.

We have the profession of who the disciples know Jesus is. In Peter's great profession of Christ.
We have the mission in which Christ is setting forth in the establishment and the building of the church.
We have the suffering that is put before him. And we have the hope of the resurrection. And we even have the mention of the second coming. All in one chapter.
A full understanding of who Jesus is is found in Matthew 16. And it's found in particular to a question.
Who do you say that I am? And we come to Matthew 17, verses 1 through 13. In light of those events, we are told it's six days later.
[2:56] You're going to open up your Bible and you're going to read this. And I know. And you're going to go to the synoptic gospels. And you're going to read in the book of Mark where it says six days later. And I know. Because I understand.

You want to make sure you're not just listening to the thoughts and opinions of man. But rather you're getting into the meat of scripture. So I know that you're going to open up the gospel of Luke. And read this account as well.
And Luke will say, and about eight days later. And I know the question is going to be, is it six or is it eight? And the answer is yes. Because the original language is about a week later.
And in Jewish reckoning, a week consisted of the day past and the day to come. Eight. So about eight days later. Matthew and Mark get a little bit more specific.

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Say, well, it was really six days. So the answer is yes. Does that mean any are wrong? Does the Bible contradict itself? No, never. It says the same thing. So if you're physically able and desire to do so.
[3:55] I'm going to ask if you'll join with me as we stand together. And we read the word of God. Found in Matthew 17, verses 1 through 13. And I want to show you. And hopefully we will see together. In light of the events and the truths that are laid out for us in Matthew 16.

A changed perception of the Messiah. 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.
And 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, 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.
[4:53] When the disciples heard this, 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. 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. And the disciples understood that he had spoken to them about John the Baptist.
Let's pray. Lord, we thank you for this day. Lord, we thank you for the blessing of gathering together. We thank you for the wonder of your word. And we pray that by the power and presence of your spirit that you would speak to our hearts and minds.
[5:57] Lord, help us to understand it and Lord, to move beyond the understanding. Lord, give us hearts and minds and lives to live it out for your glory. And we ask it all in Christ's name.

Amen. You may be seated. In light of the reality of the events which have just taken place in Matthew 16, immediately following that about a week later, Jesus goes up onto a very high mountain.
There has been some contradiction as to what mountain this may be. We're not really going to get into that because we understand that Christianity has never been one that revolved around places to visit or shrines to be built.
It is around a person who is Christ. And to be honest with you, it really doesn't matter which mountain it was. The only thing that matters is that he was there, right? It could have been any mountain. It could have been any place because the thing that makes it special is not the location. The thing which makes it special is the person. More than likely, though, they are still in the northern portion of the land. They are still in that region in which Peter has made his great confession of Christ.
[7:02] That would have been Caesarea Philippi. Not necessarily in that same city, but somewhere around that region. We can see things in Scripture as to why that is probably, but we're not going to really dive into them.

But about a week following the events which take place in Matthew 16, Jesus takes three with him up onto a mountain and is transfigured. The word for transfiguration there is a word which we get metamorphosed from.
To be metamorphosed. To be completely changed. And he is changed before them. No longer is his glory veiled.
No longer is he cloaked in the humanity in which he willingly took upon him when he set aside his glory in heaven to come dwell among men. Now he is as he always has been and always will be. He takes them to a place and shows them who he really is. Now there's some things I want you to understand about this. This did not come about until they had an understanding that he was the Christ.

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[8:10] This did not come about until they knew he was the long anticipated expected Messiah. This did not come back until he had shown them and proclaimed to them that the Messiah was to suffer and to die.

Very radical in their mindset. The Jewish people were looking for a Messiah to come and to reign and to rule. It tells us in the book of Isaiah that the rod shall never depart from his hand and the government will rest upon his shoulders.
And that he will have authority and have the keys to the kingdom of David and set and reign and make the world his footstool. That's the Messiah they wanted. That's the Messiah they longed for. That's the Messiah that would free them from the rule of the Roman Empire which they so desperately wanted to be from.
Who is not looking for someone like that? And Jesus says I am he and I'm going to die. And then he speaks of his resurrection.
And then he does something that really just kind of sets all things in motion. He begins to speak of the high cost of following him. He says not only am I going to die but if you long to come after me then you must take up your cross and follow me.
[9:24] You too must be willing to lay down your life because the kingdom we're building, the kingdom we're looking for, is not a kingdom that frees us from Rome.

It's not a kingdom that frees you from a government. It is the kingdom that comes to take over. It is the kingdom of heaven that will in the future reign on earth.
He begins to set these realities in motion. Everything changes at Matthew 16. And since all things change there then he takes three of them in Matthew 17.
And he shows them what we have on top of the mountain. A changed perception of the Messiah. Because, friend, listen to me.
These things only make sense in light of the reality of who he is. And why does he show them a changed perception of the Messiah?
[10:22] Not just a man to come and to set up a rule on the throne of David and never to leave that throne. Not just a warrior who could come and destroy and to annihilate and to kick out.

By the way, there were a number of people throughout Jewish history who rose up and sought to be that man. Right? To be that Messiah. All history shows that there's always somebody who wants to be that man.
They had got a little bit of a taste of it in the Maccabean Revolt in the 100 AD. Okay? Sometime following 200 AD.
And there's a short span there. 60 to 70 years where they're free. They're free from Roman ruin. Judas Maccabees, in the name of the righteousness of his God, refuses to give an offering to the ruler of Rome.
And his sons rise up and they just go into guerrilla warfare. And they free the Jewish people from Roman ruin. This stuff matters. Jesus celebrated that event because it was known as the Festival of Lights.
[11:21] We call it Hanukkah. That was connected to the Maccabean Revolt. And one of the things that Jesus spoke to the crowds was at the Festival of Lights. He was there. Right? God is moving and everybody wants to be that man.

But guess what? They all died. Jesus comes and now all of a sudden he can take a little and feed a lot. He can walk on the thing that we think is about to kill us.
You know, the waves of the sea. He can calm the sea with a word. He can raise the dead. This is the man we want. That's the kind of king we need.
And all of a sudden Jesus changes their perception of what the Messiah really is. And what he's really going to do. And he does it for three very distinct purposes.
The first is that there may be faith affirmed. Faith affirmed. It says six days or about a week later, Jesus took with him Peter, James, and John.
[12:19] Sometimes people get out of shape because it looks like God shows favoritism. Some people get bent out of shape because God chose Abram from the land of Ur, the Chaldeans, and didn't choose anybody else.

I want to go ahead and say that it's a very gracious thing that God chose anybody. And the reality that he chose somebody to demonstrate who he is to the rest of the world is a gracious thing, not a favoritism thing.

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There was nothing in Abram that made him appealing to God. Abram was from the land of Ur, the Chaldeans, the birthplace of idolatrous worship, right? There's nothing there that says, well, he must have found something in Abram.
The Bible never tells us that, so let's not assume that, right? What he found was someone that he was going to use in spite of who he was. He was Abraham who ended up lying a couple of times about his wife and, you know, was used and had righteousness imputed to him or counted towards him, not earned from him.
Never lose that reality. The fact that God chose somebody so that the rest of us would know who he is is grace and mercy. And then we get to the disciples.
[13:25] There's a multitude of disciples. In the book of Acts, in Acts chapter 2, there's 120 gathered in the upper room. There's only 12 apostles. In Acts 2, there's 11 because Judas Iscariot has left that place.

And then they put two before them to choose who will be the 12th. And they draw straws. Again, some people get mad because they chose one of the two. God is always about making the circle smaller.
So of the number of disciples, now there's 12 apostles. And inside the 12 apostles, he chooses three that are kind of in the inner circle. Peter, James, and John.
It is Peter, James, and John that go with him on the Mount of Transfiguration. It is Peter, James, and John that go with him up when he raises Jairus' daughter. It is Peter, James, and John who go with him further into the Garden of Gethsemane.
He's always got these three. Why? Because Christ makes greater revelations to them in private so that they will be a better benefit to the multitude in public.
[14:25] Quite often, the encouragement and the affirmation that you get in your closet is not for your benefit. It is a benefit for the multitudes.

We do a great disservice when we believe that when God calls us to the mountaintop apart from everybody, it's because we're special and it's only for us. The things that he gives us in private are for the public benefits.
Peter, James, and John. He affirms the faith and he builds up the faith in these three. James is the first apostle to die for his faith.
Gets his head cut off. Now, Stephen is the first martyr, but the first apostle to die is James. If anyone needed to know that he really believed in Christ as the Messiah, that he was who he says he was, that he did do what he came to do, that he did accomplish what he proclaimed to accomplish, if anyone needed to know that, it would be the first to die.
Because if James crumbles under the rule and the reign of Herod, all of a sudden the church falls apart. Peter is the one that is entrusted with the keys to the gospel, and he literally unlocks the door for the spread of the gospel among the Jewish people, among the Samaritan people, and among the Gentile people.
[15:47] We see that in the book of Acts. But it is Peter who writes in 2 Peter that we heard the voice when his glory shone upon us, this is my beloved son in whom I am well pleased. Listen to him.

See, Peter based his ministry upon the revelation on the mountaintop. So the good he was to the public was directly connected to what happened in the private. He affirms the faith of Peter because he knows he's going to use him in a mighty way.
Peter is eventually crucified, upside down, because he thought it was not fitting that he would be crucified in the same manner as his Lord. So when they got ready to crucify him, he said, I'm not worthy to die the way my Lord died.
Hang me upside down. By the way, that speeds up the process. Why could he be so bold? Why could he be so enriched with these benefits?
Because he had been called to a mountaintop. And his faith had been affirmed on the mountaintop. John writes in the letter of 1 John, He whom we have seen and touched and know to be the Messiah.
[16:55] Now where does John get this information from? Not because someone told him about it, but because he saw it revealed to him. Things were changed on a mountaintop.

John outlives every other disciple, every other apostle. It is John that writes for us more verses than anyone else in the New Testament. You say, whoa, whoa, whoa, whoa, pastor. Paul wrote the

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majority of the New Testament.
No, you're right. Paul wrote more books than John. But do you know who wrote more words and verses than anyone else? John. Who is it that speaks of the coming of Christ with such wonder and such awe and such majesty that even today, some 2,000 years removed from it, we still don't completely understand it.
It is not the revelation of John. It's the revelation of Jesus Christ written by the apostle John. And the reason he could write such a great revelation is because he had seen a wonderful transfiguration.
See, Jesus knows what he's doing when he affirms the faith of a few. So friend, listen to me. When Christ calls you in private and affirms your faith, it's because he's about to do something with you.
[18:08] But I want to go ahead and just comfort you in this. An affirmation of faith does not remove failure. Peter fails.

Peter denies him. As a matter of fact, so do James and John. They all deny him, right? When you strike the shepherd, the sheep will scatter. That happens. It comes about in just a few chapters. Matthew chapter 27, 26 and 27. Matthew 26, they all leave him. And in Matthew 26, Peter denies him three times. It does not remove failings.
It does not remove mistakes. What it does remove is absolute hopelessness. Because, see, there was restoration after the event.
Jesus had prayed for Peter. He knew he was going to fail. He knew he was going to mess up mistakes. He knew he was going to stumble. He knew he was going to fall. And he restores him.
The thing that amazes me is that Judas Iscariot had as much opportunity as all the others.
[19:18] But when Judas failed, he lost all hope. And he went and hung himself. They all forsook him. They all left him.

They all abandoned him. Only one is seen as hopeless. See, faith that is affirmed on the mountain walks with us through the fellings in the valley.
A changed perception of the Messiah affirms our faith. Number two, we see that focus is narrowed. Because to really work and to labor for the kingdom, to pick up one's cross and follow after him. When an individual was carrying their cross, they were facing one direction. And you're following after him, so you're looking at one person. I don't like crowds.
I like being around crowds. I love being around people. I just do. I'm a people person. But I don't like being confined. I always say that God gave me too wide of shoulders for that.
[20:25] When people kind of crowd in on me. I run into things a lot. And I knock over things. I don't like stores that are made real tight. I knock shelves over. I don't know why. That's just the way I am. I like to see what's around me.

And I like to see ahead of me. Right? I like to have it wide open. I don't like being put in a narrow spot and only seeing one thing and following it. I don't like it when I'm driving. I don't like it when I'm walking.
I don't get road rage. I'm just being honest with you. I got to see everything. It's just who I am. But Paul tells us over and over again in his writing.
That the faith that is useful is that which is intentional. Focused on one thing. Focused on one thing. Because a light dispersed lights up a room. But a light focused cuts through steel. We understand that. And when we narrow our focus, we get a lot more intentional.
[21:25] It says that when he was transfigured before them, two appeared. Moses and Elisha. In Jewish history, you couldn't find two greater people.

The Jews are still not 100% affirmed that Moses actually died. And the reason that we don't know. I mean, it tells us that he died. And that God buried him. And no man knows where his body is.
And Jews look at that and say, well, if we don't know where his body is. Then you can't prove it. Right? We never identified the body. We never saw the body. So we cannot say that he did die. We just know he's not here anymore.
Now, Elijah, we know for a fact, he never died. He got carried away with chariots of fire with Elisha looking on. Enoch walked with God and was not. But there are two people in Jewish history, at least, that they're always anticipating coming again.
It's Moses and Elijah. Moses is a representative of the law. When Jesus himself refers to Moses, he is literally referring to the law.

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[22:26] That is, the first five books of the Bible. Two great important things. As a matter of fact, if you have a Jewish Bible, Brother Jerry has given me several of them.

I have three or four Messianic Jewish Bibles back in my office. And they're a great benefit. But when you open up a Jewish Bible, Messianic Jewish Bible, your New Testament is the same. The Old Testament is not the same. It's the same words. It's just not in the same order. Because they wrote it, the law, the prophets, and then the history. The prophets come with Joshua being a prophet.
And then the history was recorded later. All the 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Esther, Job. All those things. They're after that. So the law and the prophets. To the law and the prophets. To the law and the prophets.
History was important, but the law and the prophets set the course of history. So now here you have Moses as a representative of the law. And what greater representative of the prophets than Elijah?
[23:26] Elijah. Two men who had had mountaintop experiences themselves. Moses saw a burning bush that was not burned up and consumed and heard the voice of God.

On a mountaintop in the backside of the wilderness. Elijah had a great mountaintop experience. I'm more like in the vein of Elijah. He's kind of like Peter. Elijah comes down and says, get all the false prophets of Baal and let's have a showdown on Mount Carmel.
Right? Calls them out there and he says, all right, you build your altar. I'll build my altar. You call for your God and you do that. And the God that answers by fire. He is the God. Right? And the 400 prophets of Baal are there and they build this altar.
For half a day they go through all these connotations and chants and cuttings and marring themselves. And they do all this crazy stuff for over half of a day. And yet there's no answer.
And then all of a sudden Elijah says, okay, it's my turn. So he rebuilds the altar with 12 uncut stones. That's important. And he builds it and he puts it there and then he dumps water on it. And then he dumps water on it.
[24:24] Then he dumps water on it. Then he dumps water on it. And he literally drenches the altar. And he has, there's water around this trough that's built around the altar. And then he says a two minute prayer. Two minutes.

He repents and asks God to answer. And it says that the fire of God fell, licked up the water in the trough, consumed the offering and burnt up the stones.
Had a showdown on Mount Carmel. And then he killed all the prophets of Baal. And then he does one of the most amazing things. Like when Tony Evans tells this story, he goes, no, we didn't. But he girds up his loins and he outruns a horse.
It's an amazing story. Right? Two guys that had mountaintop experiences. And now they're on a mountain with Jesus. And he calls them here the law and the prophets. And they're there.
And it says they're talking to him. Now the first thing you need to understand, the first focus that is narrowed is the focus of Christ. Because we, all of a sudden, what are they talking about?
[25:26] Well, the good news is, is we have this account recorded for us in three places. And John tells us what they're talking about. This is important. Write it down. John, not John, Luke.

So you should have called me. Luke tells us. Luke chapter 9. Luke records for us. And they were discussing with him. Now pay attention to this. The departure he was about to accomplish in Jerusalem.
That word departure, you know what that word is? The Exodus. Think about this. Moses, who led the nation of Israel in the Exodus event, was talking to Jesus about the Exodus he was about to do. Now one thing we know scripturally and historically is an Exodus is more than one person. I got asked a question last night at VBS. What about those who died before Christ? Did they go to heaven? You know, my answer was no.
Why? Because if they went to heaven apart from Christ, and he is not, as the Bible tells us in the book of Hebrews, the pathfinder and the trailblazer, he is not the firstfruits of the resurrection. He is not the firstborn. If anybody went to heaven apart from him, they beat him to it.
[26:28] And if they beat him to it, then they did it in their own works. And they did it in their own efforts. And the Bible says that none is righteous. No, not one. You say, well, what about all those people who died? Where do they go? We don't have time to divulge it here. But I do know the Bible tells us in 1 Peter that when he descended to the lower parts of the earth, that he ascended and he

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led captive the host of captives.

There was an Exodus event. He took those who had died before him that were anticipating and waiting on him. Hebrews chapter 11, looking for a city whose building and persons are not God, looking for somewhere better to go.
And he led captive a host of captives, and he had himself in Exodus. He didn't split the Red Sea. He split the grave. That's pretty good. And he was about to accomplish that thing.
One thing you find when they come down the mountain, this is the last time Jesus tells his disciples not to tell anyone. This is the very last time. And from this moment on, his face is set towards Jerusalem. He's going to Jerusalem.
It's time. Moses and Elijah are there, and Peter sees them. And then we get to the focused attention of the apostles.
[27:38] Again, we've got to love Peter. Peter sees them and says, hey, this is good. It's good that we're here. Well, of course it's good that we're here. Who doesn't want to be there? Right? Lord, I'm glad you called me up here.

And it's a good thing I'm here because nobody's ever going to believe it if I wasn't here. And it's good that we're here, Lord. And so if you want me to, this is what I will do. I know some translations say we will, but the wording in the original language is Peter says I will.
Right? New American Standard puts the I there. King James and New King James puts the we there. I'm not here to split the Adam, and it really doesn't matter because what Peter said, he usually said for everybody.
But more specifically, Peter was saying he was going to do it. If nobody else would do it, he would do it. Right? Every now and then we get a Peter spirit. Peter says it's good that we're here. If you want me to, I'm going to build three tabernacles or booths.
One for you, one for Moses, and one for Elijah. Now there's a problem there. Because Jesus, Moses, and Elijah don't hang out in the same plain. And as he was talking, he's interrupted because a bright cloud overshadows them.
[28:43] Have you ever been overshadowed by something that's bright? A bright cloud overshadows them. And God spoke. This is my beloved son.

And whom I am well pleased. Listen to him. Because see, the law and the prophets did nothing but point to one person. We listen to Christ, we are listening to the law.
We listen to Christ, we're listening to the prophets. You don't have to go to the Savior or go to the Messiah and the law. If you go to the Messiah, he is fulfilling the law.
There is no division. You say, well, is the law applicable to us anymore? Does the law matter? Does Genesis through Deuteronomy, does it matter anymore? Well, sure it matters. Because Jesus said he fulfilled every bit of it.
Well, I mean, do I really have to pay attention to the law? Only if you don't want anything to know about your Savior. You say, well, am I bound to the law?
[29:49] You're bound to the Savior. And he fulfilled the law. Well, I'm not saying the letter of the law. I'm saying the spirit of the law. Because the law and the prophets focus our attention on one.

That's Christ. Something that we need to learn that when God spoke, they fell flat on their faces on the ground. We see this. And I know I'm going long, but stay with me.
We see this. Every time God speaks, they fall down. Here's a good word for you that you don't need to miss. Whenever you're broken by what God has just said to you, Christ always reaches out to you, right?
And then Jesus touches them. When I read the word of God, there are so many things in the word of God I read. I'll just be honest with you. It puts me on my face. I read it. Let's go to the law.
I've told you this before. I don't get past the second chapter in the book of Leviticus. And by I don't get, I mean that if I was living in that time, I would be dead by the time we got to the second chapter in the book of Leviticus.
[30:55] When it speaks of the holiness of God and the holiness, be holy as I am holy is what Leviticus is all about. And it starts talking about all these things you will die for if you do them, right? You'll be stoned for this. You'll be stoned for that.

You'll be stoned for this. I don't live past the second chapter in Leviticus before I'm already stoned. And I don't mean it in today's wording. I mean it in the biblical terminology.

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Big rocks thrown at me and me under the pile. So when I read that, I'm broken because I realize I failed, I failed, I failed, I failed, I failed, I failed, I failed.
I mess up, I mess up, I mess up, I fall on my face and then Jesus touches them. He says he goes to them and he touches them.
He says get up, do not be afraid. He says and when they opened their eyes and they looked up, they saw Jesus himself. They saw no one except Jesus himself alone.
[32:01] When we read our Old Testaments, it is good to understand the history. It is amazing to get an understanding of the people that God used throughout history.

It is through our understanding of men and women that he uses that just shows and affirms for us the reality that he can use each and every one of us. When we open up the pages of the Old Testament, we stand amazed that in spite of man, God uses man and he works through man.
But when we open up our Old Testaments, it's not about David. It's not about Joshua. It's not about Samuel. It's not about Samson.
It's not about Deborah. It's not about Ruth. It's not about anybody. It's not about Esther. It's not about Nehemiah. It's not about Ezra. It's not about Malachi. It's not about Amos. It's not about any of these guys.
It's not about Isaiah. These are all people God uses. The beauty of it all is when we open it up, the law and the prophets, and we see it as it really is, with a changed perception.
[33:13] All we see is Jesus. That doesn't mean we need to look for a type or a picture and over-spiritualize some passages of Scripture.

Samson took the gates of the city and carried them on his shoulder and set them on the hilltop. You say, where's Christ in that? I don't know. It's just a pretty cool story to show that Samson could rip the gates down and set them on the hilltop.
That's all I know about it. Does that mean Jesus carries the gates of the city and sets them on the hilltop? No, it just means that Samson could, and God used someone that was that proud. Because I think you only do that if you want to show people you can do that.
Just my thought. So we understand the focus narrowed. Third and finally, of fulfilled prophecies. On this mountain, they get a greater view of fulfilled prophecies. And I'm closing. Because as they're coming down, all of a sudden there's a greater realization of who he is.
[34:19] So they ask the question. Well, in light of the reality that you are the Messiah. In light of the reality that you are doing these things. What about what the scribes say?

What about the coming of Elijah? We haven't seen that yet. And Jesus answers this in a way that quite often disturbs us more times than not.
Frustrates us. Jesus says he is going to come and set all things right. And he has already come. And they did not recognize him and did to him whatever they wished.
Literally, Jesus said he is coming. And he has already come. Because throughout scripture, there's always more times than not. A dual fulfillment of prophecy.
He is coming to set all things right. We read that in the book of Revelation. He has already come. It says in scripture that they understood him to mean John the Baptist came in the spirit and power of Elijah.
[35:17] You say, well, since John the Baptist came in the spirit and power of Elijah, does that mean Elijah is not coming back in the latter days? That's not what Jesus said. Jesus says he is and he has. Well, you can't do both.

You can't in Christ. Listen, friend. Prophecy only makes sense in light of who Christ is. And prophecy's comprehension and understanding really cannot be separated from the person of Jesus Christ, the King of kings and Lord of lords.
It is here that we understand prophecy. I can't tell you that when you open up the book of Revelations, all the beasts and things that John records, I can't tell you.
And some people will stand by this and argue with you on this, that those are literal animals with power in their tails and fire coming out and their horses' heads and they have scorpion-like bodies. I can't. I can tell you that God could create such an animal, but I cannot tell you that it's going to be that animal. I don't know if John is talking about modern warfare and some of the things we have.
[36:28] I mean, try to tell a guy who's used to seeing chariots and horses what tanks and helicopters look like. I don't know. How would he describe them to people of his time? I don't know what they are, but I know what they mean.

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The King is coming. And if I get so wrapped up in trying to figure out what John's talking about and I forget who he's pointing to, then I have missed. Prophecy.
Because the prophecy is not about the events. The prophecy is about the person. All I know is when I see that, I'm not going to be concerned. Let me write this down. That way I can tell everybody.
Because I'm going to be like, I'm riding the horse behind Jesus. That's what's happening when I see that. And I'm wearing white to war.
The white robes of the righteous deeds of the saints. And I'm following him who's on the white horse whose robe is dipped in blood. With the sword of the Lord coming out of his mouth and fire and his eyes.
[37:33] His feet and legs like bronze. See, I promise you one thing. When it comes true, it won't matter what they are. All that will matter is who he is.

Prophecy only makes sense in light of Christ. Let's pray. Lord, thank you so much for this day. Thank you for your word.
Lord, we pray your blessings upon it. We pray that it would move us for your glory and honor. May we be your people, used for your glory. Speak to every heart and every mind. And we ask it in Christ's name.
Amen. Amen. Amen.
Amen. Amen.

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