

Triologies in Life of Christ - Part 3

by David Adams

The Lord had his own preferences and chose to take Peter, James, and John with him on three occasions that the other disciples did not experience, demonstrating his power and sufficiency for every need.

Duration: 45:15

Scripture: Matthew 26:36-41, Luke 9:28-36

Topics: "Garden Of Gethsemane", "Christian Suffering"

Description

In this sermon, the preacher discusses the significance of Jesus' words about his impending death. He emphasizes that Jesus added details to increase the intensity of this event. The preacher also mentions a personal experience of a parent speaking at their son's funeral, highlighting the belief that death for a believer is not a cause for endless sorrow. The sermon then focuses on the events in the Garden of Gethsemane, where Jesus asked his disciples to watch and pray with him, but they fell asleep. The preacher emphasizes the importance of being in a close relationship with Jesus.

Transcript

Good evening. You don't know how relieved I am to see you here tonight. I began to wonder this morning if I should go back again and look at that partial rapture theory.

I never gave it much credence, but after this morning I thought maybe I should take another look at it, you know. However, you've assured me now tonight that it's only a theory and that you're back again with us. I want to read with you tonight three passages from the scriptures, from the Gospel by Luke, again, where we have been reading before.

And we will read in chapter 8, the Gospel by Luke, chapter 8, reading from verse 40. Luke's Gospel, chapter 8 and verse 40. And it came to pass that when Jesus was returned, that is, returned from Gadara, where the Gadarene had been loosed from the demonic oppression under which he was living, the people gladly received him, for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and besought him that he would come into his house, for he had one only daughter, about twelve years of age, and she lay dying. But as he went, the people thronged him.

And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment, and immediately her issue of blood stanch'd. Now, turn the page, please, to chapter 9, and we shall read from verse 28. And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and blistering. And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep.

When they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said. While he thus spake, there came a cloud, and overshadowed them, and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is my beloved son, hear him. When the voice was passed, Jesus was found alone, and they kept it close, and told no man in those days any of those things which they had seen. Then the next day follows with this very interesting article.

Now, turn back, if you will, please, to Matthew, chapter 26, reading from verse 36. Then cometh Jesus with him unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death. Carry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me.

Nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Christ, let us be going.

Behold, he is at hand that doth betray me, and while he yet spake, lo, Judas." Now, this morning we were considering, again, one of the I Am's. Rather, there were two this morning in our little study. The I Am of Sychar's Whale, and the I Am of the Living Bread, which came down from Heaven.

And may I suggest to you that when we read these statements of the Lord Jesus, and they are prefaced so often by the I Am, as we'll see others in the time that we may have, we are not reading that which was, but that which is. And you may say, well, but then it's almost two thousand years ago since the Master said, for example, I am the light of the world. But the I Am, the light of the world, is for today, because it's the I Am who is speaking these things with that present, eternal tense which reflects back on us now as it

did when it was given to them so long ago.

So he still is the light of the world. And our study this morning was, in the Gospel by John, the Lord said, I am the true bread, I am the living bread which came down from Heaven. And then we went on to consider something of the difficult passage, that if a man does not eat, or if one does not eat the flesh of the Son of Man, and drink his blood, he has no life in him.

Now, the I Ams, then, were not for yesterday or yesteryear. They are for today. The I Am and everything that he said, as far as we're concerned, that he was, he is.

And he ever will be. Now, this evening I want to come back to our study of the trilogies, and I wish to consider one with you that is quite common, that is to say we read about it frequently. And that sometimes it raises a question in the minds of some when I say some things regarding these trilogies, especially in this one that we're going to consider tonight, as well as others, that these were choices that the Lord made.

And it concerns three of the disciples. You will understand, won't you, that while there's no exception of persons with God, the Lord Jesus, when he was here, had his preferences. He did prefer some things above others.

He did prefer some places above others. He preferred Galilee over Judea. He chose that the rendezvous with his disciples subsequent to his resurrection should take place in Galilee.

You remember we read about that later on. He chose not only villages, but he chose homes which he preferred to visit. And you've noticed, doubtless, one of those that stands out very clearly was the home in Bethany.

And there is a trilogy in connection with our Lord's visit to the home in Bethany. There were three major incidents and major visits that he paid to the home in Bethany. In fact, you probably have noticed, too, that the last week of his life he seems to have never spent a night either in his father's house, in the temple, nor in the city of the great king.

It appears that he went out to the Mount of Olives, or he went to Bethany. And he spent the last week of his life in Bethany. Now, these are preferences.

The Lord preferred to do certain things and not to do other things. And what we're going to consider tonight, briefly, is the fact that there were three of his disciples that he preferred to take with him on three occasions another trilogy that the other disciples did not experience. Do you remember now that one of the three towns I think I mentioned this to you earlier in our studies in Galilee, that the Lord marked out one of the three towns was Bethsaida and three of his apostles came from Bethsaida Andrew, Peter, and Simon, Simon, Peter, and John.

Now, you say to me, how is it that the Lord pronounced such a curse, but a sentence of judgment on a city where 25% of his 12 apostles were born and raised there? Philip, Andrew, and Peter, the three of them all came from the town of Bethsaida and Bethsaida was one of the three that the Lord spoke in Matthew chapter 11 so scathingly against. And as I suggested to you on that occasion he linked them with the three cities of the Old Testament and that was Tyre, and Sidon, and Sodom. And the Lord has done this by preference.

The three passages we've read tonight that he took these three disciples with him on three occasions which the others did not experience. And while it is difficult for us sometimes to take this into consideration in the way in which the Scripture has given it to us nevertheless, it's very clearly, and I think it's undeniably true that the Lord did have his preferences. He chose to be a carpenter's son.

He chose to be a carpenter. Why did he choose to be a carpenter? Why did he choose Nazareth for the place where he was to be raised and spend those three divisions of his life? He had his preferences. And so we have Peter, James, and John.

Now, the first instance that we read here tonight concerns Jairus and his daughter. Perhaps you've noticed, too, that when the Lord came back from Gadara came out of the boat on the other side of the sea and the multitudes went to meet him Jairus was one of the first to get there. He seems to have been in a state of desperation because he had a twelve-year-old daughter and she was dying.

And he begged the Lord, he besought the Lord on his knees before him that he would go and heal his daughter. It was his only daughter. And she was twelve years of age.

Have you noticed that there were three occasions when the Lord raised the dead? And each of these occasions is specific. There was one whom he raised from the dead that had the most right to live. There was another that he raised from the dead who had the most need to live.

And then there was another that he raised from the dead who had the most expectation to live. But they all died. And these three the Lord raised from the dead.

We are just told of the three. And the first one was Jairus' daughter, a twelve-year-old child. And Jairus, the ruler of the synagogue, came to the Lord in a very humble attitude, in a beseeching attitude, fell down at his feet and he said, Lord, I have one only daughter and she's dying.

And the Lord said, I will go. And while he's going to a twelve-year-old that's dead he meets a woman that's been dying for twelve years. And you know that story.

And how the people were thronging him and pressing him and this woman had this incurable disease and had been assaulting her for twelve years. Now the little one is only twelve years old and she's dying and she's going to be dead before the Master gets there. The woman is evidently a mature person, but she's been dying for twelve years.

And in each of these cases we find the sufficiency of the Savior for every need at all times and every step of the way. So he sets off for Jairus' house. And as the people are thronging and pressing on him, you remember the story, the woman comes behind him in the crowd and she touches the border of his garment and instantly she is healed.

Twelve desperate years that were so heavily hanging over her without any remedy, without any alleviation, without any possibility of a cure all gone in a split second of time. She just touched the border of his garment. But she had said to herself, in spite of all the discouraging experience she'd had for twelve years if I can just touch the border of his garment, I know I will be healed.

And it was as she had faith that it would be. Then you remember the story. The Lord said, who touched me? And everybody denied it, first of all.

First of all, everybody denied it. And then the next thing, Peter protested and he said, Master, you can see that the throng is pressing against you constantly and why do you say somebody has touched you? He said, because I know that power has gone out from me. And of course then the woman came and told him the whole story.

And while that was happening, someone came to Jairus from Jairus' home and said, don't trouble the master anymore because your daughter's dead. Remember the story about Lazarus? The Lord's on the other side of Jordan, over at Beth-Avora. He's over there because the Jews were going to stone him in Jerusalem.

Never got talking about Jerusalem, did we? And we didn't finish that story about Bethlehem, did we? Well, just take heart, we're not finished yet, you see. And I haven't forgotten it. And when the Lord's away over there on the other side of the Jordan and word is sent to him from the sisters, Lord, behold, he whom none loveth to save.

I just love the way they did that, don't you? They didn't say, Lord, you know our brother loves you. Come quick. That would be the way we would say it.

As though it were a justified request because Lazarus loved the Lord. Or would they say it? They gave a much stronger appeal for him to come. They said, Lord, he whom thou lovest is sick.

Not he who loves you is sick, but he whom thou lovest is sick. These two sisters are a very interesting study of human nature and also spirituality. So, the Lord gets the message over there, if you recall.

By the time the Lord got the message, Lazarus is dead. If you figure out the chronology of it, you can see that. And it wasn't long after he had the message, when he had talked a little with his disciples, that he told them that Lazarus was dead.

But he stayed there two days longer, which was a very surprising thing for him to do. But it had a three-fold reason for him doing it, as he himself explained later. Now, in this case, it's a 12-year-old girl, and the Master's been told, don't trouble him any more, he's dead.

The Lord overheard the comment made to Jairus, the father, and he said, do not despair, just believe, and she shall be made whole. Now, if you have watched where this expression is used, and it's used more than once in the scriptures, in the Gospels, it is applied to physical needs, and it is applied to spiritual needs. It is sometimes translated to be made whole, and other times it's translated to be saved, but it's all one and the same expression.

And it's used to show us the all-inclusive nature of the blessing which the Lord brought to those who were physically ill, or those who were spiritually ill. And so, the Lord said, fear not, she shall be made whole, or she shall be saved. You may translate it either way.

And so they went to the house of Jairus, and I didn't read with you the rest of the passage. You didn't close Luke chapter 8, did you? No, I can see it's open there in your lap. Now, let's read that last part.

When they said, in verse 49, While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead. Trouble not the master. But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be saved.

She shall be made whole. But she's dead. When he came into the house, he suffered no man to go in, say Peter and James and John.

Why did he do that? Because he chose to. Was there any other reason required, if he chose to take Peter and James and John? I can't give you any personal reason, just because of who they were in themselves. There are some of the disciples I would have thought might have been more qualified, if qualification had anything to do with it, for the special favors that the Lord showered upon these three.

But no. He made his own choice, and he had his own preferences, and he left the other disciples behind, or outside, and he took Peter and James and John, and the father and the mother and the maiden, and all wept and bewailed her. If you've ever been in one of those, you know what this is like.

We have had some experience along this line, and sometimes we travel hundreds of miles to go to a wake, as it is called, and I recall particularly a specific occasion when there were five of our young people in the assembly in Miami, Cubans they were, by birth, and they were traveling home from a Sunday school picnic, and an accident took place, and the car flipped over the rail and landed in one of the canals upside down. And the two girls, first cousins that were in the back seat were both drowned, and another cousin was in the front seat with two of, one of our brethren's sons there. And we got worried up in Canada, and so we hurriedly gathered everything together and took off for Miami.

And when we got there, it was about two o'clock in the morning, and the funeral parlor was very still, very quiet, very deftly. And as soon as we opened the door and walked in, then the wailing started. We were met with a barrage of wailing.

And it tears something inside you, especially if you have any close connections with the dead. In this case, they buried the two cousins side by side in two caskets, and it was my task to have to conduct the funeral service. And as an interesting side light, the boy that was driving that car was run over in a hay wagon episode just one year later and crushed to death.

And we had to go back for that funeral. And I remember the father said to me, the father of the boy at the time, he said, I want to say something if you don't mind at this service. I said, it's your service, it's your son, whatever you want.

Well, he said, I said, do you think you can handle it? He said, I'll be sitting over to your right, but the audience won't see me. I said, look, I'll turn to you, and if it's not okay you want to speak, then I will introduce you, and if you feel you can't at that moment, then that's just fine. Well, he did it, and he did it admirably well, and he did it to show the Christian believing parents of the two girls, those two first cousins, that death for a believer is not a necessary cause of endless wailing.

He stood up to it, and he stood up beside the casket, his son's casket, 19 years of age, and he spoke very well, very lovingly about him, that God had loaned him this son for these years, and that they knew he had a bright testimony, and God had called him now as he did these two girls that were riding with him just the year before. This case that we have here is so typical of that kind of thing, and it's very moving, it's heart-rendering, and when the Lord gets there with his disciples, you see they're all wailing, lamenting, but watch how superficial it was. The Lord said, the damsel's not dead, she's just sleeping.

Weep not. And they laughed him to scorn. They derided him.

They curled the lip, they snarled at him. They just turned the thing off like that, and they turned immediately against him because it says here rather succinctly, doesn't it, they knew that she was dead. The Lord put them all out, took Peter and James and John and the mother and the father of the maid, and went over to the bed, took her by the hand and said, Maiden, arise.

Now unless you should wonder, the extent of this body, this inert body at this time, the scripture is very specific. Was she dead or was she not? They said she was dead. The Lord said, she's sleeping.

But when he spoke to her, took her by the hand and spoke to her and said, Maiden, arise. Look what the scripture says. Her spirit came again.

No question whether she was dead or not. James will tell you that. If you're worried about clinically dead and other kinds of dead being dead, well then just forget it.

James says the body without the spirit is dead. Well it says here very clearly, you see, in verse 55, her spirit came again. Her spirit came again.

So she was dead, very definitely and decidedly dead. And her spirit had left the body and the body without the spirit is dead. But the master said, she's not dead but sleeping.

He said about Lazarus later on, do you remember, our friend Lazarus sleeping. And I go to awaken him out of his sleep. And the disciple says, Lord, if he's sleeping he'll get better.

That's one of the best medicines he could possibly have. His rest, if he was critically ill. Any of you have read any of James Harriot books, know he discovered that too in his practice.

So, here she is. She's definitely dead. Lazarus was definitely dead.

But the Lord says, he's sleeping. I'm going to awaken him out of his sleep. What is dead and what is death to the parents of the child that was to the master was asleep.

And he was going to awaken her out of her sleep. But her spirit was not there. So she is gone.

Isn't it fascinating, isn't it intriguing and doesn't it tell us something that in the three cases of those whom the Lord raised to life, not one word is given to us of any experiences of anything they heard or saw or did in the time between when their spirit had left the body and when they were called back again. Now that's something that we all would like to have known. Because we're always reading about light at the end of the tunnel.

Voices from the other side and voices from the edge of eternity and so on. You've read some of these case histories and it's rather, I don't know, I was going to say something else. I shouldn't.

These people who know not God, know not His salvation, know not what it is to be alive in Christ, know what it is to possess eternal life. These are they who tell you that as soon as the spirit leaves into what they call astral travel, then they see a wonderful light and there's a very warm feeling and then they hear something calling them back and they come back into the body. Well, a scripture that knows best what goes on between that moment when the spirit leaves the body and comes back again, having been called back by the Lord of life, has said nothing as to what they did or what they said or how they felt.

You see, my friends, the emphasis is all on who raised them from the dead. Who had the power to recall that spirit. And this 12-year-old girl is lying there and her spirit's gone.

But when the Lord spoke to her, the spirit came again. Who witnessed this? Peter and James and John. One of the trilogies of the disciples in the preference that the Master gave to them.

Now let's look on because I want to get over these three tonight if I may. And we read later on in the same chapter from verse 28 on about what is known as the transfiguration. I think you would be interested to know that the word transfigured or to transfigure only occurs three times and once is the occasion that we're looking at here tonight and the other two times is in reference to a Christian.

And I'll just stop and think of that for five seconds. Transfigured. Transfiguration.

Once in relation to our Lord and twice in relation to the Christian. And I'm sure you'll be interested to look that up before you go to sleep tonight. Just in case you might happen to be transfigured before tomorrow.

Now, this is the story. The Lord goes up into a mountain to pray. And he takes with him these three.

This trilogy. I got thinking about this today and I thought, you know, I could call this a triad, couldn't I? But I don't like the word triad because it ends kind of heavy. Triad.

I like trilogy. It's kind of musical, isn't it? Yeah, trilogy. Sounds spirit enlightening, I think.

Triad. Trilogy. So, the Lord goes up into a mountain and he goes up into a mountain to pray.

And as he prays, the fashion of his face, his countenance is altered. And this evidently is a night scene because you read in the passages where we have this story given to us how the next day they came down where the multitude was and the father with the lunatic child. And our Lord is up there and as he prays, the fashion of his countenance is altered.

That while one prays, oftentimes it's the fashion of somebody else's countenance that's altered. You know what I mean? If you don't know what I mean, just try and pray for someone whose countenance you can hardly stand. And pray positively for this person and you'll discover that while you're praying the fashion of their countenance will be altered.

But that's not the story we have here. Our Lord is praying and as he prays, his face becomes as the sun. Now what is this transfiguration? This is the reality of who he was that had been veiled in this human flesh that we're speaking about the other night in connection with the virgin mother.

It has been veiled in human flesh, but it is there. And the face being the window of the soul, when I say that, I hesitate because, you know, I don't know what some souls have to be like. The face is the window of the soul.

I tell people that I couldn't be too faced because if another one, I wouldn't come up with this one. But at any rate, if it's true that the face is the window of the soul, then what is going on here? It's the real man, as he walks, suddenly bursts through the veil of his humanity. And the transfiguration takes place not because he became what he wasn't.

He was always that same one. And he was always conscious of who he was. There was never a time when he didn't know who he was.

He always knew who he was. And yet, that was veiled. When Philippians 2 uses the word, he emptied himself.

He didn't cease to be when he became what he wasn't. And always now will be what he became. He took upon him the form of a servant.

And you know he wasn't a servant before. How could deity, how could this sovereign of the universe be a servant? Who would he serve? And to what extent and in what way? No, Philippians 2 tells us he took upon himself the form or the nature of a servant. And he became a servant.

And he was here, as he said himself in Matthew 20, I didn't come to be served, but to serve. To serve a ransom for many. And then if you go to Luke's Gospel chapter 12, there I am.

Speaking too fast again. Sorry about that. In Luke's Gospel chapter 12, you remember our Lord said in the millennial kingdom, what he's going to do? He's going to gird himself with a towel.

He's going to come out and serve those who are sitting at the table in the marriage feast. He is still going to be a servant as he became a servant here. Out of his countenance, who he really is, it was altered, it became as the sun.

And then his raiment, what happened to his raiment? It was flashing like lightning. What does the raiment speak of in the Scriptures? Well, it speaks of a man's office. It speaks of who he is officially.

And he wears the robes which are corresponding to the office that he holds. And so, we even have that in our courts of law, that certain raiment, certain clothing is put on in keeping with the office of the person, the judge or whoever it may be in the court. Now, our Lord wore garments, garments of humility, garments of meekness, garments of service.

John chapter 13, when he got down to wash the disciples' feet. But his garments now are flashing like lightning. Remember the high priest, what he did when our Lord was standing in front of him and he said, if you are the Messiah, the Lord said, thou sayest it, and hereafter you shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.

And what did the high priest do? He tore his robes. And what did that indicate? Well, you know when the robe was torn in the Old Testament, often times it indicated a cessation of the office. When Saul took ahold of Samuel's garment and he's given it to another, the kingdom, the monarchy, the garment of the monarch was torn and the office was lost.

Now here, and there never will be another, never, never, never, ever will be another high priest after the order of Aaron. It doesn't appear anywhere in Scripture after that. While you have a priesthood according to the sons of Zadok in the temple of Ezekiel's day in the Millennial Temple, there's no high priest mentioned there.

No high priest. Caiaphas tore his garment and that was the end, the ultimate cessation of the Aaronic high priesthood. The only high priest there's going to be now in the Millennial Kingdom is he who is after the order of Melchizedek.

He will take the place of the high priest for his people. But here our Lord's garments are white and glistening. How does he fulfill his office? How does he carry out his charge? How does he really show that

his garment is the robe, the vesture of office? And he is his is flashingly righteous in every sense.

This is the Lord. And who is witnessing this? Moses and Elijah come and they come in glory. Moses, Moses, Moses, Moses, yes, yes, Moses.

What happened to Moses? Oh, he was buried by Nebo's lonely mountain on this side Jordan's way in the vale in the land of Moab and no man saw it there but the angel of God upturned the sword and laid the dead man there. Yeah, but was he still there? Was he always there? No, he appeared in glory on the Mount of Transfiguration. Well, where did he come from? Well, if we may draw some conclusions from Jude's word, the day came when Michael had to contend with the devil about the body of Moses.

Why would Michael be contending with the devil about the body of Moses? He was buried by Nebo in a vale in the land of Moab. He died up on the mountain peak and the Lord buried him there. And then what happens? Some contention takes place between Michael who stands for the children of Israel and the devil who holds the imperial power of death.

Doesn't Hebrews chapter 2 say that he had the right or might of death? And our Lord by his death rendered him helpless. And he brought this man out of the grave to walk on the hills of Judea with his Lord. That's a very interesting story, brethren.

And look into it carefully when you find out why God didn't let Moses into the land. I think we must interpret that passage. However, here's Moses and here's Elijah on the Mount of Transfiguration.

Moses who represented the whole Levitical system of the sacrifices and offerings. Elijah who has made and represented the whole school of the prophets. And what are they doing? They're talking with the Lord about the departure, his decease, which he should accomplish at Jerusalem.

And all the value of the foregoing sacrifice of the Levitical order only had value because it came from the decease, the sacrifice that he was going to offer at Jerusalem. He was going to accomplish something by his death. And all the prophecies of the kingdom yet to come that the prophets so glowingly pronounce in various times and seasons, they're all going to be fulfilled because of what? Because of Calvary, because of his decease which he should accomplish at Jerusalem.

This is what they're talking about. Everything that Moses represented is dependent upon the sacrifice of the cross. Everything that the prophets ever promised in such glowing terms for ages yet unborn for the nation of Israel are all going to be fulfilled because of his decease that he accomplished at Jerusalem.

That's the topic of these three who appeared in glory. And where's Peter and James and John? Where are they? Fast asleep. Fast asleep.

You see, it's like God, Moses told the children of Israel, God didn't choose you because you were the greatest of all the nations. No. Because you were the fewest of all the nations.

And you were the most stiff-necked of all the nations. And you provoked him to wrath ten times in forty-one stops in the wilderness journey from Egypt to Canaan. God never chose you because of your personal greatness or worth.

He chose you because he loved you. And the Lord chose Peter and James and John because they were near to his heart. And there they are in the wilderness.

And the Lord is transfigured. And finally, something happens and they awaken out of their sleep and they see Moses and Elijah talking with the Lord. And then what happens? Peter gets up out of his sleep and everything goes into gear as far as Peter's concerned.

He always had things in gear as far as talking was concerned. And he says, Lord, it's really good for us to be here, you know. This is the millennium.

I'm sure this is the millennium now going to be ushered in. It's going to be inaugurated and Tabernacles will get booze for you and Moses and Elijah. Not knowing what he said.

Peter's had a large posterity. He's had a lot of children since he's dead and gone. This he said not even knowing what he was saying.

But he had to say something. And when he said something which he never should have said, Peter says, Lord, we're going to make some Tabernacles. We're going to have the feast of Tabernacles right now.

And then what happens? A cloud comes in. And you begin to fear. You tremble when you get into the cloud.

It's the evidence, of course, of the presence of the Almighty. And a voice comes out of the cloud saying, this is my beloved son in whom I am well pleased. That's one of the counts that says that anyway.

Hear ye him. Now what's he talking about? He's talking about his deceit which he should accomplish in Jerusalem. Everything is moving towards that.

And everything emerges from that. The cross is the center of all the purposes of God. In anticipation and in retrospect.

Some people have problems with the Jews offering sacrifices in the millennium. I don't know why they should. The cross is the center.

And everything that subsequently comes out of that is going to reflect back on that. And so the voice from heaven says, hear him. They were afraid when they entered into the cloud.

Peter and James and John. And I've got two minutes and one more. I'm going to have to talk fast now.

What's the last one? The subject about which it's difficult to talk fast. It's Gethsemane. And after they left the upper room.

He came down to the garden. The Lord said to eight of his disciples, you sit there. And he took three of them.

And he took Peter and James and John. He took them into the garden farther. Just the three of them.

This trilogy. And he said to them, now sit there and watch with me. I suggested to you this morning or last night, I don't remember, that it's an interesting thing to discover, to search out how many times the Lord asked for something for himself.

And find out if he ever got it. Here's one of the occasions. Sit there and watch with me.

What's he taking them for? Companionship. They're the city. And he goes a little farther in.

He falls on his face to pray. He said, my soul is exceeding sorrowful even unto death. And he goes forward and falls on his face and prays.

And after he prays he comes back and he sees the three, these favored three, these preferred three. He sees them asleep. And he says, Simon, you who just said to me outside the garden that you would go to prison and to death for me.

But he didn't say it actually in those words, did he? But that's exactly what had happened. Simon, could you not watch with me for one hour? You remember in Mark chapter three when the Lord went up into the mountain to pray, to find out, to decide who is going to choose to be his twelve apostles. And he came down.

You remember what he says he chose them for the very first thing? To be with him. And then what? Send them forth to preach. What's the most important thing, my friend, in our relationship with our Lord? To be with him.

To be with him. Simon, could you not watch with me just one hour? Watch and pray lest you enter into temptation. And I was just given a new translation of the New Testament before I came on this trip.

And this gentleman who is highly recommended by Professor F.F. Bruce, I never heard his name before. And he translates this The Ultimate Test. And F.F. Bruce says of this author, sure, he says, he has a very full knowledge of the Greek language.

And when F.F. Bruce says that about somebody, I'm willing to accept that. And he translates this Watch and pray lest you enter into the ultimate test. And he goes away and prays again the second time.

And he comes back again. And he finds him asleep again. There's one little addition made in one of the stories that said they were sleeping for sorrow.

For sorrow. They were sleeping for sorrow. He told them about the traitor.

He told them what was going to happen. He had given them all the details in increasing intensity after they left Galilee and came down that eastern route through Jericho and up to Jerusalem. If you've noticed the times in which our Lord spoke about his death, he added details to it that increased the intensity of the subject.

He told them all about that. And now he's come to this point and there's something is hanging upon the hearts of these three. And they're sleeping for sorrow.

And the Lord goes away again and comes back the third time. And he finds him asleep and he says, Sleep on. Take rest.

The matter is settled. Lo, he that betrayed me is at hand. Rise.

Let us be going. This is the trilogy of the preferred three. And the three occasions in which they shared with the Master that which others did not have the privilege of sharing.

Brethren, there are some lessons for us surely in this. And I think one of the lessons is what we should perhaps ambition more than anything else. That the Lord might desire our presence.

And that we in turn might satisfy that desire. Remember he chose us to be with him. Not with him only in the glory to come.

But with him now. He chose us for companionship. May we realize the preference that's ours.

So we pray. Our Father, we pause to remember that they were but as we are. And in the frailty of our spirits as well as our mortality how often we have failed.

How often our Lord who chose to be one with us and chose us to be one with him has found us sleek. Touch our hearts. Draw us nearer to the one who seeks our affection and our companionship.

May thy word be a blessing to us this night in his name. Amen.

Audio: <https://sermonindex1.b-cdn.net/7/SID7644.mp3>

Source: <https://sermonindex.net/speakers/david-adams/trilogies-in-life-of-christ-part-3/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net