

7/27/14

The Cost of Not Being A Disciple
Lk. 9:23-26

Jesus used a very simple method to teach His disciples.

1. He taught them the truth and principles of the Kingdom of God.
2. He showed them personally the signs of the Kingdom of God, preaching, healing and casting out demons.
3. Then Jesus sent His disciples out to do the same things.

So Jesus has just commissioned His twelve disciples two by two to preach the gospel of the kingdom of God, heal the sick and cast out demons. Lk. 9:1-11

* As they returned Jesus took the twelve to Bethsaida Julie, on the north-east corner of the Sea of Galilee where the Jordan flows into it, distinct from Bethsaida on the north-west corner, the home of Philip, Andrew and Peter. Jn. 1:44

* Jesus then fed the 5,000 and Peter confessed that Jesus is the Christ of God. Lk. 9:12-22

Remember the intent of Luke was not to follow a chronological order, but an orderly arrangement to present to Theophilus, as the Holy Spirit led him to compile the material. Lk. 1:1-4

1. Matthew presents Jesus as the King of the Jews, written to the Jews.
2. Mark presents Jesus as the Servant of man, written to the Romans.
3. Luke presents Jesus as the Son of man, written to the Gentiles.

Jesus is under the shadow of the cross and in view of all this Jesus now declared the cost of being disciple, described by three things: Lk. 9:23-26

- I. The invitation to be a disciple. vs. 23
- II. The explanation of the invitation to be a disciple. vs. 24-25
- III. The condemnation for rejecting to be a disciple. vs. 26

I. The invitation to be a disciple. vs. 23

A. The invitation included all His disciples. vs. 23a

* “Then he said to *them* all.”

1. Jesus was just speaking to his twelve disciples about his suffering by the elders, chief priest and scribes, being killed and raised from the dead. vs. 22

* Parallels. Matt. 16:24-27; Mk. 8:34-38

a. The word all “*pantas*”, means each, every, any or everyone. Mk. 8:34

- 1) This included the twelve and the many disciples following Jesus.

- 2) This included also the multitudes of unbelievers.
- b. Jesus taught His disciples and the crowds together often.
 - 1) From Peter's boat. Lk. 5:3
 - 2) In the plain. Lk. 6:17
- 2. Jesus had chosen twelve from the multitudes of disciples for His apostles after an entire night in prayer. Lk. 6:13-16
 - a. Simon, whom He also named Peter. vs. 14a-b
 - b. Andrew his brother. vs. 14c
 - c. James and John. vs. 14d
 - d. Philip and Bartholomew. vs. 14e
 - e. Matthew and Thomas. vs. 15a
 - f. James the *son* of Alphaeus. vs. 15b
 - g. Simon called the Zealot. vs. 15c
 - h. Judas *the son* of James. vs. 16a
 - i. Judas Iscariot who also became a traitor. vs. 16b
- B. The invitation is responded to by a person's free will, individual choice. vs. 23b
 - * "If anyone desires to come after Me."
 - 1. The disciples are those that have believed Jesus is the Messiah.
 - a. They are born again understanding the spiritual truths taught by Jesus.

- b. They, to be exact seventy will be sent out by two's empowered to preach, heal and cast out demons. Lk. 10:1-22
- 2. The state of these disciples is not hypothetical, but one of reality.
 - a. The door is open to anyone who desires.
 - 1) The word desire "thelo", means to will, have in mind, to intend or determine with purpose.
 - 2) These are born again and follow the promptings of God by their own free will.
 - 3) These still have a sin nature, capable to not yield to the promptings of God.
 - b. The word Jesus uses means more than a wish or emotional desire, but to decide by one's own determined will.
 - 1) This does not mean they are working for salvation, they are saved, but yielding in co-participation with the work of God in them for they are not robots.
 - 2) If you believe in the doctrine of "Unconditional election" of Calvinism, then the invitation by Jesus is useless and a mockery.
 - 4) Because if you are "Unconditionally elected", you can not resist and therefore you will

- deny yourself, take up your cross and follow Jesus and persevere because you are “Unconditionally elected”, this is circular reasoning!
3. The response is a personal commitment to Jesus, “to come after Me.”
 - a. The word after “opiso”, means behind or afterwards.
 - 1) It simply means to attach oneself to Jesus as His disciple, one who understood he was following Jesus to death, followed by resurrection.
 - 2) Jesus forces no one to do anything, the army of God is made up of “all volunteers!”
 - b. The One being followed is Jesus, “Me”.
 - 1) The One promised to be born of a virgin without the aid of a man. Gen. 3:15; Is. 7:14; Matt. 1:20
 - 2) The One who was the God-Man, divested of His glory by taking human form. Jn. 1:1, 14, Phil. 2:5
 - 3) The One who was the Lamb of God to take away the sins of the world. Jn. 1:29; 1Pet. 1:18-21

B. The invitation has conditions by choice. vs. 23c-e

* “let him deny himself, and take up his cross daily, and follow Me.”

1. The first condition is to deny himself. vs. 23c
 - a. This is not self-denial of certain things, but the character of one’s conversion.
 - 1) The word deny “apparneomai”, means to affirm that one has no acquaintance or connection with someone, to forget oneself.

* This is an imperative command, aorist middle voice, indicating it is done by the person themselves at one time, “let him deny himself.”
 - 2) This means to loose sight of oneself for any merit before God, having died “in Christ”.
 - b. Lenski the Greek Scholar says:
 - 1) “This is true conversion, the very first essential of the Christian life.”
 - 2) The heart sees all the sin of self and the emanation and the death bound up in this sin and turns away from it in utter dismay and seeks rescue in Christ alone. Self is cast out and Christ enters in; hence you live not unto self but unto Christ who died for you.”
2. The second condition is to take up his cross. vs. 23d
 - a. This is the outcome and result of denying oneself.

- 1) Let him take up “airo”, means to take upon oneself and appropriate.
 - 2) This is the second imperative command, aorist active, an act that takes place at one time.
 - 3) We are to reckon ourselves dead to desire to come after our old self.
 - 4) The cross was used by Jesus as the symbol of death.
 - 5) Jesus had denied Himself to come and die on the cross for sinners.
- b.** The cross indicates the allotted and assigned call of God to each disciple.
- 1) The difficulties and sufferings which are the result of faithfulness in doing the will of God daily by a continuous denial of self.
 - 2) Each having his share of suffering for and being associated with Christ, never comparing oneself to the call of another.
 - 3) The reward for service is not in comparison or competition with others, but in completing one’s call of God by doing the will of God.
- c.** The usual interpretation of this condition is foreign to the context.
- 1) That all our sufferings is a cross, yet evil men and women suffer, but they are not disciples of Jesus.

- 2) That suffering coming upon us by our own doing or choices is our cross, not so, they are self inflicted consequences, sowing and reaping.
 - 3) That sufferings coming upon us by others doing or choices is our cross, not so, they are the consequences of sinful evil people bringing hurt and harm to us.
 - 4) But if any of these are due to our obedience and association with Jesus and our allotted call in life, then they in fact are our cross, as His witness of light and love.
- 3.** The third condition is to follow Jesus. vs. 23e
- a.** The word follow “akoloutheo”, means walking behind one in front of you.
- 1) The word is used for the virtue of faith and faithfulness.
 - 2) There is no allowance for walking after one’s own direction or changing course.
- b.** Godet said there are three things necessary for traveling.
- 1) First, to say farewell (to self).
 - 2) Second, to carry one’s baggage (the cross).
 - 3) Third, to proceed with the journey (follow Me).

- c. The human issue is will we make and complete our journey to follow Jesus.
- 1) Lenski points out that the first two imperatives are in the aorist tense, to deny himself and pick up his cross are momentary acts.
 - 2) The third is an imperative command present active, “to follow is a long and continuous course of action.”
 - 3) He points out that the taking up of our cross is a daily act, which is punctiliar each time.
 - 4) The two aorist acts are the preparation for the durative present act and the three always occur in this order.
 - 5) All three are impossible apart from the new birth, the word of God and the power of the Holy Spirit.

Illustration

Paul the apostle is an incredible example of this three-fold call to be a disciple.

* “Yet indeed I also count all things loss for the **excellence** of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ. Phil. 3:8

Application

1. Every believer in Christ makes the choice about the degree they yield and obey these conditions for a disciple.
 - a. In the Parable of the Sower only one seed did not sprout life, the one by the wayside.
 - b. The next two sprouted life, but only for a while, the stony ground, shallow and superficial, the ground with thorns choking out the word of God, tribulations and suffering.
 - c. The one that fell on good ground sprouted and gave 30, 60 and 100 fold fruit, implying different degrees of deny self, taking one’s cross and following Jesus.

* “For we are His **workmanship**, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Eph. 2:10
2. Every believer is born into warfare, there is no exception.
 - a. “knowing this, that our **old man** was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.” Rom. 6:6
 - b. We are to reckon ourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Rom. 6:11
 - c. “that you put off, concerning your former conduct, the **old man** which grows corrupt according to the deceitful lusts.” Eph 4:22

- d. “Do not lie to one another, since you have put off the **old man** with his deeds.” Col. 3:9
- e. “casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every **thought** into captivity to the obedience of Christ” 2Cor. 10:5
- f. “Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.” Eph. 6:10-12

The invitation to be a disciple is for spiritual gain!

II. The explanation of the invitation to be a disciple. vs. 24-25

- A. The person deciding not to be a disciple of Jesus is warned about destroying their life. vs. 24a
 - * “For whoever desires to save his life will lose it.”
 - 1. Jesus says the person considers the cost of a disciple to high a price to pay.

- a. To deny himself, to loose sight of oneself for any merit before God and die “in Christ”.
 - b. To take up his cross daily, the allotted and assigned call with difficulties, suffering and persecutions.
 - c. To follow Jesus in faith and faithfulness, after His steps.
2. Jesus gives the reason a person rejects to be a disciple of Jesus, “For whoever desires to save his life”.
- a. The word for “gar” introduces the reason for the one rejecting to be a disciple of Jesus.
 - * The implication being that they heard the gospel invitation!
 - b. The reason then is stated, “whosoever desires to save his life.”
 - 1) The word “whosoever”, indicates anyone person.
 - 2) The word desires “thelo”, as verse 23 means to will, have in mind, to intend or determine with purpose.
 - 3) The assessed determination is that he is better off trying to secure his own life and capable of doing a better job, apart from Jesus.
 - 4) The word save “sozo”, means to save by rescue and to preserve in a safe state.

- 5) The reference to life “psuche”, is the vital force that animates the body with all the things the world might offer, but neglecting his spiritual need
3. Jesus stated the tragic outcome of such an attempt apart from Christ, “will lose it.”
- a. The opposite of his intended purpose is the result.
 - b. Leaning to his own understanding and being persuaded that his way will preserve both his physical life and spiritual journey, he is self-deceived and is on the road to destruction.
 - c. Deciding willingly that he would spare himself the denial of self, his spirit remaining dead, unregenerated.
 - d. In affect by deciding to not deny himself, take up his cross daily and follow Jesus, as a disciple he loses his life or soul.
 - 1) The word lose “apollumi” means to destroy and perish, the tense is the indicative future active.
 - 2) The context is being unsaved and lost for all eternity!
- B. The person deciding to be a disciple of Jesus is given a promise of life. vs. 24b

- * “but whoever loses his life for My sake will save it.
1. Jesus says this person considers the cost of a disciple worth it.
 - a. The contrast is marked by the word but “de”, a contrasting conjunction.
 - * The person is once again indicated by the word “whosoever”, each and anyone.
 - b. This person is said to lose his life.
 - 1) This means that he or she deciding to be a disciple of Jesus suffered for their faith.
 - 2) The word lose “apollumi” again means to destroy and perish of earthly possession, greatness in the eyes of the world, even their life and the subjective aorist active, indicating the actual loss.
 2. Jesus said the loss of these things was “for My sake.”
 - a. In other words, due to being a disciple of Jesus.
 - b. Due to the fact that they were obedient and faithful to do and fulfill the will of God in their life.
 - c. Due to having denying themselves, taking up their cross daily and following Jesus.

3. Jesus stated the incredible gain by loosing one's life for His sake, "will save it."
 - a. The word save "sozo", again means to save by rescue and to preserve in a safe state.
 - 1) The tense is the indicative future active.
 - 2) This is the certainty of the promise.
 - b. The difference between the two individuals is great.
 - 1) The person attempting to save their own life, though they may have obtained riches, fame and incredible pleasure on every level, all being temporal, the lose is irreparable!
 - 2) The person trusting in Jesus to save his life, though he or she may loose wealth, fame, health and even life for Jesus, the gain is much greater and eternal.

C. The person listening is to reflect on the unwise choice to not be a disciple of Jesus.
vs. 25

- * "For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?"
1. Jesus has just stated the certain destiny of the two individuals.

- a. The one determined to save his own life by going the worldly way, loses all eternally.
 - b. The one determined to lose his life, forfeiting all of the world, gains everything eternally.
2. Jesus is appealing to the hearer to consider how irrational and illogical it is to not be a disciple of Jesus.
 - a. The first part of the question is hypothetical, "For what profit is it to a man if he gains the whole world." vs. 25a
 - 1) No person can gain the entire world.
 - 2) No person will ever gain the entire world.
 - 3) The hypothetical is presented literally, "having gained".
 - b. The question as a whole is rhetorical, "For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?"
 - 1) There is only one answer, it is "no profit", at all!
 - 2) The word profit "opheleo", means gain or useful advantage.
 - 3) The word destroyed "apollumi" again means to destroy and perish for the third time in the aorist participle, expressing actuality.

- 4) The temporal gain or advantage does not outweigh the eternal loss of the individual's soul.
- 5) Matthew and Mark add, "Or what will a man give in exchange for his soul?" Matt. 16:26b; Mk. 8:37

Illustration

Michael Jackson is a most tragic example of living to gain the world at the expense of his soul.

Application

1. The world is not a friend of Jesus nor of the gospel.
 - * "If the world hates you, you know that it hated Me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." Jn. 15:18-19
2. The world is very attractive and promises happiness and contentment, but the evidence all around us proves different.
 - * "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that *is* in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who

- does the will of God abides forever." 1Jn. 2:15-17
3. The believer is exhorted and warned about the deceptiveness of money.
 - a. Paul says, "For the love of money is a root of all *kinds of* evil, for which **some have strayed from the faith** in their greediness, and pierced themselves through with **many sorrows**." 1Tim. 6:10
 - b. Paul again says, "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy." 1Tim. 6:17
 4. The only way sinners are saved is through the gospel.
 - * "For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe." 1Cor. 1:19-21

The explanation of the invitation to be a disciple is eternal loss!

III. The condemnation for rejecting to be a disciple. vs. 26

A. The character of those who deny to be a disciple. vs. 26a

* “For whoever is ashamed of Me and My words.”

1. Jesus revealed the heart of those rejecting to be a disciple.
 - a. The word for “gar” introduces the reason again, they were “ashamed” of Jesus.
 - b. The word ashamed “epaischunomai” simply means to be embarrassed or coward to be identified as a disciple of Jesus.
 - c. They were proud to reject Jesus and more proud to be identified with the world.
2. Jesus revealed that He and His word are inseparable.
 - a. The shame or reluctance to want to be associated with or be one with Jesus as a disciple is through His word.
 - 1) Mark adds “the gospel” to the phrase “Me and My words”. Mk. 8:38a
 - 2) The word of God reveals Jesus as the God-Man, the Redeemer and Savior of the world.

3) A person is brought to conviction of their sins by the Holy Spirit through the preaching of the gospel for faith. Rom. 10:17

4) A person repents through hearing the gospel.

- b. The Jesus and His word are considered a bit hard to believe.
 - 1) Both seem more like religious fables.
 - 2) Both are excepted by children and unintellectual and uneducated people.

B. The character of the One to judge those who deny to be a disciple. vs. 26b

* “of him the Son of Man will be ashamed.”

1. The one who decided to choose the world over Jesus will be recompensed in the same way.
 - a. The Son of Man will be ashamed of him.
 - 1) The title Son of Man, indicated the humanity of Jesus, while being God at the same time.
 - 2) Jesus, the Word took on flesh. Jn. 1:1, 14
 - b. The day is the Second Coming of Jesus.
 - 1) Though the White Throne Judgment is not till after the

- Millennium, He indicated His rejection of them even at that time.
- 2) Jesus will be ashamed of them giving them their due reward, reaping to what they have sown.
2. The one who rejected Jesus in their life will come face to face with the judge of every person ever born.
 - a. Jesus in His judgment will say, “Depart from Me, I never knew you.”
 - b. Jesus will be absolutely just in His verdict.
 - c. There will be no opportunity for salvation at this point.
 - 4) He returns to destroy the armies of the world at the battle of Armegeddon.
 - 5) He returns to judge the nation, as to their treatment of the Jew during the Tribulation period.
 - 6) He returns to set up the Kingdom for Israel.
- C. The character of the day will be filled with Divine glory for a disciple. vs. 26b-c
- * “when He comes in His *own* glory, and *in His* Father’s, and of the holy angels.
1. Jesus will come back as the glorified Christ, “in His own glory.”
 - a. He will be radiant and full of splendor.

- b. He will come as Redeemer, Savior, King of Kings and Lord of Lords.
 - c. He will be seen by all.
 - d. He will bow to no one.
 - e. He will rule over everyone.
2. Jesus will come “in His Father’s glory”.
 - a. He was the Lamb of God to take away the sins of the world.
 - b. He was obedient in everything to the Father, even unto death.
 - c. He was bringing sinners to the Father.
 3. Jesus will come “in the glory of the angels”.
 - a. They are His servants.
 - b. They are ministering spirits to the heirs of salvation.
 - c. They are accompanying Jesus at His return at His Second Coming.

Illustration

Right now in Iraq the radical Islamic group ISIS is confiscating the property of Christians and killing those who do not deny Jesus and convert to Islam.

Application

1. The White Throne judgment is going to be a horrible time.
 - a. As those who have mocked and ridiculed Jesus and the gospel will face their judgment.

- b. As those who persecuted and killed disciples of Jesus.
- c. As those who were just passively indifferent.
 - 1) “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows. Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven.” Matt. 10:28-33
 - 2) “And I saw the dead, small and great, standing before God, and **books** were opened. And another book was opened, which is *the Book* of Life. And the dead were judged according to their works, by the things which were written in the **books**.” Rev. 20:12
- 2. The judge will be no one but Jesus Christ.
 - a. The main sin will be having rejected Jesus Christ as Savior.
 - b. The person’s sins will only add to their eternal sentencing.

- c. There will be no one to correct Jesus.
 - * “For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man.” Jn. 5:26-27
- 3. Listen to how Jesus will be returning.
 - a. “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with **power** and great glory.” Matt. 24:30
 - b. “Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. He *was* clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on *His* robe and on His thigh a name written: KING OF

KINGS AND LORD OF LORDS.” Rev.
19:12-16

The condemnation for rejecting to be a disciple is the greatest loss!

Conclusion

Jesus under the shadow of the cross declared the cost of being disciple:

- I.** The invitation to be a disciple is for spiritual gain!
- II.** The explanation of the invitation to be a disciple is eternal loss!
- III.** The condemnation for rejecting to be a disciple is the greatest loss!