

9/27/20

A Disciple Of Jesus
Mk. 8:34-38

The Father in heaven has just revealed to Peter that Jesus is the Christ, the Son of the living God, on the Mount of Transfiguration, then Jesus declared His rejection and death at the hands of the Jews, but Peter rebuked Jesus and Jesus said to Peter, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.” Mk. 8:27-33

* If you call yourself a disciple of Jesus you accept and agree with all the words of the Bible and Jesus!

It is at this time Mark gives the words of Jesus about anyone who wanted to be His disciple. Mk. 8:34-38

- I. The proclamation to be a disciple. vs. 34-35
- II. The explanation of rejecting to be a disciple. vs. 36-37
- III. The repercussion of not being a disciple. vs. 38

I. The proclamation to be a disciples. vs. 34-35

- A. The invitation is to all sinners who hear the gospel. vs. 34
 - 1. The situation at hand is stated, proposition, “When He had called the people to *Himself*, with His disciples also.” vs. 34a

- a. The people were those following Jesus in public hearing the gospel.
 - 1) The good news about being able to be forgiven of their sins by believing Jesus was the promised Messiah.
 - 2) Believing they could be justified by faith in Christ, not the law.
 - b. The disciples “mathetes” means a learner, pupil or student.
 - 1) The word appears 269 times in the New Testament.
 - 2) There were many disciples and Jesus chose 12 out of them to be His apostles, Jesus “called the people to himself” the middle voice.
2. The proposition was also stated, “He said to them, “Whoever desires to come after Me.” vs. 34b
- a. This takes place through repentance.
 - 1) The word desire “thelo” means to will or have the mind and intent, the present active tense, being open to the gospel heard, planted and penetrating their hearts.
 - 2) This take place by the illumination and conviction of the Holy Spirit of being a sinner in need of forgiveness of all their sins.
 - b. This is a person’s commitment to follow Jesus for life.

- 1) The word come “erchamai”, means to come from one place to another from behind and attach oneself to Jesus.
 - 2) The tense is the aorist active, a decision made a point in time.
 - 3) To go from darkness to light, death to life.
2. The instructions were equally stated by three “imperatives of a disciple, “let him deny himself, and take up his cross, and follow Me.” vs. 34c-e
- a. The first requirement is, “let him deny himself.” vs. 34c
 - 1) The word deny “aparneomai”, means to forget oneself or lose sight of your own importance.
 - 2) This is an imperative aorist middle voice, to be done by each person, not one can do it for another.
 - b. The second requirement is, “and take up his cross.” vs. 34d
 - 1) The phrase to take up “airo”, means to bear what has been raised, in this case one's own cross following Jesus.
 - 2) This is the second imperative command aorist active, a decision made at a point in time.
 - 3) The cross is a symbol of death to self, no one ever thought they were coming back to their life when they were condemned to the cross.

- 4) Luke adds, “daily”. Lk. 9:23
- c. The third requirement is, “and follow Me.” vs. 34e
- 1) The word akoloutheo”, means to follow one who precedes, to be his attendant.
 - 2) This is third imperative command but in the present active continuously.
 - 3) In other words to become His disciple, a learner of Jesus.
 - 4) This means to be obedient to His word.
- B.** The invitation has two choices for every person when they hear the gospel regarding their life. vs. 35
1. The choice of living for self and the consequences are stated, “For whoever desires to save his life will lose it.” vs. 35a
 - a. The choice is open to anyone and everyone, “For whosoever”.
 - 1) No one is ever forced to repent or come to Jesus.
 - 2) No one is ever forced to reject Jesus.
 - b. The word save “sozo”, means to keep safe or sound, to rescue from danger or destruction.
 - 1) This refers to a person who decides to not choose to be a disciple of Jesus, but of the world.

- 2) This person calculates and concludes they are able to do a better job for themselves than Jesus.
 - 3) So the attempt to secure the temporal methods and things and of this world, as their choice, be it fame, wealth, etc.
 - 4) The same word is used for salvation for those through repentance.
- c. The choice to save one's life in truth results in the lose of our life.
- 1) The word lose "apollumi", means to ruin or destroy utterly.
 - 2) The very thing a person tries to hold on to "their life" in truth is ruined and destroyed.
 - 3) The word life "psuche", means the breath of life, the soul, that is comprised of three things, our intellect, emotions and will.
 - 4) The body is temporal and will return to the earth, but our souls are eternal, either with God or separated from God for all eternity.
 - 5) The things that a person as a sinner chooses to live for by his choices is by his intellect, emotions and will that are enslaved to their sin nature, often based on feelings and the attraction of the temporal things of this world that catch our eye and hearts that are fleeting with time.

- 6) This refers to loosing the most important thing God offers to sinners, the spiritual and eternal.
2. The choice of living not for self and the consequences are also stated, "but whoever loses his life for My sake and the gospel's will save it." vs. 35b
- a. The word loses "apollumi", is the same word as before, but in the positive.
 - 1) The decision to deny one's own will of living for sin and the things that would take them away from Christ.
 - 2) This would include the lose of one's life by persecution or martyrdom.
 - 3) This is a decision to suffer the ruin and destruction of the life of sin and self throughout life in this world.
 - 4) This specific reason is declared, "For "My sake and the gospel's", due to being a faithful disciple of Jesus and living for Him in obedience.
 - b. This person "will find it".
 - 1) The word find "heurislo", means to come upon or hit upon.
 - 2) In other words they will encounter the eternal life during their life on the earth and one day in heaven.
 - 3) The term eternal life first speaks of a quality of life of godliness here and now and the assurance a quantity of

life that never ends, eternally with Jesus.

Illustration

The invitation of Jesus to be one of His disciple is much like a father offering to each of his children to provide and do all he can for them that they might enjoy life, some will except the offer, while others will reject it, bring much pain and ruin to their lives.

Application

1. The believer as a disciple of Jesus is constantly fighting, resisting and denying the things that want to rival Jesus through three things.

* “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.” 1Jn. 2:16

- a. The lust of the eye attempts to allure and captivate our attention.
- b. The lust of the flesh is our sin nature that attempts to dominates and then captivate us to obey sin.
- c. The pride of life is the confident of knowing what is best and trust in our self sufficiency.

2. The believer as a disciple of Jesus is constantly bringing their thoughts and mind into captivity to the Scriptures.

* “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.” 1Jn. 2:15

- a. Nothing wrong with things we need for life, Jesus said He would give them to us.
 - b. The problem is when things become the priority and goal of life, instead of living for Jesus.
3. The believer as a disciple of Jesus is very aware the reality of the temporal world and the eternal world.
- * “And the world is passing away, and the lust of it; but he who does the will of God abides forever.” 1Jn. 2:17

This is the proclamation to be a disciple!

II. The explanation of rejecting to be a disciple. vs. 36-37

- A. The first illustration explains the deception of the world regarding what is most valuable. vs. 36
 1. The person considering the invitation of the gospel should examine the profit in rejecting Jesus, “For what will it profit a man if he gains the whole world.” vs. 36a
 - a. The word profit “*apheleo*”, means usefulness or advantage.

* In other words, what good is it!
 - b. The word gain “*kerdaino*” means to acquire or win for himself.
 - c. The benefit or advantage of acquiring the entire world, the “*kosmos*”, referring to the entire material things of this world.

- d. The tendency is to see this as an over exaggerated illustration called hyperbole, but the illustration is to be taken literal, not figurative, revealing the insignificance of any amount of worth of this world, in comparison to the high value of salvation.
 - e. This is the potential decision of a person hearing the gospel and rejecting its offer of salvation.
2. The person considering the invitation of the gospel should examine the losses in rejecting Jesus, “and loses his own soul?” vs. 36b
- a. The word loses “zemioo”, means be affected with injury and sustain damage.
 - b. This loss has nothing to do with the material world, but the spiritual dimension of the soul that is eternal.
 - c. The consideration is to weigh out the seriousness of the wrong choice of placing a higher value on material temporal things, rather than spiritual and eternal things.
- B.** The second illustration explains the deception of the world regarding being able to purchase one’s soul. vs. 37
1. The person considering the rejection of the gospel should understand the impossibility of purchasing their salvation, “Or what will a man give in exchange.” vs. 37c

- a. No one can buy their salvation.
 - b. No one can pay money to have their sins forgiven.
 - c. No one can buy their way to heaven.
 - d. There is nothing that a person could give of equal value to pay for the redemption of their soul.
2. The person considering the rejection of the gospel should understand the soul of man belongs to God, “for his soul?”
- a. The soul is the property of God, He created us according to His own image and likeness. Gen. 1:26
 - b. God created Adam from the ground. Gen. 2:7a
 - c. God breathed into the nostrils the breath of life and he became a living soul. Gen. 2:7b
 - d. The soul of man without the breath or Spirit of God is dead and eternally lost.
 - e. The soul is eternal and will live forever with God or separated from forever.

Illustration

The two thieves at the cross provide the two possible decisions to become a disciple of Jesus or not!

Application

1. The body of man is his physical house on earth.
- a. The body is an amazing creation of God that works efficiently with all its complexities.

- b. The eye is an amazing organ.
- c. The heart to pump the blood to our body.
- d. There is no possibility for the incredible function of these two organs to have evolved through a process of time, they must be functioning completely from the beginning!
* “I will praise You, for I am **fearfully** and wonderfully **made**; Marvelous are Your works, And *that* my soul knows very well.”
Ps. 139:14

2. The soul of man as we have pointed out already is comprised of three things.
- a. The intellect of man.
 - b. The emotions of man.
 - c. The will of man.
 - d. All of our discision making filters through these three and comes to a determind conclusion that is then acted on.
 - e. A person’s decision making, will be determined by their world view, if a person is an unbeliever they base their world view on the various phiosophies of man and culture, emotions and feelings, the decisions can be moral or immoral, ethical or unethical.
 - f. If our world view is Biblical, we will only use the Scriptures as our standard of holiness, morality and ethical virtue to make the right decision.
* “There is a **way** *that seems right* to a man, But its end *is* the **way** of death.” Prov. 16:25

- 3 . The spirit of man is who the person really is, God is Spirit and He created man in His image and likeness.
- a. When a person is not born again their spirit is dead, they are living only on the physical and soulsh level.
* The physical body is used to serve the sin nature of the intelect, emotions and will of man, their will and body needs are upmost in priority and importance.
 - b. When a person is born again their spirit is made alive in Christ and now lives on the spiritual level uper-most to rule over their sin nature that enslaves the soul, the intelect, emotions and will, through the word of God and power of the Holy Spirit.
* So we are inverted to God’s original creation and purpose, but still have a sin nature!
 - c. So now the believer as a disciple of Jesus recognizes that his body is the temple of God and all the God-given desires of food, thirst, sex and material thing have their place, but only as God reveals their place in the Bible.
* “And you *He made alive*, who were **dead** in **trespasses** and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh

and of the mind, and were by nature children of wrath, just as the others.” Eph. 2:1-3

This is the explanation of rejecting to be a disciple!

III. The reprecussion of not being a disciple. vs. 38

- A. The person denying to be a disciple of Jesus is described by their hostile attitude. vs. 38a
1. The personal choice to not be associated with Jesus, “For whoever is ashamed of Me and My words.”
 - a. The individual is indicated, “whoever”, referring to any and every person.
* Be they male or female.
 - b. The indictment is of being ashamed “epaischunomai”, meaning to be embarrassed or feel guilty of being affiliated, connected to or in union with the person “Me” of Jesus.
 - 1) This kind of person does not want to be identified or connected to Jesus in any way.
 - 2) The word appears 11 times in the New Testament, two in this verse and two in the parallel passage. Lk. 9:26
 - 3) The fifth is when Paul said he was not ashamed of the gospel. Rom. 1:16

- 4) The sixth for being ashamed of the sins we committed that brought death to us as unbelievers. Rom. 6:21
 - 5) The seventh for not being **ashamed** of the testimony of our Lord, nor of Paul His prisoner. 2Tim. 1:8
 - 6) The eighth for the sufferings of Paul of that he was not ashamed, knowing whom he had believed, and persuaded Jesus was able to keep him till that day. 2Tim. 1:12
 - 7) The ninth for Onesiphorus not being **ashamed** of Paul’s chain. 2Tim. 1:16
 - 8) The tenth for Jesus not being ashamed to call us brethren. Heb. 2:11
 - 9) The eleventh for God not being **ashamed** to be called our God. Heb. 11:16
- c. The indictment for being ashamed of Jesus “Me” is inseperable with His words. Jn. 1:1, 14; Rev, 19:13
- 1) This person wants nothing to with the words of Jesus, being ashamed that anyone would believe they believed all He said about Himself.
 - 1) They are ashamed to believe Jesus is God Who became man born of a virgin. Gen. 3:14; Is. 7:14, Matt. 1:23
 - 2) They are ashamed to believe Jesus is the Messiah, the Lamb of God to take away the sins of the world. Jn. 1:29

- 3) They are ashamed to believe Jesus died and rose from the dead. Rom. 14:9
- 4) They are ashamed to believe all His words for life and practice, including all the prophecies, etc.
2. The particular place of denying Christ, “in this adulterous and sinful generation.”
 - a. The reference to “this adulterous and sinful generation”, first is to the days of Jesus.
 - 1) The phrase identifies the lost world that is unfaithful to God and totally corrupt that rejects the gospel.
 - 2) This is the mindset of the sinful world that rejects God and the things of God.
 - 3) This world rejects that man is a sinner in need of repentance to be forgiven and redeemed.
 - 4) This is offensive to the world's belief that man is good.
 - b. Second to all generations that would follow, hearing the gospel and not wanting to be identified or connected to Jesus or His word.
 - 1) To them the call is ridiculous.
 - 2) To Them the cost seems to be too radically high.
 - 3) To them the attraction of the world is too enticing and satisfying.

- B. The person denying to be a disciple of Jesus will one day be denied by Jesus. vs. 38a
 1. The person that has been ashamed of Jesus will be the ultimate loser, “of him the Son of Man also will be ashamed.”
 - a. Jesus will not want to be associated, affiliated or in union with that person.
 - 1) The shame of Jesus is not like ours of being embarrassed, but rather of holy rejection of arrogant sinners.
 - 2) Jesus being the epitome of holiness, He cannot be one with sin.
 - b. The title “Son of Man”, refers to the Incarnate Christ, the One who died to redeem all who repent of sin and the One who will return to judge. Dan. 7:13-14
 - 1) The One who became sin for us. 2Cor. 5:21
 - 2) The One who cried out from the cross before He dismissed His Spirit, “It is Finished”. Jn. 19:30
 2. The place and time is given, “when He comes in the glory of His Father with the holy angels.” vs. 38b
 - a. The word glory doxa”, means splendour, brightness.
 - * It describes the magnificent, excellence and majesty of His preeminence.
 - b. The glorified Christ returning to fight the battle of Armageddon. Rev. 1, 19

- 1) To punish and destroy the armies of the world that will attempt to stop Him from setting up His kingdom on the earth.
 - 2) He returns on a white horse called Faithful and True and in righteousness He judges and makes war. Rev. 19:3
 - 3) He is called the word of God and out of His mouth goes a sharp sword to strike the nations to rule them with a rod of iron. Rev. 19:13, 15
- c. The company with Him is identified, “with His holy angels.”
- 1) Matthew confirms this and adds Jesus will sit on the throne of His glory. Matt. 35:31
 - 2) The church the bride of Christ will also return with Him, “And the armies in heaven, **clothed in fine linen, white and clean**, followed Him on white horses.” Rev. 19:14
 - 3) The epistle of First Thessalonians Jesus comes for His church as He descends to the cloud to rapture His church, Second Thessalonians, Jesus come back to the earth with His church to set up the Kingdom. 1Thess. 3:13; 4:15-17; 2Thess. 1:7

As Polycarp was being taken into the arena, a voice came to him from heaven: “Be strong, Polycarp and play the man!” No one saw who had spoken, but our brothers who were there heard the voice. When the crowd heard that Polycarp had been captured, there was an uproar. The Proconsul asked him whether he was Polycarp. On hearing that he was, he tried to persuade him to apostatize, saying, “Have respect for your old age, swear by the fortune of Caesar. Repent, and say, ‘Down with the Atheists!’” Polycarp looked grimly at the wicked heathen multitude in the stadium, and gesturing towards them, he said, “Down with the Atheists!” “Swear,” urged the Proconsul, “reproach Christ, and I will set you free.” “86 years have I have served him,” Polycarp declared, “and he has done me no wrong. How can I blaspheme my King and my Savior?”

Application

1. The choices of man are simple two.
 - a. The choice to be a disciple of Jesus, believing He is the Saviour of the world or not, being ashamed of Him, "Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the **Savior** of the world.” Jn. 4:42
 - b. The choice is between life and death, "Moses said, “I call heaven and earth as witnesses today against you, *that* I have set before you **life** and **death**, blessing and cursing; therefore choose

Illustration

life, that both you and your descendants may live.” Deut. 30:19

- c. The choice is between being a disciple of Jesus and serving Him or of the lost world, "Joshua said, "And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and **my house**, we will serve the LORD.” Josh. 24:15
2. The only thing you are giving up is your sin that has brought pain and destruction to your life and will ultimately condemn you to be eternally separated from God at death.
 - a. You are a disciple of the sinful world of of Jesus, "For the **wages** of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Rom. 6:23
 - b. Listen to the promise to a disciple of Jesus, "Therefore, if anyone is in Christ, he is a new **creation**; old things have passed away; behold, all things have become new." 2Cor. 5:17
 - c. Listen to the walk of a disciple of Jesus, "For we walk by faith, not by sight." 2Cor. 5:7
 - d. Listen to the life of a disciple of Jesus, "I have been **crucified** with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." Gal. 2:20

- e. Listen to the words of Jesus, "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. 10:32-33

This is the repercussion of not being a disciple!

Conclusion

Mark has given to us the words of Jesus about anyone who wanted to be His disciple

- I. The proclamation to be a disciple!
- II. The explanation of rejecting to be a disciple!
- III. The repercussion of not being a disciple!