

Better Understanding Jesus

Luke 9:18-22

1-30-22

Luke 9

18 Once when Jesus was praying in private and His disciples were with Him, He asked them, “Who do the crowds say I am?”

19 They replied, “Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.”

20 “But what about you?” he asked.
“Who do you say I am?”

Peter answered, “God’s Messiah.”

22 And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and He must be killed and on the third day be raised to life."

1. For Love's sake!

Fake love vs. True love

Conditional and self-protective

Unconditional and completely vulnerable

John 3:16

“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.”

22 And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and He must be killed and on the third day be raised to life."

2. For Justice Sake!

Every “wrong” produces a “debt”

The offended/wronged party has two
choices:

- Seek the punishment of the guilty –
vengeance – make them pay
- Seek the forgiveness of the guilty –
you pay

Forgiveness requires suffering on the part of the offended – absorbing the offense and its cost

Either way justice can be done, but only through forgiveness can rightness of standing and relationship be restored

1 Peter 3:18

“For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.”

“In the course of listing various pagan prophecies about creation, the Sabbath, and other biblical themes, Clement [of Alexandria] came to one prophecy in which, he said, ‘Plato all but predicts the history of salvation.’

This remarkable passage is from a dialogue between Socrates and Glaucon in book 2 of Plato's Republic. Drawing a distinction between righteousness and unrighteousness, Glaucon postulates that, instead of beings who are both righteous and unrighteous as most of us

are most of the time, there would arise one unrighteous man who is entirely unrighteous and one righteous man who is entirely righteous. Let this one 'righteous man in his nobleness and simplicity, one who desires, in the words of Aeschylus, to be a good man

and not merely to give the impression of being a good man,' now be accused of being in fact the worst of men. Let him, moreover, 'remain steadfast to the hour of death, seeming to be unrighteous and yet being righteous.' What will be the outcome? The answer,

for whose gruesomeness Glaucon apologizes in advance to Socrates, must be...nothing other than the following:
'He shall be scourged, tortured, bound, his eyes burnt out, and at last, after suffering every evil, shall be impaled or crucified.'"

22 And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and He must be killed and on the third day be raised to life."

God, I have sinned against You and
deserve Your judgment.

Thank You for sending Jesus to be my
Sacrifice and my Savior. Jesus, I am
trusting You to forgive me and give me
eternal life with You in heaven forever.