

Jesus On Purpose: The Path Of A Resurrected Heart

Part 6- THE 3 PILLARS- "TEACHING PEOPLE HOW TO DIE"

Texts: Matthew 4; Mark 1; Luke 5

I. JESUS' MINISTRY WAS A SYSTEMATIC DECONSTRUCTION

18Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19And He *said to them, "Follow Me, and I will make you fishers of men." 20Immediately they left their nets and followed Him. (Mt 4:18-20)

Before miracles multiplied, before crowds surged, Jesus did something more radical:

He said,
"Follow Me."

The first act of His public ministry was not healing. **It was dismantling identity.**

The fishermen were drawn to His authority and compassion. Why?

Because He was a man drawn by purpose. Not by man's purpose, or not by a disillusion of what we think is God's purpose is for our lives. But His purpose, and the Father's purpose ONLY!!

Mt 4:12-17 reads: ***12Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; 13and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14This was to fulfill what was spoken through Isaiah the prophet:***

15"The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles— 16The people who were sitting in darkness saw a great Light, And those who were sitting in the land and shadow of death, Upon them a Light dawned."

17From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

Jesus was about His Father's business, and He was establishing the Power of doing God's Will combined with our surrender. Jesus did not have anything to prove, No trauma He is coving up, No agenda to make himself elevated. He embodied the "***do not love your life unto death***" posture to a completely surrender life at the Father's hands.

It is from that where passion is born, and it is that passion people follow.

So when Jesus sees Andrew and Peter, Luke explains this encounter a little deeper than Matthew does. Jesus not only is captivating by the glow of His life's posture but He accompanies that with proverbial

“hook, line, and sinker” a miracle, a spectacle to provide you a glimpse of proof that you’re not making a dumb mistake, but not enough to keep you dependent on things that do not last.

⁴When He had finished speaking, He said to Simon, “Put out into the deep water and let down your nets for a catch.” ⁵Simon answered and said, “Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets.” ⁶When they had done this, they enclosed a great quantity of fish, and their nets began to break; ⁹For amazement had seized him and all his companions because of the catch of fish which they had taken; ¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not fear, from now on you will be catching men.” (Lk 5:4-10)

- When Jesus called the fishermen to “Follow Me,” He wasn’t inviting them into a new career—He was orchestrating their spiritual death and resurrection. The nets represent far more than livelihood; they embody the entire constructed self that must be dismantled.
- The nets symbolize all the means and methods by which people acquire gain, riches, enjoyment, honor, and dignity. When Peter and Andrew abandoned their nets, they weren’t simply changing jobs. They were severing their connection to the entire system of self-advancement that had defined their identity.

So long as the heart remains attached to physical and visible things, it cannot live in faith. The nets kept them tethered to a reality built on tangible results—fish counted, income measured, security calculated.

That miracle was not just for show, Jesus demanded something radically different. Jesus had not come to give them a good catch and a good day’s wage; Jesus had come to change their professions and priorities forever.

***But here’s the crucial paradox: the disciples didn’t fully understand what they were dying to until after the resurrection transformed them.

The disciples returned to their nets after the crucifixion because they had not fully understood the prediction of death and the promise of the resurrected life.

This all changes when they saw the Risen Jesus, the experiences they had with Jesus from When HE said “Follow Me” to that moment seeing Jesus resurrected brought about an epiphany of the meaning of Jesus’ message that whoever loses his life will save it.

Jesus was actually inviting them into was far deeper:

Not admiration.- Not inspiration.- Not religious upgrade.

But ego-death.

The disciples did not yet understand this.

They saw power.

JESUS SAW A CROSS.

II. THE ANATOMY OF SELF-DEATH- 3 PILLARS

(The Three Pillars Jesus Attacks)

The Synoptic call narratives show discipleship as a surgical strike against three pillars of human identity:

1. Death to Security — The Nets

“Immediately they left their nets and followed Him.”

When Jesus called the fishermen to “Follow Me,” He wasn’t inviting them into a new career—He was orchestrating their spiritual death and resurrection. The nets represent far more than livelihood; they embody the entire constructed self that must be dismantled.

The nets symbolize all the means and methods by which people acquire gain, riches, enjoyment, honor, and dignity. When Peter and Andrew abandoned their nets, they weren’t simply changing jobs. They were severing their connection to the entire system of self-advancement that had defined their identity.

Fishing was not a hobby.

It was livelihood.

Predictability.

Income.

Control.

To leave the nets mid-harvest was economic surrender. Few of us ever make this choice, because of our innate desire to survive and live. We are made to live, and to be alive and never die, which is why death is so counter-intuitive to the human heart.

Jesus takes us to the brink of everything that is counter to our nature to prove to us that He is the author of Life and that death cannot overcome Him.

Resurrection Heart Principle

You cannot carry resurrection life while gripping your safety net.

Security is not sinful. But when security becomes identity, it must die.

Jesus was not teaching recklessness.

He was teaching dependence.

Resurrection people learn to live on **daily bread**, not accumulated control.

2. Death to Status — The Father

²¹*Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.* ²²*Immediately they left the boat and their father, and followed Him. (Mt. 4:21,22)*

In a first-century honor culture, family lineage was everything.

To leave your father publicly was:

- social disruption
- reputation risk
- identity rupture

It was a form of social death.

When James and John left Zebedee in the boat, they didn't simply change careers—they committed social suicide in a culture where family honor was everything.

Matthew's account emphasizes the scandal by saying that Zebedee's sons immediately abandoned their nets and their father standing alone in the boat. This wasn't a gentle transition; it was a public rupture. It was grounds for even other people not family to be enraged with offense.

Family and family obligations were paramount within a shame and honor culture where choices were determined by family and community, and successes or failures reflected honor or shame not just on individuals but on entire families.

The stakes were high!

This is where the resurrected heart principle becomes revolutionary.

The false self is the "ideal" self—what is ideal to the world—cobbled together with narratives from culture, driven by fashion and trends, fearful and fragile, immersed in endless assimilating and conforming.

John and James inherited identity, as Zebedee's sons. Their reputation as respectable fishermen, their place in a family enterprise; and this was the precise constructed self.

But here's the resurrection principle: The true self is the selfless self, existing in self-giving to God and to others, with God at the center, transcending limited perspective through loving obedience to God and to have empathy for people.

Following Jesus sometimes looks like losing your place in the old system.

Not because family is evil —

but because identity rooted in heritage must give way to identity rooted in sonship.

Resurrection identity does not flow from ancestry.

It flows from the Father.

3. Death to Certainty — The Path

Jesus never gave them a roadmap.

He didn't hand them a blueprint. He did not provide a detailed roadmap or assurances of comfort and success but simply asked for trust.

****Contemporary Christianity has largely abandoned the cross for comfort because it has fundamentally misunderstood what the faith demands. The shift is not accidental—it reflects a deeper theological capitulation to cultural values that the cross directly opposes.**

This absence of certainty is the third pillar of ego-death—and it's perhaps the most destabilizing for us today.

Our culture craves certainty. We want 5-year plans, risk assessments, guarantees of success. The constructed identity builds itself on predictability.

"I know my role, I understand the rules, I can calculate outcomes."

But Jesus offered none of this. He said "Follow me" and left the destination unspecified, the timeline unknown, the obstacles unmapped.

And Jesus emphasizes this to our hearts and to the hearts on the 12 multiple times, revealing the cost...he says:

"Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."
(Matt 8:19-22)

When another would-be disciple asked permission to bury his father first, Jesus told him to let the dead bury their own dead and to go preach the kingdom of God—demanding immediate obedience without negotiation. ***(Luke 9:57-62)***

The most direct statement Jesus made was: ***Jesus told His disciples: "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it."*** ***(Mt 16:24-25)***

The cross—an instrument of execution—symbolizes the ultimate unknowable future. Others left Jesus when they heard that He had no home, because the cost of following Jesus is total: ***"whoever of you does not give up all his possessions cannot be my disciples"***

*******And this brings us to the deepest tension in modern discipleship. The answer is not that 1st century discipleship was easier, t's that we've fundamentally misunderstood what Jesus actually demanded.

First, Jesus' response is not asking that discipleship requires absolute asceticism (*self-denial, voluntary poverty*) and abandonment of the world. It does not mean you cannot have a job, or a mortgage or a car payment. It doesn't mean He will not repay you for what you have suffered in your faith. The issue isn't possessions in themselves.

What matters is the *qualitative shift in your relationship to them.*

Essential is not the quantity of what we renounce, but the qualitative change of attitude toward our possessions that takes place in us. When Zacchaeus gave away only half his wealth, Jesus declared salvation had come to his house. The quantity varied; the heart-posture didn't. ***(Lk 19:1-10)***

The real demand is this: Jesus invited followers to reorient their priorities, to change their way of life, to run the risk of being vulnerable for his sake, and to place all of their trust in him and not in their material possessions, nor their status or what they thought of themselves.

The resurrected heart doesn't reject mortgages—it refuses to let them become your source of identity or security.

The tension cannot be resolved either by escaping the world or by making peace with it, because what God intends is the redemption of creation. What is required is deliverance from bondage to sin so that all may enjoy those gifts.

Modern discipleship is harder in one sense: you must hold possessions *lightly* while living in a culture that screams, they're everything.

But you're not called to homelessness—you're called to freedom *from* the tyranny of security.

In Conclusion, Jesus taught us to die through systematic deconstruction of the false self—the constructed identity built on security, status, and certainty. His method was radical and non-negotiable.

Death to Security (The Nets): Jesus called fishermen to leave their work and economic security behind. Their nets represented control, ambition, and self-reliance. Following Him means trusting God's provision instead of carefully planned success. It is a death to the illusion that we can secure ourselves through our own effort.

Death to Status (The Father): In a shame-and-honor culture, leaving Zebedee was social suicide. The disciples walked away from their family name, reputation, and place of honor. Their choice reveals how much of our identity is shaped by others' expectations instead of truth. The false self uses relationships for status and control. Dying to status means surrendering that constructed identity completely.

Death to Certainty (The Path): Jesus offered no roadmap—only a call to follow into the unknown. He asked His disciples to count the cost without being able to measure it. This kind of death is most unsettling because it requires surrendering control itself. Discipleship reveals the path, but not the destination.

Yet here's the resurrection principle: this triple death is not annihilation—it's liberation. ***“Whoever seeks to save his life will lose it, but whoever loses his life for My sake will find it.”*** This is not metaphorical poetry. It is spiritual surgery.

What are your nets? What is your Zebedee? What is your five-year plan? Where is your identity anchored? Because the invitation has not changed.

He still says: **“Follow Me.”**

And embedded in that call is this truth:

Follow Me...and die.

So that you can finally live.