

# THE DISCIPLES OF THE KINGDOM

## LUKE 9:1-27

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All of Dr. Luke's teaching in his gospel has been leading up to this important and transitional chapter 9 concerning who Jesus is and what it means to be his disciple. This chapter is about the revelation of Jesus' identity and how knowing Jesus only in this way makes one a true disciple. From this point on in the narrative Jesus will set his face to go to Jerusalem (Luke 9:51, 53) in order to suffer and die.

In previous sermons we have noticed the questions about Jesus' identity that Luke has recorded for us in his gospel:

### *Who is Jesus?*

<sup>ESV</sup> **Luke 4:22** And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, *"Is not this Joseph's son?"* (compare with genealogy of Luke 3:23, 38).

### *Who is Jesus?*

<sup>ESV</sup> **Luke 4:36** And they were all amazed and said to one another, *"What is this word? For with authority and power he commands the unclean spirits, and they come out!"*

### *Who is Jesus?*

<sup>ESV</sup> **Luke 5:21** And the scribes and the Pharisees began to question, saying, *"Who is this who speaks blasphemies? Who can forgive sins but God alone?"*

### *Who is Jesus?*

<sup>ESV</sup> **Luke 7:16** Fear seized them all, and they glorified God, saying, *"A great prophet has arisen among us!" and "God has visited his people!"*

### *Who is Jesus?*

<sup>ESV</sup> **Luke 8:25** He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, *"Who then is this, that he commands even winds and water, and they obey him?"*

People of Jesus' time as well as our time have had different ideas about who Jesus is, but his identity as the King or Christ of the Kingdom is the most important aspect of his revelation. In chapter 9 there is the question of King Herod Antipas and Jesus puts the question of his identity to his disciples.

Is Jesus or is he not the long anticipated Messiah-Christ-Anointed King that the Old Covenant spoke of through Moses, the prophets and the writings? A true disciple recognizes him for who he truly is and bows to him in service and love knowing that

only God the Father could have revealed that to them. As Matthew's Gospel teaches us:

<sup>ESV</sup> **Matthew 16:16-17:** Simon Peter replied, "You are the Christ, the Son of the living God." <sup>17</sup> And Jesus answered him, "Blessed are you, Simon Bar-Jonah! ***For flesh and blood has not revealed this to you, but my Father who is in heaven.***

This passage in chapter 9 also gives us an early account of the life and mission of the Church in the Kingdom of God, revealing what it means to be a true disciple of Jesus Christ. A disciple's confession of the true identity of Jesus causes a radical break with the past. To confess Jesus' true identity as the suffering-Messiah-Christ is to realize one's new identity in Christ as a selfless person who denies himself, takes up his cross daily following Jesus, and one who loses his life for the sake of the Kingdom.

***Who do you say that Jesus is- - and who does that say that you are?***

Not only should we appreciate this narrative at the proper point contextually in Redemptive-History, we should also see in chapter 9 an illustration of the life of the Church in the Kingdom until our Lord returns. The Apostles are being assigned a "Pre-Great Commission"- "Pre-Pentecost" mission that while unique for them at this particular time in redemptive-history, nevertheless shows the "basics" of living as the Church in the Kingdom until the Lord returns.

First, we have the Apostles being sent to proclaim the Kingdom of God. Our message is still the same; we have differences in our execution of this task (we're not given power and authority to exorcise demons and to heal, etc), but the Church's message of the Kingdom of God, "Jesus is Lord" is the same and preaching is still the same powerful medium through which God does great works of redemption (cf. John 14:12). Secondly, we should appreciate that with any proclamation of Jesus' Lordship or Kingdom there is to be persecution and opposition as there was right away with the Apostles with King Herod Antipas.

Third, we have the omnipotent provision of our Lord in not only spiritual matters but in providing bread for physical growth. We know that this also represents to us from other passages such as John 6 all that the Lord can do for us, and will do for us as we receiving Him by faith.

Fourth, we have the confession of Peter of the identity of the Lord Jesus Christ. As the Church, we still confess who Jesus is, making him known to ourselves and our families and those around us. Finally, as the Church on the march we are called to carry our cross, losing and forsaking our lives for the Greater Eternal Kingdom that is being brought into existence through the Lord's Work through preaching.

I. **The Apostolic Proclamation of the Kingdom of God- The Commission of the Twelve, the Delegation of Jesus' Kingdom Power and Authority** (Luke 9:1-6)

*And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." – Luke 5:10*

Jesus is the Messiah-Christ with the power and authority of God, but he grants this power and authority to the twelve and sends them forth to make known that the Kingdom of God has come; the Kingdom of God is Jesus' main message (Luke 4:43).

Up to this point in the narrative, the Twelve Apostles have been selected specially by Jesus (6:12-16) but they have yet to be treated distinctly from the rest of Jesus' disciples or companions who made up the crowds following Jesus.

Now Jesus specifically commissions the Twelve to an important mission that they will continue after his death, resurrection and ascension to God's right hand. As Jesus goes away for a season, they will continue to make known the Kingdom.

As the Apostles will be the foundation of the Church (Eph. 2:20) and be gifted by the Ascended Christ to continue to spread the Gospel message and build the Church (Eph. 4:10-16); this incident is a foretaste of the work of the Apostles that will be necessary upon the death, resurrection, and ascension of Jesus when he will "go to prepare a place for his people" (cf. John 14:1-6).

This commission should be understood as a foretaste of the Great Commission that Jesus will give to his Apostles as foundational for his post-resurrection-ascension Church.

This work of the Twelve is the fulfillment of them being called by Jesus to be "catchers of men".

- a. **Power** [δύναμις, εως f power, strength; act of power, miracle]- The Apostles are given Jesus' Kingdom power *to act or to perform through Word and Deed that the Kingdom has come* (i.e. exorcisms of demons, healing, and preaching in His Name).
- b. **Authority** [ἐξουσία, ας f authority, right, liberty; ability, capability; supernatural power]- The Apostles are given the authority that Jesus has from God, that is the *right to proclaim and to represent as ambassadors that the Kingdom has come*.
- c. **Sent** [ἀποστέλλω (fut. ἀποστελῶ ; aor. ἀπέστειλα, subj. ἀποστέλλω [in Ac 7.33 this may be a dialectical peculiarity of the pres. ind.]; pf. ἀπέσταλκα ; aor. pass. ἀπεστάλην) send; send out or away].

d. **THE METHOD: To Preach** [κηρύσσω proclaim, make known, preach]-  
As John the Baptist before them, the Apostles are to preach; they are to proclaim the reality of what is occurring by the presence of the Person and Work of Jesus Christ.

e. **THE MESSAGE: The Kingdom of God** [τὴν βασιλείαν τοῦ θεοῦ]

God is ruler of all; He is sovereign. *This proclamation-preaching is not to encourage sinners merely to make a decision, but a proclamation of the action of God in sending forth His Son, the King of Kings and Lord of Lords*, the Lord Jesus Christ and how the whole world should respond in light of this reality.

“Bow to the Great King (no matter who you *think you* are”) is the message of the Twelve’s preaching!

This proclamation of the Kingdom is that God rules and his rule is being made publicly known through Jesus Christ. We defined what the Kingdom of God was in an earlier sermon on Luke 4:

**What is the Kingdom of God about?** It is the dawning of the Messianic Age that was spoken of in the Old Testament. The Kingdom of God is about the power and authority of God in the Person and Work of Jesus Christ. We see this Kingdom *authority and power* revealed in Word (Jesus’ interpretation of the Scriptures and preaching) and Deed (Jesus’ compassion in miracles, demonic exorcisms, healings, etc).

Luke teaches us that the preaching of the Kingdom of God is also the gospel or good news (vv. 2, 6); the fact that the Kingdom has come in Jesus is gospel “good news” to those who believe (Luke 2:11; 4:18ff):

<sup>ESV</sup> **Luke 9:2** and he sent them out *to proclaim the kingdom of God* and to heal.

<sup>ESV</sup> **Luke 9:6** And they departed and went through the villages, *preaching the gospel* and healing everywhere.

God is bringing about his Kingdom through Jesus Christ, the son of King David; he is setting up his King in Zion (cf. Psalm 2)- -all are to bow to him in worship and service, recognizing him as the Divine King. The Apostles are commissioned by Christ to declare in word and deed (as he has been) to make this Kingdom known to the world.

Through repentance and faith in this king they may escape the judgment that the prophets have told.

The Apostles are given power and authority also to exorcise demons and heal to show forth visually that the Kingdom of God has arrived in that men and women are freed from bondage to death, hell and the devil (cf. Heb. 2:14-18).

New Testament scholar Joel B. Green writes: "...[The Apostles] proclamation of the 'Kingdom of God' calls into question the ongoing potency of any other kingdom, particularly over the kingdom of the devil that works to enslave persons. The kingdom Jesus preached in word and deed, and so the kingdom communicated by his ambassadors, is the inbreaking presence of the reign and realm of God's saving activity to effect liberty in all its forms" (*Gospel of Luke*, NICNT, pg. 358).

Jesus' instructions to the Apostles (The Disciples are learning what it means to be a true disciple of Christ and to follow him!):

- 1) **"Take Nothing" (v. 3)** - This is to build up the disciples sometimes weak faith (cf. 8:23-25) that they are to trust in the Lord's power and they will be enabled by faith alone. They are not even to take an extra change of clothes is the point that Jesus is making here. Lesson: ***Trust in the Lord.***
- 2) **"Depend upon the hospitality of others" (v. 4)** – This is to teach the disciples to be content with where they lodge and the hospitality that is provided there. They are to stay at one place not "shop around" for better accommodations or more "four and five star homes" as others in this culture would do. As Jesus has been received or rejected, so they will find hospitable believing people, but they will also experience rejection as those who represent him as ambassadors. This would teach them contentment with their circumstances, and also as taking nothing, would teach them to depend upon the sovereign purpose of the Lord to provide for them what God thinks they need. Lesson: ***Dependence upon and contentment with God's provision.***
- 3) **"Shake off the dust" (v. 5)** - In verse 5, Shaking the dust is to be understood an intrusion of the Last Day Judgment upon people NOW based on how they respond to the proclamation of God's rule in Jesus Christ. There was already a Rabbinical practice in Jesus' day that when Israelites returned from unbelieving Gentile lands back to Palestine, they would shake the Gentile dust off of their feet; Jesus is saying that unbelieving Jews who reject Jesus are to be treated as Gentiles in this same manner; they are unbelievers as well because they reject Christ. Lesson: ***Declare judgment of God or salvation; curses and blessings.***

<sup>ESV</sup> **Acts 13:51** But they shook off the dust from their feet against them and went to Iconium.

Blessings or curses go with the preaching of the Kingdom of God: for those who receive the Kingdom bowing to Jesus' sovereignty there is great blessing and joy; for those who reject the Kingdom and Jesus' rule there is curses that will end in eternal judgment.

This is not to be interpreted as a formula for a mission trip today. In fact, this was one event, and a unique mission that Jesus had sent his disciples on at this time in Redemptive-History.

<sup>ESV</sup> **Luke 22:35-38:** And he said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." <sup>36</sup> He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. <sup>37</sup> For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." <sup>38</sup> And they said, "Look, Lord, here are two swords." And he said to them, "It is enough."

For instance, we should not go in groups of twelve, or "two by two" just because Jesus sends them this way, nor should we shake the dust from our feet literally when people reject Jesus in our mission to them with the gospel today.

There is common ground in the method and message of the disciples' preaching that *is indeed* something the Church in this present age must continue and that is in preaching and proclaiming that the Kingdom of God has come in Jesus Christ!

## **II. Two Kingdoms Clash (Luke 9:7-9)- *As Jesus is opposed by worldly kings and people, so will his disciples be!***

Luke has placed this tension in the narrative here (as he quite often places tension in order to exalt Christ) in order to raise a possible threat against the mission of the Twelve. We are told in verse 7-9 that Herod has killed John the Baptist who preceded them as prophet-ambassador of God- -what will become of the Twelve and the success of their mission?

Herod Antipas (son of Herod the Great) is stirred up from his slumbers by the news of Jesus' Kingdom; Herod's Kingdom is being threatened by another King with power and authority given to him from heaven; he boasts of killing John, but is concerned with another (not the forerunner of Messiah, but now Messiah himself).

The threat of Jesus and now Jesus' people who have been commissioned causes a great threat to Herod. The disciples of Jesus have the same authority and power as Jesus and they too are proclaiming this Kingdom of God that John had preached, that Jesus was preaching, and were showing forth God's rule through the overthrow of

demonic threat and healing diseases. We should be reminded of Mary's *Magnificat* from Luke 1:52-53:

*<sup>ESV</sup> Luke 1:52-53: ...He has brought down the mighty from their thrones and exalted those of humble estate; <sup>53</sup> he has filled the hungry with good things, and the rich he has sent empty away.*

a. Herod Antipas- Ruler (or Tetrarch) of Galilee

In Luke 3:1 and 3:19 we learn that Herod Antipas was the ruler or Tetrarch of Galilee and Perea on his father's death in 4 BC and held the office until AD 39; he was the ruler over a fourth of a region (*Tetrarch*) and thus ruled most of Jesus' lifetime.

Herod Antipas had put John the Baptist into prison the last we heard in the narrative (3:19-20; 7:18-23), but now we learn that he has also put John the Baptist to death:

<sup>ESV</sup> **Luke 3:19-20:** But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, <sup>20</sup> added this to them all, that he locked up John in prison.

Is this the fate for all the faithful prophet-ambassadors of God?

Apparently Herod has been watching closely the ministry of Jesus since he began his ministry to Galilee as recorded for us in Luke 4:14.

b. Rumors abound about Jesus: "John risen from the dead"; "Elijah had appeared"; "One of the old prophets was risen again" (vv. 7-8).

As Dr. Luke desires all to ask the question of who Jesus is, so he records for us that Herod is asking the question of who Jesus is (as the whole world should!):

*"...Who is this about whom I hear such things?"- v.9*

i. Elijah was an eschatological expectation of many in Israel that Elijah the prophet would reappear at the end of the Age:

<sup>ESV</sup> **Malachi 3:1** "Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

<sup>ESV</sup> **Malachi 4:5** "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes.

Jesus has told those who have ears to hear that this was John the Baptist:

<sup>ESV</sup> **Luke 7:27** This is he of whom it is written, "' Behold, I send my messenger before your face, who will prepare your way before you.'

<sup>ESV</sup> **Matthew 11:14** and if you are willing to accept it, he is Elijah who is to come.

c. Herod later desires to kill Jesus:

<sup>ESV</sup> **Luke 13:31** At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you."

### III. Feeding of the Five Thousand (Luke 9:12-17)

The feeding of the five thousand is the climax of Jesus' Galilean ministry in all four of the Gospels!

We should view Luke's account of the Feeding of the Five Thousand in the narrative context in which he places it. The Twelve have just returned after taking no bread (v. 2) and no money (v. 3) and yet have had great success as to their commission and kingdom endeavors (vv. 10-11). Have they grown in their faith, depending fully upon the Lord and his resources and power, not merely on bread and money that they could supply- -but that which God alone could supply?

Here in verses 12-17 Jesus tells the disciples to feed the many people based on the same faith that they had to depend upon during their mission (v. 13: "You give them something to eat"). Jesus had also shown Simon Peter earlier in Luke's Gospel his provision and power with the great catch of fish in Luke 5:1-11, why could he not provide for all now?

But the disciples tell Jesus (*The disciples tell Jesus!! They command him actually!*) that they are near Bethsaida and that the people still have time to get food and lodgings there (v. 12); in other words, the disciples want to depend upon bread and money even though they were just on a short-term mission trip where they took neither and still had success because of God's faithfulness and kindness to them.

The disciples still do not understand that they can trust and believe that Jesus will supply them the power and authority that they need to do whatever he commissions them to do. This incident will teach them that as his ambassador-ministers, they can do all things through Christ who gives them the strength (Phil. 4:13).



Jesus shows in this passage that as King, He provides all that his people need; their physical sustenance, their spiritual strength, God provides for his Church in Christ. He also shows that he will use ministers such as the disciples to feed his people and make Jesus known to them.

We should also see this incident as Jesus showing himself to be YHWH and One Greater than Moses who provides provision for his people in the wilderness (Exodus 16; Numbers 11). The language of the disciples is recorded here as the language of a wilderness-desert like place, just as God spread a table for Israel in the wilderness-desert-desolate place:

The disciples say to Jesus in v. 12:

***“Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.”***

<sup>ESV</sup> **Psalm 78:19-20:** They spoke against God, saying, "Can God spread a table in the wilderness?" <sup>20</sup> He struck the rock so that water gushed out and streams overflowed. Can he also give bread or provide meat for his people?"

Dr. Luke is also showing us that Jesus is One Greater than Elisha as this miracle is similar to Elisha's in 2 Kings:

<sup>ESV</sup> **2 Kings 4:42-44:** A man came from Baal-shalishah, bringing the man of God bread of the firstfruits, twenty loaves of barley and fresh ears of grain in his sack. And Elisha said, "Give to the men, that they may eat." <sup>43</sup> But his servant said, "How can I set this before a hundred men?" So he repeated, "Give them to the men, that they may eat, for thus says the LORD, 'They shall eat and have some left.'" <sup>44</sup> So he set it before them. And they ate and had some left, according to the word of the LORD.

We should also see this as a foretaste or “eschatological appetizer” of the Kingdom Banquet that the prophets spoke of at the End of Time; Jesus is showing that he is the Provider of all things physical and spiritual like YHWH showed the Israelites after the Exodus in the Wilderness with manna and quail. The New Reconstituted Israel is feasting with “Immanuel” *God with us* as a foretaste of God's restoration of all creation, His constant presence with his people, and the banquet meal with Abraham, Isaac, and Jacob that will follow (cf. Matt. 8:11; Revelation 21-22).

<sup>ESV</sup> **Isaiah 25:6** On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.

<sup>ESV</sup> **Isaiah 55:2** Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.

<sup>ESV</sup> **Ezekiel 34:14** I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel.

<sup>ESV</sup> **Matthew 8:11** I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven

The disciples are to learn here that God provides the power and authority they need to minister to the people through them! They will continue to bless, break, give and serve the people on Jesus' behalf, but they must do so relying all upon God's resources. Only by feeding the people in reliance upon Jesus will they be successful as minister-ambassadors.

In the Book of Acts, the Apostles will have fully learned this service for Christ, in dependence upon Christ alone that is needed after Pentecost, as recorded in Acts chapters 3-6. As Mary sang in her *Magnificat*:

<sup>ESV</sup> **Luke 1:53** ...*He has filled the hungry with good things...*

...And as Jesus said in the Beatitudes:

<sup>ESV</sup> **Luke 6:21** "*Blessed are you who are hungry now, for you shall be satisfied...*"

Dr. Luke tells us:

<sup>ESV</sup> **Luke 9:17** And they all ate and were satisfied. *And what was left over was picked up, twelve baskets of broken pieces.*

There was such a blessing of provision that much was left over! In fact there were *twelve baskets full of leftovers!* It seems that God has a bit of a sense of humor or irony here: The twelve are to get the message of the provision miracle that God can and does provide through them by faith above and beyond what they could ask or imagine, and it seems Jesus practically wrote their names in the leftovers: "TWELVE"!

New Testament scholar Darrell Bock writes: "It is a dependent spirit that Jesus wishes to foster in his disciples. When asked to provide, they cannot because they do not know where to go to ask. They are to look at what Jesus has done and realize that he is the source of their life and ministry and that he will give in abundance what is needed" (*Luke*, pg. 836).

#### IV. Confession of Peter and the Twelve (Luke 9:18-22)

Jesus asks the disciples:

<sup>ESV</sup> **Luke 9:18** Now it happened that as he was praying alone, the disciples were with him. And he asked them, "*Who do the crowds say that I am?*"

The Apostles answer that the word on the street is that the majority believe he is a Prophet of some kind from God; a great eschatological figure; the crowds believe he is someone important with prophetic powers, but this is not sufficient enough as a confession or declaration of *Who Jesus is*. As theologian Darrell Bock says, Jesus is not the [mere] messenger [of the Kingdom]; he is the message (*Luke*, pg. 843).

<sup>ESV</sup> **Luke 9:19** And they answered, "John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen."

Then Jesus puts the question directly to "them" to the Apostles "You" (pl. εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι):

<sup>ESV</sup> **Luke 9:20** Then he said to them, "But who do you say that I am?"

As mentioned earlier in the sermon, the question of who Jesus is is what Dr. Luke has been preparing us for in the first nine chapters. After all we have heard Jesus say, and after all the people had seen what he had done, *Who is this?* Peter says rightly: "The Christ of God" [Τὸν Χριστὸν τοῦ θεοῦ] which means the Messiah (Christ is the Greek translation of Messiah which is a Hebrew title that means "Anointed One").

The long-anticipated Messiah-Christ-Anointed One would be from David's line and David's son (this brings us back to the earlier genealogy in Luke's Gospel and the proclamation of the Angel Gabriel, Mary's *Magnificat*, and the declaration of the angels to the shepherds):

<sup>ESV</sup> **Luke 1:32** He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David,<sup>33</sup> and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

In Mary's *Magnificat* we are told of the Messiah-Christ:

<sup>ESV</sup> **Luke 1:68** "Blessed be the Lord God of Israel, for he has visited and redeemed his people<sup>69</sup> and has raised up a horn of salvation for us in the house of his servant David...

And in the great gospel good news of the angels to the shepherds we here:

<sup>ESV</sup> **Luke 2:11** For unto you is born this day in the city of David a Savior, who is Christ the Lord.

Although God revealed that Jesus was the Christ to Peter (cf. Matthew 16:16ff), the Apostles were still trying to understand what this fully meant, and particularly what the Old Testament taught concerning Messiah.

For the Apostles, the Messiah-Christ had political overtones for them that they could more fully understand at this point than the theological-religious meaning that Messiah-Christ had come in Jesus (cf. Acts 1:6 where the Apostle's focus on Jesus is still primarily political). For Jesus, the political aspect of his being Messiah would be later realized after a period of suffering, death and resurrection; Jesus wants to focus their attention on the *Suffering Servant Messiah-Christ at this time in redemptive-history*.

The Apostles knew that Jesus was the long-awaited Messiah-Christ-King that the People of Israel had hoped for, but they still could not fully understand that both Jesus (*and the Old Testament*) taught that Messiah-Christ the King would suffer, die, rise from the dead and then take his throne.

Yet it was necessary for Jesus to die (v. 22). What does this mean? Jesus says plainly to his Apostles:

<sup>ESV</sup> **Luke 9:22** saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

The translated "must" in the ESV is the word *dei* in Greek that means "it is necessary" [ [UBS] *δεῖ* (subj. *δέη*, inf. *δεῖν*, ptc. *δεόν* ; impf. *ἔδει*) impers. be necessary, must]. This word *δεῖ* expresses a divine necessity- -it is essential to the fulfillment of God's plan of salvation and is clearly prophesied in the Old Testament (see N. Geldenhuys, pg. 275).

<sup>ESV</sup> **Luke 24:25-27**: And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> *Was it not necessary [δεῖ] that the Christ should suffer these things and enter into his glory?*" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

<sup>ESV</sup> **Luke 24:44-49**: Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." <sup>45</sup> *Then he opened their minds to understand the Scriptures,* <sup>46</sup> *and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,* <sup>47</sup> *and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.* <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

Some conservative New Testament scholars see this revelation of Jesus' being Messiah as a direct consequence to his last miracle of the provision of the bread. These scholars say that Jesus provides for them and in this great provision, they are convinced of who he is because they realize the eschatological-last day prophetic connotations of the miracle.

Other excellent and conservative scholars disagree, saying that the Apostles, particularly Peter comes to this confession progressively over time as they have beheld the glory of the Only Begotten of the Father full of grace and truth (John 1:14-18).

But the important point here in the Gospel of Luke is that the fact that any of the Apostles came to this correct revelatory conclusion is because of Dr. Luke specifically telling us that Jesus was praying and then asked them, teaching us that the understanding of the Apostles is attained through divine action and Jesus mediating this revelation by praying here:

<sup>ESV</sup> **Luke 9:18** Now it happened that as he was *praying alone*, the disciples were with him. And he asked them, "Who do the crowds say that I am?"

This would be the best way to interpret how the Apostles come to understand the true identity of Jesus, and it lines up with what Matthew records Jesus as saying to Peter (*Scripture interprets scripture*):

<sup>ESV</sup> **Matthew 16:16-17:** Simon Peter replied, "You are the Christ, the Son of the living God." <sup>17</sup> And Jesus answered him, "Blessed are you, Simon Bar-Jonah! *For flesh and blood has not revealed this to you, but my Father who is in heaven.*

New Testament scholar Joel Green writes: "What is needed is a lens through which to grapple with the meaning of these phenomena, and this is what Luke provides in his staging of this account. He associates Peter's confession with Jesus' praying, as if to declare that access to Jesus' identity is supernaturally mediated....Peter was able to come to this conclusion only as a consequence of the efficaciousness of Jesus' prayer of revelation (Green, NICNT, pg. 367-69).

As the Apostles with Peter as their representative confesses Jesus to be the Christ-Messiah-Anointed One, Jesus teaches the Apostles that he must die and be raised from the dead for the first time in his public ministry. Jesus is revealing to the Apostles that God will bring about the restoration of all things and the long-anticipated hopes of the Old Covenant through the Death of the Messiah - and the Christ will be resurrected on the third day! (v. 22c).

The Old Covenant taught that Messiah-Christ would be king, but that he would also suffer a great death. One important Old Testament prophecy is from Isaiah's 'Suffering Servant Songs':

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup> Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup> But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. -Isaiah 53:3-5.

Progressively through the Old Testament, Jesus the Christ is revealed as the Prophet, Priest and King who would die, be resurrected, and ascend to God's right hand as King of Kings and Lord of Lords!

<sup>ESV</sup> **Luke 9:21-22:** And he strictly charged and commanded them to tell this to no one, <sup>22</sup> saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

Jesus charges his Apostles not to tell to anyone that he must die (this is the first declaration of the death his Messianic Ministry entails in Luke: see also 9:44; 12:50; 13:31-33; 17:25; 18:31-33). This is similar to his earlier commanding the demons not to tell anyone he was Messiah (4:40-41). Jesus tells the disciples to keep quiet in order that his mission to die for his elect may be accomplished. Jesus must (Gk. *dei*: "It is necessary") die and be vindicated for his people as their lamb to take away the sins of his people through propitiation through his blood (cf. Rom. 3:24-26).

In the Book of Acts, Luke's second volume, the disciples will have a greater understanding of the necessity of Jesus' death and vindication before God and man than they do at this point:

<sup>ESV</sup> **Acts 3:17-21:** "And now, brothers, I know that you acted in ignorance, as did also your rulers. <sup>18</sup> But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. <sup>19</sup> Repent therefore, and turn again, that your sins may be blotted out, <sup>20</sup> that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, <sup>21</sup> whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

Jesus says that particularly the elders, chief priests and scribes would reject and kill him. This is important because this is a representative way of speaking of the Sanhedrin or the visible Church of God's people at the time of Jesus. In other words, Jesus is saying that the shepherds of the visible Church will be the ones through which God wills the death and vindication of his Messiah.

### ***SUFFERING → DEATH → VINDICATION***

***This is the path of glory for Christ and for His people!***

#### **V. A Cross-Bearing People- *Like Lord, Like Disciple* (Luke (9:23-27))**

Jesus establishes the Church in the present age as a Church of suffering and cross-bearing. This is the revelation of God's power and wisdom in what seems to be weakness and folly in the eyes of the world (cf. 1 Cor. 1:20-29).

After the demonstration of Jesus' power and authority revealed throughout the Gospel of Luke this seems a surprise to all; Jesus has caused demons to be exorcised, men and women to be healed, and he has raised the dead- -yet the call of the disciple is suffering and cross-bearing?! *But what the Apostles must understand is that the triumph and glory of God will be revealed in Messiah-Christ through suffering and death.*

...And *Like Lord, Like Disciple*: Through suffering and cross-bearing, God will grant life and life abundantly to those who follow Jesus as disciples throughout their lives on the *Via Dolorosa*. In fact, the *Via Dolorosa* (“Way of Suffering”) for Jesus and his followers will become the *Via Glorae* (“Way of Glory”) through the resurrection of Jesus Christ our Lord.

Jesus calls all disciples to three specific things:

- 1) Cross-bearing denial (v. 23)- The word for denying [ἀρνησάσθω] in Greek is a strong word that means almost to forget that one exists or to cease to consider one’s own interests in the slightest degree (see Geldenhuys, pg. 278).
- 2) Losing one’s life (v. 24, 25)- The word for forfeiting as in forfeiting himself in v. 25 is the Greek word ζημιωθείς that means to suffer total loss as in a shipwreck (see Geldenhuys, pg. 278)
- 3) Not being ashamed of the Son of Man (v. 26)

It is important to note that although Jesus was originally speaking to his Apostles exclusively (v. 20: *Who do you (pl.) say that I am?*), here he is speaking to all who would call themselves disciples during his time or any time in the present age before the first and second coming of the Lord. Now he declares “unto all” and gives three specific commands (or imperatives)- “deny himself”; “take up”; and “follow me”:

***And he said unto all, If any man would come after me, let him deny himself [Gk. ἀρνησάσθω Imperative/command], and take up [Gk. ἀράτω Imperative/command] his cross daily, and follow me [Gk. ἀκολουθείτω Imperative/command].<sup>24</sup> For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.***

The path of following God exclusively and committing oneself solely to the rule of God and therefore the glory of God will lead to opposition in a sinful world that translates into denying oneself, taking up a cross, and following Jesus in our suffering as a reaction to this opposition-persecution (as was foreshadowed in Herod Antipas earlier in this chapter). As Jesus teaches in the Beatitudes recorded in Matthew 5:

<sup>ESV</sup> **Matthew 5:10-12:** "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.<sup>11</sup> "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.<sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

As the prophets were persecuted and often killed for living solely under the rule and reign of God, as Jesus was persecuted and killed, so a disciple of Jesus who truly knows who Jesus is (his identity) and confesses this truth must understand that they are called to follow him in a like manner. As the Apostle Peter wrote in his first epistle:

<sup>ESV</sup> **1 Peter 2:20b-25:** ...But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. <sup>21</sup> For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. <sup>22</sup> He committed no sin, neither was deceit found in his mouth. <sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. <sup>24</sup> He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. <sup>25</sup> For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

The passage ends with Jesus' promise of his exaltation and ascension as the Messianic King that takes his throne after death (v. 26: "His glory...and the glory of the Father..."). Jesus concludes by reminding the Church that we will be those who live in the Inaugurated Era of the Messianic Kingdom, although it hasn't been fully revealed and established like it on the Day of Judgment.

### The Meaning of A Cross-Bearing People

- A. **Not Literal:** We may not be actually crucified as was Jesus' own bearing the cross; our cross-bearing is not atoning, Jesus' crucifixion-death is the only atoning sacrifice required for sin.
- B. **Literal:** Self-Denial on a Daily Basis ("Daily"): The cross of Jesus means a one-way direction of following Jesus alone self-sacrificially—and radically:

<sup>ESV</sup> **Luke 14:26-28:** "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. <sup>27</sup> Whoever does not bear his own cross and come after me cannot be my disciple. <sup>28</sup> For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?"

### ***"Daily" Cross-bearing***

To carry a cross in Jesus' time (as he would do) meant ultimate submission to the Roman Empire; to carry a cross following Jesus means ultimate submission to God's will, his rule and reign revealed in the Holy Scriptures—daily. Cross-bearing is an ultimate submission in allegiance to God's Kingdom.

<sup>ESV</sup> **1 Corinthians 15:31** I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day!

This willingness to deny ourselves daily means that we awake each morning confessing that Jesus is Lord and that our wills have been crucified and killed so that we might live and serve selflessly for God and His Kingdom. Jesus is saying that a disciple is one who follows him and keeps on following him by turning from sins in repentance and turning



to Christ by faith. In other words, our understanding of Jesus' true identity as Messiah-Christ and Lord, causes our identity to change as we understand that this Great One has extended us grace and mercy and forgiveness, and we live as those who have been receivers of this great grace.

***As the Apostles were slowly understanding what it means to be true disciples of Jesus Christ (as revealed in this passage), so we must by God's grace come to understand this as well!***

### ***Willing to Lose Our Life***

Jesus is saying that there is a way to gain the whole world by willing to live for oneself, yet to end up sacrificing the true life that is found only in Him. Jesus is saying here that we must truly will to lose our life for Christ and others.

William Barclay wrote: "The Christian must realize that he is given life, not to keep it for himself, but to spend it for others; not to husband its flame, but to burn himself out for Christ and for men." (Quoted in Morris, pg. 186-87).

Reformed Pastor R. Kent Hughes said in a sermon: "How dissonant this sounds [losing one's life] in today's Christian culture. As James Davidson Hunter pointed out in his landmark study *Evangelicalism: The Coming Generation*, fascination with the self and with our own ways of seeing things has become a well-established cultural feature of evangelicalism. Self-focus is part of the modern evangelical identity! This is why increasing numbers of evangelical Christians care little about the glory of God or reaching out to a lost world. For them Christianity exists to enhance their lives, their marriages, their bank accounts, their prestige. But to bear a cross, to pay a price for standing for Christ –no thanks" (*Preaching the Word: Luke*, pg. 342).

We must always understand the tension (if you will) in our understanding of our sanctification and how we grow as a disciple of Jesus (cf. 1 Peter 1:3-11). The Westminster Larger Catechism teaches us correctly about our sanctification in Christ:

**WLC 75 What is sanctification?** A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit (1) applying the death and resurrection of Christ unto them, (2) renewed in their whole man after the image of God; (3) having the seeds of repentance unto life, and all other saving graces, put into their hearts, (4) and those graces so stirred up, increased and strengthened, (5) as that they more and more die unto sin, and rise unto newness of life. (6) (1) Eph. 1:4; 1 Cor. 6:11; 2 Thess. 2:13 (2) Rom. 6:4-6 (3) Eph. 4:23,24 (4) Acts 11:18; 1 John 3:9 (5) Jude 20; Heb. 6:11,12; Eph. 3:16-19; Col. 1:10,11 (6) Rom. 6:4,6,14; Gal. 5:24

Biblical sanctification teaches on the one hand, all those united to Christ by faith ***will continue to follow Jesus, and will continue by his grace to glory.*** As the Bible teaches us:

<sup>ESV</sup> **Philippians 1:6** And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

<sup>ESV</sup> **Philippians 3:20-21**: But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

On the other hand, there is the importance the Bible teaches us of responding to God's grace in Christ through obedience and daily submission to whatever his will is for us. We must learn truly to mean ***"Not my will but thine be done"*** as we pray daily in the Lord's Prayer.

There is an important and sobering reminder here of our responsibility to respond to the grace and mercy of Jesus through obedience in the context of the calling of the Apostles and the Parable of the Seed and the Sower in chapter 8:1-15. In the calling of the Apostles, there was one who was externally called by Jesus named Judas who did not persevere to the end proving that he was not a true disciple who picked up his cross and followed Jesus daily. In the Parable of the Sower we also learned that some who heard and initially began to follow Jesus were choked by the concerns of life- -"thorns" (8:4-15).

True and saving faith in Jesus is shown in our perseverance and following of Jesus as our Lord daily. We should be reminded by Judas and the seed that fell among the thorns, and look to Jesus for our hope, our endurance, our strength, our redemption, sanctification and righteousness before God daily! In fact, it is important to point out that until Jesus' death and resurrection, throughout his ministry on earth with his Apostles, he constantly and repetitively pointed out the importance of daily persistence and perseverance as disciples:

<sup>ESV</sup> **Luke 9:62** Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

<sup>ESV</sup> **Luke 12:8-9**: "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, <sup>9</sup> but the one who denies me before men will be denied before the angels of God.

<sup>ESV</sup> **Luke 17:33** Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.

If this was important for Jesus to repetitively and constantly emphasize, then it is important for us to evaluate in our own lives and actions as we follow and keep on following Jesus daily!

***Who do you say Jesus is?***

Are you a true disciple of Jesus who is willing to carry your cross after him, forfeiting your life daily for the sake of the glory of God and of others?

***Listen Carefully Church of the Living God:***

Understanding Jesus' true identity helps us to understand our own identity and thus encourages our growth in grace and discipleship as one who daily picks up our cross and forfeits our life for him!

Our identity is not in the letters before our name, after our name, our family tree, our roots in other lands, our position in society, our political party, our achievements we have accomplished, or what men may think of us; our identity is not found in the color of our skin, or our race, our nationality, or even our church membership.

Never forget what John the Baptist said soberly to all those who trusted in their identity as children of Abraham, yet rejected the rule and reign of God in Jesus Christ?

Bear fruits in keeping with repentance. And do not begin to say to yourselves, ***'We have Abraham as our father.'*** ***For I tell you, God is able from these stones to raise up children for Abraham.*** – Luke 3:8

Our identity is in Christ and in Christ a whole new identity is formed by His grace where we become more and more aware of our inherent sinfulness, and of his grace to heal us of all our sins in our sanctification. Our identity in Christ helps us to be reminded that our most important goal, mission and task is to glorify God and to enjoy him forever in Christ.

This is a true disciple; this is one whose identity has been forever changed by the life, death, resurrection and ascension of Jesus Christ!

Don't fool yourself with the mere mindset of "Jesus is just alright with me"! This is not necessarily the confession of a disciple. For Jesus a disciple has made a radical break with his/her former identity and with those things that were so important at one time in a his or her life, and have forfeited his/her life for Jesus and His Kingdom. These are those who have put their hands to the plow, and have not looked back since!

<sup>ESV</sup> **Luke 9:62** Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

***Who do you say that Jesus is- - and who does that say that you are?***

Oh, and don't go away from this sermon turning to yourself, your own works, and your inner feelings to determine your discipleship!

Rather, look to Jesus for your righteousness, confess his true identity as Christ the King, and remember all of the implications for your new identity in Him as you receive him by faith alone!

Listen to the words of Ephesians 1:3-6:

<sup>ESV</sup> **Ephesians 1:3-6:** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup> he predestined us for adoption through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved.

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### **Sermon Text and Commentary Notes**

<sup>ESV</sup> **Luke 9:1** And he called the twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup> and he sent them out to proclaim the kingdom of God and to heal. [Jesus is the Messiah-Christ with the power and authority, but he grants this power and authority to the twelve and sends them forth to make known that the Kingdom of God has come; the Kingdom of God is Jesus' main message (Luke 4:43). As the Apostles will be the foundation of the Church (Eph. 2:20) and be gifted by the Ascended Christ to continue to spread the Gospel message and build the Church (Eph. 4:10-16), this incident is a foretaste of the work of the Apostles that will be necessary upon the death, resurrection, and ascension of Jesus when he will "go to prepare a place for his people" (cf. John 14:1-6).]

<sup>3</sup> And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. [Jesus charges the Apostles with utter dependence upon the Lord for the work; all that they need they will have in the power and authority he has granted to them.]

<sup>4</sup> And whatever house you enter, stay there, and from there depart. <sup>5</sup> And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." <sup>6</sup> And they departed and went through the villages, preaching the gospel and healing everywhere. [The Gospel-Kingdom proclamation would be received by some and rejected by others; they were to preach and heal to show forth to all that the Kingdom of God had come in him.]

<sup>7</sup> Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, <sup>8</sup> by some that Elijah had appeared, and by others that one of the prophets of old had risen. <sup>9</sup> Herod said, "John I beheaded, but who is this about whom I hear such things?" And he sought to see him. [Herod is stirred up from his slumbers by the news of Jesus' Kingdom; Herod's Kingdom is being threatened by another King with power and authority given to him from heaven; he boasts of killing John, but is concerned with another (not the forerunner of Messiah, but now Messiah himself).]

<sup>10</sup> On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. <sup>11</sup> When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. <sup>12</sup> Now the day began to wear away, and the twelve came and said to him, "Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place." <sup>13</sup> But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish- unless we are to go and buy food for all these people." <sup>14</sup> For there were about five thousand men. And he said to his disciples, "Have them sit down in groups of about fifty each." <sup>15</sup> And they did so, and had them all sit down. <sup>16</sup> And taking the five loaves and the two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd. <sup>17</sup> And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken

pieces. [Jesus shows that as King, He provides all that his people need; their physical sustenance, their spiritual strength, God provides for his Church in Christ.]

<sup>ESV</sup> **Luke 9:18** Now it happened that as he was praying alone, the disciples were with him. And he asked them, "Who do the crowds say that I am?" <sup>19</sup> And they answered, "John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen." [The crowds are confused as to who Jesus is at this point; they know he has the power and authority of a prophet; many assume at this point that Jesus is another prophet that God has raised up like in the Old Covenant to declare the next phase of Israel's life in covenant.]

<sup>20</sup> Then he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." [This is the question and answer that Dr. Luke has been preparing us for in the first nine chapters. After all we have heard Jesus say, and after all the people had seen what he had done, *Who is this?* Peter says rightly: "The Christ of God" which means the Messiah (Christ is the Greek translation of Messiah which is a Hebrew title that means "Anointed One")]

<sup>21</sup> And he strictly charged and commanded them to tell this to no one, <sup>22</sup> saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised." [Jesus teaches the Apostles that he must die and be raised from the dead for the first time in his public ministry. Jesus is revealing to the Apostles that God will bring about the restoration of all things and the long-anticipated hopes of the Old Covenant through the Death of the Messiah.]

<sup>23</sup> And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. <sup>24</sup> For whoever would save his life will lose it, but whoever loses his life for my sake will save it. <sup>25</sup> For what does it profit a man if he gains the whole world and loses or forfeits himself? <sup>26</sup> For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. <sup>27</sup> But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God." [Jesus establishes the Church in the present age as a Church of suffering and cross-bearing. This is the revelation of God's power and wisdom in what seems to be weakness and folly in the eyes of the world. Through suffering and cross-bearing, God will grant life and life abundantly to those who follow Jesus throughout their lives on the *Via Dolorosa*. In fact, the *Via Dolorosa* will become the *Via Gloria* through Jesus Christ our Lord.]

### **Scripture Lesson**

<sup>ESV</sup> **Luke 24:25-27:** And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

<sup>ESV</sup> **Luke 24:44-49:** Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." <sup>45</sup> *Then he opened their minds to understand the Scriptures,* <sup>46</sup> *and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,* <sup>47</sup> *and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.* <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."