



LUKE 9:18-27

LESSON: LOSING AND GAINING —February 2, 2020

INTRODUCTION

9:11-17 The crowds found out where Jesus was going and followed Him. He didn't send them away, He welcomed them, teaching them again about the Kingdom of God, and curing the people who were sick. Now it was late in the afternoon, and the 12 disciples came and urged Jesus to send the crowd away to the villages and farms nearby, so they can find food and a place to stay for the night, for they were there in a desert place. Jesus replied to the disciples, *'You feed them.'* They said, *'We have only 5 loaves of bread and two fish among us. We have nothing more, unless we go to buy food for all these people.'* There were about 5000 men there. But Jesus said to His disciples, *'Tell the people to sit on the ground in groups of 50 each.'* They did so. Jesus took the 5 loaves and two fish, and looked up to heaven and gave thanks. Then He broke the loaves and the fish, and gave the pieces to His disciples so they could give to the people. And all the people ate as much as they wanted, and still, scraps of food were collected filling twelve baskets that remained.

LESSON: I. WHO IS JESUS? LUKE 9:18-22

9:18 And it came to pass, as he was alone praying,— Jesus was praying alone. He sensed a deep need for prayer. Two things are happening in this verse:

1. Jesus needed personal strength.
 - a. We must pray before momentous events.
 - b. We must pray for others that they might have special insight and the quickening power of the Spirit upon their lives.
 - c. We must pray for strength to withstand severe trials, that we might be enabled to bear whatever cross lies ahead.

Jesus knew that the days ahead would hold excruciating suffering for Him, and He would die for the sins of men. He was setting things in order through prayer to help His disciples know who He was. Now, Jesus was ready to examine their hearts and convictions about Him, so He went before God to beg a very special insight of the Spirit for the disciples.

9:18b ...his disciples were with him: and he asked them, saying, Whom say the people that I am?— The popular concept said that the Messiah was the Son of David, the promised King who was to come and free Israel from her enemies and set up the Kingdom of God over all nations of the earth. Therefore, the disciples' opinion needed to be corrected, and the popular opinion of the Messiah was wrong.

2. The disciples needed a very special quickening from God. They needed a very special revelation into His Person. It was time for them to grasp and confess without any hesitation

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that He was the Messiah, the very Son of God.

9:19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. The disciples began to answer the question of who men say that Jesus is.

- Some thought Jesus was John the Baptist, that is, the forerunner of the Messiah. Both John and Jesus were doing a unique and great work for God. Both were divinely chosen and gifted by God, and both proclaimed the Kingdom of God and prepared men for it. Therefore, when some looked at Jesus and His ministry, they thought Jesus was not the Messiah Himself, but the promised forerunner of the Messiah.
- Some thought Jesus was Elijah. These professed Jesus as the greatest prophet and teacher of all. Even today the Jews expect Elijah to return before the Messiah. Elijah had also been used to miraculously feed a widow woman and her son. The people connected Elijah's miracle and Jesus' feeding of the multitude.
- Some thought Jesus was one of the old prophets. These were professing Jesus to be a great prophet sent for their day and time, brought back to life or one in whom the spirit of a great prophet dwelt.

Note that the same false confessions about Christ exist in every generation: a great man of righteousness, martyred for His faith—great teacher, and prophet of all time—great man who revealed some very important things about God and religion—a great man and prophet sent to the people (Jews) of His day.

9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. After asking about who people said that He was, now, Jesus asks His very own disciples who they thought He was. So, He sat and listened to the answer which was directed to all the disciples. But it was only one that spoke up. It was Peter answering and saying, ***"The Christ of God."*** The answer was so profound, for it meant that *"Jesus was the Christ, the Messiah, the Anointed One of God, the Son of God!"* Peter probably did not understand all that was involved in Christ being the Son of God (the cross and resurrection had not yet taken place). But his confession was made in simple trust of what God had revealed to him. Peter was simply confessing step by step, *"I believe You are not a mere man, but the Son of God, the true Messiah; sent by God to fulfill all that the prophets foretold."* This meant three things:

1. Jesus was sent on a deliberate mission; the mission of saving mankind.
2. Jesus was sent and qualified by God to carry out that mission.
3. Jesus was the fulfilment of all the prophecies which promised the coming of the Messiah for man.

9:21 And he straitly charged them, and commanded them to tell no man that thing;— The full meaning of the Messiah was not yet fully grasped. Their idea of the Messiah was that of an earthly rule within the bounds of the physical and material world. They had little if any idea of the spiritual world, therefore, they were not ready to share the truth of the Messiah. They would be sharing an incomplete message, a false message, so, Jesus charged (strict orders) and commanded the disciples to tell no man of what was



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was revealed until they understood the real meaning of the spiritual salvation He was bringing to man.

9:22 **Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.** Jesus began to clearly reveal that the Messiah, the Son of man had to be both a suffering and a conquering Savior. He "must" suffer and be rejected of the elders and chief priests and scribes, and be slain and raised the third day. The idea of a suffering Messiah differed radically from their own idea of the Messiah. The revelation had been hid in pictures and symbols—*"Destroy this temple, and in three days I will raise it up"* Jh.2:19. Now, He's talking to them in simple and direct words. He had no choice; a necessity was laid upon Him. His death and resurrection had been planned and willed by God through all eternity. The prophets had so predicted. Jesus must fulfill the Will of God, for God had ordained His death. The three groups described above made up the Sanhedrin, the Supreme Court of Jewish justice, comprised of seventy members.

1. The **elders** were the older respected men of a community, being judges of the civil courts; of temporal affairs.
2. The **chief priests** were primarily leaders from among the Sadducees who held most of the high offices of Jewish government under Roman rule; of religious affairs.
3. The **Scribes** were those who could interpret and regulate Jewish laws; held the teaching positions of the nation.

II. WHAT SHOULD WE DO? LUKE 9:23-27

9:23 **And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.** How does a person go about making the right choice? Jesus said four things.

1. A man must: **choose to come after Him.** A man must make a choice to use his will. The word "WILL" (thelei) means to desire, wish, design, purpose, resolve, determine; a deliberate willing, a deliberate choice. Note the choice is voluntary. Therefore, it is the individual who must act and choose the following:

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| ○ Loving comfort and ease | or | commitment and discipline |
| ○ Loving wealth and property | or | work and compassion |
| ○ Loving recognition and fame | or | humility and sacrifice |
| ○ Loving position and power | or | service and ministry |
| ○ Loving pleasure and feeling | or | righteousness and self-control |

2. A man must: **choose to deny himself.** The word "DENY"(aparnesastho) means to disown, disregard, forsake, renounce, reject, refuse, refrain, restrain, disclaim, do without; subdue one's self and one's interest. Very simply, it means to say "no." A person is to deny self daily, and this means much more than just being negative, that is, giving up something and doing without something. It means that we are to act positively to say yes to Christ and no to self; let Christ rule and reign in one's heart and life; let Christ have His way completely.
3. A man must: **choose to take up his cross.** Carrying one's cross meant walking to one's death. That's what the Lord wanted them to see. Jesus did not call His disciples, including us, to do any-thing He Himself did not do. The cross is always an instrument of death, not just an object



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to carry or bear. No matter what suffering we endure because of our faith, Jesus is there with us, so, his peace and strength is needed to be content with what God allows us to do.

4. **A man must: choose to follow Christ.** "FOLLOW" (akoloothei) means to be a follower or companion, or to be a disciple. It has the idea of seeking to be in union with and in the likeness of. A disciple of Christ comes after Him, as the sheep after the shepherd; the servant after his master; the soldiers after their captain. He is one that aims at the same end that Christ aimed at, the glory of God, and the glory of heaven; and one that walks in the same way that He walked in, is led by His Spirit, treads in His steps, submits to His conduct, and follows the Lamb, whithersoever He goes (Rev. 14:4). Note, the steps of Christ led to death before they led to glory!

There is a cost of discipleship and to make the right choice is to do the four things stated above. This cost will be worth it for your life; for your salvation. Will you *come, deny self, take up cross, and follow Christ?*

9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. Now there are two paths to follow: 1) Save (keep) your life—means you lose it. Or 2) Lose (abandon) your life for Jesus' sake—means you find it.

1. The person who keeps his life and what he has, and seeks more and more of this life, shall lose his life completely and eternally. The person who keeps his life is the one who:
 - Seeks to avoid aging, decaying, and death and avoids Christ, shall lose his life eternally.
 - Seeks to make his life more and more comfortable and secure beyond what is necessary and neglects Christ shall lose his life eternally.
 - Seeks to gain wealth, power, and fame, and who compromises making Christ second, shall lose his life eternally.
 - Seeks the thrills, excitement, and stimulation of this world and ignores Christ, shall lose his life eternally.
2. The person who abandons this life—who sacrifices and gives all that he is and has for Christ shall find his life. **An abandonment of this life saves a person.** What does it mean? The key is in the words "for my sake." When we give our lives in service to Christ, we discover the real purpose of living and find our true purpose.

9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?— Many people spend their lives seeking pleasure. Jesus is saying the world of pleasure centered on possessions, position, or power is ultimately worthless. Whatever we have on earth is only temporary. It cannot be exchanged for our souls. A man's soul is worth more than the whole world. The meaning of "soul" is the same Greek word translated as "life." Jesus used the word life in two senses. There are two stages, two beings, two existences to the same life:

1. The life that exists on the earth.
2. The life that shall exist beyond this earth.

Once a person (their life) is born into this world, he will exist forever. It's just a matter of where he goes after the life of this world: to be with God or to be apart from God. No man can gain the whole world. But what if he could? All the pleasure and wealth and power and fame are nothing compared to his soul. There are four primary reasons why the soul is far superior to the things of this earth.



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1. Everything fades and passes away (money, property, position, power, etc. are all for a short time).
2. Everything cannot be used all at once (clothes, car, power, popularity, etc. either it sits and is unused most of the time).
3. The human soul is eternal. It never dies; never ceases to exist; shall live forever, with God or apart from God cast away into hell.
4. The human soul is more valuable than the whole world.

Therefore, it cannot be exchanged for anything, and nothing that the world has to offer that man can give in exchange for his soul. Can you really say something else is worth more than your soul? Is it far superior than the eternal breath of God?

9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. A man may speak boldly and candidly among friends, but the test of character for a Christian comes when he must stand for Christ in the midst of an adulterous and sinful men. He and His Words determine a man's destiny. At that time, it pertained to the character of Israel; now it is to every generation which has followed. As man is ashamed of Christ, so shall His attitude be reciprocated in like manner. The Son of man will be ashamed. Now that Jesus has explained the fearful cost of following Jesus and then being ashamed to own Him, He immediately shows His spectacular glory. The Son of man is coming in the glory of His Father with His holy angels, hinting at why those who lose their lives for Jesus will save themselves. The Day of Judgment—of shame and of being ashamed—is coming. Then the person will hear those fateful and terrifying words, "*I never knew you: depart from me, ye that work iniquity*" (Matt.7:23).

9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. Although He had just emphasized the spiritual over the physical, men seek and need physical evidence. Thus, it is promised: **some of them that stand here...shall not taste of death, till they have seen the kingdom of God (*come with power*).** This is not a reference to the Lord's Second Coming. The disciples had not died before Jesus' return (resurrection). In Scripture, the word "*taste*" is a synonym for "*experience*." Thus, this refers to some will see, experience God's Kingdom before their death. We know that Peter, James, and John witnessed Jesus' "*Transfiguration*" on a mountaintop seeing beyond the veil into the kingdom. The "*Transfiguration*" represented or symbolized what or who the people followed: Moses represented the Law; Elijah represented the Prophets; and Jesus represented the Kingdom of God. Now, seeing the Kingdom of God in all of His glory excited them more to follow and be witnesses of God's Kingdom. It reminds me of Luke 2:25-27 where the Holy Ghost revealed to Simeon that he would not taste death before he had seen the Lord's Christ. This is when Mary and Joseph brought Jesus into the temple upon 8 days old for circumcision. This was his crowning moment and he was then ready to die, for God had fulfilled His promise. We now know that the Kingdom of God shows us the Lord's victory over death and hell. It took place upon the cross, and in His resurrection, making it possible for the rule and reign of God's Kingdom within the heart of the believer, and the rule and reign of the Holy Spirit when He came to take residence within the believer. Jesus allowed some to not taste death, till they saw God's rule; God's power in His death and resurrection.

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SUMMARY:

Jesus was praying alone, and He asked His disciples that were with Him, *"Who do the people say that I am?"* They began to answer saying, John the Baptist; Elias; and others say, or one of the old prophets that rose again. After hearing that, now Jesus asks His very own disciples who they thought He was. Peter was the only one to give answer saying, *"The Christ of God."* The full meaning of the Messiah had not yet fully grasped, so, Jesus charged (gave strict orders) and commanded the disciples to tell no man of what was revealed. He told them that the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day (9:18-22).

Jesus added *"if any man will come after Him, let him deny himself, and take up his cross daily, and follow Him. For whoever saves his life shall lose it: but whoever loses his life for Jesus' sake, shall save it. What does it profit a man if he gains the whole world, and lose himself, or be cast away? For when the Messiah comes in His own glory, with God the Father, and of His holy angels, Jesus will be ashamed of whoever is ashamed of Him and of His words."* Thus, it is promised: *"some of them that are standing there shall not taste of death, till they see the kingdom of God"* (9:23-27).