

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

+ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

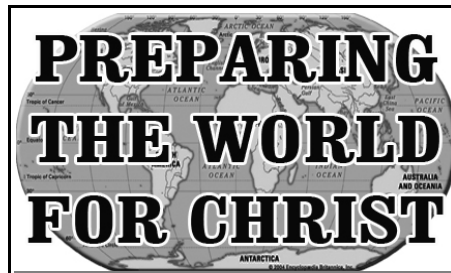
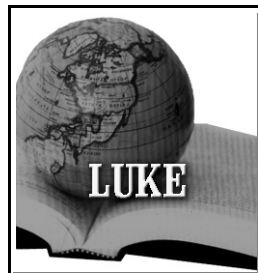
*An overview of the Gospel of Luke, by Given O. Blakely*

#### LESSON NUMBER 31

COMMENTARY ON: 9:18-27

#### JESUS INSTRUCTS HIS DISCIPLES CONCERNING HIMSELF

Jesus' popularity is increasing, and multitudes are coming to hear what He has to say. When Jesus is alone with His disciples, He asks them what men are saying about His identity – "Whom say the people that I am?" The disciples answered, confirming that no one was likening Him to anyone alive at that time. Some said He was John the Baptist, others said He was Elijah, and some said that one of the old prophets had arisen. Jesus then asked them, "But whom say ye that I am?" Peter answered for them all, "The Christ of God." After telling them not to divulge this to anyone, He proceeded to teach them concerning the implications of that statement. Those implications are not generally known and appreciated in the churches of our time. Yet, what He said confirmed the criticality of acting upon the correct knowledge of who He is. Throughout His ministry the Lord Jesus established the necessity of a proper response to His Person.



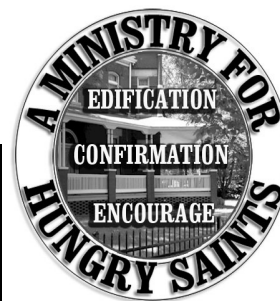
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 1/22/2016

### Lesson Number 31



#### 54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1955), ROT=Rotheram Bible (1999); RPT=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# JESUS INSTRUCTS HIS DISCIPLES CONCERNING HIMSELF

LUKE 9:18 "And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, Whom say the people that I am? <sup>19</sup> They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. <sup>20</sup> He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. <sup>21</sup> And He straitly charged them, and commanded them to tell no man that thing; <sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it. <sup>25</sup> For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? <sup>26</sup> 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. <sup>27</sup> 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." . . . . . Luke 9:18-27

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Jesus' popularity is increasing, and multitudes are coming to hear what He has to say. Up to this point we read statements like this:

⇨ "And there followed Him great **multitudes of people** from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan" (Matt 4:25).

⇨ "When He was come down from the mountain, **great multitudes** followed him" (Matt 8:1).

⇨ "But when He saw **the multitudes**, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt 9:36).

⇨ "But when Jesus knew it, He withdrew Himself from thence: and **great multitudes** followed Him, and He healed them all" (Matt 12:15).

⇨ "And **great multitudes** were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore" (Mat

13:2).

⇨ "And He went forth again by the sea side; and all **the multitude** resorted unto Him, and He taught them" (Mark 2:13).

⇨ "But Jesus withdrew Himself with His disciples to the sea: and a **great multitude** from Galilee followed Him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a **great multitude**, when they had heard what great

## CONTENTS

- ❑ INTRODUCTION
- ❑ AS HE WAS ALONE PRAYING (9:18A)
- ❑ WHOM SAY THE PEOPLE THAT I AM (9:18B)
- ❑ WHAT THE PEOPLE SAID ABOUT JESUS (9:19)
- ❑ WHOM DO YOU SAY THAT I AM? (9:20A)
- ❑ THE CHRIST OF GOD (9:20B)
- ❑ TELL, NO MAN THAT THING (9:21)
- ❑ THE CORE OF THE GOSPEL (9:22)
- ❑ DENYING SELF, TAKING UP THE CROSS, AND FOLLOWING, JESUS (9:23)
- ❑ SAVING ONE'S LIFE OR LOSING IT (9:24)
- ❑ WHAT IS A MAN ADVANTAGED? (9:25)
- ❑ JESUS WILL BE ASHAMED OF THOSE ASHAMED OF HIM (9:26)
- ❑ I TELL YOU THE TRUTH (9:27)

*things He did, came unto Him"* (Mark 3:7-8).

- ⇒ *"And **the multitude** cometh together again, so that they could not so much as eat bread" (Mark 3:20).*
- ⇒ *"And He began again to teach by the sea side: and there was gathered unto Him **a great multitude**, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land" (Mark 4:1).*
- ⇒ *"But so much the more went there a fame abroad of Him: and **great multitudes** came together to hear, and to be healed by Him of their infirmities" (Luke 5:15).*
- ⇒ *"And when they could not find by what way they might bring him in because of **the multitude**, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus" (Luke 5:19).*
- ⇒ *"And He came down with them, and stood in the plain, and the company of His disciples, and **a great***

*multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases" (Luke 6:17).*

### SOME OBSERVATIONS

Because of the nature of the teaching that follows, I feel it necessary to make a few observations concerning multitudes of people.

### THE UNIQUENESS OF JESUS GETS THE ATTENTION OF PEOPLE

There can be no question about this initial response to Jesus. He got the attention of even His enemies. This is a commentary on the other-worldly nature and ministry of Jesus. It was not merely different but superior, and it clashed with the wisdom and manners of this world. Initially, that is what drew the attention of the people. At this point, no one but John the Baptist clearly saw and declared who Jesus was, *"The Son of God"* (John 1:34). A holy angel had also told His mother Mary, *"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"* (Luke 1:35). But her reactions during those early days of Jesus' life suggested she had not grasped this fact fully (Lk 2:19,27-33,48-50).

### BEING IMPRESSED WITH JESUS' UNIQUENESS IS NOT ENOUGH

It is not enough to see Jesus as a kind of spiritual novelty – someone who temporarily interrupts the monotony of life. Jesus did not come into the world to make living in this world a better experience. To be sure, some of that will result from embracing Jesus. But our fellowship with Him will also induce persecution (2 Tim 2:12), being hated (Matt 10:22; Lk 6:27; 1 John 3:13), and division in the family (Lk 12:51-53). These experiences will not neutralize or dissolve one's involvement with Jesus, but they will confirm that regeneration

prepares you for the next world, not this one (Lk 18:29-30).

### A LOT OF PEOPLE DO NOT VALIDATE A WORK

The fact that a lot of people respond to sound preaching does not necessarily validate that preaching. These same multitudes that were following Jesus would soon be crying out *"Crucify Him!"* (Mk 15:9-15). That is why Jesus would often send the multitudes away (Matt 14:22,23; Mk 6:45).

### SOMETHING MUST BE DONE WITHIN THOSE COMING TO JESUS

In order for people to truly benefit from the Ministry of Jesus, something must be done within them. This includes the convicting work of the Holy Spirit (John 16:8-10), and a very real drawing to Jesus (John 6:44). Continued benefit is contingent on the people being *"born again"* (1 Pet 1:23), becoming *"partakers of Christ"* (Herb 3:14), being *"the workmanship of God, created in Christ Jesus"* (Eph 2:10), being *"delivered from the power of darkness, and translated into the Kingdom of God's Dear Son"* (Col 1:13), receiving a *"new heart and a new spirit"* (Ezek 26:36), and much more. **Unless the work Jesus has been appointed to do is actually wrought in the individual, they can have no part with Him.** They cannot *"live with Him"* (1 Thess 5:10; 2 Tim 2:11), *"reign with Him"* (2 Tim 2:12), *"ever be with the Lord"* (1 Thess 4:14), or have fellowship with Him (1 Cor 1:9; 1 John 1:6).

Being identified with Jesus is not like joining a club, or being added to a roster – even though it is often treated in such a manner.

### THE FLESH CANNOT MAINTAIN AN INTEREST IN JESUS IN ANY FORM.

The flesh, or *"the natural man,"* cannot maintain a prevailing interest in Christ. At the very best, even though a

such a posture is rather common, those dominated by the flesh blow hot and cold, being erratic in their identity with Jesus. As Paul put it, *"tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"* (Eph 4:14).

#### BEING ALONE WITH HIS DISCIPLES

When Jesus is alone with His

disciples, He asks them what men are saying about His identity – *"Whom say the people that I am?"* The disciples answered, confirming that no one was likening Him to anyone alive at that time. Some said He was John the Baptist, others said He was Elijah, and some said that one of the old prophets had arisen. Jesus then asked them, *"But whom say ye that I am?"* Peter answered for them all, *"The Christ of God."* After telling them not to divulge

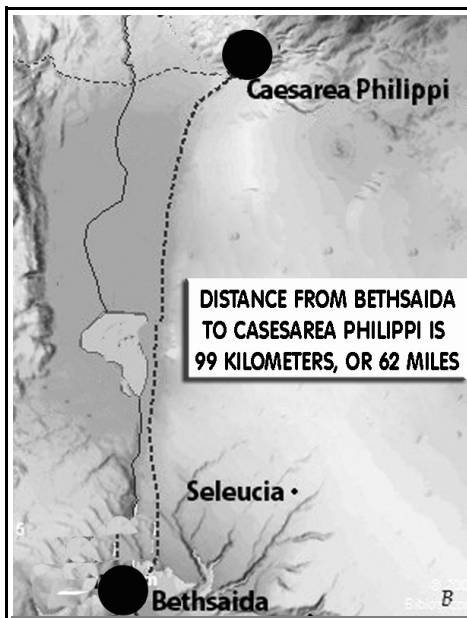
this to anyone, He proceeded to teach them concerning the implications of that statement. Those implications are not generally known and appreciated in the churches of our time.

**Yet, what He said confirmed the criticality of acting upon the correct knowledge of who He is.** Throughout His ministry the Lord Jesus established the necessity of a proper response to His Person.

## AS HE WAS ALONE PRAYING

LUKE 9:18A *"And it came to pass, as He was alone praying, His disciples were with Him . . ."*

Both Matthew and Mark record that this incident took place *"in the coasts of Caesarea Philippi"* (Matt 16:13-18; Mk 8:27-31).



The distance from Bethsaida to Caesarea Philippi was sixty-two miles. There is no record of any part of that journey being by boat. In fact, there is no record of the travels of Jesus that is ever associated with convenience – even though some of them were through deserted territory. There is a kind of intellectual environment that

surrounds hearty involvement in the Lord that redefines "inconvenience," "necessity," "possibility," "trouble," and "challenge." **This is because there is, in the real work of the Lord, a very real involvement with Deity**—i.e. the Godhead within:

- ⇒ **GOD** (1 John 4:12; 15,16; Eph 4:6)
- ⇒ **JESUS** (Rom 8:10; 2 Cor 13:5; Eph 3:17; Col 1:27)
- ⇒ **The HOLY SPIRIT** (Rom 8:9-11; 1 Cor 6:19; 2 Tim 1:14).
- ⇒ **The Word of Christ** (Col 3:16).
- ⇒ **The love of GOD** (1 John 3:17)
- ⇒ **The Grace of God** (2 Cor 9:14).
- ⇒ **GOD is working in the saved** (Phil 2:13)
- ⇒ **The Holy Spirit is changing them** (2 Cor 3:18)
- ⇒ **The Word of God is working in them** (1 Thess 2:13), and there is a **hope in them** (1 Pet 3:15).

**These realities, and the awareness of them, causes us to view afflictions as light** (2 Cor 4:17), and the most ardent service and sacrifice as *"reasonable"* (Rom 12:1). **When Jesus sent one on a mission, none ever asked him concerning the length of the journey, how long it would take, or how**

**difficult it would be.** They simply did what He said to do (Matt 14:22; 21:2-6; John 21:6; Mk 14:13-15, etc.).

Wherever there is faith, insight, and willingness, such questions are still not asked of the Lord.

#### A BRIEF BACKGROUND OF THE TEXT

"Since the miracle of feeding the five thousand at Bethsaida Julias, Jesus had preached at Capernaum the famous sermon on the "Bread of life" (reported in John 6.); he had wandered to the north-east as far as the maritime cities of Tyro and Sidon; had returned again to the Decapolis region for a brief sojourn; and then once more had turned his footsteps north; and it was in the extreme confines of the Holy Land, in the neighborhood of Caesarea Philippi, and close to the great fountain, the source of the sacred Jordan, at the foot of the southern ridge of Hermon, where he put the momentous question here chronicled, to his listening disciples. Much had happened since the five thousand were fed. The defection which the Master had foreseen when he commenced his parable-teaching with the sad story of the "sower," had begun. After the great Capernaum sermon (John 6.), many had fallen away from him; the enthusiasm for his words was rapidly waning; the end was already in sight."

..... PULPIT COMMENTARY  
This is a summation of some worth, but is not to be equated with Scripture.

#### AS HE WAS ALONE PRAYING

LUKE 9:18A *"And it came to pass, as He was alone praying . . ."*

Other versions read, *"was praying in private,"* <sup>NIV</sup> *"praying apart,"* <sup>ASV</sup> *"in prayer by Himself,"* <sup>BBE</sup> *"in a private place praying,"* <sup>NOY</sup> *"praying in solitude,"*

ROT *"all alone praying."* IE

Jesus *"ofttimes resorted"* to Gethsemane *"with His disciples"* (John 18:2) – a place of solitude and prayer. Once, at the very beginning of His ministry, in *"the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed"* (Mark 1:35).

The language of this text is arresting. The dialog with the disciples occurred *"AS He was alone praying."* Other versions read, *"WHILE He was alone praying,"* <sup>NASB</sup> *"WHEN Jesus was praying alone,"* <sup>NRSV</sup> *"WHEN He was in prayer"* <sup>BBE</sup> and *"WHEN Jesus was praying in solitude."* <sup>NAB</sup>

### A SPECIAL GATHERING

Jesus still calls His disciples to be with Him – when He is alone, so to speak. **There is an association Jesus has with His disciples away, so to speak, from the multitudes.** This is one of the purposes of the general assembly of the saints. It is a special time when Jesus ministers to His people through the various members of the body. It is not that the assembly is closed to

outsiders, as Paul mentions in First Corinthians 14:23-25. **But the assembly is not called for such people.** The purpose of the assembly of the saints is not to reach out to others, although there may be occasions when that takes place. The general rule, however, is found in the apostolic word, *"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"* (Eph 4:15-16).

This kind of assembly is extremely rare in America, and in most foreign churches that have been established by Americans. This is not the way Jesus conducted His ministry, and no person can justify a professed believer conducting such a ministry.

### HIS DISCIPLES WERE WITH HIM

*"...His disciples were with Him..."*

We learn many things from Christ Jesus' earthly ministry. One is that His

disciples were **always** with Him. Wherever He went, His disciples went with Him. Every place He went, with the solitary exception of times of special prayer (Matt 14:23; Mk 6:46-47; John 6:15,22), *"the twelve"* were with Him. **Those He had chosen** (John 6:70; 13:18; 15:16,19) **were found with Him. The ones given to Him** (John 17:9,11,24) **were with Him.**

This is still one of the primary means of identifying who really belongs to Christ – those the Father has given to Him (John 6:37,39). Are they with Jesus (Rom 6:8; 8:17; 2 Cor 13:4; Col 2:12-13; 2 Tim 2:11-12; 1 John 1:6)? Are they walking on the light (1 John 1:7)? Are they maintaining the fellowship of Christ into which they were called (1 Cor 1:9). Every professing "Christian" must determine the answers to these questions (2 Cor 13:5).

God the Father expects His children to walk with Jesus. The exalted Christ Himself expects it. The Holy Spirit expects it, together with the holy angels. We expect it also. Those who conduct their lives unconscious of Jesus are a living contradiction of Him.

## WHOM SAY THE PEOPLE THAT I AM

*"<sup>18B</sup> . . . and He asked them, saying, Whom say the people that I am?"*

### HE ASKED THEM

*" . . . and He asked them . . ."*

Jesus never asked His disciples a question so He could obtain information. He asked the questions for **their** benefit – to provoke introspection, and to increase their understanding of what they were **expected** to know.

⇒ When He was going to feed the four thousand He asked the disciples, *"How many loaves have ye?"* (Mark 8:5).

⇒ After a trip to Capernaum, He asked His disciples, *"What was it that ye*

*disputed among yourselves by the way?"* (Mark 9:33)

⇒ After he had quieted a storm at sea, He asked His disciples, *"Why are ye fearful, O ye of little faith?"* (Matt 8:26)

⇒ When they did not understand what He meant by saying *"Take heed and beware of the leaven of the leaven of the Pharisees and Sadducees, it is written, "Which when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand,*

*and how many baskets ye took up? "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"* (Matt 16:11)

⇒ When Peter, James, and John accompanied Jesus further in the Garden when He prayed, then fell asleep, It is written, *"And said [Jesus] unto them, Why sleep ye?"* (Luke 22:46)

⇒ When the risen Christ appeared to His disciples and they were afraid, He asked them, *"Why are ye troubled? and why do thoughts arise in your hearts?"* (Luke 24:38)

If you choose to walk with Jesus,

and maintain fellowship with Him, you will soon find that **He is totally intolerant of unbelief and a lack of faith. From within.** He will interrogate you and draw you into a deeper consideration of your thoughts and motives.

**WHOM SAY THE PEOPLE THAT I AM?**

*" . . . saying, Whom say the people that I am?"*

Matthew records, *"Whom do men say that I the Son of man am?"* (Mat 16:13).

Mark records, *"Whom do men say that I am?"* (Mark 8:27).

What had the people said about the identity of Jesus of Nazareth? They had heard His superior and unparalleled teaching, and had seen His unique and unequalled miracles. They witnessed His unique manners, the places He frequented, and how He responded to questions that were sometimes hurled at Him. **Men could not be exposed to Jesus of Nazareth and remain indifferent.** He was too unique, too unlike all other men.

**Christ's Servants Are Expected to Know**

I get the idea that Jesus expected His disciples to know what others were saying. **They simply could not walk with Him and remain oblivious to the impact He was having on other people.** The multitudes were talking about Him, speculating on who He was, and Jesus expected His disciples to know what they were saying.

An entertainment-crazed society has become oblivious to what is going on all around them. They are so enamored with paltry distractions and self-indulgences they are not aware of what our society is saying about Jesus – and how accurate their assessment is. No persons can really minister in the name of Christ who is not aware of the people to whom, they are ministering. Jesus spoke differently to the Pharisees, Sadducees, scribes, and Lawyers than He did to the multitudes. He spoke differently to those seeking mercy from Him than to those who were not. He spoke differently to His disciples than He did to the multitudes.

**Peter** was aware of his audience

on the day of Pentecost (Acts 2:14), and when he confronted the Temple leaders (Acts 4:5-12). **Stephen** was fully aware of the nature of the Sanhedrin when he confronted them (Acts 7). **Philip** knew about his audience in the city of Samaria (Acts 8:5-8), and when he rode in a cart with the Ethiopian eunuch (Acts 8:26-38). **Paul** knew about his audiences in Jerusalem (Acts 22), the synagogue of Athens (Acts 17:17), the philosophers in Athens (Acts 17:22-31), Antioch of Pisida (Acts 13:16-41), and Rome (Acts 28:30-31). He knew the difference in having an audience with a heathen deputy (Acts 13:7), Elymas the sorcerer (Acts 13:8-12), and with king Agrippa (Acts 26:1-29).

**We expect leaders within the body of Christ to be aware of the ideas about Christ that are prominent in the society in which they minister.** Wrong ideas relating to Christ and His great salvation are to be thrown down with the spiritual weaponry that has been provided to the saints (2 Cor 10:1-3). It is unacceptable to think wrongly about Jesus.

## WHAT THE PEOPLE SAID ABOUT JESUS

*"<sup>19</sup> They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is*

The disciples were not ignorant of what was being said about Jesus. They were able to answer the question Jesus

*some, Elias; and others, Jeremias, or one of the prophets."* (Matt 16:14).

**Mark's** account reads, *"John the Baptist: but some say, Elias; and others, One of the prophets"* (Mark 8:28).

**JOHN THE BAPTIST**

*" . . . John the Baptist . . ."*

All three of the Gospel accounts recorded this occasion mentioning *"John the Baptist."* Mark reports, *"And king Herod heard of Him; (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him"* (Mark 6:14).

**Notice, Jesus was not compared with any living person, or any Pharisee**

**Notice, Jesus was not compared with any living person, nor any Pharisee of High Priest who had passed away. Also note that there were no reports of anyone saying He was "the Son fo God."**

*risen again."*

**THEY ANSWERING**

*"They answering said . . ."*

put to them.

**Matthew's** Account reads, *"Some say that thou art John the Baptist:*

of High Priest who had passed away. Also note that there were no reports of anyone saying He was *"the Son of God."*

This common report confirms that the death of John the Baptist was generally known among the Jews. To an even greater degree, the fame of Jesus was spreading everywhere. This was the Lord's doing, for the reports of Jesus were the outworking of God not doing these things *"in a corner"* (Acts 26:26).

The fact that Jesus was thought to be John the Baptist confirms the kind of influence John had. **He was sent to prepare the way for the Christ, and he did precisely that.** He broke the canopy of ignorance and spiritual dulness that had covered the people through men like the Pharisees, scribes, Sadducees, lawyers, and chief priests. **Under their incapable administration, the people were not made ready for the coming of the Messiah – even though all Scripture, which they were handling, pointed to that singular event.**

#### ELIAS

*" . . . but some say, Elias . . . "*

Or "Elijah," for "Elias" is the Greek form of "Elijah," and is a transliteration of the name "Helias."

This view was fostered by a prophecy declared by Malachi – the last inspired word written prior to the coming of Jesus: *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"* (Mal 4:6).

Later, when Jesus was transfigured before Peter, James, and John, with Moses and Elijah appearing with Jesus in glory (Lk 9:29-32), they asked Jesus as they were coming down the mountain, *"Why then say the scribes that Elias must first come?"* (Matt 17:10). His answer to them is written. *"And Jesus answered and said*

*unto them, Elias truly shall first come, and restore all things"* (Matt 17:11).

Note, Jesus did not say Elijah had come, but that *"truly shall first come, and restore all things."* This is what John's father, Zacharias, prophesied of him: *"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"* (Luke 1:16-17).

John did reap a remnant, which was to the coming of Christ what Pentecost was to time of the end of the world. John did not turn the hearts of the people – only a remnant of them; and the people were not prepared to receive Christ, for they eventually called for His crucifixion (Matt 27:22; Mk 15:14-15; John 19:6-7). Therefore Jesus added, *But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed* (wished <sup>NKJV</sup>). *Likewise shall also the Son of man suffer of them* (Matt 17:12). The "Elijah" of Malachi's prophecy *"will come,"* as Jesus affirmed – something He said after John the Baptist had already been beheaded (Matt 14:10; 17:11).

#### ONE OF THE OLD PROPHETS

*" . . . and others say that one of the old prophets is risen again."*

Matthew's account reports the people speaking of Jesus being a specific prophet: "Jeremias" (Greek), or "Jeremiah" (Hebrew) (Matt 16:14).

Observe how, in the thinking of the people, there had been an attempt to mix tradition with revelation. Their religion had stagnated owing to this admixture. Jesus spoke directly to this attempt to mingle tradition with revelation. That attempt had resulted in men being judged on the basis of the traditions of men rather than what is revealed in the Word of God.

⇒ *"Why do ye also transgress the*

#### JEWISH TRADITION – JEREMIAH

"Some opined that he was Jeremiah, who was expected to come as a precursor of Messiah (2 Esdras 2:18), and reveal the tabernacle, ark, and the altar of incense, which, according to the legend of 2 Macc. 2:4-7, he had hidden in Mount Nebo, 'until the time that God gather his people again together, and receive them unto mercy.'"

..... PULPIT COMMENTARY

*commandment of God by your tradition?"* (Matt 15:3)

⇒ *"Thus have ye made the commandment of God of none effect by your tradition"* (Matt 15:6).

⇒ *"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do"* (Mark 7:8).

⇒ *"And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition"* (Mark 7:9).

⇒ *"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye"* (Mark 7:13).

The Apostles also warned men about religious tradition.

⇒ *"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"* (Col 2:8).

⇒ *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers"* (1 Pet 1:18).

⇒ *"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not;" Which all are to perish with the using;) after the commandments and doctrines of men?"* (Col 2:20-22).



My point here is that during the time of Jesus' ministry, there were those whose minds had been so impacted by the traditions of men that those traditions shaped how they

thought about Jesus Himself.

The prevalence of this kind of thinking in our time is staggering to consider. No small number of people think of Jesus in terms of what ignorant

men have said about Him – why He came, what He wants for you – how that He came so men could be rich, and a host of other things, including the fulfillment of their dreams.

## WHOM DO YOU SAY I AM

*"<sup>20A</sup> He said unto them, But whom say ye that I am? . . ."*

As interesting as it may be to know what others have said about Jesus, the all-important matter is who **you** say Jesus is. Now, note the question carefully. Jesus does not ask them what they think He has come to do, but **who** they say He IS. He is not asking them what they believe Jesus can do, but who they believe Jesus IS. He makes no inquiry about what they

think He will do in the future, but who they say He IS. *"But whom say ye that I am?"* Other versions read, *"who do ye say me to be?"* <sup>YLT</sup> *"Who do you think I am?"* <sup>LIVING</sup> and *"But who do you pronounce Me to be?"* <sup>EMTV</sup>

Not "What am I?" but *"WHO am I?"* Not "What do I do?" but *"WHO am I?"* Not "What do you want Me to be," but *"WHO am I?"* Whoever He is has to be preceded by the definite article *"THE,"* not *"A."*

His question presumes that God has revealed who He is—both by past prophecy and present confession. John had confessed, *"And I saw, and bare record that **this is the Son of God**"* (John 1:34). That had to do with His identity. He was called that, because that is what He is. However, Jesus does not ask them to tell Him who John said He was, but who **THEY** said He was. *"WHOM SAY YE THAT I AM?"* Jesus is still asking men this question, and it must be truthfully answered.

## THE CHRIST OF GOD

*"<sup>20B</sup> . . . Peter answering said, The Christ of God."*

Peter speaks up for them all, and Jesus will tell him why he did. Luke records Peter saying Jesus was *"The Christ of God."* Other versions read, *"The Messiah of God,"* <sup>RSV</sup> *"The Christ sent from God,"* <sup>CEB</sup> *"God's Messiah!"* <sup>CSB</sup> *"the Messiah, whom God has sent,"* <sup>GWN</sup> *"You are God's Messiah,"* <sup>IE</sup> / WEYMOUTH

Matthew's account reads, *"And Simon Peter answered and said, Thou art the Christ, the Son of the living God"* (Matt 16:16). Mark records the same words as Luke: *"Thou art the Christ"* (Lk 9:20). All of the reports, of course, are absolutely true. Matthew's is a more complete record.

When the Ethiopian eunuch asked Philip what was prohibited him from being baptized, Philip answered, *"If thou believest with all thine heart, thou mayest."* The official immediately

responded, *"I believe that Jesus **Christ** is the **Son of God**"* – a precise parallel of what Peter confessed.

### THE ESSENTIALITY OF "THE CHRIST"

Here is an aspect of the Savior that is rarely confessed or acknowledged in our day – that He is *"the Christ of God."* Peter confessed He was first *"the Christ,"* then *"the Son of the Living God."*

The word *"Christ"* etymologically means *"the Anointed One."* From the standpoint of strict definition, "anointed" means "STRICTLY ONE WHO HAS BEEN ANOINTED, SYMBOLIZING APPOINTMENT TO A TASK; AS A TITLE FOR JESUS, DESIGNATING HIM AS THE **MESSIAH** SENT FROM GOD." <sup>FRIBERG</sup>

*"Jesus"* was **His name** (Matt 1:21,25; Lk 1:31). *"Christ"* is **who He was**.

⇨ He was the *"Seed"* of the woman, who would bruise the serpents' head (Gen 3:17).

⇨ He is the One through whom *"all families of the earth will be blessed"* (Gen 12:3).

⇨ He is the One to whom *"the gathering of the people"* shall be (Gen 49:10).

⇨ He was *"the Prophet"* Moses said God would raise up (Deut 18:15,18).

⇨ He was the One of whom Isaiah prophesied, upon whom the iniquities of the world would be laid, who would satisfy God, and make intercession for the transgressors (Isa 53).

⇨ He was *"the Son"* Isaiah promised "whose functional name would *"be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace"* (Isa 9:6).

⇨ He was *"the Man"* God would appoint for *"an hiding place from the*

*wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa 32:2).*

- ⇒ He was the "Servant" who would "bring judgment to the Gentiles," not breaking a bruised reed, or quenching a smoking flax (Isa 42:1-4).
- ⇒ He is the One who would be properly called, "the Lord our righteousness" (Jer 23:6; 33:16).
- ⇒ He is the One who would be given "for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa 42:7).
- ⇒ He is "the Sun of righteousness" who would "arise with healing in his wings" (Mal 4:2).

This, and much more, is **who Jesus was!** He is the one to whom the promises pointed – the promises that were given exclusively to the Jews (Rom 9:4).

Who Jesus was is what John sought to have fully clarified to some

who lingered as his disciples, even after Jesus had commenced his ministry. He sent two of His disciples to Jesus with this telling question: "Art thou He that should come, or do we look for another?" (Matt 11:3). **It is essential that Jesus be seen from this perspective – as the One who came into the world to fulfill the promises made as a result of the entrance of sin into the world.**

#### IN RECENT YEARS

**In recent years, for all practical purposes, "Jesus" has been redefined.** For the most part, He is no longer seen as the One God had promised, and to whom a specific and unique work was assigned (Luke 4:18-18; John 6:38; 12:47; 17:2; Heb 10:5-10). Now He is seen as the "answer" to the troubles of humanity (as defined by men), and even the means of men realizing their "dreams" and wishes.

Even though He said He was sent to bring divisions on earth and even within families (Lk 12:51-53), now He is set forth as the means of bringing families together in a worldly sense.

Rather than being sent to help men recover from habits and addictions, Jesus said He came "to call sinners to

*repentance"* (Lk 5:32). He came into the world "that they which see not might see; and that they which see might be made blind" (John 9:39). His purpose is that men "might have life, and have it more abundantly" (John 10:10) – not worldly life, for Jesus is not required for men to have an abundance in this world – but life as defined by God. He came so men would no longer "abide in darkness" (John 12:46). Sin disrupted unity between God and man, and Jesus came to restore that unity.

**It appears that Jesus is less and less being associated with deliverance from the world and from sin.** Some see Him as the means of recovering a nation. Concerning the promises and revealed purpose of God, Jesus has never been identified by Himself or inspired men in this manner.

God's purpose does not change. It is an "eternal purpose" (Eph 3:11). **As "the Christ," Jesus is the appointed means of securing a profitable association with the God who is offended by sin.** Christ Jesus, as the Son of God and the Savior of the world, has no utility apart from bringing men to God (1 Pet 3:18). That is who Jesus IS.

## TELL NO MAN THAT THING

**"<sup>21</sup> And He straitly charged them, and commanded them to tell no man that thing."**

Other versions read, "And He strictly warned and commanded them to tell this to no one," <sup>NKJV</sup> "He sternly ordered and commanded them not to tell anyone," <sup>NRSV</sup> "But He particularly warned, yea, even commanded, them not to tell this to anybody," <sup>WILLIAMS</sup> and "But He strictly charged and sharply commanded them [under penalty] to tell this to no one [no one, whoever he might be]." <sup>AMPLIFIED</sup>

Here we see how Jesus differed

from religious opportunists – like the scribes, and Pharisees who did their work "for to be seen of men" (Matt 23:5). **Jesus was not seeking the approval of men.** His popularity was owing to the distinctiveness of both His words and His works. Therefore, when Peter said He was "the Christ of God," Jesus forbade the disciples to tell this to anyone. There are reasons for this.

- ⇒ **First**, as He will tell His disciples in the next verse, He was eventually going to be rejected and killed by the elders, chief priests, and scribes (verse 22). The reason they would take His life is because of His

testimony about being "the Christ, the Son of God" (Matt 26:63-65. If the disciples would start spreading this word that has just been confessed, it would agitate His enemies more quickly and produce some inconveniences that would best be avoided. It is certainly not that Jesus was incapable of controlling the situation. However, it was not His preferred way.

- ⇒ **Second**, they were not yet able to defend this truth as they would when the Holy Spirit came upon them. Before Jesus ascended into heaven, He told the twelve, "And,

*behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Without that power, they*

would not be able to bear witness to the truth of Him being the Son of God, as would be imperative for them to effectively do.

Again, Luke records, Jesus

*"commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me." (Acts 1:4). Their preaching must not be powerless.*

## THE CORE OF THE GOSPEL

*"<sup>22</sup> 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."*

Here we have core realities of the Gospel, with only the burial of Christ not being mentioned. It is at this point that Jesus began to teach "the twelve" about His impending death. He did not tell any other people these things. The texts are as follows:

⇒ *"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt 16:21)*

⇒ *"For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day." (Mark 9:31)*

⇒ *"Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall*

*deliver Him to the Gentiles: And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." (Mark 10:33-34)*

⇒ *"Then He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: they shall scourge Him, and put Him to death: and the third day He shall rise again." (Luke 18:31-33)*

Matthew reports that at the time now mentioned by Luke, and upon hearing these words, "Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto Thee" (Matt 16:22). It was at that point Jesus responded, "Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men" (Matt 16:23).

### WHAT WAS MADE KNOWN

The details Jesus provided would all take place in a single twenty-four

period.

- ⇒ Delivered into the hands of men.
- ⇒ Suffer many things.
- ⇒ Condemned to death.
- ⇒ Delivered to the Gentiles.
- ⇒ He would be mocked.
- ⇒ He would be scourged.
- ⇒ He would be spitefully entreated
- ⇒ They would spit upon Him.
- ⇒ He would be killed.
- ⇒ He would rise the third day.

**Until the appointed hour came, not one of Christ's enemies could touch Him or harm Him.** But when the hour arrived, Jesus said to them, "When I was daily with you in the temple, ye stretched forth no hands against me: **but this is your hour, and the power of darkness**" (Luke 22:53).

The only reason His enemies could take Him, abuse Him, judge Him, and put Him to death, is that this is what God intended them to do. They did it "by the determinate counsel and foreknowledge of God" (Acts 2:23; 3:18; 4:27-28).

We must never forget what sin caused to happen to Jesus. Remembrance of these things will cause sin to be distasteful and hated.

## DENYING SELF, TAKING UP THE CROSS, AND FOLLOWING JESUS

*"<sup>23</sup> 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."*

It is not coincidence that these words follow Christ's revelation of His

own rejection and death. He is telling us that in Him we will see the path to glory, and the way to make safe passage out of this world. This is not the kind of message that will be popular to the masses. However, for those who are pained by sin, seek release from its

power, and desire to be forever with the Lord, thankfulness will rise in the heart that such a course has been outlined to us.

### HE SAID TO THEM ALL

*"And He said to them all . . . "*

Other versions read, "to everyone," <sup>CEB</sup> "said before all," <sup>ETH</sup> "said before all the people," <sup>MRD</sup> "speaking to all," <sup>NJB</sup> "said to the crowd," <sup>NLT</sup> "kept saying to all of them," <sup>IE</sup> "to all the people," <sup>CEV</sup> "told them what they could expect for themselves." <sup>MESSAGE</sup>

What Jesus is going to say was not only for the three leading disciples: Peter, James, and John. It was not for the twelve disciples, only. Nor, indeed, was it only for the leaders or most prominent of the people. This was for everyone.

#### IF ANY MAN WILL COME AFTER ME

" . . . If any man will come after Me . . . "

If a person **wanted** to follow Jesus, the requirements will be spelled out. If anyone **wants** what Jesus alone can give, this is what is mandatory, and there are no exceptions. If anyone **wants** to benefit from the ministry of Jesus, or have Him bless them, they must come after Him.

**They are not to expect Jesus to come to them, they are to come to Him** (Matt 11:28; John 7:37), then follow Him, going where He goes.

#### DENY HIMSELF

" . . . let him deny himself . . . "

Other versions read, "let him give up all," <sup>BBE</sup> "say no to themselves," <sup>CEB</sup> "must say no to the things they want," <sup>GWN</sup> "renounce himself," <sup>NJB</sup> "must turn from your selfish ways," <sup>NLT</sup> "disown himself," <sup>YLT</sup> "put aside his own desires and conveniences," <sup>LIVING</sup> "ignore self," <sup>WEYMOUTH</sup> "totally reject himself," <sup>ABP</sup> "get about yourself," <sup>CEV</sup> "disregard himself," <sup>GOODSPEED</sup> "must give up all right to himself," <sup>PHILLIPS</sup> "has to let Me lead.

*You're not in the driver's seat--I am,"* <sup>MESSAGE</sup> and "deny himself [disown himself, forget, lose sight of himself and his own interests, refuse and give up himself." <sup>AMPLIFIED</sup>

To "deny" self is to take the subordinate position when there is conflict between self-will and the Living Christ. It is also to prefer other members of the body of Christ before self (Rom 12:10). It means our world does not revolve around ourselves, and our preferences are not managed by the natural self. This does not mean we defer to the fickle whims of men. It does mean that when we are following Jesus, we will experience competing desires that seek to have us either lag behind, or choose to walk on a bypath that does not end up in glory.

#### TAKE UP HIS CROSS DAILY

"...and take up his cross daily..."

Other versions read, "take up his execution-stake daily," <sup>CJB</sup> "carry his cross with him every day" <sup>LIVING</sup> "take up his cross day by day," <sup>WEYMOUTH</sup> "put the cross on his shoulders daily," <sup>WILLIAMS</sup> and "Don't run from suffering; embrace it." <sup>MESSAGE</sup>

This is the "cross" on which those who are in Christ Jesus have "crucified the flesh with the affections and lusts" (Gal 5:24). This is the result of "denying ungodliness and worldly lusts," and living "soberly, righteously, and godly, in this present world" (Tit 2:12) – something that grace teaches us to do (Tit 2:11).

**Taking up your cross has to do with bearing the repercussions of discipleship.** In other words, the disciple is willing to reject inward inclinations away from Jesus, and to count the

sufferings resulting from that as a "light affliction" which is but for a moment, and is working for us "a far more exceeding and eternal weight of glory" (2 Cor 4:17).

**This manner is not an available option, but is an absolute requirement.** Jesus will not accept anyone as a disciple who fails to do this.

#### FOLLOW ME

" . . . and follow Me."

Other versions read, "come after me," <sup>BBE</sup> "keep following Me," <sup>CJB</sup> "and [so] come after Me," <sup>MRD</sup> "be following Me," <sup>ROT</sup> "be My follower," <sup>WEYMOUTH</sup> "follow Me continually," <sup>ISV</sup> "follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also]." <sup>AMPLIFIED</sup>

**Right here we confront a requirement that has been largely ignored in the professed church.** In many places it is admittedly unpleasant to speak of such things, but it must be done anyway – **just as the apostles did** (1 Cor 1:11; 3:3; 5:1; 6:7; 11:18-19; Gal 3:1; 2 Thess 3:11; James 4:1), and **Jesus as well** (Rev 2:4,14-15, 20-21; 3:1,15-17).

**It is possible to get accustomed to a spiritually sterile environment** – so much so that one never even thinks of the plentitude that is available in Christ Jesus, yet is being neglected. In such an environment there are multitudes that never have a protracted thought concerning whether or not they are following Jesus.

The dangers and jeopardies associated with fastening our attention on temporal realms or environments are very real – and they are dangerous.

## SAVING ONE'S LIFE OR LOSING IT

" <sup>24</sup> **For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it."**

**WILL SAVE HIS LIFE**  
"For whosoever will save his life shall lose it . . . "

Matthew and Mark both read the same way (Matt 16:25; Mark 8:35). Luke records the same thing being said by Jesus later (Lk 17:33).

Other versions read, “*desires to save his life,*” <sup>NKJV</sup> “*wishes to save his life,*” <sup>NASB</sup> “*wants to save his life,*” <sup>NIV</sup> and “*For whoever would preserve his life and save it will lose and destroy it.*” <sup>AMPLIFIED</sup>

This is a strong utterance, and worthy of much thought. **Desiring to save one's own life is a preference of maintaining the control over personal life, rather than living for, or unto, Christ** (2 Cor 5:15). It is refusing to present one's body a living sacrifice to God, deferring rather to serving personal interests related to living in

this world. This involves looking at things that are seen, as fastening the vision on seen things rather than the unseen realities proffered to us in Jesus (2 Cor 4:17).

Inherent in this posture is the deliberate avoidance of the difficulties and oppositions that come with choosing to follow Jesus. Many a poor soul has preferred to live in this manner, choosing at-homeness in this world to citizenship in heaven. **This is a miserable choice to make, and is to be abandoned.**

#### WILL LOSE HIS LIFE FOR MY SAKE

“...but whosoever will lose his life for My sake, the same shall save it.”

The result of this choice is the loss of one's life – that is, life will prove to be totally vain, with no pleasant outcome or participation in “*the world to come.*” **A life that is not spent choosing and following Jesus is totally vain.** It is an investment that will yield no benefits following one's appointed exit from this present evil world.

## WHAT IS A MAN ADVANTAGED?

“<sup>25</sup> **For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?**”

Jesus demands that we reason about this – just as though He was saying, “*Come now, and let us reason together*” (Isa 1:18). He is saying to those who have chosen self over Him, “*Produce your cause, saith the LORD; bring forth your strong reasons*” (Isa 41:21). He speaks with the same tone with which God spoke to Israel, “*Thus saith the LORD, What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain?*” (Jer 2:5). Those who have chosen self over God might not wish to discuss the matter with their peers, but God demands that they account for their choice to Him.

#### WHAT IS A MAN ADVANTAGED

“*For what is a man advantaged, if he gain the whole world and lose himself. . .*”

Other versions read, “*What profit is it,*” <sup>NKJV</sup> “*what is a man profited,*” <sup>NASB</sup> “*what good is it,*” <sup>NIV</sup> “*What will it benefit.*” <sup>CJB</sup>

Jesus is calling upon men to view their life from its end – **not** its beginning, and **not** the time between birth and death.

What will be the benefit, profit, advantage, gain, earnings, or net value of a life lived for self, when the appointed comes to die, or to be alive when Jesus comes? **Does the self-life prepared a person for death?** For confronting the Lord of glory? For giving an account to God? If a person has not laid up treasures in heaven (Matt 6:20), does he really expect there is a place for Him to dwell there?

#### OR BE A CAST AWAY

“...or be cast away?”

Other versions read, “*destroyed or lost,*” <sup>NKJV</sup> “*loses or forfeits himself,*” <sup>NASB</sup> “*lose or forfeit his very self,*” <sup>NIV</sup> “*undergoes loss or destruction himself?*” <sup>BEB</sup> “*perish or lose their lives,*” <sup>CEB</sup> “*loses or wrecks his own soul,*” <sup>IE</sup> and “*ruins or forfeits (loses) himself.*” <sup>AMPLIFIED</sup>

This experience is described in a variety of ways, and they are all dreadful and fearful, for “*it is a fearful thing to fall into the hands of the Living God*” (Heb 10:31). Consider what it will be like to hear these words.

⇨ “*I never knew you: depart from Me, ye that work iniquity.*” (Matt 7:23)

⇨ “*Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and*

*gnashing of teeth.*” (Mat 22:13)

⇨ “*Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:*” (Matt 25:41)

⇨ “*But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.*” (Luke 13:27)

⇨ “*And these shall go away into everlasting punishment: but the righteous into life eternal.*” (Matt 25:46)

⇨ “*Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*” (Matt 22:13)

**I gather that the loss of ones life involves eternal anonymity** – like the rich man who found himself in hell, with no apparent name – a name like Lazarus had in Abraham's bosom (Lk 16:22-31). That anonymity will entail the total absence of recognition, friendship, companionship, comfort, joy, productivity, hope, satisfaction, or pleasure.

That is what awaits the person – every person – who has chosen self over the Lord Jesus Christ.

### THE EXCHANGE OF THE SOUL

**Matthew** reads, "*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*" (Matt 16:26).

**Mark** reads, "*For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?*" (Mark 8:36-37).

Other versions read, "*Or what will they give in return for their life?*" <sup>NRSV</sup> "*what shall a man give for a ransom of his soul*" <sup>PNT</sup> "*to redeem his soul again with all*" <sup>TNT</sup> "*What can be compared*

*with the value of eternal life,*" <sup>LIVING</sup> "*What can a person use to trade for his soul,*" <sup>IE</sup> "*Or what shall a man give to buy back his life,*" <sup>WEYMOUTH</sup> "*Or what would a man give as an exchange for his [blessed] life [in the kingdom of God].*" <sup>AMPLIFIED</sup>

**The truth of the matter is that if you want Christ's life, you have to give up yours.** The only opportunity given to men to make this exchange is while they are living in this world. That is the only opportunity to start again – to experience newness of life, and obtain a new identity, and a new destiny. It is the opportunity to live for right reasons.

There really is no answer to Jesus' question when life on earth is completed. The answer must be given while the person remains "*in the body.*"

There is another aspect to this matter that must be seen. **If a person wants life from Jesus, they must give up their own.** There is no procedure or routine that will secure the life of Jesus. There is no institution that can grant it upon membership in it. A person is not even eligible to receive this life until he willingly and zealously sits down in "*the lowest room*" (Lk 14:10). That requires spiritual insight.

## JESUS WILL BE ASHAMED OF THOSE ASHAMED OF HIM

*" 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."*

The Word of God often makes a point of man's accountability to both God and Christ, **and how that accountability will become public when Jesus comes again.** At that time, an assessment will be made of every person who has ever lived. Angels will be judged as well (1 Cor 6:3). Those with whom the Lord is not pleased will be formally and eternally banned from His presence.

Now, Jesus makes reference to that time and to what will then take place.

### THE ONE ASHAMED OF JESUS AND HIS WORDS

*"For whosoever shall be ashamed of Me and of My words . . ."*

Other versions read, "*if any man has a feeling of shame because of Me or of My words,*" <sup>BBE</sup> "*ashamed of Me and My teaching,*" <sup>WILLIAMS</sup> "*ashamed of Me and what I say,*" <sup>GW</sup> "*embarrassed with Me and the way I'm leading you.*" <sup>MESSAGE</sup>

All versions read essentially the same.

The word translated "*ashamed*" {ep-ah-ee-sk-hoo'-nom-ah-ee} has the following lexical meaning: "AS DENOTING A SENSE OF GUILT AND REMORSE **BE ASHAMED** (RO 6:21); (2) AS DENOTING FEAR OF EMBARRASSMENT THAT ONE'S EXPECTATIONS MAY PROVE FALSE **BE ASHAMED, BE EMBARRASSED** (TO), **HESITATE** (TO) (RO 1:16); (3) AS DENOTING RELUCTANCE THROUGH FEAR OF HUMILIATION **BE ASHAMED, BE AFRAID** (TO), **LACK COURAGE TO STAND UP FOR,**" <sup>FRIEBERG</sup> **AND "EXPERIENCE OR FEEL SHAME OR DISGRACE."** <sup>LOUW-NIDA</sup>

In English, the word "*ashamed*" means, "**HUMILIATED OR DISCONCERTED USUALLY BY FEELINGS OF GUILT, DISGRACE, OR IMPROPRIETY.**" <sup>MERRIAM-WEBSTER</sup>

To be ashamed of Jesus is to be humiliated by Him as Suffering Savior (Isa 53:3; Heb 5:8; 1 Pet 2:22-23), Master and King (1 Tim 6:15), the solitary way to God (John 14:6), and as God's masterful Teacher (Eph 4:20-21; 1 John 5:20).

This kind of shame is evidenced when religious men seek the approval of this world. It is also seen when men attempt to hide the fact that they see themselves as "Christians." It takes

place when they seek to buttress their religious positions by citing the statements and creeds of mere men. It is confirmed when men seek a safe religious haven in an institution rather than in Jesus, who Himself is "*an hiding place,*" a "*covert from the tempest*" (Isa 32:2), and the place of ultimate and secure refuge (Heb 6:18).

When Jesus refers to "*My words,*" He is speaking of His teachings – matters He addressed, assessments He made, promises He declared, and warnings He issued.

### THE SON OF MAN WILL BE ASHAMED

*" . . . of him shall the Son of man be ashamed . . ."*

What a startling word is this! This confirms that God's work among men will be finalized when Jesus will issue His final assessment of each one. There will be some of whom Jesus is "*ashamed*" – "*ashamed*" that He was ever associated with them. "*Ashamed*" that they ever wore His name, or were ever thought to be associated with His church.

He will reject this people, confessing before an assembled universe: "*I know you not*" (Matt

25:12), *"Depart from Me you cursed"* (Matt 25:41), *"But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity."* (Luke 13:27).

Some of these people will respond. *"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"* (Matt 7:22). But He that knows the hearts of all men will say to them, *"I never knew you: depart from Me, ye that work iniquity"* (Matt 7:23).

It is apparent we are addressing serious matters in this text. **No one will be able in any sense to avoid the final assessment of Jesus.** The purpose of salvation includes getting you ready for that unavoidable time.

**WHEN HE COMES IN HIS OWN GLORY**  
*" . . . when He shall come in His own glory, and in His Father's, and of the holy angels."*

After Jesus asking, *"what shall a man give in exchange for his soul?"*, Matthew adds, *"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works"* (Matt 16:27). Mark records, *"He cometh in the glory of His Father with the holy angels"* (Mark 8:38).

This grand occasion, then, has been described in some detail. It is a time of great glory.

⇒ When Jesus shall come in His own glory.

⇒ When He shall come in "the glory of

His Father."

⇒ When He comes with the holy angels.

⇒ When He comes in the glory of the holy angels.

⇒ When He comes to reward every man "according to his works."

**At that time, there will be absolutely no advantage given to anyone who was ashamed of Jesus.** That will by anyone and everyone who did not take up their cross every day and follow Jesus. It will include everyone who did not *"follow"* Him – everyone who chose to save their life, rather than die to sin and this world in favor of being with Jesus. These are true sayings to be heartily embraced by everyone who knows of them.

## I TELL YOU THE TRUTH

*"<sup>27</sup> 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."*

### I TELL YOU OF A TRUTH

*"But I tell you of a truth . . ."*

Other versions read, *"I tell you truly,"* <sup>NKJV</sup> *"truthfully,"* <sup>NASB</sup> *"I assure you,"* <sup>CEB</sup> *"of a surety,"* <sup>GENEVA</sup> *"I can guarantee this truth,"* <sup>GWN</sup> *"But this is the simple truth,"* <sup>LIVING</sup> *"I solemnly say to you,"* <sup>WILLIAMS</sup> *"You can be sure,"* <sup>CEV</sup> and *"I tell you with certainty."* <sup>ISV</sup>

Jesus used the phrases *"I tell you the truth"* (John 8:45; 16:7), *"I tell you of a truth"* (Luke 4:25; 9:27), *"of a truth I say unto you"* (Lk 12:44; 21:9).

Why is it necessary for the Lord Jesus Christ to assure men that He is telling the truth? After all, He IS *"the truth"* (John 14:6).

Because of the effects caused by the entrance of sin into the world (Rom 5:12), lying in all forms became common

among men, who grew used to it: falsehood, misrepresentation, exaggeration, prevarication, equivocation, evasion, etc. All men are subjected to these things daily.

The words of Jesus here are a statement of extraordinary announcement – something to be remembered, pondered, and anticipated. The time He announced is coming.

### TILL THEY SEE

*" . . . there be some standing here, which shall not taste of death, till they see the kingdom of God."*

Matthew records, *"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"* (Matt 16:28). Mark records, *"And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power"* (Mark 9:1).

Three slightly differing statements regarding what some who were

standing there at the time would see, or behold.

⇒ Seeing the kingdom of God.

⇒ Seeing the Son of Man coming in His kingdom.

⇒ Seeing the kingdom of God coming with power.

Traditionally, some men have had great trouble with this text. Some of the views that have been put forward are as follows.

**That this is a reference to the transfiguration of Jesus**

Some feel that this refers to the transfiguration of Christ, which only three of the disciples saw – and this word was spoken to a mixed multitude. Further, there was not sufficient power revealed at that time to enable the disciples who saw it to realize what was happening, or to be convinced of the superiority of Jesus Himself. Additionally, there was no prophecy

**That this is a reference to the Second Coming of Jesus**

declaring the kingdom of God would be private. Therefore, this cannot be the meaning of Christ's words.

**That this refers to the Destruction of Jerusalem**

Some are persuaded this refers to the destruction of Jerusalem by the Romans in 70 A.D. But this could hardly be viewed as the Kingdom of God coming. It is not even worthy of consideration.

I discount this as the meaning, because Jesus has **not yet** come the second time in power and great glory, with all of the holy angels. The present heavens and earth have not yet passed away, and Satan and his forces are still active. Too, the graves have not yet been emptied. This also cannot be the meaning of the reference.

**This is the commencement of the present reign of Jesus, and "the day of salvation."**

This refers to the shedding forth of the Holy Spirit on the day of Pentecost, and the commencement of the New Covenant. It is when *"the promise of the Father"* was fulfilled (Acts 1:4), and they were *"endued with power from on high"* (Luke 24:49).

This is when the kingdom was *"set up"* on earth as Daniel prophesied (Dan 2:44). It is when God commenced making men a *"new creation"* (2 Cor 5:17), and Jesus commenced bringing many sons to glory (Heb 2:10). It is when men began being *"born again"* (1 Pet 1:23), and the kingdom of God began being manifested in righteousness, peace, and joy in the Holy Spirit (Rom 14:17). This was the beginning of men successfully resisting the devil (1 Pet 5:8-9), having access to the new and living way (Heb 10:0-22).

It is when men were called into fellowship with Christ (1 Cor 1:9), were adopted by God (Rom 8:15), and commenced to *"reign in life by one,"* Jesus Christ (Rom 5:17). It is when grace began teaching men to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world (Tit 2:11-13).

Jesus had defeated the last bastion of the devil – death – and now men could be *"justified from all things"* (Acts 13:39), and it be righteous for it to be so (Rom 3:25-26).

This is when Jesus had triumphantly returned to heaven, *"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed"* (Dan 7:14). It was the kingdom Isaiah had associated with Christ's glorified humanity: *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."* (Isa 9:6-7).

Peter announced the commencement of this reign on the day of Pentecost: *"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David*

*is not ascended into the heavens: but he saith himself, The Lord said unto My Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"* (Acts 2:30-36).

**THIS IS THE KINGDOM INTO WHICH THOSE IN CHRIST HAVE BEEN TRANSLATED**

This is the *"kingdom"* of reference in the following texts:

- ⇒ *"Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."* (Rom 14:16-18)
- ⇒ *"But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power."* (1 Cor 4:19-20)
- ⇒ *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."* (Col 1:13)
- ⇒ *"That ye would walk worthy of God, who hath called you unto [into <sup>NKJV</sup>] His kingdom and glory."* (1 Thess 2:12)
- ⇒ *"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."* (Heb 12:28)

This is the Kingdom of God in its initial phase, where entrance into it is accomplished. Our current citizenship in this kingdom is the means through which we are being oriented for an eternal reign with Jesus as *"joint-heirs"* together with Him (Rom 8:17).

**SOME OF THE IMPLICATIONS OF THIS**  
This is a kingdom in which needed supplies and requirements are complete.



Therefore we read the following:

- ⇒ "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also **freely give us all things?**" (Rom 8:32).
- ⇒ "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with **all spiritual blessings** in heavenly places in Christ" (Eph 1:3).
- ⇒ "According as His Divine power hath given unto us **all things that pertain unto life and godliness**, through the knowledge of Him that hath called us to glory and virtue" (2 Pet 1:3).

⇒ "But my God shall supply **all your need** according to His riches in glory by Christ Jesus" (Phil 4:19).

⇒ "And ye are **complete in Him**, which is the Head of all principality and power" (Col 2:10).

⇒ "Where there is neither Greek nor Jew, *circumcision nor uncircumcision*, Barbarian, Scythian, bond nor free: but **Christ is all, and in all**" (Col 3:11).

This is why it is sinful to seek from the world the things only God can

**supply.** That is like Israel going down to Egypt for help (Isa 31:1). When professing believers settle for man-made programs and procedures to obtain what salvation supplies in abundant measures, a transgression of unspeakable magnitude has taken place. **Faith can obtain anything that God has supplied in Christ, and by grace.** The difficulty comes in laying hold firmly upon the fact that we are "complete in Him" (Col 2:10). This must be preached and expounded faithfully to the people. We must not depend upon the people stumbling upon this truth on their own.

Our next Hungry Saints Meeting will be held on Friday, 2/5/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-SECOND lesson will cover verses 28 thru 36 of chapter 9: "THE TRANSFIGURATION OF JESUS." Jesus takes three of His disciples, Peter, James, and John, into a mountain to pray. As He prayed the fashion of His countenance was altered, and His clothing was white and gleaming. Moses and Elijah appeared in glory, talking to Jesus about the death He was going to accomplish. Peter, James, and John saw Jesus being transfigured, and Moses and Elijah as well. Peter exclaimed it was good to be there, and suggested they build three tabernacles for Jesus, Moses, and Elijah. A voice from heaven was heard as God Almighty affirmed Jesus was His Beloved Son, and was the one whom they should hear. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.