

The Call of Those Who See

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[0 : 00] I tell you truly, there are some standing here who will not taste death until they see the kingdom of God. Let's pray together. Father, I thank you for your word.

And Father, I just praise you that even as the disciples haven't gotten it, and you've begun to explain it, you've determined that they know that you have to do what you're going to do.

And I pray that you would help us, help us to understand your word, help us to understand the marvel of who you are. And then, Lord, help us to respond as you warn here.

I pray that we would be disciples who follow behind, and that we are willing to be what you've called us to be, that we might be with you.

I pray that you would bless in Jesus' name. Amen. Well, as I mentioned, the sentence that's ringing in the ears of everyone at this point is, who is this?

[1 : 06] And Luke has fashioned it together, but really Jesus has been building a case for himself. And this case that he's building for himself has really been laid in Scripture way back.

And we could go to the Old Testament and do this, but I'm going to stick to the book of Luke and show you that there has been Scripture laid down.

There are things that others are doing. There are things that Jesus is doing to show that he is indeed who he's about to reveal himself to be. And it's no secret. We know because we're beyond the fact.

We're people on this side of the cross. We can see all of Scripture and see what Jesus was pointing at. When we see it say, he must go to Jerusalem, he must suffer, he must die.

We know we've read the end of the book, and so we understand what he's talking about, and it makes sense to us. But it didn't to those people. But Jesus had been already fulfilling Scripture, pointing to who he truly was.

[2 : 13] There was Scripture spoken of by the angels in Luke 1, 28 and 30, as they speak to Mary, hail, favored one, and go on to talk about how she would be the one who would give birth to the Messiah.

And then as she has given birth, then Scripture points out that the angels come to the shepherds and say, the Redeemer has come, and he's in Bethlehem.

A Savior is born to you this day in the city of David, who is Christ the Lord. Facts that the twelve haven't put together yet, that he is the Messiah, that he's the Redeemer of Israel, and he is Christ the Lord.

It goes on. John calls him the Lamb of God. He says, I baptize you with the water, but he is mightier than I, that is coming, whose sandals I am not worthy to untie.

He will baptize you with the Holy Spirit and with fire. And then Luke, as he's writing the Gospel and putting things together, having heard of the account, gives a little bit of an explanation in the midst of discussion that's going on.

[3 : 35] It's a narrative comment. It's what Luke puts in, but it's explaining what those people saw in Luke 2.26, as he speaks of Simeon and how Simeon had been promised to see the Messiah.

Luke says, and had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And so there's evidence after evidence. And then Jesus, as he has grown up and then begins his ministry, he begins laying out this evidence.

The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He sent me to proclaim liberty to the captives, recovery of sight to the blind, and set at liberty those who are oppressed.

Jesus is given testimony of who he is. And he speaks with great authority, authority that just amazes people. He doesn't speak like the Pharisees or the scribes.

He speaks as the Son of God. He speaks with authority. He does many miracles to point out that he is God.

[4 : 42] He says, your sins are forgiven, as I mentioned earlier. And they said, who can forgive sins but God? Oh, so that you may know that the Son of Man has power to forgive sins.

Rise, take up your bed, and walk. And then demons. The demons had been crying out as Jesus approached demons. What have we to do with you, Son of God?

Have you come to torment me before the time? Demon after demon had to be told to be quiet because they were letting folks know or acknowledging that Jesus was indeed the Messiah.

Jesus was doing things only God could do. We mentioned this, the calming of the sea. And we talked about how Old Testament Scripture pointed directly to the thought that only God had the authority to calm the waves and distill the wind.

And then he multiplied bread. And he'd been building this case, a case that keeps people asking, who is this? Who is this? Who is this? And so as Jesus is turning a corner, he's not quite turning towards Jerusalem, he's getting close to turning that corner.

[6 : 01] But he's turning a corner. He does as he always does at the beginning of a major change in his ministry. He spends the night in prayer alone and as he's been praying alone, his disciples are with him, but he has been on his own spending the night in prayer.

And as he's been there in prayer, he turns to the disciples. And I don't know what other conversation took place, but just like that in Scripture, Jesus turns to them and says, who do the crowd say that I am?

Now, this wouldn't have been a new question. This is, and it's not something they wouldn't have thought about. Jesus is getting them to see a contrast that will show up in just a minute.

But he's getting them to think. And it's important for them to say who they think the crowd, or who the crowds think Jesus is, because unfortunately, they have been leaning to thinking like the crowd. They looked at Jesus as being a prophet, but now their minds are being changed. They have been changed. But he's setting up this stark contrast so that they see that there's a change.

[7 : 20] So he says, who do the crowds say that I am? And of course, everyone gives the same answer to the question, oh, it's John the Baptist. I don't know why they said John the Baptist rise from the dead, because Jesus had been doing miracles while John the Baptist was still alive.

But still, some people said must be news hadn't traveled as far as the internet could spread it today. They said, maybe it's John the Baptist risen from the dead. And of course, Elijah and other prophets.

He's trying to get them to see that there should be a difference in their thinking. And so having asked that question, he's, maybe pause for dramatic effect.

He turns to them and says, who do you say that I am? And the you there is very emphatic and it's plural. He's speaking to the 12 and he's only addressing the 12.

And at this point, these are the only people we'll see in verse 23 that Jesus calls the crowd together and that's very evident in the other Gospels. It's slightly, it's stated here, but it's much bolder stated in the other Gospels.

[8 : 32] But at this point, it's just the 12. He's just addressing those he has called to be witnesses to him. Who do you say that I am?

They had seen more. They had experienced more. The crowd had not seen the situation on the lake.

Crowd hadn't seen the situation with a great catch of fish. And Peter answers for them collectively. You are the Christ of God. You're not just a prophet. You are the one God has anointed to come and to save us.

Jesus is the one God had purposed to send. The one that began to be spoken of in Genesis 3.15, although I'm not, I'm kind of convinced they may not have thought of this verse when they answered this and you'll see why in just a second.

[9 : 48] I think their thinking started in the book of Isaiah. And I think their thinking included thoughts from the book of Jeremiah because they had a bit of a different thinking than what Jesus, in fact, it was a lot different thinking.

But they looked at Jesus and said, you are the Messiah. You are the one God sent to save us. And the most unusual thing happens at that moment.

Jesus turns to them and he charges them and commands them, don't tell anyone. That seems counterintuitive to everything we know about the gospel.

Why not tell everyone that the Messiah is here? Why not tell everyone that he's come? Rather, Jesus says, don't tell anyone that I'm a Messiah.

And if you think about it, when the demons announced that Jesus was the Son of God, Jesus also told them, don't tell anyone. The situation was that the people were not expecting the Messiah that Jesus was.

[11 : 15] And that includes the twelve. The twelve were not looking for the kind of Messiah that Jesus had come to be. The twelve and the crowds looked at Jesus as being their hero.

Isaiah nine, six, and seven. You're familiar with these verses. For unto us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there will be no end. On the throne of David and over his kingdom to establish it and to uphold it with justice and with righteousness from this time forth and forevermore the zeal of the Lord of hosts will do this.

That's the kind of Messiah Israel was looking for. Now is that a true picture of the Messiah? It is a true picture of the Messiah but it is not a whole picture of the Messiah.

And we can praise God that it is not the whole picture of the Messiah. The crowds especially the Jews in the crowds and the twelve were looking for a Messiah for the Jews.

[12 : 43] They were looking for a Messiah who would throw off Rome. Jeremiah 23 5 and 6 Behold the days are coming declares the Lord when I will raise up for David a righteous branch and he shall reign as king and deal wisely and he shall execute justice and righteousness in the land.

In his days Judah will be saved and Israel will dwell securely and this is the name by which he will be called the Lord our righteousness. That's what the Jews were looking for.

That's what the twelve were looking for. They were looking for someone to get rid of these mongrel Romans. Get them out of here. We're God's people. We should be ruling.

We should be reigning. Daniel 2 44 And in those days I'm sorry in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed nor shall the kingdom be left to another people.

It shall break in pieces all these kingdoms and bring them to an end and it shall stand forever.

That's what these people were looking for. And that's not what Jesus came to do at that point.

[14 : 03] And so Jesus said don't tell anyone. There had already been attempts to make Jesus the Messiah.

It was not time for that to happen. If we look down in this verse 22 he says the son of man must suffer many things be rejected by the elders and the chief priests and the scribes and be killed and on the third day be raised.

if you read Matthew's account that is not at all what Peter expected.

In fact Peter got rather indignant and said that shall never happen Lord. And Jesus response was get behind me Satan for you don't savor the things of God.

These people were looking for a mighty king. And we have a mighty king. And we will see that mighty king throw off all the nations of the earth someday.

[15 : 25] But the Messiah came first to suffer many things. He came first to be rejected by the religious rulers of Israel.

He came first to be killed and to rise on the third day. Before Jesus is the Messiah who rules and reigns over all the earth Jesus must be the Messiah of Isaiah 53 who has believed what he has heard from us and to whom has the arm of the Lord been revealed for he grew up before him as a young plant and like a root out of dry ground.

He had no form or majesty that we should look at him and no beauty that we should desire him. He was despised and rejected by men a man of sorrows and acquainted with grief and as one from whom men hid their faces he was despised and we esteemed him not.

Surely he has borne our griefs and carried our sorrows yet we esteemed him stricken smitten by God and afflicted but he was pierced for our transgressions he was crushed for our iniquities upon him was the chastisement that brought us peace and with his wounds we are healed all we like sheep have gone astray we have turned everyone to his own way and the Lord has laid on him the iniquity of us all he was oppressed and he was afflicted yet he opened not his mouth like a lamb

that is led to the slaughter and like a sheep that is before its shears is dumb so he opened not his mouth by oppression and judgment he was taken away and as for his generation who considered that he was cut off out of the land of the living stricken for the transgression of my people and they made his grave with the wicked and with a rich man in his death although he had done no violence and there was no deceit in his mouth yet it was the will of the

Lord to crush him he has put him to grief when his soul makes an offering for guilt he shall see his offering he shall prolong his days the will of the Lord shall prosper in his hand out of the anguish of his soul he shall see and be satisfied by his knowledge shall the righteous one my servant make many to be accounted righteous and he shall bear their iniquities therefore I will divide him a portion with the many and he shall divide the spoil with the strong because he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors Jesus charged and commanded them to tell no one lest the Jews take Jesus and make him king which they tried to do in John 6 he commanded them to tell no one lest he be unable to do what he says the son of man must suffer he had in his heart to die for us he wasn't going to let it be sidestepped by a misunderstanding of what the

[19 : 04] Messiah is yes he will rule and reign but first he came to die I must I must go they didn't get it they still didn't understand that as I mentioned Matthew 16 points out that Peter rebukes Jesus says this will never happen to you he didn't understand it they didn't understand it the rest of his days of their days until Jesus I shouldn't say the rest of that's too long an expression they didn't understand it until Christ was crucified buried and rose again in fact the scripture that I referenced in Luke 24 this morning in my prayer in that at that point that was where the first people got it really when it was revealed to them that all of scripture has been about

Jesus and that what he did today was in accordance with scripture and it was for them and the lights began to click and they realized the kind of Messiah he really was now again that other will come but praise God for this Messiah in the form that he was here that he didn't let disciples or the crowd or demons keep him from the cross Jesus says I must die and he did and they didn't get it but he still did it and Jesus goes on I mean I think he has literally rocked their world and they're going to walk with him starting in just a few days clear to Jerusalem where he will experience exactly what he said and they're not going to get it but they're going to be thankful in the end excuse!

me but Jesus here said something that's so odd what he he said rocked their world he says if anyone would come after me let him deny himself and take up his cross daily and follow me I'm not the kind of messiah you thought I was going to be I'm the kind of messiah you need you need to follow me and he tells them that they need to be people who deny themselves he's not talking about asceticism he's not talking about living in a hair garment in the desert eating locusts and honey he's saying to them that you as my disciples need to not follow your plans your grand plans for your life and follow your desires but you need to follow

Christ his commands and his desires he says you need to take up your cross taking up the cross usually when you take up the cross you didn't take up the whole thing you took up just the cross member person was condemned to die on the cross they were handed a cross member that they were to carry to where they were to be crucified they would walk through the crowds carrying the cross everyone knew them carrying that cross was a one way trip to death and that cross was often dying on a cross was often a sign of being the worst of the worst criminals you're the kind of people we don't want to have around here and so they would!

walk people and jeer them it was no fun to walk to your death for crucifixion there were no more of your own plans you now followed someone else's plans and in this case in the Roman crucifixion it led to your death Jesus said I'm not the kind of Messiah you think you're not going to be my lieutenants and generals if you follow me they would be his apostles but it wasn't glory and honor it was suffering and pain it wasn't acceptance and everybody so glad you're here it was mockery and shame and Jesus said if you're going to be my disciple you're going to have to be a person who denies yourself and takes up your cross you die to yourself and want what

[24 : 36] Christ wants in your life being willing to die daily Luke emphasizes this every day I want to do what Jesus wants me to do I want to follow Jesus where he leads me be willing to die daily and so we are to be people who are willing to follow Christ even when it costs us willing to follow a savior who to this world is a failure who died they think is still buried in Jerusalem we follow a savior who rose from the dead and is building his church we're to be like

Christ Hebrews 12:2 says looking to Jesus the founder and perfecter of our faith who for the joy that was set before him endured the cross despising the shame and is seated at the right hand of the throne of God why did Jesus go through it because there was unbelievable reward on the other side why are we to be people who deny ourselves take up our cross and follow Christ because there is equally unbelievable reward on the other side the disciples as they as they were following Christ and see how Jesus called the rich man to forsake everything to follow him not to earn his salvation that was what was keeping him from following Christ and Peter said Luke 18 see we have left our homes and followed you and he said to them truly

I say to you there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive many times more in this life and in the age to come!

So discipleship is costly it requires that we deny ourselves it requires that we experience suffering why is the cost of discipleship so high Jesus gives us the answer here in three statements first only those who deny themselves and live for Christ will save their lives now he's not talking about works he's not talking about earning your salvation there is trusting Christ and there is everything else either you choose to trust Christ and that is not a life of everything being great everything being easy it's often a way of suffering scripture speaks about Christians should recognize that we're going to experience suffering the disciples the cost of discipleship is high because in the end when it's all said and done you either choose

Christ or choose everything else everything else will be wiped away and those who trust in everything else will suffer loss eternal loss in the lake of fire only those who trust Christ you say oh you mean my life is going to be miserable until Christ comes back no your life will be full of joy your life will be full of blessing your life will be full of the knowledge of the Lord and that in itself is the greatest blessing we can enjoy on earth at the same time you may be poor you may be sick you may be hungry you may be all kinds of suffering for the things of Christ but in the end there's either follow Christ or follow everything else only those who choose to follow Christ nothing nothing in this world is worth the losing the damnation of your soul and spirit and your body you take all the billionaires of this world and lump them together and the life that they've lived because of their money the things that they have enjoyed all that put together all of them put together the instant their soul is required before God they would have given every stitch of it to have known

[29:15] God and so there's nothing nothing in this world that's worth the damnation of your body and soul and thirdly Jesus says if you're ashamed to follow Christ now he will be ashamed of you in his kingdom he won't be there that's a sobering thought I'm not talking about work salvation or anything like that but as you trust in Christ do you have a desire to serve him who rules your life me and Jesus together we rule it when he helps me he rules it when he doesn't I try to work things out so things are just great Christians are people who deny themselves and follow

Christ even through pain and suffering recognizing that there is no other option and that it is blessed now to serve the Lord Christians are people who struggle with those we struggle through life we struggle!

my notes don't make sense so I'll just tell you what I'm getting at we're people who want to serve the Lord and we struggle in it I want to serve the Lord but sometimes I fail what do I do?

Romans 7:21 so I find it to be a law then that I want to do right that when I want to do right evil lies close to hand for I delight in the law of God in my inner man but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members wretched man that I am who will deliver me from this body of death thanks be to God through Jesus Christ our Lord so then I myself serve the law of God with my mind but my flesh I serve the law of sin what is it getting at we're not going to be perfect in the laying down or denying ourselves of all we're going to struggle with sin but the Christian the Christian is the kind of person who wants to serve Christ he struggles in it he may be caught in sin and confess it and repent of it but his desire is always to want to please Christ Christ is the utmost Christ is the foremost in my life I want Christ more than anything and Jesus says if you're going to be my disciple you're going to have to take up your cross and follow me if you have no basic desire to follow and obey

Christ then you're not his disciple now what we've spoken of here maybe you're here and you don't know Christ and you're saying wow pastor I don't know if I want this you want this sure lots of hard lots of suffering if someone tells you that accepting Christ gives you your best life now they're lying to you you will have hardships and trials but you will have Christ who is the sweetest who meets your needs who fellowships with you God reveals himself to you he strengthens you he's working in

you he's making you like Christ if you don't know

[33 : 11] Christ let me announce to you that it is worth it whatever suffering whatever trials Christ is worth it let's pray together thank you father for your word thank you that you are the messiah who came to die and you will still finish your work of being the messiah of the one who rules and reigns and casts off all those who would be against you but I pray that you would help us Lord help us to be people who are willing to crucify ourselves or be crucified and follow you no matter the cost I pray that you would bless draw those close to yourself who don't know you today in Jesus name amen let's turn to him 181