

Luke 9:18–26

“Living in Light of Christ's Glory”

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How do we keep from being ashamed in the last day? Pastor leads his family in today's "Hopewell @Home" passage. Luke 9:18–26 prepares us for the second serial reading in morning public worship on the coming Lord's Day. In these nine verses, the Holy Spirit teaches us that by living in light of the glory of Christ on the last day, we will cling to Him more than to life itself and not be ashamed of Him or His Word.

Thursday, November 11, 2021 ▫ Read Luke 9:18–26

Questions from the Scripture text: Who was with Jesus at first in v18? What was He doing? Who joined Him? What did He ask them? What three responses do they give in v19? What does He now ask them in v20? Who answers? What does he say? How does Jesus respond to this in v21? What four things does He say must happen to Whom in v22? To Whom does Jesus speak in v23? What will those about whom He speaks desire in v23? What three things that does He say they must do? Who will lose his life (v24)? Who will save it? What can a man gain without profit (v25)? When will it not profit him? How does Jesus describe the destroyed or lost man in v26—of Whom is that man ashamed? Of what is that man ashamed? Who will be ashamed of him? When? What three glories does Jesus mention in connection with that day?

“Just think of all that you can have in this life, if you come to Jesus!” I heard many such presentations of Christ when I was younger. But here comes Jesus in this passage and says, “Take up your cross for My sake... lose your life for My sake...”

Yes, we gain more than we could ever lose, but only if we view Christ as worth infinitely more than all else.

And that's just the point of v26. Are we ashamed of Christ? Let us remember the day when He is coming in His glory. Let us remember the glory of His Father. Let us remember the holy angels.

Let us remember that the ones whose opinions we should least care about in all existence are the very ones before whom we are tempted to be ashamed. Jesus equates those who are ashamed of Him before them to those who lose their lives by trying to save it (v24), those who are destroyed or lost (v25), and those of whom the Son of Man will be ashamed in the last day (v26).

Finally, note that little phrase in v26, “and My words.” Quite often, believers allow themselves to be intimidated in conversation about right and wrong, about the exclusivity of Christianity, about anything in the Scriptures. But we must remember that these are Christ's personal words, and He takes it personally if we are ashamed of plain Bible teaching.

So, let us make sure that not only our lips on the Lord's Day, but our lives and lips when we are out among unbelievers would answer the question of “Who do you say Jesus is?” by “the Christ of God”!

What circumstances in your life most test your allegiance to Jesus and His words?

Sample prayer: Lord Jesus, You are the Christ of God, and You suffered and died and rose again for us. Forgive us for when we are unwilling to take up our cross or lose our life for Your sake—and forgive us all the more for when we are ashamed of Your words. Grant us to rejoice over You and Your words—and especially so when You come in Your glory, which we ask in Your Name, AMEN!

Suggested songs: ARP45A “My Heart Is Greatly Stirred” or TPH375 “All Hail the Power of Jesus's Name”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke Chapter 9 verses 18 through 26.

These are God's words.

Then it happened as he was alone, praying that his disciples joined him and asked that he asked them, saying who do the crowds say that I am?

So they answered and said John the Baptist, but some say Elijah and others say that one of the old prophets has risen again.

He said to them, but who do you say that I am?

Peter answered and said the Christ of God.

And he strictly warned, and commanded them to tell this, to no one saying, the son of man must suffer many things.

And be rejected by the Elders and chief priests and scribes.

And be killed and raised the third day.

Then he said to them all, if anyone desires to come after me, let him deny himself and take up his cross daily.

And follow me.

For whoever desires to save his life will lose it.

That whoever.

Loses his life for my sake.

Will save it.

For what profit is it to a man if he gains the whole world and is himself destroyed or lost?

For whoever is ashamed of me and my words of him, the son of man will be ashamed.

When he comes in his own glory and in his father's.

And of the holy angels.

So for the reading of God's inspired and inerrant word.

One note about translation.

You'll notice that in verse 23 there's a little footnote on the word daily, and then if you check in whether you have it at the side column.

The bottom.

You'll see it says M or M text and that's daily M text or M stands for the majority text.

That is the.

The text of the New Testament that has been.

Honored by God and identified by God as the original scripture by his preserving it in its use in the churches throughout the ages.

The new King James is closer than most of major translations.

But it is based on something called the text.

Or the received text.

Basically, a Greek New Testament.

Collected by a man named Erasmus.

Semantic Sophia.

Basically, a greeking testament collected by a man named Erasmus with what few manuscripts they had in the Latin speaking Roman world around the time of the Reformation.

So whenever you see a footnote.

That tells you that M or M text in is equals footnote here.

Is different.

Just know that M is correct and.

Adjust accordingly so verse 23 actually reads. Then he said to them all.

If anyone desires to come after me, let him deny himself and take up his cross.

And follow me.

And that actually does the implication of you bear the cross the whole time.

And bearing your cross the whole time means.

Being ready at.

Any moment to be told you've reached the spot and they dig a hole and stick the foot of that cross in it and crucify you on it.

So it's not just be willing to carry a burden and set aside whatever your purposes are, it's be prepared to be executed for the sake of Christ at any moment for your whole life long.

That's taking up your cloth and following Christ.

Anyway, for the teaching.

Of the passage as a whole.

And Jesus is alone. Praying the disciples join him. We know that after the feeding of the 5000.

There was an.

An extended discussion in the synagogue.

Capernaum, on the other side of the lake.

We could go to John 6 and we could read about all that, but Jesus basically offended everyone that had come to have their bellies filled again, and he told them that you follow me not or come to me.

Not because you see the signs.

IE, not because you're recognizing who I am, but because you had your bellies filled with bread.

And then they they want to be filled again.

Perhaps is.

Before the synagogue interaction at Capernaum.

Before the people realized that he wasn't there and made their way all the way around the lake.

Or it could be immediately after, but it's around the same amount around the same time, so.

That when Jesus.

Was alone praying and his disciples joined him.

Wants to press them as to whom they?

Whom the crowds say that he is, but especially about who they.

Say that he is.

And Peter says the Christ of God, thinking John, the is the Christ, the son of the living God.

And Jesus lets them know that the.

Opinion of the world.

And the faith of the disciples.

Is going to be in conflict in not just small ways in a big way, but in a big way?

When he strictly warns them in verse 21 and commands them to tell this to no one, he says the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be killed and be raised.

The third day.

It's important for us to know from the scripture.

That there are people who will not be convinced no matter what.

In the parallel passage in John 6.

When the people are unable to believe in him and they get more.

And more offended.

However much Jesus with everything that Jesus says about himself and their need to believe in him.

He says that the flesh profits not.

He's he, says, the.

Yeah, the spirit is the only one who can give us faith.

And so we must expect that there are going to be people who do not believe no matter what, and that their unbelief is not going to be of the tame.

We can all get along kind.

The unbelief in the time of.

Jesus led to them crucifying him.

And we say well, but we didn't come to die for ourselves for our own sins.

Jesus came to die for our sins.

It's true.

And yet Jesus connects what the response of the world was to him in verse 22 with what we should expect in our lives.

So we're not dying for our sins, but we should expect that the unbelief of the world and the rejection of Christ by the world.

Will result in their attacking US and maybe.

Even killing us.

So he says to them all.

If anyone desires to come after me, let him deny himself and take up his cross.

Cross and follow me.

So if you believe that Jesus is the Christ, the son of God, you need to seek from the Holy Spirit that he would convince you of the value of Jesus.

You need to not just kind of.

Agree with facts about Jesus.

In the way that you agree with facts about somebody that you read in history.

You need to realize that this is the Jesus who gave.

Himself for you.

And this is the Jesus who gives himself to you, and that belonging to him, walking with him, believing what he says, obeying his commands.

That's it.

It is worth dying for.

Because all of those things are part of belonging to him and.

And being his so says, if you desire to come after me, you have to deny yourself and take up your cross and follow him.

Four, he says, whoever desires to save his life will lose it.

But whoever loses his life for my sake will save it.

There's too much in this life.

And in our remaining sin and our flesh.

And sadly, we've.

Seen so much of it in the churches in.

In our land and in our day.

These past couple years of desiring to save our life of clinging tightly to our life instead of clinging tightly to Christ, he says, if you cling tightly to your life, you're going to lose it anyway.

You're going to die.

You're going to die without Christ and you will have nothing but death and hell forever.

But if you cling tightly to Christ, then so long as you have your life in this world, Christ will be your life, and he.

Will be worth.

Everything that you expend for his sake, everything that you do, everything that that you suffer for his sake, he is worth it.

And when that life that we can't keep in this world is done, you'll still have him, that you clung to your whole life.

Longer and you will have resurrection in him.

And you will have better.

Life and everlasting life.

Not just.

For your soul, of course, for your soul, but.

Also, even even bodily.

And so he says, for what profit is it to a man if he gains the whole world and is himself destroyed or lost?

For whoever is ashamed of me and my words?

Of him, the son of man, will be ashamed when he comes in his own glory than in his father's and of the Holy Angels.

One of the things that we don't think about enough, I think.

Is the 2nd coming of the Lord Jesus.

In the next passage, which Lord Willing will have tomorrow, and the Transfiguration and we were talking about it a little bit.

When we were doing the memory verse in Matthew 17 verse five, you're going to have the display of the brightness of the glory of Jesus, and you're going to have the display of the brightness of the glory of the Father.

And of course they're the same brightness of the same glory.

One God in three persons.

But verse 26 reminds us that there's going to be a day when there's going to be the great brilliant brightness of the glory of the father on display and the Lord Jesus will have his glory on.

Unveiled brilliant display and he's going to be flanked by all of his holy angels and hundreds of millions of holy angels with one maybe not flanked before him.

On that day.

You don't want to be ashamed when the Lord Jesus appears.

You want to rejoice.

You want the one who appears like that and appears in that manner to be the one in whom you've trusted the one to whom you've clung, the one for whom you've lived, the one whom you have desired.

The one in whom you have delighted.

Now in this life we don't remember that day enough and we don't think about that day.

So we are.

Tempted to be ashamed of the Lord and of his words mean think about the opposition. In verse 22 the elders, the chief priests, scribes think about when you actually get into Luke 23 and hear about the crucifixion, the crowds, the Romans, the soldiers.

Are added to this list. Start playing in verse 22.

And we may be afraid to identify boldly with the Lord Jesus.

And there are some who even.

Think that they can identify themselves boldly with the Lord Jesus, but kind of hedge on his words.

You know.

Don't say too much theological stuff.

Don't assert or or stand for.

Biblical morality and the Law of God don't insist too much on the exclusivity of Christ.

Warning people about sin and.

Come in judgment and tell all those things.

But he he identifies those two things in verse 26, being ashamed of him and being ashamed of his words.

The whole Bible is the words of Jesus Christ.

And because they're his words we should love, they love the words of the Bible.

And because they're his words, we should.

We should be aware or take seriously the fact that being ashamed of the Bible is being ashamed of Jesus.

Being unwilling to be known as someone who believes the things that the Bible teaches, Jesus describes that as being ashamed of him.

And he says.

You should take that as a great warning if you're ashamed of what the Bible says.

Because those who are ashamed of what the Bible says, he says in verse 20.

Six are going to be ashamed in the last day when the Lord Jesus appears.

So let's remember his glory.

Let's remember the risen and ascended and reigning Christ, who is going to return.

And let's seek from the Holy Spirit that he would give us such a grasp of that reality.

That by it we would resist the temptation to be ashamed of Christ before men be ashamed of his words before men in this life.

That's correct.

Our father in heaven we.

Thank you for giving us.

Your word.

And the help of your spirit.

So that we might.

So that we might be strengthened against the temptation.

To be ashamed of Christ, and of his words.

Even when we are not ashamed in front of other men.

We do confess that we don't treasure him and his glory.

We don't cling to him.

As our life and our joy like we should.

There's so many other things.

And so many other activities.

And even our own comfort and pleasure.

That we tend to cling to.

Things that have to come to an end in this life.

So we pray for the help of your spirit.

I pray especially for my children.

That you would grow them in the faith that clings to Christ and everything else that they do.

So that when the time comes that.

They have lost.

These things that we cannot hold onto, they will still have him.

Who has been their life and to whom they have clung.

And then whom they have delighted?

Granted to God, we pray for.

Your glory for your name.

And for our good.

Because you love us.

We know that you do because you've given us Christ and so it's in his name.

We ask it.