

# Jesus Explains The Cost of Discipleship

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## Grace Particular Baptist Church

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Let us pray.

*Dear heavenly Father, most gracious and holy Lord, I thank thee for this hour and the hour that thou hast preserved to come. Lord, we pray for thy anointing on this time today. Lord, it's such a gift from thee to take us away from this world, to take our minds that are so entrenched in the things of this world that, Lord, you would bring us to thy feet to be instructed this day. Father, I pray for no intellectual knowledge to be given today but, Lord, Spirit taught, Spirit fed. Lord, may our souls receive that which thou hast prepared before the foundation of the world. May you debase ourselves and our creature dependency and may, Lord, thy sufficiency be the call and the testimony of each one of thy saints in this room this day for the praise and glory of thy name. In Jesus' name I pray. Amen.*

This morning we'll go right to the text that we have this morning, one verse in Luke 9, verse 23, the Lord Jesus Christ's words,

“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's a very powerful verse because there are four very important truths in it. The very first one, of course, is that if any man will come after me, we must talk about how that takes place. But then, the fruit of this discipleship, the fruit of what it means to follow Christ is immediately what Christ goes into. The three things that take place in the soul of the child of God is a denial of self, a taking up of a cross daily and then a following of him. As has always been the case, I pray that God, the Holy Ghost, would search our hearts this hour, search our minds, prick our conscience to whether these things be true in our souls this day and whether they be true in the walk that we have before this day.

At first it says, “he said to them all.” This section, we're going to look at it here in a second, begins with him praying alone and his disciples came to him. So, immediately we are told that “all” here that he is speaking to is his disciples. But then he says, “If any man,” or if any, “will come after me,” and the Greek here says, if anyone would “desire” to come after me. Desire. That's quite a statement. If anyone desires to come after me. I want you to think about that a moment and in retrospection of your life. How much desire

do you have to come after Christ? David said it this way in Psalm 110:3, he said, "Thy people O Lord shall be willing in the day of thy power." If you've ever read the Psalms, which I believe every child of God is drawn to the Psalms because he certainly sees the ups and downs of David's life in it. David representing the child of God's life, had many soul troubles and if you would be like me, you experience those troubles too. You experience them a lot and that's why in this passage, this is the one the Lord led me to. Later we'll discuss why it's daily. The daily walk is a burdensome walk with these burdens that the Lord says will come.

I don't know about you but to my old carnal nature, I don't like to hear that. I don't like to hear that the path is hard. I don't like to hear that in this world I'm going to have tribulation. I draw back at that. In fact, in my mind, I'm thinking, "Well, I know that to be true but maybe it won't come in this area of my life or maybe it'll be like over here." I have my ways I would rather be afflicted. Maybe it not be in none of my family but I'd rather it be in me, if it's a physical condition. Or financially it would be better than a physical condition. We go to those places, at least I know I do. I think about what would be a better affliction for me or a better hardship for me because I know the Lord said I'm going to suffer that way. But see how easy it is to fall into the trap of looking and perceiving when life is hard because what you're going to see today, what Jesus says in this passage, this is life. This is what life is for the child of God. We live on this earth down here, this isn't heaven. I praise God that he brings these things into our lives to show us and to bring our clutches, our claws, so to speak, bring them out of this earth and to make us dependent upon him.

But the first thing he says is that "if any man desires to come after me," and David, that verse, "Thy people shall be willing in the day of thy power." I don't know what that says to you but that tells me my willingness to follow my Lord is not in me. It's not my desire. It's only in the day of the Lord's power. When the Lord comes, when that new man is enlivened by the seed of Christ that lives within me, that's it. It's not by carnal nature every day that gets up and says, "I'm going to follow the Lord." And if I say that, it doesn't matter what I profess with my mouth because an hour later or ten minutes later, I'm walking after my own flesh and I'm walking after my own way and I'm seeking my way.

There is a huge difference in the child of God's life. So, I hope the Lord opens our hearts and our understanding in our minds this morning to perceive and to know and to understand what he does in his finished work in the souls of his children. What's his work and what's my work? And whatever my work is, may it be damned, may it be buried, may it be burnt, may it be perishing in hell where it belongs because I, myself, will not seek him. I will not seek his glory. I will not seek his name to be above my name. That's what David means here, "Thy people shall be willing," and the only time they're willing is, "in the day, Lord, of your power." Many believe that means, "Oh, that's the day of regeneration." Is that what the Lord speaks to your soul? If you believe you've been born again, if you believe you've tasted of that new birth, are you walking, is that your life, is that your testimony? You don't have any hardship? You don't have any warfare? "I just live above it because that's what the new birth is. I'm in the Lord's power every minute

and I'm taken to the third heaven." That's what Paul said, "I was taken up there." Yeah, there's a reason he wrote that, he didn't happen all the time. It was a testimony that the Lord took him to see his life. His testimony was what a warfare this life is. I hope it's a warfare for you. It's that mindset that we get in when we believe we have this world tamed and we believe that we have a right to it and we believe that we have a dominion over it that Christ hasn't given us.

So, David said, "Thy people shall be willing in the day of thy power." That's how we desire to come after Christ. Paul said it this way in Romans 9:16, he said, "So then it's not of him that willeth," okay, well, I have a will. "It's not of him that runneth," and let's be honest, I run after a lot of things every day. "It's not of him that willeth and it's not of him that runneth but of God that showeth mercy." Okay. If I'm to have any revelation or any understanding or any desire as Jesus says here, "if any man will come after me," it must be by him and that's where we begin today and hopefully we end today and hopefully everything in between is Christ exalted. It must be him.

But if you back up to verse 18, I want to show you the peculiarity of this discipleship, this beginning. What Jesus says, look at 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? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter," being the one that usually answered, "said, The Christ of God." In Matthew's account he said, "Thou art the Christ, the Son of the living God." And the Lord immediately told him, "Blessed are you because the Father revealed this to you." Once again, not of Peter. "Who do you say that I am?" "Well, Lord, I say you're this." This is the same Peter who will deny him three times. This is the same Peter and the rest of the disciples that will be scattered. "I say, Lord, that thou art the Christ. You are the anointed one."

"And he straitly," this is the amazing part, "he straitly charged them, and commanded them to tell no man that thing." That truth that Christ is the Son of God belongs to the people of God only. Notice how the peculiarity of the revelation that it's Christ and Christ alone. Not for the world. Not to go out and tell everybody. No, to the lost sheep of the house of Israel.

Then he says this amazing thing, this amazing thing. We say, "Okay, Lord, you are the Christ, you are the defeater of all of my enemies. Your reigning was great glory and great power today. What will my walk be like on this earth? What did you go first and do?" And he says this, verse 22, "Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Wow. That's Christ in this life. That's the way of the cross which we're going to talk about here in a minute and that's the Lord saying, "This is what I do first for my children."

So, let me ask you something: if any man will come after Christ, if any man is led to come after Christ, if any man has the desire of Christ in his soul, what is it you think the child of God is going to live in this life? You know, I've been reading J. J. West, one of

my favorite authors. He, Daniel Smart, Philpot, Bradbury. They're up there at the top for me and all four of them say this little saying once in a while. Sometimes I shun away from it because I know what the world would do with a saying like this and I just came across it a couple of days ago again and it's simple. It says: what has your walk with Christ cost you in this life? For every child of God, he will have a cost. And do you know why I shy away at that? Because you've got this religious movement that goes out of their way to "this is what I give up for Christ. This is what I've given up for this season. This is what I do. This is what.." I'm not talking about that. I'm talking about what has Christ crucified in your life? Because, see, for the child of God, he walks after Christ and Christ went first and Christ said, "You know, while I'm in this life, I'm going to suffer. I'm going to suffer many things and I'm going to be rejected of the world. I'm going to be rejected of the religious world. I'm going to be rejected of all these people that you think so highly of: the high priest, the elders, the chief priests, the scribes. All of these great religious people are going to reject me."

Is that your testimony? Are you rejected because of the Christ you believe in? Or are you accepted? If you're accepted, why? Is it because of the Christ you believe in? I tell you what: if the Holy Spirit brings that to your soul in examination, that's going to cause you to shudder. It's going to cause great reflection on your testimony in this life because Jesus clearly says in the passage we have before us today that this discipleship – and let me read the definition of being a disciple: a learner; one who receives or professes to receive instruction from another; a follower. If I asked everybody in this room: are you a follower of Christ? I believe everybody's hands would go up, "Oh yeah. I want to be." If you desire to follow him, yes, but now in light of this, do you desire him still? I tell you what, I guarantee your old nature says, "No, I don't. I don't want hardship. I don't want decisions in my life that's going to make someone that I think loves me love me less."

What kind of cross do we have in front of us? What kind of suffering is it that Jesus said? It's going to cost us something. I promise you, the way of Christ costs you something. I'm not talking about physical things. Don't look back in your life and go, "Yeah, I could of had a lot more money if I'd a made this decision but I couldn't because my conscience wouldn't allow me to." Not what Jesus is saying. Your soul. Your soul, your person as a person. You have suffered. You have suffered at the hand of man, you have suffered at the hand of the devil, you have suffered at the hand of whatever it is that opposes Christ because of him. Because of his work in your soul, not because of you. Because of his work in your soul.

And that's just where we begin. The way of Jesus, Jesus says, "Okay, if you desire," now we come into this verse. He said to those disciples that he was speaking to, "If you do desire, if you have a desire to come after me, this is the fruit." This is what life is in Christ Jesus. "Well, you're just focusing on the negative." We won't focus on the negative. We will focus on Christ in every one of these things. What is the negative? Well, you know what? If you think the negative is the loss of the things of this world and the friendships of this world, you've got soul problems. Those aren't the ones I'm talking to, I'm talking to the ones where the Lord has said, "You desire me above all other things. You desire me above everything. I am the desire of your soul." David said it. Paul

said it. All the testimony of the Scriptures say the same thing, it's his work. This is the finished work of Christ in the souls of the children of God.

Now, let's go to the first one. "Let him deny himself." You know, I've spoken many times about that word "let." That's powerful. Let there be light. Let there be this. Let there be that. And every time the Lord speaks, he speaks it into being. Ex nihilo, it's out of nothing. Well, when the Lord says "let him deny himself," that's out of nothing too because you and I are not going to help out in this one. We're not signing up to deny ourselves. Our desire is not to put down the flesh. Our desire is to circumvent the truth. Our desire is to compromise. Our desire is "can't we have it both ways?" Justification is a horrible thing when it starts with us trying to justify our actions, trying to justify our lives. But when it's in Christ, when everything centers in what Christ has done and his finished work, then justification is a glorious thing.

Where we'll start? We're going to turn over to Romans 8:13 real quick, a couple of passages. We're going to go to accentuate this point the first one being denying of self. You know, I hope you understand that self is an enemy to Christ. I've told my children that a couple of weeks ago, not my children but I look at them all as my children but in my class at school, we talked about that. I talked about Adolf Hitler. We talked about Judas Iscariot. We talked about all these enemies throughout all of time that have been great enemies of God and not one of them is worse than your flesh. Not one of them. Not one of them is a worse enemy to the Lord Jesus Christ than your fallen nature. Your old man is antichrist.

Paul says this in Romans 8:13, "For if ye live after the flesh, ye shall die." Now, I can't dress that up for you. I can't make that palatable for you. There is going to be death if you live and you walk after the flesh. Spiritually speaking, experientially speaking, for the child of God and his soul. As that backsliding occurs, as we walk after the world, there will be death. It's a promise. We understand it easily by those outside of Christ that walk the way of the world, yes, there's death but if you, being a child of God, walk after the old nature, there is a certain end of it and it is death. You say, "Wow, that's a horrible thing." Well, really it's not. It's a death to self. The Lord will destroy it. How far, how much pain goes into that, how far you're allowed to walk that way, I don't know.

I went to bed last night with this passage on my mind and somehow the Lord brings Jonah's situation into my life. I'm sitting there and I'm almost like I'm sitting next to Jonah in the belly of the fish and all of a sudden that passage just came alive to me. I didn't understand why until I got up this morning and I went and I'm looking and I was reading Jonah 2 and it's talking about how Jonah is in the belly of the fish and he's being brought to this great examination. He said, "Lord, the billows have come over my head and all of this stuff around me...the affliction that you gave me, Lord, that you have brought in my life, this situation that you've brought me into, it's almost like it was too much to handle." But then he says something very interesting. He says, "My soul, it's afflicted my soul." That's the case for the child of God. The soul of the child of God in the middle of these afflictions, in the middle of these trials and in the middle of these persecutions, the soul is what the Lord is speaking to. Then, in this dire time, he says

once again that all of the enemies, all of the sin that he's in the middle of, "Lord, I just ran away from you. I just ran to get away from you." That's great conviction. That's a mount of sin. "The enemy is so strong, Lord." And in 2-3 verses, it comes to, "Salvation is of the Lord."

How do we get there? Well, that's the faith that the pastor has been preaching about which is a gift of God. He sees Christ in the midst of all of this horrific time. I mean, in despair. That's what the child of God is given in this life. Is it going to be a hard life? Yes. "If ye live after the flesh, ye shall die but if you, through the Spirit, do mortify the deeds of the body, ye shall live." Once again, I can't dress that one up. That tells me something about this life, that there is a process in it called mortification, that there is a lopping off of deadness, that there is a weaning from this world. There is a desire and a power of Christ through the Spirit to do it. Once again, not left to me. Left in the power of my Lord to say, "You know what little sheep? As you are going to walk that way, I'm going to break your leg and you're going to become dependent upon me and I'm going to put down that sin that's in your life, that you have set up as an idol and I'm going to put it away."

"If you, through the Spirit, do mortify the deeds of the body, ye shall live." That's what life in Christ is. Death is when we're not walking about Christ and all we see is ourselves. Then 14 tells us, "For as many as are led by the Spirit of God, they are the sons of God." Fruit of discipleship: are you someone the Lord has called to follow him? Here is the fruit, the fruit is a denying of self. "O Lord, I've got to deny myself? I've got to do this? I've got to go lopping off?" Is that what you've heard? Is that what you see in the Scriptures? Is that what you see? My Lord has done it. It's his battle, he'll fight it for us. His battle. That's the way Christ washes the church. That's the way he prepares it to present it to the Father, in the robe of his righteousness. Wow! What a Lord.

Now, turn with me over to 1 Peter 2. We don't want to leave Peter out here. We're just going to look at the end of this chapter, just a couple of verses but I'm going to back up a little bit to 20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Does anybody in here think that that's out of line? That when you're doing well, you're going to suffer? That's the way. That's the way. We suffer because of sin. We suffer because of this old man. We suffer because of the assaults of Satan. We suffer because of the world's allurements and its drawing us to it. We suffer.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Now listen: don't run out of here going, "O, Christ left me an example. I'm going to cut out some verses and put them on my hands and put them on my forehead and make sure that I walk after Christ that way." That's been done. That's the Pharisaical religion. The Lord has come and put that in its place under his foot. He has fulfilled everything. The obedience of the child of God is because of Christ's obedience. It's wrought out by him. So, the example that's given to us is yes, he went first, that's the first thing we talked about. He went first to the cross, we're going to suffer a cross. That's what he's telling us here in a moment. He went the way of

denying any kind of self at any time. He listened to the Father and he did the Father's will. And then we'll see how we're going to follow.

“Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.” Oh, well how do we do that? He immediately tells us, “by whose stripes,” his finished work on the cross, by what he's done, “we are healed.” We are healed in our soul. We are healed by his power in the day of his power and by his mercy to do so. And he's not going to go against his mercy. He swears by himself because there's none other to swear by. Not like you and I who are fickle in everything that we do.

Here he tells us in 25 and Peter experienced this. You and I know this, we've experienced this, “For ye were as sheep going astray.” “Lord, I'll never deny you. Never. Wherever you go, I'll follow you.” All of the other ten said the same thing. “That's right. We will follow you,” but nary a one and you and I wouldn't either. Don't kid yourself.

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.” Who is that? That's Christ. How am I returned? By his finished work. By his power, in the day of his power for his glory, for his name's sake. That's it. That's where denying self is. It's not in you lopping off what you think is wrong, it's because Christ has said to his sheep, “Don't do it.” He has said to your conscience, “This is not the way of Christ.” Denying self. What has following Christ cost you?

Then the second one, “take up his cross daily.” Listen, I don't think there's ever a Sunday we don't say something about the afflictions that this little body is afflicted with. There's hardly a week that goes by that not some new trial, in fact there isn't a week that goes by that not some new trial to the souls of the people in this room. Whether it be a physical affliction, whether it be the world pulling at us, whether it be Satan coming and buffeting us, whether it be our old nature rising up against one another. It doesn't seem like there's ever a rest for that and you know what? The only rest for that is in Christ. I'm not going to tell you that it's having a tea party together or anything like that.

You see, this cross has to be taken up daily the Lord said. Daily. That word “daily,” that's why the Lord led me to this passage. He says it in a couple of other places but this one, he throws that word “daily” in there. I really can identify with that word “daily.” It is a daily struggle. It is a daily struggle in this life to fight against emotions. I was thinking about this this morning and the Lord brought to me something I said to my wife a couple of weeks ago, it was probably a month ago. I had great conviction this morning. I didn't at the time I said it but we were talking about something. I don't know, it was one of the kids. They kept asking us about something and asking us about it and asking us about it, you know how children can be. If they want something real bad, they're going to keep asking and even if you say no, they're going to keep asking again. I told my wife and I know it took her aback when I said it because she usually looks at me and I'm the one that doesn't say these things too often but it doesn't mean I don't think them. I said to her,

“Well, if I get asked one more time, I’m just going to give in. I’m tired of fighting it. I truly am.” It takes her aback and I walk out of the room and I didn't think too much about it. I thought of that this morning, the Lord brought that to me. It's a daily cross and I was right because if it's going to be me every day that says no, that says no this isn't the way of the Lord, you're right, I am going to give in. It's going to be me every time that gives in. But if it's him, if it's in the day of his power, if it's by his mercy, if it's his way, then the strength of Christ will be there to stand in the face of adversity.

Because, you see, all of the adversity that comes from all the noise around, it won't touch us. That's what Christ fields and he always brings that little phrase to me, “Am I enough? Am I enough?” Yes, Lord. I truly believe you are enough but show me how you're enough. Wean me, Lord, from this world. Wean me from the things my emotional self wants to get involved with. Wean me from wanting to take the easy road every time the easy road is presented to me because it is easy. But I don't know about you, do you see this walk as being that way? Do you see it as, “Oh, well, that's a piece of cake. Denying myself. Taking up a cross daily and then following Jesus in that way. Piece of cake.” A lot of religionists do, maybe some in this room think it's that easy too. I pray for the power of God now to show you it's not.

Jesus said in Luke 14:27, “And whosoever doth not bear his cross, and come after me, cannot be my disciple.” So, if I don't have a cross in this life, if in this world it didn't cost me something, if the cross is not, then I can't follow you, Lord? No and you won't. You may follow what you think is of Christ, there are many of them out there, but it's not him.

Please go with me over to Galatians 6:14 real quick. Paul said it this way, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Let me tell you something, that's not a piece of wood. That's not a piece of wood that he's glorying in, he's glorying in the finished work of Christ. That's what he's glorying in. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ,” then here is the thing, “by whom,” by Christ alone, “the world is crucified unto me.” Is the world crucified unto you? Crucify means put to death. But listen, if it only stopped there, that would be a little easier for us but it doesn't, it's reciprocating, “and I unto the world.” That's what the cross, the finished work of Christ did for Paul's soul. It says, “You know what? The world and its pulling on me, it's dead and as it pulls me to death, I’m crucified to that and as I go out to the world, I’m crucified to that.” Can we say that today? I know we all have different definitions of what the world is. I understand that. May the Lord reveal to you today what the world is and how it is enmity against him. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

Now, two headings are done. “If any man will come after me, let him deny himself, let him take up his cross daily,” and then there's one more thing. There's one more thing. That cross that the Lord has given us in this life, to walk after him, it's not a grievous cross. Let me explain that. It is grievous to ourselves but it yields the peaceable fruits of righteousness. The chastening hand of the Lord does that. That's how he brings us back into the fold and everything in Christ is peaceful and everything in Christ is love and

everything is where rest is. That's what I'm talking about. I'm not talking about outside of Christ and doing these things and trying to mix the two together. That's so far from this passage and so far from the truth, it's this watered down garbage that you have in most of the pulpits today, yesterday and ever since our brothers have always preached the truth. That's been one of the biggest enemies of the day, let's water it down, let's compromise the truth. Compromise is one of those things that the flesh wants so bad. So bad.

But how do we follow him? I don't know about you but there is nowhere to go in the word of God but John 10 for that. Do you want to know how we follow him? He's a shepherd. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold." You mean there's a way into the sheepfold that's not by the door that Jesus tells us in verse 9 that he is the door? Yes there is. That's scary isn't it. That's very scary.

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." He robs the Lord of his glory. He steals what is the child of God's and calls it his own. "This is my Lord. My Lord has done this finished work then I'm going to go out and do my own work. I'm going to have my own obedience. The faith of Christ gives me an obedient heart and I'm going to go show you my obedience." Okay?

"But he that entereth in by the door is the shepherd of the sheep. To him," to Christ. That's why the porter, the Holy Spirit openeth, leads to Christ. Nowhere else. The Holy Spirit does not lead us to the world. The Holy Spirit does not lead us to Satan. The Holy Spirit does not lead us to the exalting of the flesh. The Holy Spirit leads to Christ. To him, to Christ, "the porter openeth and the sheep hear his voice, and follow me. Matthew, follow me." "I'm going to leave my job, I'm going to leave everything." "Peter, James, John, follow me." "Leave my nets, leave my dad out in the boat, leave them wherever they're at?" "Follow me." Have you experienced the power of Christ to call you away from the deadness that's outside of him, to the newness of life in following him?

"The sheep hear his voice: and he calleth his own sheep by name." Not, "Hey, you," but it's personal. It's personal and all of those worries that you have about man-pleasing or worrying about doing this for others, it's gone, it's crucified. You hear his voice.

"He calleth his own sheep by name, and leadeth them out." Leadeth them out of what? Out of themselves. Out of the world. Don't tell me, please, please, don't tell me that Jesus prayed and said, "Father, I pray you don't take them out of the world." Please, don't tell me that. You'd better be telling me what he said after that, "I pray that you keep them from the world. I pray, Lord, that you keep them from the enemy that's in this world."

"He leadeth them out." I love verse 4, "And when he putteth forth his own sheep," when he putteth them out, when we do have to go in and out to find pasture, that's in verse 9. When we do go in and out to find pasture and that pasture is my pasture. That's the pasture of Christ. That's where he is. When we do, listen to this, "he goeth before them." Is Christ going before you? I can't answer that for anybody in this room. "He goeth before them and the sheep follow him for they know his voice." His voice. That's how we

follow Christ. That's how Christ said in this passage that we have today, "Take up his cross daily and follow me."

"And a stranger will they not follow." You say, "Well, wait a minute. There are times I do follow the stranger." You're right. It's because we're not hearing his voice. You can't hear his voice and follow a stranger, that's the whole point Jesus is making here. "You can't hear my voice and walk after the way of the world." Any way you want to sugar coat it, any way you want to spin it, any kind of compromise, justifying, doesn't work. Jesus said, "If you hear my voice, you won't follow a stranger." "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." May the Lord empower us now to hear his voice.

Back to our text one more time in closing. Luke 9:23, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

*Dear heavenly Father, most gracious and holy Lord, have thou power, Lord, have thy clarity and draw thy sheep unto thee this hour and the hour to come for the glory of thy name. O Lord, may we hear thy voice and thy voice alone. In Jesus' name I pray. Amen.*