

# The Willful Rejection of the Testimony of Christ Deity Pt. 4 John 5:39-47

John 5:39–6:1 (NKJV)

<sup>39</sup> You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

<sup>40</sup> **But you are not willing to come** to Me that you may have life.

<sup>41</sup> **“I do not receive honor from men.** <sup>42</sup> But I know you, that you do not have the love of God in you. <sup>43</sup> I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.

<sup>44</sup> How can you believe, who **receive honor from one another, and do not seek the honor that comes from the only God?** <sup>45</sup> Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. <sup>46</sup> For if you believed Moses, you would believe Me; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words?”

## Introduction

What does it mean to be a follower of Jesus? What does it mean to be a disciple of Jesus? What does it mean to come after Him?

What does it mean to become a Christian? What does it mean to be saved? That's at the heart of the message.

And what Jesus says here directly speaks to that issue. So you want to follow Christ, do you? You want to come after Christ? You want to be His disciple? You want to be a "little Christ," which is what Christian means? You want to follow Him into His kingdom, the kingdom of God? You want His forgiveness, the forgiveness that He gives? You want the eternal life that He promises?

Well, if you want that, He says, "You must deny yourself, take up your cross daily and follow Me." This statement by Jesus is repeated a number of times in the New Testament gospel record. I'm sure He stated this many, many times, hundreds of times in His preaching ministry because this is at the heart of the issue of discipleship and salvation.

Now we've already looked at the three elements: Denying yourself, taking up your cross, and following. But I want to go back and visit them, not in part but as a whole, and try to give you maybe a summary understanding of what He is really saying here. And it's important to do this because what Jesus is saying is fundamentally opposite what preachers are preaching today. In fact, the fundamental call to salvation, the words of our Lord are utterly opposite how people think in our culture. We live in a culture of self love, to put it simply, a culture that is consumed with self love, ego building, self esteem, feeling good about yourself, thinking you're important, thinking you're valuable, thinking you're a hero, thinking you've achieved something, thinking you're worthy of honor. We're drowning in awards for everything imaginable and unimaginable. Parents are consumed with boosting the egos of their children with every imaginable means, as well as boosting their own sense of self value. This is the generation of self lovers.

And just by way of reminder, in 2 Timothy chapter 3 the apostle Paul classified "love of self" as a sin - in fact, a dominating sin. In

one of his familiar lists of iniquities - there are numbers of them in his letters - he begins the list of iniquities in 2 Timothy chapter 3 with "lovers of self," and then "lovers of money," and then goes through the rest of his list. This describes deceivers, unbelievers, those outside the kingdom of God, those who do not know the truth. Self love is at the top of the list in terms of normal human attitude. Sinners are consumed with pride. They're consumed with themselves. We have made that into the prominent, dominant virtue in our society.

So here we are with the gospel, going to a generation of people who are not only proud, but they've turned pride into the virtue of all virtues, who are in love with themselves, and who seek to fulfill every whim, and every desire, and every ambition, and every dream, and every hope; who seek to be everything that they can be, who seek to set value on all that they are, and all that they say, and all that they do. And we confront that culture with the gospel, and at the heart of the gospel is this opening. "So you want to follow Jesus, do you? You want to enter the Kingdom of God? You want your sins forgiven? You want eternal heaven? Then deny yourself and take up your cross and fully submit to Him." You can't even get to the submitting part unless you can get past the cross part, and you can't get there if you can't get past the part about denying yourself.

To give you a term that you likely won't forget, I'll borrow from Martin Luther. Martin Luther launched the Protestant Reformation. He was a Roman Catholic priest who came to understand the truth of salvation by grace through faith alone in Christ alone, apart from works, and ceremonies, and all the rest; and so he determined that he would confront the Roman Catholic system, the great monolithic system of error and deception, and he selected 95 different statements, 95 different protests - that's why we're called "Protestants" - 95 different assertions that ran contrary to Catholicism. He wrote them down and he nailed them on the door of the Castle Church in Wittenberg.

The fourth of his protests, the fourth of his 95 assertions was that a penitent heart, a heart that comes to God and receives salvation is characterized by - here's his term, "self hate."

Quoting from Luther's fourth statement. "And so penance remains while self hate remains." He said that self hate was the true interior penitence. "This," said Luther, "is essential to the gospel."

Whereas the Roman system, like every system of self righteousness, and earning salvation by ceremonies and good deeds, is awash in self love; Luther confronted it and said, "Until the sinner comes to hate himself, he does not enter the Kingdom of God." You have in the very birth of Protestantism, the very birth of the gospel, as it were, out from under its rock where it was hidden for 1,000 years in Catholicism, at its very launch the gospel is defined as being founded upon the sinner's self hatred. Hating oneself because one comes to see that there is in the flesh no good thing, that there is nothing of value, nothing of worth. That we are, as Jeremiah said, "deceitful above all things, desperately wicked." "Every part of us is sick -" as Isaiah put it "- from the head to the toe." There is no good thing anywhere. There's nothing about us that has value. There's nothing about us that has worth. There's nothing about us that is deserving of honor or accolade. It is to come to the Beatitude attitude again, of understanding spiritual poverty, of understanding bankruptcy, of understanding your utter nothingness, of looking at everything that's done in your life, whether it's religious, or whether it's educational, or whether it's moral, or whatever it is, and like the apostle Paul saying, "It's all dung. It's all manure." This just does not sell in the cult of self love.

But frankly it's absolutely absurd to suggest that a person could encounter holy God, the righteous God, and enter into His kingdom without wanting to be delivered from sin, and without wanting to be delivered from understanding sin as sin really has to be understood, that is that it is pervasive and dominant. Those

who meet God on God's terms, those who come to God and enter in to His kingdom, invariably have an overwhelming sense of their own sinfulness.

Job who was the best of men, according to the 1st chapter, in the 42nd chapter said this, "I had heard of God with my ears, but now I've seen Him." And he said this, "I hate myself." In the Hebrew, "I loathe myself. I despise myself, everything that I am. All that I am apart from God, all that I am in my humanness, anything and everything about me is so stained and tainted with fallenness and corruption and sin, I hate everything about myself."

The apostle Paul in writing to Timothy said in 1 Timothy 1:15, "It is a trustworthy statement, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost of all." There was nothing about Paul that commended Paul to Paul. There was nothing about Paul, therefore, that commended him to anybody else.

People today brag unabashedly about how great they are, how good they are, how many things they've achieved, how desirable they are, how accomplished they are, how valuable they are. It was Isaiah who said when he saw God, "Woe is me for I am ruined. I'm literally disintegrating before my very eyes. My whole self image is disintegrating. It's going to pieces." Because in the presence of God he saw himself only as a wretched sinner, pronounced damnation on himself because he said he was a man of unclean lips. That's what we're talking about. That's what self denial is.

It's not saying, "I'm going to sell my house and give all my money necessarily to the poor." It's not saying, "I'm going to live in poverty and rags." It's not saying that. It is not saying, "I'm going to deny myself what is mine in terms of physical property, or what is mine in terms of a job, or whatever." It is saying, "I deny that there is in me anything of value, anything of worth, anything good, anything that ought to be awarded anything, anything that ought to be paraded as exemplary, anything that ought to be exalted." It

is this overwhelming sense of drowning in your own utter sinfulness.

Peter, again in the presence of God in Christ said, “Depart from me for I am a sinful man.” When he was aware of the fact that Jesus was God because He was controlling the fish that day in Luke 5, he had nothing but loathing for himself. He said, “Go away. You shouldn’t even be around me. You shouldn’t even be near me.” Same attitude in Luke 18 of the publican who drops his head and won’t look up to heaven because he doesn’t even think he has a right to look up, lest God should look into the face of such a wretch, says, “God, be merciful to me, a sinner.” And he beats on his breast, but he won’t even look up. He doesn’t even want to get into eye contact, as it were, with God. He’s that unworthy.

When you become a Christian it isn’t that all of a sudden you wake up to what you could offer God. And there are many other examples in the Scriptures of those men and women who, when they really saw God, were literally crushed under the weight of their own nothingness, their own sinfulness. And frankly, this is absolutely alien to the culture that we live in. It’s alien to the culture based on self love and having every whimsical desire legitimized. Anything and everything you want you should have. You can be whatever you can be. You can dream your dream and live your dream. The whole goal of life is for you to desire whatever you want to desire and see it all fulfilled, insisting on rights, insisting on privileges, insisting on respect, insisting on reward and honor, and affirmation.

The people who enter God’s kingdom don’t insist on any of that. They feel themselves unworthy of any of it. People who enter into God’s kingdom are literally overwhelmed with hatred for what they are. I hate what I am. I hate what I am. I hate what I am because all that I am is sin. *JM commentary on John*

## Review

John 5:15–18 (NKJV)

<sup>15</sup> The man departed and told the Jews that it was Jesus who had made him well.

<sup>16</sup> For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

<sup>17</sup> But Jesus answered them, “**My Father has been working until now, and I have been working.**”

<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

**Jesus makes His statements affirming His Claim to be God.**

John 5:19–30 (NKJV)

**19** Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. **20** For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. **21** For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

**22** For the Father judges no one, but has committed all judgment to the Son, **23** that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

**24** “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. **25** Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

**26** For as the Father has life in Himself, so He has granted the Son to have life in Himself, **27** and has given Him authority to execute judgment also, because He is the Son of Man. **28** Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice **29** and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the



resurrection of condemnation. <sup>30</sup> I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

## Jesus Brings 3 Witnesses

John 5:36–39 (NKJV)

### ***Witness of the Works of Christ***

<sup>36</sup> But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

### ***Witness of the Father***

<sup>37</sup> And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> But you do not have His word abiding in you, because whom He sent, Him you do not believe.

### ***Witness of the Scriptures***

<sup>39</sup> You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

# Lesson

## I. The Indictment

### indictment

1.  
a formal charge or accusation of a serious crime."
2.  
a thing that serves to illustrate that a system or situation is bad and deserves to be condemned.

**40 But you are not willing to come** to Me that you may have life.

<sup>45</sup> Do not think that I shall accuse you to the Father; there is *one* who accuses you — Moses, in whom you trust.

<sup>46</sup> For if you believed Moses, **you would believe Me**; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, **how will you believe My words?**"

## 2. The Evidence for indictment

“Why do they not want to come to him and believe in him”

42...you do not have the love of God in you.

43...and you do not receive Me

44.... **and {you} do not seek the honor that comes from the only God?**

The first 2 occur because of the the 3rd

No Love

No Reception

Because of

The love of self and praise of men

41 **“I do not receive honor from men.**

44 **How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?**

**How can you believe**

[1410 \[e\]](#)  
[dynasthe](#)

δύνασθε

are able

[V-PIM/P-2P](#)

**Cognate: 1410** *dýnamai* (a primitive verb) – to show *ability* (power); *able* (*enabled* by God), *empowered*. See the cognate-noun, [1411](#) /*dýnamis* ("ability, power").

You Ye plural **emphatic**

## Honor/ Glory

**doxa: opinion (always good in N.T.), hence praise, honor, glory**

**Original Word:** δόξα, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** doxa

**Phonetic Spelling:** (dox'-ah)

**Short Definition:** honor, renown, glory splendor

**Definition:** honor, renown; glory, an especially divine quality, the unspoken manifestation of God, splendor.

### HELPS Word-studies

**1391** *dóksa* (from *dokeō*, "exercising *personal opinion* which determines *value*") – *glory*. **1391** /*dóksa* ("glory") corresponds to the OT word, *kabo* (OT 3519, "to be *heavy*"). Both terms convey *God's infinite, intrinsic worth* (substance, essence).

[**1391** (*dóksa*) literally means "what evokes *good opinion*, i.e. that something has *inherent, intrinsic worth*" (J. Thayer).]

## Receive

[2983](#) [e]

[lambanontes](#)

λαμβάνοντες ,

receiving

V-PPA-NMP

**Tense:** Present  
**Mood:** Participle  
**Voice:** Active

**and do not seek the honor that comes from the only God?**

**zéteó: to seek**

**Original Word:** ζητέω

**Part of Speech:** Verb

**Transliteration:** zéteó

**Phonetic Spelling:** (dzay-teh'-o)

**Short Definition:** I seek, search for, desire

**Definition:** I seek, search for, desire, require, demand.

**2212 zētéō** – properly, to seek by *inquiring*; to investigate to reach a *binding (terminal)* resolution; to search, "getting to the bottom of a matter."

## The Jewish Leaders problem

### Matthew 23:5–7 (NKJV)

<sup>5</sup> But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. <sup>6</sup> They love the best places at feasts, the best seats in the synagogues, <sup>7</sup> greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

Luke 16:14–15 (NKJV)

<sup>14</sup> Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. <sup>15</sup> And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

## **What we want has a massive affect on what we believe**

If a truth gets in the way of what we want, we will not believe the truth or we will deny the truth so we can have what we want

Jesus' pensive question, "**How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?**" offers a crucial reason for their rejection of Him. Jesus said in effect, "How can I be glorified as your Lord, when you are seeking glory?" The question is a rhetorical one; obviously, those engaged in seeking **glory from one another** do not humble themselves in order to **believe** in the glorious Lord Jesus

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 214). Chicago: Moody Press.

The church growth movement owes much to [Robert Schuller](#), who claims to be its founder, at least in this country, by being the first to launch the marketing approach in Christianity. "The secret of winning unchurched people into the church," Schuller said, "is really quite simple. Find out what would impress the

non-churched in your community" then give it to them (as quoted in *Willow Creek Seeker Services*, by G.S. Pritchard, p. 51). Believing that expository preaching is a waste of time, and borrowing the philosophy of his mentor [Norman Vincent Peale](#), Schuller "began to communicate a message of Christianity that focused on meeting the emotional and psychological needs of people" (Pritchard, p. 53). Schuller laid out his philosophy of ministry in his 1982 book [Self Esteem: The New Reformation](#), in which he called for a radical shift in the church's focus from God to human needs.

### ***Self-Esteem: The New Reformation***

[Schuller](#)'s theology is nothing but dressed-up humanism -- religious humanism. Religious humanism is much worse than secular humanism because of the religious language used to convey the message. As one noted reviewer of *Self-Esteem: The New Reformation* (Word:1982) said: "He sets man rather than God in the forefront, has no room for a doctrine of human depravity, ascribes man's resistance to grace to a lost sense of [self-worth](#), and thinks we should tell sinners that they are worthy rather than unworthy. He redefines the terminology of the Faith so as to produce an entirely different, and false, theology."

Schuller says he believes in salvation by grace, but what he actually believes is that salvation is being rescued from poor self-esteem. He says he believes in hell; but his hell is the loss of self-esteem, not a place of fiery eternal torment. He says he believes in sin; but sin is not willful rebellion against God and

His law, but the loss of self-esteem. He says he believes in Jesus Christ; but his positive-only, "Self-Esteem Incarnate" Jesus is not the Jesus of the Bible. The man is an arch-heretic, a blasphemer.

Nevertheless, Schuller's book was endorsed by such so-called evangelical leaders as Clark Pinnock of McMaster Divinity College, David Hubbard of Fuller Theological Seminary, and Kenneth Chafin of the [Southern Baptist Convention](#). In 1984, *Christianity Today* editors examined Schuller's theology, and, amazingly, concluded that he is not a heretic, claiming that, "He believes all the 'fundamental' doctrines of traditional fundamentalism. He adheres to every line of the Apostles' Creed with a tenacity born of deep conviction." (All emphases below have been added.)

"I found myself immediately attracted to Pope John Paul II when, upon his election to the Papacy, his published speeches invariably called attention to the need for recognizing the dignity of the human being as a child of God" (p. 17).

"Classical theology has erred in its insistence that theology be 'God-centered,' not 'man-centered'" (p. 64).

"Historical theology has too often failed to interpret repentance as a positive creative force. ... Essentially, if Christianity is to succeed in the next millennium, it must cease to be a negative religion and must become positive" (p. 104).



"In a theology that starts with an uncompromising respect for each person's pride and dignity, I have no right to ever preach a sermon or write an article that would offend the self-respect and violate the self-dignity of a listener or reader. Any minister, religious leader, writer, or reporter who stoops to a style, a strategy, a substance, or a spirit that fails to show respect for his or her audience is committing an insulting sin. Every human being must be treated with respect; self-esteem is his sacred right" (pp. 153-154).

"The tragedy of Christendom today is the existence of entire congregations of church members who are dominated by emotionally deprived or emotionally under-developed persons. These congregations have been accurately labeled 'God's Frozen People.' ... And they do this by exercising narrow authoritarianism in doctrines and practices and by sowing seeds of suspicion and dissension in the religious community. ... By contrast, strong persons -- self-assured personalities, whose egos find their nourishment in a self-esteem-generating personal relationship with Jesus Christ -- dare to face contrary opinions, diverse interpretations, and deviations of theology without becoming disrespectful, judgmental, or accusatory" (p. 154).

### **What is Sin?**

"What do I mean by sin? Answer: Any human condition or act that robs God of glory by stripping one of His children of their right to divine dignity. ... I can offer still another answer: 'Sin is any act or thought that robs myself or another human being of his or her self-esteem'" (p. 14).

"Classical theology defines sin as 'rebellion against God.' The answer is not incorrect as much as it is shallow and insulting to the human being. Every person deserves to be treated with dignity even if he or she is a 'rebellious sinner" (p. 65).

"The core of original sin, then is LOT -- Lack of Trust. Or, it could be considered an innate inability to adequately value ourselves. Label it a 'negative self-image,' but do not say that the central core of the human soul is wickedness. ... positive Christianity does not hold to human depravity, but to human inability" (p. 67).

"Any analysis of 'sin' or 'evil' or 'demonic influence' or 'negative thinking' or 'systemic evil' or 'antisocial behavior' that fails to see the lack of self-dignity as the core of the problem will prove to be too shallow" (p. 68).

"... the core of sin is a lack of self-esteem. ... Sin is psychological self-abuse. ... the most serious sin is one that causes me to say, 'I am unworthy. I may have no claim to divine sonship if you examine me at my worst.' For once a person believes he is an 'unworthy sinner,' it is doubtful if he can really honestly accept the saving grace God offers in Jesus Christ" (pp. 98-99).

**What is Salvation?**

"What we need is a theology of salvation that begins and ends with a recognition of every person's hunger for glory" (pp. 26-27).

"We are born to soar. We are children of God. ... The Fatherhood of God offers a deep spiritual cure for the inferiority complex and lays the firm foundation for a solid spiritual self-esteem" (p. 60).

"I am humanly unable to correct my negative self-image until I encounter a life-changing experience with non-judgmental love bestowed upon me by a Person whom I admire so much that to be unconditionally accepted by Him is to be born again" (p. 67).

"To be born again means that we must be changed from a negative to a positive self-image -- from inferiority to self-esteem, from fear to love, from doubt to trust" (p. 68).

"The Cross sanctifies the ego trip. For the Cross protected our Lord's perfect self-esteem from turning into sinful pride" (p. 75).

**If Robert Schuller was the architect of the user-friendly church, then [Bill Hybels](#), pastor of Willow Creek Community church, became the contractor. Working from the premise that, "The most effective messages for seekers are those that address their felt need" (*Inside the Mind of Unchurched Harry and Mary*, by Lee Strobel, pp. 214,215)**

Since, to the founders of the new paradigm church, felt needs are the driving force behind the actions and attitudes of people, and since Christianity, Hybels would argue, is the best means to solve problems and satisfy the desire for fulfillment (ibid., p. 143), he developed the gospel of personal fulfillment. According to the research book *Willow Creek Seeker Services* by G. A. Pritchard, the canon within the canon at Willow Creek is that human beings can be fulfilled. Fulfillment permeates every venue at Willow Creek, even leading to a redefinition of sin. "Instead of only portraying sin as selfishness and a rebellion against God, Hybels also describes it as a flawed strategy to gain fulfillment" (ibid., p. 177).

It should be noted that while this felt need strategy is not derived from Scripture, coming clearly from secular psychology, it nevertheless would become the foundation of the new paradigm church.

The result of psychology's invasion of our culture has been, as R. Albert Mohler, Jr. noticed, that "Americans are now fanatic devotees of the cult of self-fulfillment and personal autonomy" (*The Coming Evangelical Crisis*, edited by John H. Armstrong, 'Evangelical': What's in a Name?" by R. Albert Mohler, Jr., p. 40).

And then there is the issue of sin. In a psychological world, sin is reduced to sickness and addiction. [The sinner is not seen as depraved, but as a victim.](#) What is then lost is our capacity to understand life, and ourselves, as sinful. When the seeker-

sensitive church adopts the language and theology of psychology, it then attempts to dispense psychological prescriptions for life's issues rather than Biblical ones, for after all, it reasons, the world now thinks within the framework of psychology and we must be relevant. Rather than challenge and confront the world's wisdom, the modern church is seeking to sanctify it. The result is, as the prophet Jeremiah warned in his day, "They have healed the brokenness of My people superficially" (Jeremiah 6:14).

"We must never confuse our desire for people to accept the Gospel," Oswald Chambers warned long ago, "with creating a Gospel that is acceptable to people." "How we define the problem will define our gospel. If the 'big problem' in the universe is my lack of self-esteem, the gospel will be 'finding the neat person inside of yourself.' If the great question is 'How can we fix society?' the gospel will be a set of moral agendas complete with a list of approved candidates. But how often do we discuss the 'big problem' as defined by Scripture? That problem is the wrath of God" (*The Coming Evangelical Crisis*, Edited by John Armstrong, "Recovering the Plumb Line," p. 256).

**John Ankerberg and John Weldon, in their pamphlet, "*The Facts of Self-Esteem, Psychology and the Recovery movement*," pungently observe: "In fact the very 'self' that modern psychology exalts is the fallen self, whose exaltation God teaches will result in self-destruction. It is the selfism of modern psychology and culture that leads to widespread social desolation about us...The psychological concept of self-love leading to esteem and the biblical concept of self-denial leading to self-enrichment are diametrically opposed...The teaching of the Bible, human history and personal experience tell us that it is principally holiness that leads to emotional wholeness, and not vice versa. In fact, when emotional wholeness is pursued for itself, it rarely leads to personal holiness."**

A. W. Tozer warned decades ago of a new wind spanning across the fields of the evangelical church:

If I see aright, the cross of popular evangelicalism is not the cross of the New Testament. It is, rather, a new bright ornament upon the bosom of a self-assured and carnal Christianity. The old cross slew men; the new cross entertains them. The old cross condemned; the new cross amuses. The old cross destroyed confidence in the flesh; the new cross encourages it.

**Examples of Self denial for the reception of the Gospel**

1. Self Preservation
2. Self Fulfillment
3. Self Righteousness

## 1 Self Preservation

Luke 9:23–26 (NKJV)

### *True Cost of Discipleship*

Matt. 16:24–27; Mark 9:34–38

<sup>23</sup> 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. <sup>24</sup> For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. <sup>25</sup> For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? <sup>26</sup> 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.

John 12:23–25 (NKJV)

<sup>23</sup> But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. <sup>24</sup> Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. <sup>25</sup> He who loves his life will lose it,

and he who hates his life in this world will keep it for eternal life.

## 2 Self Fulfillment

Matthew 19:16–26 (NKJV)

### *Rich Young Ruler*

Mark 10:17–27; Luke 18:18–27

<sup>16</sup> Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

<sup>17</sup> So He said to him, “**Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.**”

<sup>18</sup> He said to Him, “Which ones?”

Jesus said, “***‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’*** <sup>19</sup> ***‘Honor your father and your mother,’*** and, ***‘You shall love your neighbor as yourself.’***”

<sup>20</sup> The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

<sup>21</sup> Jesus said to him, “**If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.**”

<sup>22</sup> But when the young man heard that saying, he went away sorrowful, for he had great possessions.

<sup>23</sup> Then Jesus said to His disciples, “**Assuredly, I say to you that it is hard for a rich man to enter the kingdom of**



heaven. <sup>24</sup> And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>25</sup> When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?”

<sup>26</sup> But Jesus looked at *them* and said to them, “**With men this is impossible, but with God all things are possible.**”

### **3 Self Righteousness**

#### **Philippians 3:4–8 (NKJV)**

<sup>4</sup> though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: <sup>5</sup> circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; <sup>6</sup> concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

<sup>7</sup> But what things were gain to me, these I have counted loss for Christ. <sup>8</sup> Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

#### **Luke 18:9–15 (NKJV)**

#### ***Parable of the Pharisee and the Tax Collector***

<sup>9</sup> Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:  
<sup>10</sup> **“Two men went up to the temple to pray, one a Pharisee**

and the other a tax collector. <sup>11</sup> The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. <sup>12</sup> I fast twice a week; I give tithes of all that I possess.' <sup>13</sup> And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' <sup>14</sup> I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."