

[072317-1] Luke Series, Luke chapter 9, vss 23-27, Coming after Christ – Craig Thurman

The text today (vss.23-27) follows the remarks of the preceding verses, verses 21, 22. Read Luke 9.21-27.

To put these verses into good context read the 42nd Psalm, verses 1-5. Christ's prophetic utterance.

*Ps.42.1 ¶ « To the chief Musician, Maschil, for the sons of Korah. » As the hart panteth after the water brooks, so panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God: when shall I come and appear before God?
3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?
4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.*

This Psalm is a Messianic Psalm It is a prophetic Psalm of Christ's experience in His first advent. Jesus expressed His own soul's desire for God. He desired to come after God. He denied Himself. He took up His cross, not just literally being nailed to a tree, but He took up that part which was appointed to Him of His Father because of the love that He had for His Father, for the love that He had to the children that the Father had given to Him. And He gave His life for our sins. In giving up His life He laid down a living example for His disciples to follow.

*1Pe.2.18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.
19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
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.*

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 *Who did no sin, neither was guile found in his mouth:*

23 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

‘He is not telling us how we may obtain forgiveness of our sins ... He is not telling us here how we may obtain eternal life ... What is it that He is speaking of here? It is the place that His disciples are to take in this world, the place of identification with Him in His rejection – they are to follow Him.’ *Addresses on Luke*, Ironside, p.293

(Parallel texts: Mt.16.2-17.13; Mk. 8.34-9.13)

Mk.8.34 *And when he had called **the people unto him with his disciples also,***

23 And he said to them all,

	θέλει	ἐλθεῖν
If any man	will	come after me,
Mk.8.34 <i>Whosoever</i>	[tss.] desires	to come

will, θέλει, 3ps. pres. ind. act. of θέλω, thelō; KJV, to will, list, desire, to be disposed, pleased.

come, aor. infin. of ἔρχομαι, *to come*.

after, ὀπίσω, adverb;

If any man has a desire to come behind Him so that his steps match those of the Savior, so that his steps come into the steps of Christ. This reads, *And he said to them all*. This is not a special call to those of the apostolic office. It was not a call to preachers and deacons. It is a call to every professed believer of Jesus Christ. If we know Christ this is for us; all of us.

let him deny himself, and take up his cross daily, and follow me.

let him deny, ἀπαρνησάσθω, 3ps. aor. **imper. mid.** of ἀπαρνέομαι, ἀπό from, of, off, out of, since + αρνέομαι, KJV, *to deny* (28), *refuse* (2);

‘The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. Thus βουλεύω means *I counsel*, but βουλεύομαι means *I take counsel*: the subject acting with a view to participation in the outcome.’ *A Manual Grammar of the Greek New Testament*, Dana and Mantey, p.157.

take up (*let him*, is already understood having been placed with the first imperative of this series of imperatives), ἀράτω, 3ps. aor. **imper. act.** of αἴρω; KJV, *to bear up, take up, remove*; ἀράτω, is found in Mt.16.24; Mk.8.34; Lk. 9.23; 22.36.

cross, σταυρὸν, always translated with the English word *cross*; the verb σταυρώ, is always translated *crucify*.

follow (*let him*, is already understood having been placed with the first imperative of this series of imperatives), ἀκολουθείτω, 3ps. pres. **imper.** of ἀκολουθέω; ἀκολουθείτω, is found in Mt.16.24; Mk.8.34; Lk.9.23, (*let him follow*); Jn.12.26, *let follow*; *let* is the only way in the English to express the third person imperative

There are three imperatives which our Lord Jesus gives to all of those that are with Him this day. They are each 3ps. imperatives. The only way to express a third person imperative in the English language is with the words ‘*let him.*’ The three imperatives are: *let him deny ... let him take up ... and let him follow.*

First, Christ commands those whose desire it is to come after Him to live in the results of self-denial: **let him deny himself**; 3ps. aor. **imper. mid.** There are those which might deny themselves but not *live* in the results of that self-denial. This makes for very miserable Christians. All they think about is

what they are giving up. We are reminded of the Israelites, which after such a wonderful deliverance from Egyptian bondage, fell immediately to complaining. Saying such things as, 'Are their not enough graves in Egypt that you have brought us out here to slay us?' 'The water is bitter!' 'We're starving to death.' 'We're loathe of eating this light bread day after day.' Few which profess Christ will live in the results of self-denial because they love the world more, and have hope more in this life than in that which is to come. All they can think about are the things that they left behind since Christ... the leeks, the onions, and the melons.

1Co.15.19 If in this life only we have hope in Christ, we are of all men most miserable.

Such Christians are a living contradiction. They want the world and Jesus too. Instead of the spirit which should say, '*Take the world, but give me Jesus, all its joys are but a name; but his love abideth ever, through eternal years the same.*' How many have said, 'I know I should do different; I know I ought to be in church; I know I should raise my children thus and so ... I know I shouldn't get mixed up with unbelievers ... I know I shouldn't cuss. I know I should lead my family. I know I know ... I know ...' But they keep right on living as they will. They will not come after Christ; they continue without blessing and growth; without joy and peace.

But Christ commands that which is our reasonable service. He commands us to *live* in self-denial. There is a difference between *existing* in self-denial and *living* in self-denial. Those who *live* as Christ commands find joy and contentment. For the cause of Christ they deny themselves those things which will distract or diminish their ability to live and serve as they should. It might be a job; it could be a promotion; perhaps it is the direction we would choose for education; it might be living simple lives so that we can have more time to apply ourselves more to study, prayer, ministry, and witness. There are those that *addict* themselves to the ministry of Christ.

1Co.16.13 ¶ Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

addicted, ἔταξαν, 3pl. aor. ind. act. of τάσσω; to appoint, determine, set, addict.

Those who deny themselves come to know Christ most intimately.

Phl.3.7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 ¶ And be found in him, not having mine own righteousness, which is of the law (not just a moral obligation), but that which is through the faith of Christ, the righteousness which is of God by faith (that righteousness which is prompted into action because of the love of Christ):

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death...

Those who deny themselves are brought into the secret place of the Lord.

Ps.27.4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 **For** in the time of trouble he shall hide me in his pavilion:

in his pavilion, בְּהֶכְלֵהוּ, b^e-su-coh, pref. בְּ, b^e, in; 3ps. masc. sing. suff.; root masc. sing. noun הֶכְלֵה, or fem. הֶכְלֵהָ; KJV, masc., den, pavilion, covert, tabernacle (ea. once); fem., booths, tabernacles, tents, pavilion, cottage.

אֹהֶל

in the secret of his tabernacle shall he hide me;
tent, covering
dwelling, home

secret (a masc. noun, סֵתֶר, se-ther) and *hide* (a Hiphil [causative active] fut. סָתַר, sa-thar); the **noun**, *secret, covering, disguise, covert, secret place, hiding place, private*; the **verb** *to be close, hidden, secret* (participle).

he shall set me up upon a rock.

he shall set me up, root פָּרַח, room, Polel [repetition of the 3rd root-letter] fut. (intensive active); *exalt, lift up*.

6 And now shall mine head be lifted up (verb root פָּרַח, room) *above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.*

Self-denial says, 'I know not this man, but I do know that Man, and for Him I will gladly surrender everything.' *Addresses on Luke*, H. A. Ironside, p.294

Second, He commands that those whose desire it is to come after Him to ***take up his own cross daily***.

καθ' ἡμέραν, according to the day. The cross cannot be taken up today for tomorrow, and what we bear today isn't for yesterday. With each coming day the disciple of Christ must take up his cross; that which is appointed to him by Christ to bear.

Lu 11:3 Give us day by day (καθ' ἡμέραν) *our daily bread.*

When we pray we pray for the day's supply. Much like the day's need for strength in the conflict, Moses, commanded Joshua to lead Israel into battle against the Amalekites. As Moses held up his rod Israel prevailed in the battle, but when he let down his hand then Amalek prevailed. So,

Aaron and Hur stayed up the hands of Moses until the going down of the sun, and Israel won that day's battle. (Ex.17.9-13) So our needs, our battles, and our crosses must be borne day by day.

The cross here is not a literal cross. Our Lord is not suggesting that any carry about a cross wherever they come. Nor is He referring to wearing cross jewelry. The cross is a very cruel means of executing the death penalty upon those deemed worthy of death.

'Jesus, when He carried the cross, was going out to die. So to take up my cross and follow Jesus, means to take the place of death to self, and to be prepared to die for Him.' *Addresses on Luke*, H. A. Ironside, p.294

Since Christ we are not going into the world to continue living in the world, but we are going into the world to die daily. (cf. 1Co.15.31) The cross is only born a day at a time; day by day, καθ' ἡμέραν.

This imperative poses to us a great contradiction: die to self by living for Christ. To live for Christ is to die to the world.

*Ga 6:14 But God forbid that I should glory, save in the cross
crucifixion*

cross, σταύρω, crucifixion (focusing upon what took place);
not crucifix (which emphasizes the instrument itself);

As if Paul was saying, if I'm going to suffer at all it is going to be for the cause of Christ and his righteousness alone, not because of I identify with men who stake a claim to another righteousness through the works of the law.

*of our Lord Jesus Christ, by (διὰ, through) whom the world is crucified
(perf. ind. pass.) unto me, and I unto the world.*

In the Greek *crucified*, σταυρώω, is the verb form of the noun, σταυρος, translated *cross*. The world can never be revived to

mean to me what it used to mean. And I will never be revived to the world to be whatever I used to be to it.

Paul said, that it is an accomplished fact that when Christ died on the cross the world was crucified to him, and he to the world. But will I live in the results of His death? We are to live in the shadow of Christ's cross until He comes again from glory. We are to live to God by taking up our cross daily.

2Co.4.6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 ¶ We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed (because of the power of God);

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered (pres. ind. pass.) unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

And so as the apostles took up their cross and life worked in the Corinthians as they followed after their example, so, it seems to me, that death in turn should work in the Corinthians and life work in others which follow after their example. And as you and I take up our cross it should work in others to provoke them to follow after Christ.

And third, He commands those whose desire it is to come after Him to follow Him. The gospel of John says it like this:

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be (No man shall serve Christ without His presence with them.): if any man serve me, him will my Father honour.

What is self-denial, or taking up the cross daily without following Christ? Those who come after Christ should have a desire to hear His doctrine and apply His teachings. They should have a desire to go where He leads, and do as He has done. Following Christ is a full surrender to the direction of God.

Every member of this church should have an unreserved attitude to follow Christ's lead. What He teaches I will receive. What I learn I will apply. Christianity is a manner of life, it isn't something we do once or twice a week.

How do we do our work? How do we recreate? How do we dress?
What do we do to our bodies? What do we watch and listen to?
What kind of speech do we have?

I think when we first came into the Lord's New Testament church He put in us an unreserved desire to live for Him. I think we sometimes get side-lined because of trouble and creeping worldliness, and we need to be reminded of His love for us. How are we today? Are we fervent in spirit? Are we following after Christ with our whole heart? If need be, let us recommit ours lives to His leading without reservation. Is Christ first in my life.

23 Ἐλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι

Keep in mind that this is not with reference to eternal salvation or damnation; but is synonymous with *redeeming* the time. Will we live our lives for Christ or waste them?

Eph 5:16 Redeeming the time, because the days are evil.

Col 4:5 Walk in wisdom toward them that are without, redeeming the time.

	θέλη	σῶσαι	ψυχὴν	ἀπολέση	
24 For whosoever	will	save	his life	shall lose	it:
	shall desire	to save		shall destroy	
			from following		his life

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

Some of the most burdensome servants a master has to deal with is the one who *will* not work, or only does enough to get by, or is in need constantly attention. Such servants have no real expectation of a reward. They know in their hearts that they have not done their work as they should have. They may even say the same with their own mouth.

Lk.19.20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

This servant in affect wasted, destroyed, and lost his life. He knew all along that the master, which had given to him his work, would return. His life was lived either in fear or denial of his master's return instead of in joyful anticipation. That life, for the Christian, is a life of torment.

1Jo 4:17 ¶ Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

torment, κόλασιν, acc. sing. of κόλασις; Mt.25.46, punishment; LXX, Ez.14.3, 4, 7; 18.30;

KJV, Eze 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your

transgressions; so iniquity shall not be your ruin
(κόλασιν, punishment, torment).

Ez.43.11; 44.12 (KJV, therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.) tss. punishment. This has to do with unfaithful service on the part of Israel to God. And our text has to do with unfaithful service on the Christian's part to Jesus Christ.

ἀπολέσῃ
but whosoever will lose his life ***for my sake,***
for following Christ *Mk.8.35 ... and the gospel's,*

will lose, ἀπολέσῃ, 3ps. aor. subj. act. of ἀπόλλυμι, KJV, *to destroy, lose, perish.*

σώσει
the same shall save it.

shall save, σώσει, 3ps. fut. ind. act. of σώζω; KJV, shall save, make whole, shall heal, shall do well.

This is the one which has followed Christ, took up his cross, and lived in the results of self-denial, coming after Christ. The present life is saved, reserved and kept for the Lord. By so living his life we see the miraculous work of Christ in us: the lame walk, the deaf hear, the blind see, and the dead are raised to life again! That's the Christian who follows after Christ.

Lu 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

This is the Christian. We are still afflicted naturally with the nature of sin, but by Christ we can do what we cannot do otherwise. We can live! Many Christians are dead. They live for the world. Their lives are lost. These live

opposed to what ought to be. Rather than the inward man being renewed day by day they pump life into that outward man that is perishing.

2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν

25 For what is a man *ώφελεῖται* *κερδήσας* advantaged, if he gain the whole world,
Mt.16.26 ... profited *win*

gained, κερδήσας, nom. sing. masc. part. aor. act. of κερδαίνω; KJV, win (2), gain (14).

and lose himself, or be cast away?
Mt.16.26 ...and lose his own soul? or what shall a man give in exchange for his soul? damaged
(meaning to destroy one's own life)

lose, ἀπολέσας, nom. sing. masc. part. aor. act. of ἀπόλλυμι; to perish, destroy, lose.

be cast away, ζημιωθείς, nom. sing. masc. part. aor. pass. of ζημιόωα; KJV, lose, damage, cast away; see also the noun form, ζημία, damage (Acts 27.10 damage, 21, loss [re: the shipwreck]; Phil. 3.7, loss for Christ, 8, loss for the excellency of the knowledge of Christ.

The Psalmist says,

Ps 39:5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Ps 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

Paul said of us all,

1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

We are coming to an end of an appointed course. What is a worthy trade for casting off the *life* that should be now for that which is coming at the appearing of our Lord and Savior Jesus Christ? In other words, if we will not live for Christ now what *glory* should we expect at the coming of Christ?

Col.3.1 ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God. (At the present time. The life that we should live is the life of Christ.)

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 ¶ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience ...

It is in this 3rd chapter of the book of Colossians that the life of Christ is put into the most clear, practical terms. The last three verses give us the *manner of service* and the *reasons* we should serve Christ so.

Col.3.23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

wives be subject to your husbands – fathers, provoke not your children – children, obey your parents – servants, obey your masters – masters, be just and equal (Col.3.18-22; 4.1)

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

the things done in his body, How he treated it, how he used it, how he clothed it, how he led it about, how he thought in it, how he spoke through it. The body is only an instrument. No matter if it is sick or well, broken or whole, it is to be used for the glory of God.

It isn't that we were all called to be doctors, lawyers, or scientists. It isn't that we are all called to be pastors, teachers, missionaries, and full time servants of the churches of Jesus Christ. Yes, some few are. But the general scheme of life is such that we are *wives, husbands, children, servants and masters*. We are to be so heartily and cheerfully. Let every man, woman, father, husband, wife, child, servant, master, young and old come after Christ. Any more churches are full of the world. These words in the book of Colossians aren't written to direct the world. This is the Word of God for His people.

Christian **wives** ought to love their own husbands and be subject to them. **Husbands** are to love their wives and not be bitter against them. **Fathers**, are not to provoke their children to become angry or full of wrath. **Parents** are to apply themselves to insuring that they raise their children as the Word of God directs them; not as they deem best; not just because some *other* method might have worked with mom and dad, or grandma or grandpa, aunt or uncle. Parent are to teach their children how to obey them. Parent shouldn't slap their children. They shouldn't have to yell at their children. They should not have to tell their children two and three times not to do something. Parents should be able to bring their children to the place that their children will respond to the *look* of the parent's eye. And until parents reach this place, application of the rod of correction will be necessary when there is clear rebellion or disobedience.

Children are to obey their parents. Servants are to serve their masters as they would serve the Lord. **Masters** are to be just and equal in their dealings with their employees.

25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς

26 For whosoever shall be ashamed of me and of my words,

Mk.8.38 ...in this adulterous and sinful generation;

of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Mt.16.27 ... with his angels; and then he shall reward every man according to his works.

Lk.14.11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

This world, each generation, is an adulterous and sinful generation. That will not change until our Lord Jesus comes. If we know anything about this world it is that it will become worse and worse, not improved. It has always been inconvenient and trying to witness for Christ. To the world it is outdated to be the husband of one wife, and the wife of one man. To the world it is abusive to teach our children the right ways of Christ; to shelter them from the doctrines of devils: evolution, sex education, and climate change. A child that obeys his parents is a complete enigma. He just doesn't know his liberties. The world thinks it is unfair and because of privilege that the Christian has a superior work ethic. And the employer with Christian values is the worst kind of employer that there is. No one should have to work under such oppressive conditions: issues like punctuality, language, dress, diligence and accountability are required with exposure to Christian instruction. Or, do we shrink back from these things? Are we ashamed to live for Christ, day by day? Then Christ shall be ashamed of us when He comes. We are to endure to shame and the public disgrace that is attached with following after Christ. Then, when He comes we may have confidence before Him. (cf. Lk.14.8-11)

26 ὅς γὰρ ἂν ἐπαισχυθῆ με καὶ τοὺς ἐμοὺς λόγους τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων

27 But I tell you of a truth, there be some standing here,

Mk.9.1 ... of them that

standing, ἐστηκότων, gen. pl. masc. part. perf. of ἵστημι; to stand, set, establish, appoint.

which shall not taste of death,

shall ... taste, γεύσονται, 3ppl. fut. ind. of γεύομαι; KJV, to eat, taste; meaning becoming a partaker of.

till they see the kingdom of God.

Mt.16.28 ... the Son of man coming in his kingdom.

Mk.9.1 ...the kingdom of God come with power.

To be sure that we understand correctly, bearing our cross daily does not mean that we must all die a martyr's death; it means that we identify with the reproaches of Christ, the discredit, the disgrace that the world casts upon us for being Christians. But be sure of this: the kingdom of God shall come to this earth. I think that is the plainest sense of this text of Scripture.

This refers to the time when Christ assumes the rule over His kingdom.

*Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration **when the Son of man shall sit in the throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

*Mt 25:31 When the Son of man shall come in his glory, and all the holy angels with him, **then** shall he sit upon the throne of his glory ...*

*Lu 1:32 He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto him the throne** of his father David*

...

*Lu 22:29 And I appoint unto you a kingdom, **as my Father hath appointed unto me;***

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

By the Word of God we know that Christ is at this present time seated in the throne of His father.

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

These three great blessings are in this text:

1. That some of Christ's people shall be on this earth when He comes, in spite of how very dark the age will become just before this time.

Lk.21.20 ¶ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

...

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

2. That Christ is coming to this same earth again.

Ac 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Ze.14. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward

the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Re.20.4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

... (note: same cities and same earth)

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

3. That Christ will receive His kingdom and rule over this present earth.

Da 2:44 And in the days of these kings (those kings which rule in the days typified by the ten toes of iron mixed with clay) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Lk.19.11 ¶ And as they heard these things, he (Jesus) added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

...

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2Ti 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ...

Re 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

That our Lord Jesus is coming to this earth one day is certain. The context leads us to this next thought: are we prepared for His coming? Are we living for Him as we know that we should? We have considered the manner of life. I don't think that we are confused about this matter. I think the issue is commitment. Will we come after Christ? Will we live in the results of that denial of self, or are we miserable Christians? Will we take up our own cross, day by day, and follow Him? This is the servant which is prepared for His coming. A tell-tale sign of unpreparedness is the heart which says, 'Ah, the Lord's coming, that might be in my child's life, or perhaps in my grandchildren's lives.' The attitude of the heart is, 'My Lord delays His coming. That is living in the head knowledge of the prophecies of His coming. But He can, and He will come for me and you when He pleases.

Look again at how practical our calling is to come after Christ.

Tit.2.2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

- 4 *That they may teach the young women to be sober, to love their husbands, to love their children,*
- 5 *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*
- 6 *Young men likewise exhort to be sober minded.*
- 7 *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,*
- 8 *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*
- 9 *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;*
- 10 *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*
- 11 ¶ *For the grace of God that bringeth salvation hath appeared to all men,*
- 12 *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
- 13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
- 14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Jesus commands of those whose desire it is to come after Him to deny himself, take up his cross daily, and follow him. John calls this abiding in Him. Peter, partaking of the divine nature. Jude, keeping yourself in the love of God. James, a faith that works. I want us all to consider this, there is a song written entitled *Wherever He Leads I'll God.* As husbands and wives, father, mothers, and children, servants and masters, go with Christ day by day. He brought us to life, and He has taught us how to live in this world unto the day of His coming. Trust Him.

Wherever He Leads I'll God

B. B. McKinney

“Take up thy cross and follow me,” I heard my Master say;
“I have my life to ransom thee, surrender you all today.”

Wherever He leads I'll go, Wherever He leads I'll go.
I'll follow my Christ who loves me so, wherever He leads I'll go.

27 λέγω δὲ ὑμῖν ἀληθῶς εἰσὶν τινες τῶν ὧδε ἐστηκότων οἳ οὐ μὴ γεύσονται
θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ