



THE CROSS OF CHRIST

**Thirty-Fifth Annual
St. Louis Area-Wide
Lectureship**

September 17-19

2015

Welcome to the Thirty-Fifth Annual St. Louis Area-wide Lectureship

The Cross of Christ

Thank you for joining us for the 35th annual St. Louis Area-Wide Lectureship. In a time when the world is denying the truth of God's word and going about to establish religions that will conform to the desires and meet the personal needs of men; Jesus still lives and calls out to men to follow Him (Matthew 11:28-30).

It is time for men to remember the sacrifice made on the cross and to respond in a sincere and truth-based desire to please God (John 8:32; 17:17). Jesus was willing to give up His home in heaven, be born in the fashion of man, and die on the cruel cross of Calvary in order to save us (Philippians 2:5-8). Jesus told Nicodemus **"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life"** (John 3:14, 15).

It is the love and the sacrifice of "The Cross of Christ" that will draw men to God (John 12:32). Jesus did not come to condemn mankind, but to save us (John 3:16, 17). It is up to the individual to obey the gospel of Christ (Romans 1:16, 17)! If one rejects the gospel he also rejects God and the salvation which comes through it (Romans 1:18; John 7:21-23; 12:48). Let us not be guilty of forgetting the cross and all that it accomplished for man (II Peter 3:1, 2).

Set a goal of attending every possible service and share your faith in Christ with others who love the Lord?

Phillip Rainwater
2015 Director

THE CROSS OF CHRIST

THURSDAY: **WHY THE CROSS?**

- 2:00 P.M. “Why the Cross?” – Kendall Fox
3:00 P.M. “The Cross: Power in the Blood” – Glenn Colley
- 6:00 P.M. Congregational Singing
7:00 P.M. “The Cross: A Place of Promise” – Jody Apple
8:00 P.M. “Preaching Christ Crucified” – Glenn Colley

FRIDAY: **THE SACRIFICE OF THE CROSS**

- 2:00 P.M. “The Love Of The Cross” – Glenn Hitchcock
3:00 P.M. “From Shame to Glory” – John Kachelman
- 6:00 P.M. Congregational Singing
7:00 P.M. “What the Cross Cost Jesus” – Todd Clippard
8:00 P.M. “The Cost of the Cross to Man” – Glenn Hitchcock

SATURDAY: **WHAT THE CROSS BRINGS**

- 9:00 A.M. “The Cross: A Place of Justice” – Todd Clippard
10:00 A.M. “The Cross of Christ and the Lord’s Supper” – Jody
 Apple
- Ladies Class: “Women of the Cross: From the Cross to
 the Tomb” – Evelyn Apple
 Teen Class: “Coming to the Cross; In the Days of Your
 Youth” – Matt Haynes
- 11:00 A.M. “Take Up Your Cross and Follow Me” – John Kachelman

Biographical Information

Evelyn Apple grew up in a Christian home in Pennsylvania. She has been married to Jody Apple since 1979. They worked with a congregation in the Philadelphia, PA area for 25 years, then moved to Knoxville, TN to work with the Southeast Institute of Biblical Studies. Evelyn teaches student wives' classes and helps Jody in his radio work with International Gospel Hour. She homeschooled their three children. Evelyn speaks Spanish and goes to Peru for two weeks every year to teach in a young women's retreat.

Jody Apple has been preaching full-time since 1978. Jody works with International Gospel Hour (speaker), Southeast Institute of Biblical Studies (adjunct faculty) and TheBible.net (administrator). He and his wife, Evelyn (Hobbs), live near Knoxville, TN. They have three children.

Todd Clippard is a native of Dexter, MO. He is a 1988 graduate of Freed-Hardeman with a B.S. in Agricultural Business. While at Freed-Hardeman, he met and married the former Rhonda Bridges of St. Louis. They have two children, Shelby and Jeffrey. Shelby is a Freed-Hardeman graduate and Jeffrey is a senior at F-HU.

Todd has served as the preacher for the Burluson Church of Christ in Hamilton, Alabama since February, 1996. Prior to this, he served as a youth/associate minister for churches in Missouri, Arizona, and Tennessee.

Todd has made 14 trips to Ghana, West Africa since 1999. He included travel to Liberia, West Africa in 2009 and to Kenya, East Africa in 2011.

He has worked with the Jacksonville AL church and House to House - Heart to Heart since October, 2001. He now serves as the respondent for Bible questions submitted to that website, having received and answered nearly 5000 Bible questions since 2004. He also works with House to House in church relations and editorial roles, and is a regular speaker at Polishing the Pulpit.

Todd has served as a part-time instructor for the Fishers of Men personal evangelism program since 2000. He also began working with Seeking the Lost International Radio in 2009. Seeking the Lost is broadcast across Europe, Africa, Asia and in areas of the United States. In 2011 he began hosting a live weekly television question and answer program titled "What Does the Bible Say?"

Glenn Colley was born in Houston, Texas and is a third generation preacher. He graduated from Freed-Hardeman University in 1981, has been preaching for 36 years, and has been married to Cindy for 34 years. They have two children, Caleb and Hannah, who is married to Ben Giselbach. Glenn and Cindy are the authors of books such as “*You’re Singing My Song*,” “*Your Mama Don’t Dance*,” “*Crown of Creation*,” “*Women of Deliverance*,” “*Get Real*” (co-authored with Chuck Webster) and “*Loose Change*.” They have also produced four CD’s called “*Hannah’s Hundred*” which are Bible verses set to music to help children memorize the Scripture from a very young age. Glenn holds as many gospel meetings each year as local work will allow and Cindy and he often conduct classes and seminars about the family and home. Glenn has done foreign mission work in campaigns in Africa, South America, India and Ukraine. He is seen on Gospel Broadcasting Network hosting Focus on Faith, Most of A Minute, and How to Start a Church. Glenn serves on the boards of directors for Lads to Leaders and The Gospel Broadcasting Network. He is the pulpit minister for the West Huntsville Church of Christ in Huntsville, Alabama

Kendall Fox was born in Wellington, Kansas and was raised in Winfield, Kansas. He is a graduate of Sunset School of Preaching in Lubbock, Texas. He has been preaching the gospel for 35 years. He is presently the preacher for the Pacific church of Christ, where he has worked for the past 10 years. He has worked with congregations in Kansas, Alaska, Oklahoma and Missouri. He has been blessed to preach in 16 states and 3 foreign countries.

Kendall and Tammi have been married 38 years. They have four children and eight grandchildren.

Matt Haynes is a member of the West End church of Christ. He teaches a foundations of Christianity class and also fills in preaching if there is a need at West End or other congregations in the area. He helps to run a monthly youth devotional at the St. Peters and West End congregation. In addition, he serves as one of the Bible directors at the Gateway Area Bible Camp. Matt is a high school physical education teacher and hunter safety instructor at Ft. Zumwalt West High School. Matt has coached high school, middle school and elementary aged sports for ten years. He has coached basketball, football, track and field, soccer and presently is the head boy’s volleyball coach at Ft. Zumwalt West. His hobbies include outdoor activities, playing sports, studying the Bible and fellowshiping with family and friends. Matt is married to Michelle and has three daughters, Mya (6), Madison (5), and Molly Jo (3).

Glenn Irving Hitchcock was born in Newport News, Virginia. He is a 1982 graduate of the Memphis School of Preaching. Glenn has preached full-time in Virginia and Georgia. He conducts gospel meetings and marriage seminars as his schedule permits. He is the author of a daily *inspirational* “*Thoughts For Today to Brighten Your Day,*” since 1996.

He is married to the former Mercedes Dowson of Byron, Georgia. They have been married for 42 years and have one daughter, Lauren Wenter. The Hitchcocks are members of the Warner Robins church of Christ where he serves as one of its elders.

He completed his graduate studies at Norfolk State University in the school of Social Work in 1995. Glenn is a licensed master social worker employed with Dialysis Clinic, Inc.

John L. Kachelman, Jr. has worked with congregations in Alabama, Arkansas, Missouri, Kentucky and Tennessee. John is a frequent speaker at lectureships and gospel meetings. He is a graduate ('76) of Freed-Hardeman University. He has written 20+ books and lesson series, and is a writer for religious publications.

John has worked closely with evangelism in Ukraine since 1994. His biannual trips help to establish 12 congregations and provide continued teaching for spiritual growth. John has also helped to coordinate efforts to provide humanitarian aid distributed through the local congregations. Through his involvement in global humanitarian aid efforts John has received a number of awards and presentations from foreign nations and the United States Department of State. John currently serves as President of Life Resources International and as the Chairman of PartnerSHIP 4 Impact (a humanitarian aid shipping program that replaced a Department of State program).

John is married to the former Jennifer Davenport and has four children—Brian, John III, Rachel and Rebekah.

Lectureship Materials Available

Audio and video recordings will be made of every lecture. These will be available for purchase at a modest cost. You may make audio recordings of lectures yourself from your seat, but no recorders will be allowed near the pulpit. Order blanks *and* price information is available at the front of the auditorium or from those doing the recording.

Book Sales and Displays

Books and other materials are available for purchase from book sellers and from some speakers. These displays are in the multipurpose room for your convenience. Come browse through the displays for materials that will enhance your Bible (study). There are other displays of interest, as well. To find them, exit the auditorium to your left, at the end of the foyer turn right.

Restaurants

There are both sit down and fast food restaurants close to the building. For Cracker Barrel, Taco Bell, Fire-N-Smoke, Joe's Pizza, Jack-in-the-Box, Burger King, Pizza Hut, El Potro, China King, and Subway take 1-55/70 toward Chicago (right lane). Go to the first exit (#18). Turn left for Cracker Barrel, Fire-N-Smoke, Joe's Pizza, and Taco Bell, and turn right for all else.

For Ruby Tuesday's, Applebees, Steak N Shake, Bob Evans, Ponderosa, Bandana's, Golden Corral and others, take 1-55/70 toward St. Louis (left lane). Go to the second exit (#11), which is Highway 157. Ruby Tuesday's, Applebees, Steak N Shake, and Bob Evans are north of the Interstate on 157. Ponderosa, Bandana's Ravanelli's and other restaurants are in the vicinity of the convention center north of the Interstate. The Golden Corral, St. Louis Bread Company and other restaurants are in the Collinsville Crossing shopping center south of the Interstate (near Wal-Mart). To return from any of these restaurants, make sure you take 1-55/70 toward Chicago and exit at the St. Jacob/Highway 40 exit (#17).

Restrooms

There are men's and handicap/family restrooms off the foyer just across from the auditorium. The Ladies' restroom is just around the corner off the hallway across from the auditorium. Men's and ladies restrooms are also found at the end of the hallway across from the auditorium.

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WHY THE CROSS?
Kendall Fox – Pacific, MO.

Introduction

The cost? The agony? The benefits? The jewelry? Just, why the cross? This is uncomfortable to look at. Does Christianity have to be so serious? Many want the benefits but with little cost. I think, Wilbur E, Rees said it well, *“I would like to buy \$3 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don’t want enough of Him to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation; I want the warmth of the womb, not a new birth. I want a pound of the Eternal in a paper sack. I would like to buy \$3 worth of God, please.”*

I. A Cross – The Cross.

a. Will any cross do?

1. What was so special about His cross?
Matthew 27:32
2. His cross must be preached.
I Corinthians 1:17
3. It is foolish to some and powerful to others.
I Corinthians 1:18,23

b. Proud of something so terrible.

1. This is what we must be talking about.
I Corinthians 2:2
2. It provides citizenship in heaven.
Philippians 3:20,21

c. Enemies of the cross.

1. They won’t follow the pattern
Philippians 3:17
2. There are many that set their minds on earthly things.
Philippians 3:18,19

II. My Cross.

a. The message of the crucifixion was and is convicting.

1. It was the motivating point of the first gospel sermon.

Acts 2:22-28,36,37

2. One must take personal responsibility for the crucified Christ.

Acts 4:10

b. Following a crucified Savior.

1. WHAT? Self denial.

Luke 9:23

2. Not carrying your own cross then you are not following Jesus.

Luke 14:27

c. Crucify self, that sounds terrible.

1. Not just put to death but crucified.

Romans 6:3,4,6

2. Before you can live by faith you must crucify self.

Galatians 2:20

3. One must crucify the flesh with its passions and desires to belong to Christ.

Galatians 5:24

Conclusion

Consider the crucified Savior. What ever He has asks of you, He has given so much more. Philippians 2:5-8.

Focus on Jesus. To endure you must remember the joy set before you. This life will be hostile at times so don't grow weary. Hebrews 12:2,3

The Cross, The Power In The Blood

Glenn Colley

Text: “For indeed Christ, our Passover, was sacrificed for us.” (I Cor. 5:7).

I. The Plagues and the Paschal Lamb

1. Exodus 3:7-10.

A. While caring for Jethro’s sheep on the backside of the desert at Mount Horeb, Moses encountered the burning bush. Through it God conversed with Moses: **(Ex. 3:7-10).**

B. God sent 10 plagues on Egypt, a plan to slowly break down their confidence in their gods, and to give plenty of time for the world to hear of God’s delivering arm extended to His people. Plagues included water turned to blood, frogs, lice, flies, murrain of the cattle, boils, hail, locust, and (Ex. 7-10). The tenth and final plague was the capstone. The death of the firstborn in every house--that is, except the houses inhabited by those who served Jehovah.

2. (Ex. 11:4-7)

A. Our salvation is connected to conditions of obedience. (Matt. 7:21) (Mk. 16:16)--“He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Rom. 8:1-2).

B. Here are the details of their works of obedience to appropriate the mercy of God to their own houses:

1. First, the house must be swept clean of leaven, or yeast. Leaven would typically, for all time (I Cor. 5:1-8), signify wickedness. That is, like yeast, a little wickedness can grow much larger in individuals, churches, or nations if left unchecked.

2. Second, display the blood of the lamb.

C. (Ex. 12:12-13)

1. (Not a “death angel”, but the Lord Himself).
2. It was called “The Lord’s Passover” (Ex. 12:11)
3. The words “Paschal Lamb” are not found in the Bible. The Hebrew, *Korban Pesach*, (קרבן פסח) simply means, "sacrifice of Passover".

III. Jesus is *our Paschal Lamb, our passover*

A. (I Cor. 5:7)-- “...For indeed Christ, our Passover, was sacrificed for us.” The New Testament often refers to our Lord as a Lamb, filling our minds with comparisons between the salvation of those Israelite houses on that dark night, and the salvation of our houses from the darkness of sin and hell.

(Jn. 1:29) (Jn. 1:36) (I Pet. 1:18-19) (Rev. 6:16) (Rev. 21:22-23)

IV. Five Ways Israel’s Passover, and Our Passover, Are Alike

1. The gentle lamb. A lamb, among the Jews, represented patience, innocence, meekness, and gentleness. Jesus is like that lamb in these same virtues.

Isaiah prophesied not just of Christ’s suffering, but of His spirit: (Isa 53:7)

2. The perfect lamb. (Ex. 12:5) (I Pet. 1:18) (I Pet. 2:23-25)

3. The heartbreak of bondage, the value of freedom. To appreciate the value of both lambs, one must appreciate the heartbreak of bondage. We must often look to the past before we can clearly see the future.

A. The Paschal lamb was a memorial by which to remember the merciful deliverance from the iron furnace of Egypt (Deut. 4:20) (Ex. 12:26-28)

(I Cor. 11:24-26)— “Let a man examine himself.” The Lord’s Supper is to remember the great salvation from eternal death that Christ’s death made available Think of all that is involved in that statement.

4. Leaven. Both the passover feast and the Lord's supper Demand getting rid of the leaven

The word "leaven" is found 20 times in the Bible, and although occasionally used in a positive sense, such as the kingdom growing like leaven, it is mostly used in a negative sense, representing sin, "Beware the leaven of the Pharisees..." or, "Don't you know that a little leaven leaveneth the whole lump?"

(Ex. 12:15-19) (Matt. 26) -- The Lord's supper was instituted at the Passover feast. Unleavened bread was the only bread that was allowed. (I Cor. 5:7)--Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

5. Blood requirement. In both cases, God HAD to see the Blood!

A. (Gen. 9:1-6) This begins our understanding of just how important blood is in God's mind.

B. In Israel, blood was associated with sacrifice, and in this sense ancient Judaism was a very bloody religion (Ex. 12:1).

After Israel was delivered from Egypt the whole sacrificial system was established by God in the wilderness. The Tabernacle with all its furnishings was set up and the sacrificial system instituted. This system required the constant shedding of the blood of sacrificial animals. The blood of these animals had to be sprinkled upon the altar to make atonement for sin (Lev. 4)

-- God says of the blood: (Lev. 17:11)--"For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life".

C. (Hebrews 9:22) -- "In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness."

--(Heb. 9:12-14)--Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. **13** For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, **14** how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

--(I Jn. 1:7)--...the blood of Jesus Christ His Son cleanses us from all sin.

--(Rev. 1:5) --To Him who loved us and washed us from our sins in His own blood,

D. The blood of the Jews Passover lamb was to be smeared on the outside of the door so that when God came to destroy all of Egypt, He would “Pass over” that house and not kill the occupants (Ex. 12:23). God didn’t delegate this to a so-called “death angel”. He did this one Himself. It was God looking for the blood.

F. The blood of the Christian’s Passover Lamb is for the forgiveness of sins, so that when Judgment day comes, we will not be destroyed in Hell (Mt. 26:28).

G. The Jewish practice of animal sacrifice to atone for sins no longer exists.

Conclusion:

Paul wrote, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Tim. 3:16).

The Cross of Christ: A Place of Promise

Purpose

Christ's crucifixion serves as God's place of promise historically, genealogically, redemptively and theologically. To understand how these foci intersect biblically we will examine six occurrences of *cross* terms in the Galatian epistle.

Introduction

Though God's redemptive scheme remains central to the biblical text, the scriptures use multiple lines of evidence to corroborate that divine objective. In addition to the biblical record of redemption those lines of evidence include rational defenses drawn from historical, genealogical and theological areas.

Historically, everything that occurred since creation progressed at a divinely ordained pace until the perfect moment, the fulness of times, arrived (Gal. 4:4).

Genealogically, Christ, according to Hebrews 2:9, was born to die. That purpose drives seed line prophecies through Eve (Gen. 3), Abraham (Gen. 12) and David (2 Sam. 7), all concluding in Christ.

Redemptively, everything historically and genealogically that leads to the cross of Christ yields salvation for mankind (Rom. 8:28).

And finally, theologically, God's character shines through it all. God actively engages in human history, providentially protects the Messiah's seed line and does it all for our redemption (Acts 2:31 re proeido; Heb. 11:40 re problepo; Rom. 8:29, 1 Pet. 1:20 re proginosko).

Biblically, God's word addresses all these elements. Though the biblical record clearly shows Christ's crucifixion to be the aim of history, and through the Messianic seed lines, the answer to the problem of sin redemptively, the cross of Christ also serves as a *place of promise* for those who have chosen to follow him.

Though the biblical record clearly states that the promise brings eternal life (1 Jn. 2:25), that promise does not come without conditions. Eternal life can only be realized through our participation in suffering that emulates Christ's suffering. This type of parallel reasoning appears throughout the revelation. For example:

- We show mercy, because God shows mercy (Lk. 6:36).
- We serve because Christ serves (Jn. 13:13-17).
- We become heirs through Christ because he became God's heir (Rom. 4:13; Gal. 4:7).
- We die to self because Christ died at the cross (Rom. 6:3; Col. 3:3).

Similarly, we can only become Abraham's seed and heirs of the promise "if indeed we suffer with Him, that we may also be glorified together." (Rom. 8:17; Gal. 3:29)

There is no future glory without present suffering. Not for Christ. Not for us. Thus, the cross of Christ is a *place of promise*. It promises that we will receive what Christ received, glory, but only when we fulfill the promise to carry our own crosses. When we take up our cross and follow after Christ, we commit, initially and continually to suffer for his sake (Mt. 16:24).

Everything about our life in Christ, from spiritual birth to physical death, must show that purpose. When we become Christians we are baptized into his death (Rom. 6:1-4), not just believing that Jesus died, but believing

that his death serves as the basis of our justification. Our baptism into Christ's death is a commitment to die to self and to sin, but also a commitment to die physically if necessary.

We do not intentionally *birth* ourselves spiritually, that is we are not "self born," and conversely, we do not intentionally die. But with regard to the newness of life we have in Christ, we chose a new life, one that includes a commitment to die physically. When we surrendered to God in baptism we promised to be faithful to the point of death. Baptism into Christ's death must be more than figurative; it must acquire real meaning as we put those words into action.

The Cross of Christ: A Place of Promise in Galatians

What will be interesting to observe, then, is how the cross of Christ impacted new testament Christians. The most complete way to do so would be to thoroughly examine the 73 or so times that *cross* terms appear in the new testament. That task proves impractical for our study. For the sake of brevity we will study related passages in Galatians.

Why the Galatian epistle? Two reasons: First, cross related terms appear two to three times more frequently in Galatians than any other new testament text. Surveying those occurrences will provide at least partial insight into the cross of Christ as a place of promise.

And second, we want to know why Galatian Christians, because they adhered to a "new gospel," tacitly rejected the cross of Christ as a place of promise. When they bound circumcision as if it were intrinsic to the gospel, they simultaneously made the "new gospel" powerless to save.

As we address this problem, we note that Paul's concern was at least two-fold: first, the gospel should never be changed; and second, any changes to the gospel would necessarily lead to changes in practice. Daily Christian living would be negatively affected because of the "new gospel."

Our goal, then, is to look at these passages to see how the cross of Christ played out in their every day lives, or at least how it should have played out in their every day lives.

Our goal: To examine the content, context, and the application of the Galatian cross occurrences so that we will understand what they say, what they mean and what must be done to live consistently with them.

Introduction To Galatians

Before we examine the occurrences of cross terms in the Galatian text, we need to have some understanding of the overall context of the Galatian epistle.

In the first few verses Paul greeted the church and identified himself and his co-workers (1:1-5). Starting with verse 6 he clearly identified his concerns. He was alarmed that the Galatians changed the gospel and moved away from what they were initially taught. Their changes rendered the new gospel powerless to save (1:10ff), now having only the power to condemn. For this reason Paul pronounced a "double" curse on the churches of Galatia (1:8, 9)

Paul's own experience in the gospel confirmed the message he conveyed to Galatian Christians. Everything about his life was a testament to what the Galatians *started* to do, but which, as the epistle addresses, they *stopped* doing. As he chronicled his own spiritual journey, Paul explained that it was Christ's revelation that

held sway in his life, and *not* the law. What he received through the revelation of Jesus Christ was *unchangeable* (1:12). He could not change the gospel that changed him (1:23). Paul jettisoned his former beliefs, counted them as worthless to save, and changed his life to conform to the gospel.

Galatians 3:1

The first passage under consideration is Galatians 3:1. The passage reads as follows:

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

Discussion

Paul labels the Galatians as foolish, a term that indicates they were not thinking or acting wisely. The term challenges their will, not their intellect. What can be known, and what in fact they already knew, was intentionally denied, and yielded a changed gospel and a changed way of living.

The point: It was not an issue of how smart the Galatians were, but rather a statement of their unwillingness to think correctly, or at all, about this matter. Their beliefs and actions were inconsistent with the truths and principles they first learned. Their position denied the cross of Christ, negated the persecution that goes along with the cross of Christ, assumed that the law was their basis of salvation, and in total, just “missed the boat” intellectually.

What produced this foolishness? Paul stated that the Galatians were bewitched. It was as if “Their new behavior was so strange that it appeared as if someone had put a spell on them.” (GNT-Key, citing Bruce) They listened to, and allowed, someone to “bewitch” them into thinking that they did not have to obey the truth.

Note that the first order of business, as presented in 3:1, was not that they believed something false, but rather that they failed to obey the truth. Their failure to obey the truth, however, appears to be the end of the line in a chain of events that started with their failure to recognize the magnitude of Christ’s crucifixion.

Paul’s emphasis here cannot be overlooked. First, what they were first taught was displayed right in front of them, indicating that what they formerly believed was not due to bewitching, but rather to the truth of the gospel’s initial proclamation.

Second, re-emphasizing their first hand witness of the gospel’s proclamation, Paul notes that it was “clearly portrayed among you.” The term portrayal (*prographo*) not only refers to something that was written before, but also means “to depict or portray openly.” (Thayer, ¶ 7970) Paul’s contention was that the gospel’s certainty was “set forth unreservedly and distinctly.” (Mounce)

Third, Paul recognized, and the Galatians must have as well, that their unwillingness to obey the truth was a consequence of their “new gospel.”

This must be accentuated: The gospel was not changed in some sort of epistemological vacuum. The assumed change from the original gospel to the “new” gospel corresponded to behavioral changes. In this sense the term *foolish* goes beyond the issue of intelligence and will; it leads to “foolish desires” (BDAG, p. 84). Foolish, in this sense, means “sensual desires.” Paul expressed that very thought in 1 Timothy 6:9 when he used the phrase “foolish and harmful lusts.” Beyond intellect, this level of foolishness capitulated their moral standards and “drown(ed) men in destruction and perdition.”

Galatian Christians were foolish to change the gospel, rely on circumcision as if it could save, and in the process deny the cross and the promises proceeding from it. Only through submitting to, and remaining faithful to, the preaching of the cross could the Galatians obtain God's promise (1 Cor 1:18, 21, 23).

Galatians 5:11

The second passage under consideration is Galatians 5:11. It reads as follows:

And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

Discussion

Paul's argumentation against the Galatian heresy has not changed much since the third chapter. Paul argued that justification under the law, which they defaulted to because of the "new gospel," was impossible. Galatians 3:13-14 clearly stated that Christ redeemed us from the law so that Abraham's blessing would come upon all humanity.

The law was added to the original covenant made with Abraham. But the law, unlike the original covenant, was done away. What remained? The only thing that could possibly remain, Abraham's covenant. The law, a schoolmaster that brought us to Christ, was no longer needed once Christ came (Gal 3:19-25). Paul's point: Returning to the law denied the Abrahamic covenant, denied the Messianic fulfillment of it in Christ, and in this case, rejected the purpose of the cross. No covenant. No Christ. No cross. No promise.

Paul continued his argument into the fourth chapter, where he introduced the allegory of Sarah and Hagar. Together they represented two covenants: Hagar the law at Mount Sinai, and Sarah, the Jerusalem above that was free. Consistent with prior argumentation, Paul noted that Abraham cast out Hagar, prompting Galatian Christians to cast out the self-imposed bondage of the "new gospel."

As the fifth chapter opens, Paul encouraged the Galatian Christians to remain spiritually free in Christ. They ran well, but they were hindered from obeying the truth. It is in this context that we see the next reference to the cross of Christ, Galatians 5:11.

Apparently, as the first part of 5:11 suggests, some assumed that Paul preached circumcision as a matter of Christian doctrine. Those who knew that Paul circumcised Timothy (Acts 16:1-3) may have assumed that Paul was on board with the "new gospel" that added circumcision as a requirement, and that his circumcision of Timothy proved the point.

But Paul's expedient position regarding Timothy's circumcision was not a capitulation to circumcision, nor was it to be taken as an addition to the gospel like the Galatian heresy. Paul's singular contention was, and remained, that the cross and circumcision are at odds.

This, of course, corresponds with the general tension between the gospel and the law. There exists no hope for salvation in circumcision, or any part of the law, but only in the cross of Christ.

Paul stated that he "still" suffered persecution. His simple argument: There exists an undeniable connection between the preaching of the cross and persecution; cross preaching *always* leads to persecution. If persecution stopped, then the preaching of the cross must have ceased. From this perspective, it was good that the offense

continued to exist, because it meant that the reason for Christ's death was still real. It was real, first, in that it really occurred, second, in that they really believed it, and third, in that they really live changed lives because of it.

Some might assume that preaching persecuted hearers, but Paul argued against that idea. Paul did not persecute Christians. He was the victim of persecution. The same thing is said about the offense. Paul did not offend, but Galatian Christians were offended by Paul's cross-centered preaching.

Paul sent the strongest message possible here: where the cross is preached, there *will be* persecution. There will be no persecution and no offenses when we fail to preach the cross.

Where is the promise in this passage? Though nothing explicit appears here, the argument that Paul already made—if cross preaching implies persecution, where there is no persecution, there is no cross preaching—demanded the larger argument: that cross preaching and persecution are necessary precursors to the promise.

Galatians 5:24

The third passage to consider is Galatians 5:24:

And those who are Christ's have crucified the flesh with its passions and desires.

Discussion

Generally, this passage appears in the same context of 5:11. In the intervening verses Paul spoke about the difference between walking in the Spirit and walking after the flesh.

Contextually, walking in the flesh is more than engaging in fleshly pursuits, but doing so because of one's belief in the "new gospel." This does not mean that walking according to the rules of the world demands that circumcision has been added to one's belief system. It is to say, though, that the addition of circumcision was what triggered pursuing fleshly lusts for the Galatians. In principle, any change to the gospel—by addition, subtraction, or substitution—can lead to worldliness.

Walking in the Spirit, is not just doing what God would have us to, but doing so because we walk consistent with the singular nature of the original, and originally pure, gospel. There is a correlative connection: Purity of gospel precedes purity of life, and conversely, impurity in life reflects impurity in doctrine. It is this contrast that Paul makes here between walking in the Spirit versus walking in the flesh.

Paul concluded this section of the flesh versus Spirit battle with strong declarative sentences. Those who belonged to Christ have died to the flesh, its passions and desires. He did not say that they might have died, he says they died. He did not say that some have done so, but that all who are Christ's, have done so. There is no other option here. To be Christ's demands it.

Additionally, Paul stated that their crucifixion of the flesh with its passions and lusts, was a past tense occurrence. But the past tense impact of their previous death must *continually* affect those who are Christ's. The Galatians, to realize the promise of the cross must *continually* crucify fleshly desires. Only through this could they realize the promise of the cross.

Galatians 6:12

The fourth passage we will examine is Galatians 6:12

As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

Discussion

As just a few verses separate 5:24 from 6:12 the context hasn't changed much. The sixth chapter of Galatians introduces the responsibility that those who are spiritual have regarding those who are not. Spiritual brethren are supposed to restore those who are not spiritual, but to do so with the proper attitude.

In this context, Paul affirmed that his attitude is not only spiritual but proper as he sought to correct the Galatians. Though it seems that he departed from his subject matter in 6:6 and following, he returned to it in the next verse we are examining, Galatians 6:12.

Paul ironically stated that those binding circumcision—the fleshly act that bound the Mosaic law on its practitioners—did so only for purely fleshly, or selfish, reasons. They assumed the best way to leave a mark on others, and thus a sign of their own influence, was to bind circumcision as part of the “new gospel.”

Paul usually used the word flesh to refer to worldliness but here he used it to refer to what they were actually doing—cutting flesh, in order to obtain something that was equally fleshly (though not literally so), building up their own reputations. Paul, though, could point to the physical marks on his own body (Gal 6:17), not the marks or scars of circumcision, but the marks he incurred because he preached the pure gospel and was, because of it, cross-oriented and crucified (6:17).

Furthermore, Paul argued that Judaizing Christians bound circumcision to avoid the persecution that naturally came from cross-centered preaching. By exempting themselves from preaching as Paul did, they also escaped the persecution that Paul faced. He focused on preaching crucifixion, death to self and to sin, rather than on circumcision. Circumcision left nothing but a *physical* mark on the body. The greater, longer-lasting and more meaningful mark came from a consistent, cross-oriented commitment that marked *spiritually and physically*. Salvation came through crucifixion, not circumcision. God's promise advanced through death to self and sin, not through bodily mutilation.

Paul's real wounds, brought about because of persecution, proved that his preaching was not only centered on the pure gospel, but that his motivation for doing so was equally pure. Paul knew that the cross of Christ, even though it resulted in persecution, remained a place of promise.

Galatians 6:14

The final passage, Galatians 6:14, has two related terms, the term for cross (stauros) and the term for crucifixion (stauroo). That passage says:

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

Discussion

As this passage appears only two verses after our prior verse, the context remains the same. The only additional content that has any affect is verse 13 which reads: “For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.”

This passage adds to the thrust of Paul’s argument. If he was going to boast, it was always Christ-centered boasting (2 Cor 7:14; 8:24; 9:2; 11:17). Galatian circumcision only boasted in physical things.

The two cross-related terms in this passage re-emphasize Paul’s character *and* Paul’s preaching. His boasting, because it was Christ-centered boasting, was also cross-centered boasting. Here, cross, like many terms in the new testament, refers not just to a physical object shaped as, or functioning as a cross—in crucifixion for example— but also to a concept, a theology and a plan of redemption that is so inextricably connected to the word that it refers, doctrinally and practically, to all of God’s revelation.

Paul declared that his boasting—or glorying—occurred, first, because of the reality of Christ’s death on the cross. There was no other foundation for his glorying. Galatian Judaizers had no scriptural basis for their glory.

Second, Paul affirmed that because of that cross, the world was crucified to Paul. Crucified in this sense means that the world considered Paul dead, and continually so. From a worldly perspective Paul’s message brought a loathsome message that would only kill the hearer. From the world’s perspective there was no life, only death, in the preaching of the cross.

Third, Paul professed that the same cross that made him dead in the world’s eyes, also made the world dead in his eyes. Having died to sin and to the world in his baptism, Paul remained dead to the world ever after (Acts 22:16; Phil. 3:1-11).

Paul’s goal in preaching Christ and him crucified (1 Cor. 2:2) was mandated because: (1) he was morally, and conscientiously, compelled to preach it (1 Cor. 9:16); (2) he understood that Christ crucified preaching was the only preaching Christ authorized (Gal. 1:8-9); (3) that, in spite of the persecutions that came due to cross oriented preaching, the effects never negated the absolute necessity of the antecedent cause (Gal. 5:11); and (4) Paul knew that there would be no hope, no glory, apart from preaching the cross (Gal. 6:14).

Conclusion

Though Paul’s message was initially intended for the Galatians, the same truths apply to us. The impact of Christ’s death on the cross made it so that we, too, are dead to the world. Our death to the world manifests itself in at least three distinct ways in the Galatian epistle: by our preaching of the cross, by enduring persecution and by practicing holiness.

Negatively: If we are not dead to the world, then we tacitly challenge the importance of Christ’s death. If we fail to preach and live consistently with the cross of Christ because we fear persecution, we are no better than the circumcision-binding Judaizers who sought to escape it.

Positively: Like Paul, if we died to the world when we were baptized into Christ, and if we remain dead to the world, then our boasting (glorying) must remain cross centered. The crown of righteousness that Paul sought belonged not only to him, but to all, who like him, love and long for the Christ’s appearance enough to preach him crucified (2 Tim.4:8).

As noted, the promise of the cross is real in many senses: it actually happened, we must really believe it, and we must really live consistent with it. But that promise *must* take on new depths of meaning and practice. We must, as we continue the death to sin that we started at baptism, *continually* crucify fleshly desires. Only through this do we realize the promise of the cross.

There is no question that a place of promise remains at the cross. The only question is this: Are we willing to suffer persecution now in earnest expectation of future glory then?

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Preaching Christ Crucified

Glenn Colley

Notes Page

The Love of The Cross

Glenn I. Hitchcock

1. Approximately 700,000 days ago Jesus Christ was born of a virgin.
2. His birth looked toward the cross to save the world. ***Aim Of Cross***.
3. His earthly ministry culminated at the cross. ***Fact Of Cross***.
4. His resurrection calls all men to seriously reflect on the Cross. ***Hope Of Cross***.
5. Let's tune our senses back to the cross and survey its significance.
6. What do we see when we properly survey the cross? A close survey will disclose God's love call to the world. Let's examine the love of the Cross.

I. We Must See The Mystery Of The Cross ---- "You Lost Me"

- A. Prophets searched this mystery; Angels desired to look into it (1 Pet. 1:10-11).
- B. This mystery is epitomized (described) in one word Atonement (Rom.5:8-11).
- C. Because of man's sin atonement was necessary (Rom. 5:12).
 1. Man could not atone for himself, nor would God change the demands of the law.
 2. Heb. 10:4-5.
- D. This mystery resolves itself in one Lone Survivor over sin who possessed the qualifications to atone for our sins:
 1. He must possess the same nature as the offender. (Heb.2:14).
 2. He must be of superior dignity. (Heb.1: 3; 3:1)
 3. He must have a right to dispose of his own life. (John 10:18).
 4. He must be free of guilt. (I Pet.2:22).
 5. He must endure the curse of the law. (Gal-3:13).
- E. The mystery of Christ atoning for our sins is proved in Eph.2:16; 3:1-9

II. We Must See The Message Of The Cross --- "I Love You".

- A. We survey the cross to prove God's supreme love for mankind:
 1. That He would divest the portals of heaven of His Only Begotten Son.
 2. John 3:16; Rom. 5:8; I John 4: 9-10.
- B. Note the Parable of the Householder in (Matt.21:33ff).
 1. We see the tremendous concern of the Householder (God) for His harvest (world).
 2. First, He sent His servants (Prophets), they were slain by the husbandman v-34.
 3. Second, He sent other servants (John the Baptist) v-36. ; Same result.
 4. Finally, His Son was sent. Instead of reverence, they slew Him also v-39.
- C. One has not properly surveyed the cross if he does not respond to the love of God.
 1. How do we do this?? By reverencing Jesus in All things (Col. 1:18).

III. We Must See The Man Of The Cross --- "I Left For You"

- A. In John 1: 1 and 14, *Logos* is defined as: "*the expression of thought or an idea.*"
 1. Jesus is God's expression of love for us. He is the Divine *Logos*.
 2. He left heaven and came on a mission (Luke 19:10).
- B. In Jno.1:14 in the incarnation, the infinite majesty became an infant (man). In Matt.1:23, Jesus is lovingly described as "God with us."

1. He was not flesh becoming the Word; he was the ever existent Word before he became flesh.
 2. This occurred when he was begotten of the Holy Spirit and born of the Virgin Mary (Matt.1:18).
- C. Jesus is the very nature of God. (Phil.2:5-11).
1. He became flesh without divesting His divine nature.
 2. He simply took on human nature as well. He entered upon a new mode of being without becoming a new being.
- D. Sometimes we think of the Christ as only divine, never forget the fact that the bearer of Calvary's Cross was as human as we.

IV. We Must See The Must Of The Cross --- "I Lay Down My Life For You"

- A. Rev 13:8.
- B. John 10:18.
- C. God's plan from the beginning included the sacrifice of a slain lamb.
 1. This was therefore, not accident, John 1:29.
 2. There was no alternative – Jesus **is** the sole solution for sin.
 3. He is the expression of the Love of the Cross John 3:14-16.

CONCLUSION:

1. What do you see when you survey the cross? More important what will God see when He surveys us??
2. To properly survey the cross we must see the MYSTERY, MESSAGE, MAN, and MUST of the cross. This is God's love call to every soul.

Innocent Man, God's Son was He.
 Hung by nails on the wooden tree,
 Their very act made those persecutors free.
 On Christ's lips were blessing for you and me!

"FROM SHAME TO GLORY"
PHILIPPIANS 2:5-11
JOHN L. KACHELMAN, JR.
ST. LOUIS LECTURESHIP 2015

Introduction:

I. Some general observations on this passage.

1. "In the whole range of Scriptures this paragraph stands in almost unapproachable and unexampled majesty. There is no passage where the extremes of our Savior's majesty and humility are brought into such abrupt connection" (Meyer).
2. "For all the simplicity of most of its words, it is, in very truth, one of the most profound passages in the whole of Holy Writ" (King).
3. "This is one of the prime passages in the New Testament. It has in it the deep mystery of the will of God and the light of his grace. To the theologians have come seeking to know God personally. To the fellowship of believers have come to be inspired for their living together in peace. Profound, illuminating, moving, this passage is a prime treasure and a prime requirement for the church and every Christian" (Berkley).
4. Here is Inspiration's commentary on Isaiah 53!

II. Inspiration offers an outstanding lesson of One whose life was spent in sacrifice and shame but whose devotion led to supreme glory. If we honestly desire a glorious victory we must look to Christ and not to others (Psalm 118:8).

1. If we truly want to transcend the troubles and trials of this world and find a blessed glory in eternity we must follow verse 5.
2. "Mind" — literally "attitude." "Have the exact attitudes of Christ and you will find joy in your unity and harmony!"
3. Paul, in this Epistle, stresses the importance of our attitude again. Outlook determines everything! If one's outlook is selfish his actions will be dictated by his attitude! (James 4:1-10).
4. Thus verse 5 stresses the need for us to develop the proper attitude. How can we do this? By following the example of Jesus Christ who traveled from shame to glory!

IV. Because of the magnitude of this text we will note two study approaches: Doctrinal points about Christ; Contextual study to see how the text fits into Paul's line of reasoning.

Body:

I. A brief look at the doctrinal aspect of this passage.

A. Within this passage we are given three pictures of Christ.

1. We see Him in the past (v. 6-8).
2. We see Him in the present (v. 9).
3. We see Him in the future (v. 10-11).

B. As the text is considered the following points are noted.

1. **Christ existed in the "form" of God (verse 6).** The word "form" refers to the essential attributes of the inner nature." Thus Paul affirms that Christ was God from all eternity (John 1:1-4; Colossians 1:15; Hebrews 1:1-3).
2. **Christ was completely equal with God (verse 6).** He stood equal with God in all respects—this position was rightfully His, He did not have to "rob" to receive it!
3. **Christ emptied Himself (verse 7).** He divested Himself of His royal glory. Jesus put aside the divine glory for a season. This glory is pictured in Exodus 34; Revelation 21:23.
4. **Christ took the form of a servant (verse 7).** The word "form" is used again and here shows that Jesus became man in every way. He knew hunger, thirst, disappointment, joy, and tears (Hebrews 4:15).
5. **Christ suffered death (verse 8).** "He faced grim Gethsemane and gruesome Golgotha. He stooped from the crown of glory to the cross of Golgotha. People laughed at Him, and derided and spat upon Him, as He suffered and died in agony and shame" (Taylor).
6. **Christ was raised, exalted and glorified! He reigns today at God's right hand and will judge the world (verses 9-11).**

II. A contextual study of this passage.

A. As Paul writes this passage he is speaking to all who think of themselves as "too good" to be servants to others.

1. If anyone ever had the right to express his own right it was Jesus Christ — BUT He gave up an exalted position to become a Servant to the lowest human!
2. Why should we today think that we have a greater superiority than Christ? IF He gave up such a position to become a Servant, what reason argues that we should do any less?

B. What traits combined to form this attitude of Christ which led from shame to glory? Note that these are all attitudes that Christians should possess today.

1. **Unselfishness (verse 6)** — Christ existed as God but was willing to give up a heavenly position to occupy an earthly position!
 - a. Jesus did not think of Himself but others. His attitude would say: "I cannot keep my privileges for myself, I must use them for others. I will gladly lay my privileges aside any pay whatever price is needed."
 - b. Selfishness is expected in the world, but not in the Lord's body! Concern for others is a key trait of all true believers (2:4).
 - c. If we cultivate this unselfish attitude we will find the long sought harmony and unity.
2. **Humility (verse 7a)** — Christ willingly lowered Himself in order to save humility!
 - a. Some think that humility is being modest, quiet, timid, sheepish, and unassertive. Not so! On several occasions Christ was forceful in upholding God's commands and exposing man's evil, yet he remained humble.

- b. Humility results when one is disciplined to the will of God and says, "not my will but Thine be done".
 - c. Whenever members learn to discipline themselves by God's Will, we will see peace and harmony uniting all believers (2:3; Matthew 20:25-28; Luke 14:11; 18:14; 1 Corinthians 1:26f).
- 3. Service (verse 7a)** — Merely thinking of others is not enough, we must deal with specifics and think how we can serve them.
- a. "Form" — Jesus did not pretend to be a servant but was actually one; He was not an actor playing a role! (Matthew 20:28).
 - b. Whenever we learn this great truth it will completely change our interaction with each other.
 - c. Some may view "service" to others as humiliating but such was the example of our Lord...and that resulted in glory!
- 4. Sacrificial Attitude (verse 7)**—"To give up the glories of heaven: this is unselfishness. To be born as man: this is humility, but to die on a cross for the sins of the world: this is the greatest sacrifice known anywhere in the universe" (Getz).
- a. Here is a significant ingredient for creating unity among Christians.
 - b. Most of us are willing to serve as long as it does not cost us too much—But we must be willing to serve another even if it means a great sacrifice (Romans 12:18-21; Matthew 5:39,44).
 - c. It is one of the amazing paradoxes of Christianity that the more we give, the more we receive; the more we sacrifice, the more God blesses! The greater our humility the greater our glory! When love is the motive, sacrifice is never measured or mentioned!
 - d. Mark 10:45; 1 Peter 2:21-24
- 5. Perfect Obedience (verse 8)**—"Humbled" literally "to submit to authority." He set aside His own will to submit fully to the Will of God (Hebrews 10:7).
- 6. Glorifies (verse 11)**—This was His great goal in life. It is easy to put aside selfish rights when we are concerned about God's glory!
- C. We observe the results which come as one possesses these traits.
1. **Exaltation** (Matthew 23:12; Luke 14:11; 1 Peter 5:6; Hebrews 12:2).
 2. **Inheritance** (Psalm 2:6-9).
 3. **Position** — "throne."
 4. Note: These results are awaiting every Christian that is willing to humble himself and follow the Lord's example!

Conclusion:

- I. To those who feel they are too important to stoop down and serve some other member, this section clearly applies. One has suggested the following paraphrase: "If because of your position you feel that you cannot humble yourselves to the will of another, let me point you to Jesus Christ, the truly exalted One. For He was in the form of God exalted above all creation, exalted above all the angelic realm, exalted above the human realm. This One did not deem His rights to be such a treasure that He could not give them up. The exalted One gave up His rights. He came as a man to submit to a Creator. He gave Himself in perfect obedience even though it entailed death. That was the mind of Christ" (Pentecost).
- II. Here is the key to joy — imitating the attitude and actions of Jesus Christ!
 1. Follow His example in demonstrating unselfishness, humility, sacrificial attitudes, service, obedience, and you will find true lasting joy!
 2. The one who has learned to practice these traits has found joy.
- III. To those who are outside of Christ this passage reveals the great love of God. God is seeking to save all men, He has done everything He possibly can — it is up to sinners to come to God repenting, confessing, and being immersed. Think of the three views of Christ in our passage, these should move us to readily respond.
 1. Consider Christ in the past (v. 6-8).
 2. Consider Christ in the present (v. 9).
 3. Consider Christ in the future (v. 10-11).

What Did the Cross Cost Jesus?

1. It Cost Him a Seat Next to His Father
 - a. It was a place He had occupied from all eternity
 - i. John 6:33 - Jesus came from heaven
 - ii. John 17:5 - Jesus possessed a glory only expressed in deity
 - b. Even if only temporary, there was an indescribable degree of separation.

2. It Cost Him Equality with God - Philippians 2:5-11
 - a. "Who, being in the form of God, did not consider it robbery to be equal with God."
 - i. "...did not count/consider equality with God a thing to be grasped" NASB, ESV
 - ii. "grasped" = to be held onto at all costs
 - (1) Matthew 11:15
 - (2) John 6:15
 - b. If His equality with the Father was not in some way sacrificed or relinquished, then the text would not make sense.

3. It Cost Him His Dignity: "He was despised and rejected of men" - Isaiah 53
 - a. His parentage was smeared - John 8:41
 - b. He was accused of being demon possessed - John 8:48
 - c. He was beaten - Luke 22:63-64
 - d. He was spit on - Mark 14:65
 - e. His beard was plucked out - Isaiah 50
 - f. He was stripped and scourged - John 19:1
 - g. He was displayed for all who passed by - John 19:19-20
 - h. He was mocked on the cross - Matthew 27:39-44

4. It Cost Him the Blessing of Timelessness
 - a. From everlasting to everlasting, thou art God - Psalm 90:2
 - b. A day with the Lord is as a thousand years, and a thousand years as one day - 2 Peter 3:8
 - c. Wendell Winkler - 'On the cross, every minute must have seemed like an eternity, and for 360 eternities he was suspended between heaven and earth.'

5. It Cost Him the Wholeness of His Divine Essence: The Paradox of Incarnation
 - a. He became less by becoming more in totality
 - i. He was permitted to be tempted: James 1:13; Hebrews 4:15
 - ii. He became conversant with pain and suffering: Isaiah 53:3
 - iii. He became a participant in death: Hebrew 2:14
 - b. He became more by becoming less in reality
 - i. He became our Savior: "This man... offered one sacrifice for sins forever" - Heb 10:12
 - ii. He became our Mediator: "the man Christ Jesus" - 1 Timothy 2:5

The Cost of The Cross to Man
Glenn I. Hitchcock

1. There are three elements which make a thing precious; its rarity, usefulness, or intrinsic worth. By what a thing costs is usually the way we determine its value. These traits are realized in the personality of the Lord Jesus.
2. The cross, which is the center of Christianity, that which bought the church, gives us hope and assurance, came at a great price.
3. A look at the cross and the price paid there should stress again the worth of the soul of men. Mt. 16:24. We should see the awfulness of hell and being lost.
4. The price of the cross was paid by another and the blood that flows from it "is free to all a healing stream." This "gift" of salvation, while offered freely, still comes at a high cost to man.

I. The Free Gift of the Cross Bears A High Cost.

- A. Eph. 2:8-9 - The cost to man is not the performance of meritorious works.
- B. Titus 2:11-12 – The cost involves obedience on God’s terms.
 1. It involves denying ungodliness.
 2. It involves denying worldly lust;
 3. It involves living soberly, righteously and godly.
 4. One cannot accept Christ and His salvation on lesser terms
- C. Two parts to salvation: God’s part – Grace; Man’s part – obedience to God!

II. The Cost of Obedience: The Cross Must Be “Bowed” Before, Submitted To, And Then Carried.

- A. The Bible teaches that there must be a putting to death of the old man.
 1. Col. 3:5 “put off” – “mortify”
 2. Rom. 8:13, The believer must perform this act.
 3. This is a voluntary act. Christ's death was a self-surrendering act and so is ours.
- A. Gal. 5:24, “crucified the flesh” – not literal.
 1. Note our duty - "are Christ" = Christian.
 2. Lust = corrupt passion.
 3. These are put to death. Thus they have lost their power and control over us.
 4. There must be a daily abstinence from sin.
- B. Gal. 6:14. “World crucified unto me.”
 1. World is dead; ceases to attract or interest.
 2. World = that which is vile -- people and places.
 3. The world is not desired by the Christian and neither is the Christian desired by the world. 1 Cor. 4:10-13.
- C. The Christian's attitude toward what he must give up. Phil. 3:7-8.
 1. Gal. 2:20, “I am crucified with Christ.”
 - a. If we share in the benefits we must share in the suffering. Mt. 16:24; Phil. 3:10; Col. 1:24; I Pet. 4:13; Rom. 8:18.

- b. We are crucified or dead to; thus insensible to. We affixed self to the cross.
 - c. We must become aware of past life. Its evil and etc. cause us to crucify self.
 - d. Paul said he was dead and then said “nevertheless I live.”
 - 1) Christianity has never made a person lazy and inactive.
 - 2) We are now really alive. Rom. 6: “unto God.”
 - 3) We live because “he loved me and gave himself for me.”
 - e. “Christ liveth in me.” Divinity dwells in me. Eph. 3:17; Jn. 14:23; I Cor. 3:16.
 - 1) This would serve as a motive to keep life pure.
 - 2) To do and live right, talk and act right - mind. 2 Cor. 10:5.
- D. Rom. 6:1-13. Death, freedom, and alive to God.
- 1. Not inactive but very active (Paul's life).
 - 2. Gospel doesn't cause men to do nothing but only changes direction of energy.
- E. We become dead to the law (if a Jew), to sin (Rom. 6:6-16), to world, bad habits, association with sin (very unpleasant at first).
- 1. This death is by crucifixion - painful, violent.
 - a. To change friends, habits, language, not easy.
 - b. Crucifixion is a very slow death, hence change won't be fast.
 - 2. There must be total identity with Christ.
 - a. There is crucifixion “with” Christ, Gal. 2:20.
 - b. Result is death “with” Christ, Rom. 6:8.
 - c. We are buried “with” Christ, Rom. 6:4;
 - d. We are risen “with” Christ, Col. 3:1.
 - e. Our life is hid “with” Christ, Col. 3:3.

III. How Is Such Identity Brought About? By Complete Obedience To The Gospel.

- A. Let us be aware of the fact that Jesus must not be the only one who was crucified.
- B. Luke 9:23-24 - *Then He said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.”*
 - 1. They want to accept Jesus as Savior, but not as Lord of their lives.
 - 2. No man can accept Jesus as “Savior of his soul” without accepting Him as "Lord of his life"! Jesus Himself made this clear when He warned His hearers that the cost of discipleship is high - Lk 14:25-33.
 - 3. The lordship of Jesus over self, life, and possessions must be acknowledged if we are to know Him as Savior!
 - 4. Man must realize that Jesus commissioned His disciples to preach "repentance and remission of sins in His name" - Lk 24: 47. There is no remission apart from repentance and baptism Acts 2:38!
 - 5. Repentance involves the whole life - cf. 2 Co 7:10-11! Not only sorrow for the past that leads to repentance. But zeal and fervor for the future, that affects how we will live.

6. Repentance is therefore the abandoning of our own selfish way, to go God's way in obedience and fellowship with Him
7. This is what makes the gospel of Christ "a hard gospel" for many to accept.

CONCLUSION

1. That is why the “gift” of salvation, while offered freely, still comes with high cost.
2. Salvation cannot be earned, nor merited, by any amount of good deeds. For even after a lifetime of diligent obedience we are still “unworthy servants” - cf. Lk 17:10
3. The Lordship of Jesus rightly demands a full surrender to His authority - cf. Mt 28:18-20
4. The Cross must be “bowed” before, submitted to, and then carried.
5. Yes, the gift of salvation is costly. It cost God more than heaven can declare. It cost Jesus the agony and shame of the cross. Even today it costs the Holy Spirit who seeks to woo you through the gospel
 - a. The Cross costs everyone who truly receives it the total submission of self to the rightful claims of Jesus on the lives and souls of all who would be His for time and eternity!
3. Jesus has paid the high cost to offer you the gift of salvation...have you paid the high cost of accepting it? - cf. Ac 2:36-39

The Cross as a Place of Justice

Introduction: Justice Defined

1. "The quality of being fair and reasonable, and the administration of the law or authority in maintaining these qualities." Oxford
2. "The process or result of using laws to fairly judge and punish crimes and criminals." Merriam-Webster

Body: The Cross - A Place Where God's Holiness, Love, and Justice Meet

1. Justice Exists Because God Exists - Genesis 1:1; Psalm 14:1; 19:1-3
 - a. God is Holy - Leviticus 11:45; Isaiah 6:3; Revelation 4:8
 - b. God is Just (Righteous) - Psalm 119:137-138; Nehemiah 9:33; Genesis 18:25
 - c. God is Infinite - Psalm 90:2
 - i. God is Omniscient - The eyes of the Lord are in every place... Psalm 139; Job he knows the path
 - ii. God is Omnipresent - Psalm 139:7-12
 - iii. God is Omnipotent - Genesis 18:14 "Is anything too hard for the Lord?"
 - iv. God is Omnibenevolent - James 1:18
 - v. As being infinite, God is infinite in all His characteristics, including His Holiness and Righteousness.
2. Justice is Necessary Because Man Sinned
 - a. All men have sinned and fallen short of God's glory - Romans 3:23.
 - b. Sin is an affront to God and His holiness - Habakkuk 1:13.
 - c. The wages of sin is death - Romans 6:23.

3. Justice Was Satisfied at the Cross

- a. Man cannot atone for his sins - Micah 6:6-8. Thus, some permanent provision for sin had to be made to satisfy God's justice.
- b. In His great love for us, God sent His Son as the means by which man might be saved from sin: John 3:16-17; 1 John 4:7
- c. In His great love for us, Jesus relinquished His place in heaven and laid aside equality with God to become flesh and blood that he might taste death for every man - Heb 2:14.
- d. Jesus permitted Himself to be tempted in all points like as we are, yet without sin - Hebrews 4:15.
- e. Overcoming all temptation and keeping the law of God perfectly, Jesus offered Himself as a perfect sacrifice for the sins of humanity - 2 Corinthians 5:21; Hebrews 9:15-22; 1 John 2:1-2
- f. Seeing the perfection of Jesus and the travail of His soul, God's justice was satisfied - Isaiah 53:10-11.

Application: What Does the Justice of the Cross Mean?

1. Because of the Cross, God was Satisfied (see above)
2. Because of the Cross, the Saved are Justified
 - a. Romans 3:21-26
 - b. Colossians 1:19-23
 - c. Acts 13:26-39
3. Because of the Cross, the Lost Should be Terrified
 - a. Because of the Reality of the Resurrection - Acts 2:22-37
 - b. Because of the Reality of the Judgment
 - i. Acts 17:31
 - ii. 2 Corinthians 5:10
 - iii. Revelation 20:12-15

The Cross of Christ and The Lord's Supper

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (Matthew 26:26-29)

Purpose

As we compare and contrast the Passover memorial with the first and ongoing observances of the Lord's supper, we learn that both entail death, grace, forgiveness and hope.

Introduction

Matthew 26:26-29 is one of the most frequently read passages at the celebration of the Lord's supper—and with good reason. It encapsulates what this divine memorial signifies: The Lord's supper centers on the atoning death of the Christ, and our participation in that feast expresses the communion—the fellowship—we have with the Christ and each other. Through this feast we not only proclaim his death, we also eagerly anticipate his coming (1 Cor. 11:26). When we bless the cup we associate with the blood of Christ. When we break the bread we commune with the body of Christ (1 Cor. 10:16). In that first observance, and in our memorial today, the death and resurrection of Christ are preeminent, and always inclusive of forgiving grace.

That connection fits other biblical principles and arrangements. For example, the Lord's supper—originating in a Passover context—parallels that feast in many ways. Both observances are rooted in death: For the Passover it was the slaughter of untold thousands of lambs, and for the Lord's supper it was the death of the Son of God. Both look forward to blessings, one primarily physical—deliverance from the destroyer, and one primarily spiritual—the forgiveness of sin. And each, springing from divine grace, presumes forgiveness and hope.

As we consider Passover-Lord's supper connections we want to understand how each builds from death to hope.

The First Passover

As "yet one more plague" approached, God prepared Israel for their departure (Ex 11:1ff). The celebration they were about to observe would mark the start of their religious calendar. In the first month, on the tenth day of that month, every household chose a lamb according to God's guidelines. In addition to becoming the meal they would kill and eat four days later, the lamb also served as a sacrifice and—via its blood applied in obedience to God's command—a means of deliverance from the final plague.

The concept of deliverance becomes prominent in the verb form of the Hebrew term for Passover. Three times in Exodus 12 God is said to "pass over" Israel:

- "Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt." (12:13)
- "For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you." (12: 23)

- “that you shall say, ‘It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’” So the people bowed their heads and worshiped.” (12:27).

Clearly, the idea of death, grace, forgiveness and hope was rooted in that first Passover. Israel was spared the death of their firstborn by conforming to God’s gracious directions. Their forgiveness—in this setting the “passing over” of the first born—gave them reason for hope. God did not deliver Israel so that he could later destroy Israel.

The Passover/Lord’s Supper Setting

Though neither *cross* (Gk. *stauros*) nor *crucify* (Gk. *stauroo*) explicitly appear in Jesus’ instructions for the Lord’s supper observance (Matthew 26:26-29), there’s no escaping the looming shadow of his death.

After Jesus had concluded his message about judgment (Mt. 25), he noted that the Passover was two days away—and that “the Son of Man will be delivered up to be crucified.” (26:2) The following verses reveal that what Jesus’ enemies had already planned was about to unfold: “Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him.” (26:3-4) Over the next two days, Judas finalized his betrayal (26:14-16) and the disciples prepared for the Passover (26:17-19), and Jesus gathered with the disciples on Passover evening (26:20).

In this setting Jesus observed the traditional Jewish Passover meal with his apostles. But as they were eating that meal (26:26; Mk 14:22), Jesus took the bread, gave it to the apostles and said “Take, eat; this is My body.” This statement is our first indication that something different and new occurred.

In the same Passover context, Jesus took the cup, gave thanks, gave it to the apostles and said: “Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” (26:27b-29)

Both elements of this observance—breaking the bread and drinking the cup—reflect something radically different from Passover observance. They demand our attention.

The Connection Between Passover and the Lord’s Supper

The Passover: Its Meaning and Purpose

As noted, Israel was to keep the Passover as they prepared to leave Canaan. It was part of an intricate system designed to signify:

- That God was *sovereign*: Although Egypt oppressed his people, God still ordered the universe and reigned over both nations. God overruled Egypt and freed Israel.
- That God was *just*: He punished Pharaoh and Egypt, for oppressing Israel. Israel would be blessed if they followed God’s will.
- That God would *justify*: In fulfillment of God’s prophecy to Abram in Genesis 15, he freed his chosen people and led them to the promised land. Their justification was not due to their acts of righteousness, but

to the grace God. Furthermore, as exemplified in the covenant God established with Abram, God's grace was conditional. To receive the seed, land and blessings promises, Israel (like Abram) would have to "get out" (Gen.12:1). That applied literally to Abram when he left Ur, and literally to Israel when they fled Egypt. God linked their continued reception of those blessings to their willingness to submit to his will. As long as Israel did what Abram did, "walk before Me and be blameless," then Israel would be blessed as he was (Gen. 17:1).

- That God would *teach*: The Passover, with its initial and repeated observances, taught Israel (1) who they were; (2) who God was; (3) what God could and would do; and what God wanted them to do. It also taught Israel: (1) that sin and freedom cost something; (2) that sin costs the death of the innocent; (3) that through the death of the innocent, someone else lives; and (4) that through the death of the innocent, those who live (though they are guilty) are given an opportunity to stand before God as though they were sinless in God's sight; and (5) that God's justification process from Eden until the cross always includes death (cf. Heb. 9:22);

The Lord's Supper: Its Meaning and Purpose

As we have noted, Jesus instituted the Lord's supper in the context of Passover observance. The same principles that pertain to the Passover—divine sovereignty, justice, justification and teaching—also apply to the Lord's supper.

- God is *sovereign*: We are oppressed by sin, but God, who created us in his image can redeem us through the shed blood of his Son, the Christ. The cross demonstrates more than God's sovereign will and awesome power; it shows the extent of his grace and mercy to rebellious souls.
- God is *just*: Satan enslaves us, when we choose to be enslaved. God will punish Satan, and those who follow him, but he is also just in that he provides an opportunity for all to escape.
- God will *justify*: God loves us though we rebel. He justifies and forgives us of sin. He gives us reason for hope. In fulfillment of God's prophecy to Abram in Genesis 12, spiritual Israel would be freed from spiritual slavery—sin—through Christ. This new Israel can access the most holy place because of the cross of Christ. New testament Israel will not be justified by her righteousness anymore than first testament Israel was—because just as with the Abrahamic covenant, God's grace is conditional. To receive the ultimate promise of heaven "we should be holy and without blame before Him in love." (Eph. 1:4)
- God will *teach*: Consider what Jesus taught regarding his death and his resurrection:
 - "this is my body" – indicates that he would physically suffer and die
 - "this is my blood" – again, reveals that he would die
 - "the new covenant" – God's covenant with Abram was sealed with sacrifices (Gen. 15); the law continued that observance through the Levitical sacrificial system; Christ's covenant would also involve a sacrifice
 - "which is shed for many" – the most explicit words that express Jesus would not only die, but would do so for all humanity
 - "for the remission of sins" – the principle stated in Hebrews 9:22 applies throughout the biblical text, including here; there is no remission of sins without the shedding of blood

- “I will not drink .. until that day...in My Father’s kingdom.” – Though Jesus clearly envisioned his death, he also foresaw his resurrection. In his resurrected state Jesus would observe this memorial spiritually with Christians in his Father’s kingdom. (1 Cor. 10:16; 11:25)

Jesus’ institution of this memorial plainly anticipates his death, God’s gracious offer of forgiveness, and blessed hope in his Father’s kingdom.

The Passover and The Lord’s Supper: Similarities and Differences

Though established in the same time setting, and similar in many respects, the Lord’s supper differed from the Passover. Both were divinely ordained; both shared comparable elements—physically (a meal), mentally (a memorial) and meaningfully (in their respect spiritual applications). But the Lord’s supper did something else. Its very institution clearly anticipated Christ’ crucifixion and resurrection, and in every observance since then it continues to reflect those unique events.

What Jesus did when he instituted his supper in Matthew 26—and what we do now—transcend the Passover in many ways. We will consider several here:

- The Passover involved the blood and the death of *animals*, but the Lord’s communion anticipated the shed blood and death of the *Son of God*. Both involved the death of something (or someone) innocent. The Passover involved involuntary death on the part of a lamb, but the Lord’s supper involved the voluntary death of the Christ.
- The Passover required physical perfection in the lamb, but for Christ’s sacrifice his own sinless perfection was necessary.
- Both the Passover and the Lord’s supper anticipate a *benefit* for others. The Passover showed God’s power over Israel’s physical captivity, while the Lord’s supper declares God’s power over sin and death for the good of all.
- Though each memorial involved sacrifice, the effective purposes of the two sacrifices differ considerably. The lambs killed for Passover were powerless to prevent their own deaths. Even in death, they could not accomplish anything for anyone. The blood of lambs did not actually procure deliverance from death. It was God’s power that saved Israel’s firstborn, not lambs’ blood painted on their doorposts.

In the Lord’s supper, the bread and the wine represent the body and blood of the Christ. But counting them only as symbols robs them of their ingrained power. Jesus’ physical death and his blood, shed in his death, conquered the grave, demonstrated grace, delivered us from sin and gave us hope beyond this life.

- Though both are limited in time, they differ in extent of application. The Passover observance was kept by the Jews, including proselytes and strangers, from the night of the tenth plague until the end of Moses’ law at the cross. The Lord’s supper started with Jewish apostles who witnessed its creation barely a day before the cross, but in the new kingdom it extends to all accountable souls obedient to the Christ until the world ends. The number of the lives spared at the Passover was in the tens of thousands (Num. 3:43), and it demonstrated God’s power to deliver Israel physically. The new testament observance of the Lord’s supper, pertaining to spiritual deliverance rather than physical, potentially applies to billions of souls.
- The Passover never involved fellowship with sacrificial lambs. Participating in the Lord’s supper *fundamentally requires* fellowship with Christ.

- Passover lambs had no awareness of their role in God’s deliverance of Israel. But Christ was aware of his role—and willing to offer *himself* as a sacrifice for the benefit of all.
- Both sacrifices—the Passover lamb and the Christ—involved substitutionary death. For that first Passover, lambs died so that the firstborn sons of Israel would not. Christ died on the cross so that we do not have to die spiritually.
- The Passover and the Lord’s supper both entail sanctification. After the Passover, God commanded Israel to sanctify all the firstborn of man and animal (Ex. 13:1ff). They were to be set apart as a memorial, and remembered in the feast of unleavened bread—a feast of sanctification that immediately followed Passover. Later, God took the tribe of Levi “instead of the firstborn among the children of Israel (Num. 13:40-51) to be a uniquely sanctified priestly tribe.

Christ’s inauguration of the communion celebration also requires sanctification. Those who keep communion with Christ have been washed, sanctified and justified by his shed blood (1 Cor. 6:11).

- The Passover and the Lord’s supper involved regular memorials at set intervals, both dictated by God. Future generations of Israel were to observe Passover on a specific day, to remind them of God’s deliverance. In the new testament, the first day of the week (by divine command) became the day for communion observance (Acts 20:7; 20:7, 21:4; 28:14, 1 Cor. 16:1ff; Heb. 10:24ff). These two memorials, though celebrated at divinely set intervals, differed greatly in frequency.
- The Passover was remembered once a year, the Lord’s communion once a week—a dramatic difference in frequency. The Passover commemorated what God did for Israel on that tenth plague night, but the Lord’s supper reminds us of what God provided for spiritual Israel. In the Passover Israel remembered that God saved them from physical death; in the Lord’s supper we remember and proclaim that Christ saves us from spiritual death. That the communion occurs 52 times as often should tell us something about its significance.

Though they were only obligated to keep it once a year, first testament Israel often failed to keep the Passover consistently. That Christians are to observe communion once a week clearly signals that we must *constantly* keep in mind what it represents and what it promises. Israel’s failure to observe the Passover feast manifested their spiritual degradation. Even though Passover was only once a year, God was serious about Israel observing it faithfully. How much more is the spiritual significance of commemorating not a lamb that died, but *the Lamb who died*, in God’s communion?

- Both memorials demanded holiness. In Passover observance, the link between proper worship and holy living, cannot be overemphasized. When Israel neglected daily holiness, they neglected acceptable worship and even offered inappropriate worship. As unholy daily living became commonplace, it’s easy to see how their weekly, monthly and annual spiritual observances would also be compromised.

We could fall into the same trap under the new covenant. The warnings we read in I Corinthians 11:23-29 indicate how easily Christians can sink to the same level of disdain. If early Christians needed to examine themselves in preparation for participating in the communion, we must do the same. But our self-examination must extend beyond that. Galatians 6:4 also emphasizes self-examination, but not in a Lord’s supper context; rather, it refers to examining our work for the Lord on an all-encompassing scale. Self-examination must be ongoing in our Christian walk, as well as particularly when we engage in the Lord’s supper.

The Passover and The Lord's Supper: Expectations

The Passover reminded Israel of what God did in the past, but with a view of how their faith led to God's future blessings. God's promise had both physical and spiritual overtones, but the immediate context was that God had delivered them physically from Egypt. This miraculous delivery became a powerful focal point through the old testament. In Ezekiel 20, God reminded Israel and surrounding nations that he delivered Israel from Egypt (Ezek. 20:6, 8, 9, 10). God used the exodus to let all surrounding nations know who he was, what he could do, and how special Israel was in his sight. Rather than making Israel arrogant, conceited and aloof, the exodus was intended to draw all nations to God once they realized that righteousness exalts any nation, not just Israel.

Through the Lord's supper, God also reminds us of deliverance. As the annual Passover memorial was designed to remind first testament Israel of God's power to save physically, the new testament memorial displayed God's power to save spiritually—from sin, through the sacrifice of Christ.

Passover/Lord's Supper Expectations And The Lesser To Greater Principle

Like many biblical events and principles, the Passover-Lord's supper relationship follows the pattern of "lesser to greater." God often introduced a lesser event or principle to in order to introduce greater ones. For instance, when challenged about healing a man on the Sabbath day, Jesus asked his opponents if they would rescue an animal from a pit on the Sabbath day. Knowing that they certainly (and rightfully) would allow it, Jesus simply stated that because a man was more valuable, it was lawful to heal a man on the Sabbath (Mt. 12:11-12). Approving of the lesser—saving livestock, demanded acceptance of the greater—healing a man.

This principle defines the Hebrews epistle. The writer mentions an old testament character, event or truth, only to learn that its new testament counterpart is better. At least thirteen times the Hebrews writer taught that Christ was better than angels (1:4); that the writer expected better things of his readers (6:9); that the lesser was blessed by the greater (7:7); that their hope was better than the law (7:19); that Jesus guaranteed a better testament (7:22; 8:6); that the new covenant was founded on better promises (8:6); that the new covenant bringing heavenly things was based on better sacrifices (9:23); that heaven was (and is) a better, longer-lasting reality (10:34); that by faith Abraham and Sarah looked for a better country (11:16); that the new covenant obtained a better resurrection (11:35); that God provided something better for them (11:40); and that the sacrifice of Jesus, the new covenant mediator, brought better things than Abel's sacrifice.

Though there exists no explicit reference to the Lord's supper being "better" than the Passover, the principle behind that conclusion persists. Several of the "better" passages just noted relate to the superlative nature of new testament worship, which includes the communion observance.

Additionally, Hebrews addresses numerous aspects of new covenant principles and practices—including worship—that would necessarily involve the communion. Note the following references to:

- praise (2:12; 13:15)
- the coming day of worship (10:24ff)
- the unshakeable kingdom (12:28-29)
- the better covenant (8:7ff)
- the inadequacy of all first covenant sacrifices and the concomitant superiority of Christ's singular sacrifice (10:5ff)
- the greatness of new covenant salvation (2:1-3)
- the completeness of Christ's death versus the incompleteness of first covenant sacrifices (2:9)

- the remaining rest (4:1-10)
- the new priesthood (Heb. 7-10)
- the former ordinances and services (9:1ff)
- the first covenant copies compared to the original (9:23ff)
- the first covenant shadows compared to the image that cast them (10:1ff)
- every reference to old covenant blood and sacrifice (9:7)
- every reference to old covenant worship (9:1-10)
- and even Moses' faithful observance of the Passover (Heb. 11:28).

All of these, and more, foresaw a greater faith and a surer salvation under the new covenant, thus indicating that the Passover, as part of that first covenant, would pale before new testament observances.

The Passover anticipated something greater than saving the lives of twenty thousand souls, and greater than Israel's actual rescue from Egypt. The greater message was that God was real, and that he could and would intervene on behalf of his chosen people. The Passover and exodus distinguished God from gods.

Jesus' institution of his memorial supper also heralded something greater than the meal itself. As he introduced the supper, his words anticipated something beyond his death, and greater than our ongoing weekly memorial of his death. He foresaw participating in that feast with his disciples in his Father's kingdom. In order for that to have occurred, Jesus had to die. At Jesus' death his life was completed, but by his death and resurrection he established a means by which all people could continue to live spiritually as members of his kingdom.

When Jesus said he would observe the supper memorial with his disciples in the new kingdom, he in effect said, "It's a done deal; it's a fait accompli. The new kingdom is coming, and I will be a vital part of it."

God's greatest institution, his spiritual kingdom, was about to begin. Christ's impending death foretold the great privilege Christians would enjoy—an unparalleled relationship seen in our joint participation with him in the Lord's supper. Only our presence before the Father and Son in eternity surpasses it (Rev. 21:3-5).

Women of the Cross

FROM THE CROSS TO THE TOMB

Women who witnessed the crucifixion

- Mary Magdalene
- Mary mother of James/Joseph (same as Mary the mother of James the Less and Joses)
- Wife of Zebedee (mother of James and John)
- Salome
- The women who accompanied Him from Galilee
- Mary, Jesus' mother
- Jesus mother's sister (same as Mary the wife of Clopas???)
- Many other women who had come up with Him to Jerusalem

Matthew 27:55, 56

55 And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him,

56 among whom was Mary Magdalene, along with Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Mark 15:40–41

40 And there were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.

41 And when He was in Galilee, they used to follow Him and minister to Him; and there were many other women who had come up with Him to Jerusalem.

Luke 23:49

And all His acquaintances and the women who accompanied Him from Galilee, were standing at a distance, seeing these things.

John 19:25

Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

Women who came to the tomb

- Mary Magdalene
- The other Mary (same as Mary mother of Joseph???)
- The women who had come with Him out of Galilee (probably including Salome, cf. Mark 15:40-41)

Matthew 27:61

And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

Mark 15:47

And Mary Magdalene and Mary the mother of Joseph were looking on to see where He was laid.

Luke 23:55

Now the women who had come with Him out of Galilee followed after, and saw the tomb and how His body was laid.

Women who came to the tomb again, Sunday morning

- Mary Magdalene
- The other Mary (same as Mary the mother of James???)
- Salome
- Joanna

Matthew 28:1

Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.

Mark 16:1

And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him.

Luke 24:10

Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.

John 20:1

Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.

How and why did these women follow Jesus?

- **With gratitude: Mary Magdalene**

Luke 8:2

and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

- **With courage: Joanna**

Luke 8:1-3

1 And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

Luke 3:19-20

19 But when Herod the tetrarch was reproved by him on account of Herodias, his brother's wife, and on account of all the wicked things which Herod had done, 20 he added this also to them all, that he locked John up in prison.

Mark 6:26, 27

26 And although the king [Herod] was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her. 27 And immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison,

Luke 23:7-11

7 And when he {Pilate; cf. v 6] learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time. 8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. 9 And he questioned Him at some length; but He answered him nothing. 10 And the chief priests and the scribes were standing there, accusing Him vehemently. 11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

- **In grief: Mary**

Luke 2:34, 35

34 And Simeon blessed them, and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed—35 and a sword will pierce even your own soul--to the end that thoughts from many hearts may be revealed."

John 19:23-25

23 The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.

24 They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; that the Scripture might be fulfilled, "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."

25 Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- **In disappointment—wondering "why?": Mary, his mother; Mary, mother of James and John; the women who had supported Jesus**

Luke 2:8-19

8 And in the same region there were some shepherds staying out in the fields, and keeping watch over their flock by night.

9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

10 And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people;

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

12 "And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger."

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying,

14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."

15 And it came about when the angels had gone away from them into heaven, that the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us."

16 And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger.

17 And when they had seen this, they made known the statement which had been told them about this Child.

18 And all who heard it wondered at the things which were told them by the shepherds.

19 But Mary treasured up all these things, pondering them in her heart.

Matthew 20:20-23

20 Then the mother of the sons of Zebedee came to Him with her sons, bowing down, and making a request of Him.

21 And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit, one on Your right and one on Your left."

22 But Jesus answered and said, "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able."

23 He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."

Will we follow the Lord in the same way?

- **When we are grieving** (*See Jesus' example*)

Matthew 14:10-14

10 And he sent and had John beheaded in the prison.

11 And his head was brought on a platter and given to the girl; and she brought it to her mother.

12 And his disciples came and took away the body and buried it; and they went and reported to Jesus.

13 Now when Jesus heard it, He withdrew from there in a boat, to a lonely place by Himself; and when the multitudes heard of this, they followed Him on foot from the cities.

14 And when He went ashore, He saw a great multitude, and felt compassion for them, and healed their sick.

- **When we are disappointed** (*See Paul's example*)

2 Corinthians 1:8, 9

8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;

9 indeed, we had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead;

- **When we don't understand why** (*See Paul's example*)

2 Corinthians 12:7-10

7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself!

8 Concerning this I entreated the Lord three times that it might depart from me.

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness."

Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

- **With courage** (*See the disciples' example*)

Acts 4:19-31

19 But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge;

20 for we cannot stop speaking what we have seen and heard."

21 And when they had threatened them further, they let them go (finding no basis on which they might punish them) on account of the people, because they were all glorifying God for what had happened;

.....

23 And when they had been released, they went to their own companions, and reported all that the chief priests and the elders had said to them.

24 And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is Thou who DIDST MAKE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM,

.....

29 "And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence,

30 while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus."

31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and began to speak the word of God with boldness.

- **In gratitude and love** (See Peter's example)

1 Peter 1:7-9

7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

9 obtaining as the outcome of your faith the salvation of your souls.

1 Peter 1:14, 15

14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance,

15 but like the Holy One who called you, be holy yourselves also in all your behavior;

John 21:17-19

17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

18 "Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go."

19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

• • •

*Again therefore Jesus spoke to them, saying,
"I am the light of the world; he who follows Me shall not
walk in the darkness, but shall have the light of life."*

JOHN 8:12

Coming to the Cross; In the Days of Your Youth
Area Wide Lectureship 2015
Matt Haynes

- I. What does it mean to come to the cross?
 - A. Ephesians 2:16-Reconciled to God through the cross
 - 1. Salvation from sins
 - 2. 1 Peter 1:22- You have purified your soul from obeying the truth.
 - a. 2 Thessalonians 1:8-9-Obeyed the gospel
 - b. 1 Corinthians 15:1-4-The gospel is the death, burial, and resurrection of Jesus
 - c. Romans 6:17-You obeyed from the heart that form of doctrine
 - B. Galatians 2:20- Crucified with Christ nevertheless I live, yet not I but Christ lives in me.
 - 1. Romans 6:6- Old life is dead
 - a. Romans 6:12- No longer obey sin in its lusts
 - C. Romans 6:18-slave of righteousness
 - 1. Romans 12:2- Can't be conformed to the world but must be transformed
 - a. Colossians 3:1-seek those things which are above
- II. Why would you not come to the cross?
 - A. Matthew 19:16-22; Mark 10:17-22; Luke 18:18-23- The young ruler was rich and valued his wealth more than following Christ
 - 1. What do you value more than God?
 - a. Matthew 16:26- What would you exchange your soul for?
 - B. 1 Corinthians 1:18- The word of the cross is folly to those that are perishing.
 - 1. Hebrews 11:25- Moses choose to not follow the pleasures of sin
- III. The positives of coming to the cross in your youth
 - A. Matthew 25:1-13-Prepared for the Lord's return
 - 1. Ecclesiastes 12:1-Be one of the wise. The prepared
 - a. 1 Thessalonians 5:2- We don't know when Christ is coming
 - B. 1 Timothy 4:12- So you can be an example
- IV. The negatives of not coming to the cross In your Youth
 - A. Matthew 25:1-13- The Five foolish-The unprepared
 - B. Ecclesiastes 12:1- Waiting can be very bad.
 - C. Sin can harden you and keep you from wanting to obey
- V. Will you carry your cross in the days of your youth?
 - A. Mark 8:34- Whoever would follow Me must deny himself and take up his cross and follow Me.
 - B. Ecclesiastes 12:13- The whole of man is to fear God and keep His commandments

“TAKING UP YOUR CROSS”
LUKE 9:23-25; MATTHEW 10:16-11:1
JOHN L. KACHELMAN, JR.
ST. LOUIS LECTURESHIP 2015

Introduction:

I. Some general observations on this passage.

1. This is a fitting lesson to close the series on the Cross of Christ.
2. The Cross of Christ cannot remain isolated to the Savior’s life; it cannot be part of a narrative that is read and cherished and seen as having no further impact upon the reader. The Cross of Christ was designed by the Almighty God to not only reconcile mankind with the spirituals of heaven but it was designed to mandate sanctification and allegiance and commitment. This impact upon the mortal is discussed by Inspiration in Ephesians 2:11-22.
3. The Cross left alone in the narrative without any practical consequence is blasphemy. God is greatly offended when mankind looks at the Cross and is not moved into sanctification.
4. Luke’s message is clear—the terms of discipleship and service are plain. The one who understands the Cross of Christ understands that such means imitation and imitation means crucifixion (Galatians 2:20).
 - a. A crucified Master means crucified disciples (Matthew 10:35-39). Choices to follow Christ require choices to turn away from others (the principle was stated in Deuteronomy 13:8 and commanded in 1 Corinthians 5:9-13).
 - b. The wish to “save” life from the sacrifices of discipleship is a thief of spiritual blessings and seducer for Satan’s service. Being a disciple of Christ means there will be some “inconveniences” and “discomforts” and “don’t likes” in choices we make. It means that at times we will feel angry and irritated because “we” have to endure what we do not want and to accept what we would prefer to reject. The Lord assures us that what we perceive as “losses” in our lives will find greater blessings in eternity.
 - c. Those who seek to “save” life will never find the peace and joy of being a disciple wholly devoted to the Lord and willing to “crucify self” on a daily basis (Luke 9:25; Galatians 6:14).

II. The command in our text is based upon the principle of imitating the crucified Lord. Look now at some thoughts regarding discipleship and suffering.

III. A story appeared in a newspaper in Galveston, TX about a woman and her parakeet named “Chippie.” It seems that the woman was cleaning Chippie’s birdcage with a canister vacuum cleaner. She was cleaning the bottom of the cage with no attachment on the suction tube when the telephone rang. She turned her head to pick up the phone while continuing to clean the cage. As she said “Hello” she heard the horrible sound of Chippie being sucked down the hose. Immediately she opened the bag and found Chipped. The bird was stunned but still alive and covered with dust and soot. She grabbed Chipped and ran into the bathroom, turned on the faucet and held the bird under the water to clean him off. When finished she saw the hairdryer by the sink. She turned the hairdryer on and held Chippie in front of the blast of hot air drying his feathers. A few weeks later a reporter from the newspaper that had originally published the story, went out to do a follow up. “How’s Chippie doing?” “Well Chippie doesn’t sing too much anymore. He sort of just sits and stares.”

There are times when we have all experienced “the Chippie Syndrome.” Life has knocked us around and blown us away with its angry hot bursts. Some are never able to recover from these difficult moments—they, like Chippie, do not sing anymore; they just sit and stare!

IV. Difficulties and discomforts and sufferings should not surprise us. The Lord cautioned that we would be “sheep in the midst of wolves.” Christ guaranteed suffering for us for when He endured the cross He not only brought the joy of salvation but He required the suffering of sanctification!

1. Matthew 10 contains a concise summary of what discipleship to Christ entails.

- a. Verses 1-15—There are five principles that are requisite—imitation, commission, service, renunciation, and blessing.
- b. Verse 16ff—Focus is upon the one negative principle of suffering. There will be a price to pay if one really wants to be a disciple of Christ.

2. Examine this principle of suffering and notice how it applies to Christians today.

Body:

I. The characteristics of the disciple’s suffering (Matthew 10:16-42).

A. Inevitable (10:16-23)

1. Jesus Christ assures us that suffering is not optional—it is certain fact. Verse 17 the term “will” shows there is no doubt.
2. Those who follow Christ will face suffering from three directions:
 - a. Religion (verse 17)
 - b. Civil (verse 18)
 - c. Family (verse 21)

B. Predictable (10:24, 25)

1. Jesus Christ, our Master, was “acquainted with grief” (Isaiah 53:3).
2. It is only reasonable that His disciples would likewise suffer. If one does not experience suffering he is not a disciple.

C. Bearable (10:26, 27)

1. Although the warning was severe Christ assured us that the suffering can be tolerated—“do not fear!”
2. Everything would eventually be brought to light and the devotion would be rewarded.
3. Christ added that the suffering of the disciple was bearable because of three facts:
 - a. The ultimate end would reveal their suffering was worthwhile (verse 28).

b. God's never failing love and concern supports those who are suffering because of fidelity to God's Truth (verses 29-31).

c. Those who endure will be given an eternal recognition (verse 32, 33).

D. Reversible (10:34-39)

1. The temporal losses that disciples experience may appear to be staggering and unfair BUT in the final analysis all losses will be transformed into gains (verse 39).

2. We confidently know there is no temporal loss that Jesus cannot and will not turn into spiritual blessings that are far greater!

E. Rewardable (10:40-42)

Those who are devoted and who endure will NEVER regret their choice!

II. There is an inescapable guarantee of disciples suffering today.

A. the thought that we will suffer is unnerving—it gives the serious student somber thoughts. The fact that suffering is inevitable is stated clearly in Scripture (Romans 8:14-17; Philippians 1:27-30; 1 Peter 2:18-21; 5:8, 9; 2 Timothy 3:10-12).

B. There is no question about this reality—time will come when our allegiance to Christ will bring us into direct conflict with the world and its followers.

III. There is an inescapable reality of disciples suffering today.

A. as clear as Jesus was about suffering it seems odd that such is seldom discussed today.

1. Seldom do we hear that Christian discipleship requires suffering. The words have been removed from our vocabulary.

2. Why do we talk about suffering so little when the Bible talks about it so much?

B. Maybe we should change the word from "suffering" to "inconvenience."

1. Many are ready to "suffer" but very few are ready to be "inconvenienced"!

2. Frequently even the basic practices of faith (worship, prayer, fellowship, giving, study) fall prey to our cravings for conveniences!

3. Rather than suffering inconveniences for Christ we hear complaints—"too busy," "too tired," "too hot or cold."

4. The passion for convenience and avoiding inconveniences has created a "gospel" without a cross! The cross of Christ is left in the message but OUR cross is erased!

C. When devotion to Jesus demands suffering we must admit that it requires us to suffer the disruption of personal activities; the inconvenience of routine, so Christ's work can be done! (Luke 9:23). The avoidance of inconveniences explains...

1. Why so much of the Church's mission never gets done.
 2. Why there never seems to be enough money for missions but enough for pleasures.
 3. Why there is never enough manpower to take the gospel but plenty of people in the Church.
 4. Why there is seldom enough time to go tell others about the gospel but ample time for leisure.
- D. This brings us to a hard question—"how can we ever hope to engage in discipleship IF we are unwilling to suffer inconveniences?"

IV. There is an inspired process for disciples facing suffering today—"daily."

A. A daily study of God's Word (Acts 17:11)

1. How often do we deprive ourselves of the greatest Source of instruction.
2. There is no way we can understand God's Will by a hit and miss study approach.
3. When facing suffering we need to have a good healthy spiritual body—unfortunately many are almost starved to death! (Amos 8:11)
4. There is a great danger of surrendering to the inconveniences unless we do daily study in God's Word! (Hosea 4:6, 14b)

B. A daily service to Christ (Luke 9:23)

1. Far too many willingly ignore the call to "daily" cross bearing—daily denying personal conveniences!
2. Some feel that only a façade of religion is all that is required—a ritual—a tearing of the garment and not a tearing of the heart (Joel 2:13).

C. A daily prayer conversation (1 Thessalonians 5:17)

1. This is so simple but often neglected.
2. Daily communication with God is the best way to overcome the sufferings encountered by the disciples.

D. A practice of daily teaching God's Truth (Acts 5:42; 16:5)

1. Teaching binds us closer to the Word of God as we verbalize God's Truth to others.
2. Instead of daily teaching many practice monthly or yearly teaching and that has no substance.

E. A daily interaction with fellow Christians (Acts 2:46)

1. The unity of fellowship is one of the greatest sources to assist you on overcoming sufferings.
2. Through your association with fellow Christians you are blessed (1 Thessalonians 5:14).

Conclusion:

- I. 1 John 5:3—No command of God is so difficult that it cannot be followed. The key is found in Luke 9:23—we must deny self and accept that being a disciple of Jesus will bring inconveniences.
- II. “Suffering” is a direct consequence of Christian devotion. We may not suffer as some of the early brethren but we must be willing to suffer. This means we are going to follow God regardless of the inconveniences that come into our lives!
- III. Discipleship will COST us! But whatever you lose you will gain in multiplied blessings! (Matthew 10:39).