

## Luke 9:18-27

Introduction: This seems to take place in Caesarea-Philippi (a predominantly Gentile area).

### The identity of Jesus—9:18-22

- 1) The distorted view of the crowds—9:18-19
  - a) Jesus' question—9:18 <sup>18</sup> *And it happened that while He was praying alone, the disciples were with Him, and He asked them, saying, "Who do the crowds say that I am?"* (cf. 7:49; 8:25; 9:9)
  - b) Their response—9:19 <sup>19</sup> *Then, having responded, they said,* (cf. 9:7-8) (see Moody Bible Commentary)
    - i) A ludicrous answer—*"John the Baptizer;*
    - ii) A hopeful answer—*and others say Elijah;*
    - iii) An improbable answer—*but others, that one of the prophets of long ago has risen."*
- 2) The accurate view of the disciples—9:20
  - a) Jesus drives it home—9:20a <sup>20</sup> *And He said to them, "But **you**<sup>pl</sup> (emphatic), who do you<sup>pl</sup> say that I am?"*
  - b) Peter's response—9:20b *And having responded, Peter said, "The Messiah of God."*
  - c) At this point Jesus introduces the concept of the church (Matthew 16:18-19).
- 3) The warning from Jesus—9:21-22
  - NB that this is the first of 6 such summaries in Luke: 9:44; 17:25; 18:31-33; 24:7, 46-47
  - NB, this is the first time Jesus distinctly tells His disciples about His impending death
  - a) Keep this quiet—9:21 <sup>21</sup> *Then, having strictly charged them, He commanded them not to tell this to anyone,*
  - b) Fourfold prophecy to be fulfilled—9:22 <sup>22</sup> *saying, "It is necessary (in accordance with the will of God the Father) for the Son of Man ... (this contradicts the typical thoughts of Jesus' day re: Messiah)*
    - i) *to suffer* [aor. act. inf. πάσχω] *many things,*
    - ii) *and to be rejected* [aor. pass. inf. ἀποδοκιμάζω] *by the elders and chief priests and scholars,*
    - iii) *and to be killed* [aor. pass. inf. ἀποκτείνω],
    - iv) *and to rise up* [aor. act. inf. ἀνίστημι] *the third day."*
  - c) Suffering must come before the crown, shame must come before glory. Peter forgets this sequence, as noted in Matthew 16:22-23 and Mark 8:32-33.

### The challenge of genuine discipleship in light of this prophecy—9:23-27

- 1) The cost of discipleship—9:23 <sup>23</sup> *And He was speaking to them all, "If anyone desires to come after Me, he ...*
  - a) Self-denial—*must deny* [aor. dep. impv. ἀπαρνέομαι] *himself,*
    - i) A deliberate refusal to live a self-oriented lifestyle.

- b) Submission to God's authority—and *take up* [aor. act. impv. ἀΐρω] *his cross*,
  - i) “To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.” (NET Bible)
  - ii) This is a demonstration of one's allegiance.
- c) Willingness to suffer rejection by the world—and *be following* [pres. act. impv. ἀκολουθέω] *Me*.
  - i) This is the result of the first two commands.
- 2) The reasons for these demands—9:24-26
  - a) Self-preservation vs. self-destruction—9:24
    - i) <sup>24</sup> *For whoever desires to preserve* [aor. act. inf. σώζω] *his life will destroy* [fut. act. ind. ἀπόλλυμι] *it*,
    - ii) *but whoever destroys* [aor. act. subj. ἀπόλλυμι] *his life for My sake* (cf. Isaiah 48:11), *this one will preserve* [fut. act. ind. σώζω] *it*.
  - b) Disproportionate risk of self-orientation—<sup>25</sup> *For what does it benefit a man if he gains* [aor. act. ptc. κερδαίνω] *the whole world but destroys* [aor. act. ptc. ἀπόλλυμι] *or forfeits* [aor. pass. ptc. ζημιόω] *himself?*
    - i) Do you know any professing Christians who have destroyed themselves?
  - c) Repudiation—9:26
    - i) <sup>26</sup> *For whoever is ashamed* [aor. dep. subj. ἐπαισχύνομαι] *of Me and My words*,
      - (1) This will be evidenced in Luke 22 when Peter denies knowing Jesus.
      - ii) *of **this one** (emphatic) will the Son of Man be ashamed* [fut. dep. ind. ἐπαισχύνομαι] *when He comes in the glory of Himself and of the Father and of the holy angels*.
        - (1) NB that this is the first time Jesus reveals His Second Coming.
- 3) Some disciples are more privileged—9:27 <sup>27</sup> *But I tell you truthfully, there are some standing here who will not taste death until they see the kingdom of God*.
  - a) Three of the disciples (Peter, James, & John) experience the preview of the glory of the kingdom in the next paragraph (9:28-36)

**Take-home truth:** what does your life reveal about your professed allegiance to Christ?