

Five Marks of a Disciple: Session 1

By: Darryl Del Housaye

[00:00:00.240]

Speaker 1: Before you do, I've asked Dr. Dennis Dirks, the dean at Talbot, to come and lead us in prayer as we continue to worship.

[00:00:10.020]

Dr. Dennis Dirks: Our father, we thank you for the gift of your word, and it's for the purpose of studying your word that we have gathered here this morning and throughout this week. We thank you, Father, for the power of your word. Power to provide doctrine for our instruction, reproof and correction for our lives and training in your righteousness.

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And it's our prayer this week, Father that we might approach your word and receive from your word greater conviction than ever before. We recognize, Father, that we live in perilous times, even dangerous times. There are times farther that demand men and women of God who are people of conviction. Who are sold out to the truth, father, that your word is truth? And so it's with. Deep gratitude to you for providing your scriptures and a prayer for it enriched in deeper conviction this week that we commit this conference to you in Christ's name. Amen.

[00:01:22.520]

Speaker 1: If you appreciate a gospel choir led by Jimmy, would you tell them that? Thank you very much. So good. Thank you. An excellent beginning. I suppose it was 15 years ago, but at my age, you lose track of five year blocks that my favorite Kiwi doctor, Ian Scott and I met back when he was the chaplain at Eastern College Seminary, where he also taught and teaches New Testament in the years that followed Ian as he was teaching the word of God.

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I was kind of on the side developing his God talks, kind of a dramatic, creative presentation of the word of God, kind of sneaking up from a different angle. The more he did that, the more the doors opened. And now, Ian Scott, although I understand the and you still teach some at Eastern Seminary back there in Philly, although he does that a part time, for the most part, what he's doing now are these God talks such as portrait and the two that he'll give us at by all of this today, this very day.

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That's what he does full time. You will meet him next hour. But I think because this is his first time to come and minister at Biola, he should stand and wave and we should welcome him at this time. Welcome him. Joining, as most of you know, that have looked at the program, by the way, we probably are out of the official programs, no problem, because you may borrow and really the final page, which lists the discussions just kind of borrowed from a friend.

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And take a look. Darryl Del Housaye is going to open the word before we give him a flowery introduction, I want you to meet the other two members of the of the Torrey team, the Torrey team. And I want them to take a moment to tell you about their elective so that you'll have an idea what you're electing not in the next hour, which is Ian Scott, but in the elective hour from 11 to about 11:50, coming all the way from Santa Barbara, downtown Santa Barbara, Joan Fredrickson and her boyfriend.

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That fortunately, she married forty five years ago. Where are you, Phil wave at least, so that they'll know they're her favorite band? Joan has taught in Women's Bible Study Fellowship. She

has taught Bible exposition for a number of years. I hope that it's all right. I didn't run it by her, but I'm going to call her our sanctified grandmother, who's teaching the word of God. She brags about that. And she is she is going to be teaching an elective regarding taking God at his word.

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But she's kind of focusing on three different areas. And, Joan, if you would come, please, and kind of tell us what your elective looks like. And as she comes, let's welcome her to her first time at Biola. Are we all right on that grandma thing or?

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Joan: We're we're fine on that grandma thing, although it says we have six grandchildren, we actually have seven and a half things move at a terrific rate at our house. It's wonderful to be here with you this morning.

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I always wanted to go to college and here I am. I just I can't believe it. It's great. Forrest Gump Mama says life is like a box of chocolates. You just never know what you're going to get. But this mama thinks that life is more like a freeway and you're riding along in your lane. You're minding your own business. You're going with the flow of traffic and suddenly you get sideswiped by doubt. You're going to move over a lane and an 18 wheeler blasts you until your heart is filled with fear.

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You move into the right hand lane and slow down and you get rear ended by some guy without any insurance. It's not what it's like. And you're tempted to move over onto the shoulder of the road and say, I quit. I'm going to sit over here and watch life pass me by. Well, the entrance of

his word gives the light in. His word will give us help this week in the areas of doubt, fear and any kind of trouble that we can face, we want to find nuggets in the word of God that will last you a lifetime in the next three mornings.

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And so this is an area that interests you. We hope you'll join us. Thank you.

[00:05:52.770]

Speaker 1: Thank you. Well, we had the opportunity to meet Bob very briefly last spring when Bob Stone from Birmingham, Alabama, was with us, that Talbot and Biola for a single chapel chapel each. In the spring of last year, very early Jay Kessler, the president at Taylor University in Upland, Indiana. We were talking on the phone and he said he didn't realize that we already had Bob scheduled for the Spring Chapels. He said on the campus that Taylor was the man who had one of the most powerful series in the history of the school.

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And he said, you ought to consider getting Bob. We did. He said, yes. And we're delighted he's here. He is Personal Relationships, INC. He's the president of that travels all over the United States. But among his credits are ministries on college campuses. Bob will be in the elective session and we'll tell you about that. Also, we'll have the afternoon session to himself. Let's welcome Bob back and hear a little bit about his elected Bob Stone, Birmingham, Alabama.

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Bob Stone: As I've had a chance to travel around the campuses that I've gone to in the last eight or 10 years, out of my thirty five in ministry, I found three things to always pop up. No one conflict with some family member. Number two. Breakups. That's the romantic scene, you put your hand over your heart if you want to, and the third thing would be something in the sexual

area. So that's why No. One, I'm going to be doing actually a repeat of my session here in March for you who were not here for you, who were just a little bit drowsy that morning.

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I want to go back into the three different kinds of hurt, how to respond to hurt. And here's the most profound thing I've ever heard in my life. I heard it from one of my students in a class that I was teaching of 165 students. You can't be bitter. Until you're hurt first. So the next session will be on. How to deal with forgiveness and why we don't forgive. I found some beautiful insights on that particular topic that I think will minister to you now switch over to the electives.

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You know, you can get hurt having fun. So that's why I want to talk about the biological hand grenade ladder, that means that's how a person increases their sexual drives till they get way up there with concupiscence, which is not a sexually transmitted disease, but a biblical term. And then the consequences of messing around. Or you can get hurt having fun. And then if you go up that ladder, can you ever get down it? That be my next session.

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And just before I sit down, I want you to know. That the socks that I have on are brown, not blue.

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Speaker 1: Shall we pray? Darryl Del Housaye graduated from Talbot, also has a degree in psychology. Darryl as far as I understand, is probably the most invited back Torrey conference speaker that we've had. Students evaluate, as you will, and faculty and staff each year. And Darryl has been demanded to bring back on campus. The husband of one wife, Holly. Twenty five years coming up very soon and to two college age sons, a guy who absolutely loves to teach

the word of God and who says frequently when given the opportunity that he takes, it is a tremendous responsibility to open the word of God rightly divided and apply it to hearts and lives.

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Darryl Del Housaye is a wonderful friend, and it's with great delight that we bring him back to Biola. He is going to do in these two morning sessions a two part series on five qualities, five parts regarding discipleship. So I have no idea if we're going to get two and a half this morning or whatever, but I do know his socks are kind of purple. This is Darryl Del Housaye. Welcome back, Darryl, and Lord bless you. Let's welcome him to Biola and a word about.

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Darryl Del Housaye: Yeah, Bob, I have my wife dress me when you dress by yourself, you put brown socks on when you're supposed to have blue. Well, it is a great, great joy for me to be invited back a lot. It's great to be invited back anywhere. And also, we are really all here to do what the writer of Hebrews, 10, told us to do about to consider one another, to stimulate one another and to love and good deeds.

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That word stimulate. Actually, it speaks of a long pole with a nail at the end of it, poking some of them will be stimulating. You're thinking the same word also means to irritate. I tend to have more of an irritating influence on on people. But anything we can do to get you to rethink some of the things that you say that you believe, that's really what this is all about. As we're gathering together, I'm always concerned about something like this that I'm committed to do the very best I can.

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My concern is the spirit of God does intervene, and none of this is really going to make sense. And so that's why I trust the work of the spirit of God. So I want you to pray for me that God would make what God would use me in some way to make the word of God make sense to you. Because if he doesn't, then you wasted your time and I've wasted your time as well. And that's the last thing I want to do.

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Now, if it doesn't make sense and we're all done this morning, then it's your fault because you didn't pray. So you pray for me. I'll pray for you. And let's get this all over to the Lord. Father, thank you for your graciousness to us, we meet in the name of your son, Jesus Christ. And Father, we're asking you because we know what your will so we know you hear our prayers and we know we have we ask that you would open our hearts and our minds and we might understand.

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Laura, as we talk about these five marks of being a disciple. Although I ask that you can make it make sense to all of us that we might respond in obedience to this, I ask in the name of Jesus and God's people, said a man. Most recent Gallup poll tells us that 74 percent of all Americans claim to have prayed the prayer to receive Jesus Christ as their savior and Lord, 74 percent of all Americans. What is wrong with this picture, folks?

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I don't believe that less than four out of five Americans indeed are born again believers, and yet they claim to be. So, you know, it's easy to throw around the name Christian, Christian versus disciple. I know there's been big debate the last three or four years on. Well, you know, is everybody Christian was Christians that are disciples. The same thing I would just in my mind

come to this Christians. That's what we are. You know, God never called us Christians, a fact that was something thrown upon us by the unbelievers in Antioch.

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Peter says, if you suffer, suffer as a Christian, but I'm not you know much about the term itself. You see, back in those days, the word for Caesar was the word Kaiser, and they were called [unknown term] described those who would worship the Kaiser, the Caesar, matter of fact once a year, everybody had to pinch a little something and declare Caesar as Lord. Well, there were these group of people that were called The Way they follow this one who said he was the way and they refused to worship the Caesar.

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So they follow this man that they called the Christos. So they were labeled the [unknown term] these were the Christ worshipers. Well, indeed, we are Christ worshipers. But God, he either calls us children or saints or Jesus calls us to become disciples, our children. That's a pretty easy thing to figure out. A child basically reflects the attributes of his father or her father. Since now sometimes if you have a Roman Catholic background, you think he got to be dead to be a saint.

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Do you understand? God calls us saints. And like I've always said, the world divides into two kinds of people, either the Saints or the Saints. I mean, you're one or the other. That's just the way it is. A saint is simply one set apart from the world to be used by God. So if you're set apart from the world to be used by God, you're a saint by definition. But this other thing called disciple, Christians, we are disciples.

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We're becoming. And I want to make sure that we have a chance to get a little handle on what does it mean to become a disciple of Jesus Christ according to to Jesus Christ, I am. I keep using the phrase about wanting it to make sense to you. This some this really only hit me last couple of years. Had a man in my office. He had just run away from his wife. His kids ran off with the secretary.

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She wasn't even that good looking. So I was trying to figure out what was going on here. And I asked this guy basically, what are you doing? I mean, do you believe this is right? This believe this is what God I mean, do you believe in adultery goes, oh, no, no. Adultery is wrong? No. Well, do you believe you ought to be with your wife? He. Yes. Oh, yeah.

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I believe ought to be my wife and kids. Well, then why are you running away from them? And his response was, all I can say is it made sense to me. So I've come to the point in my life I don't really care what you say you believe anymore, because I'm convinced people don't always do what they believe to be true. It's kind of like the the old Western civilization, the dualism that, well, you can believe this, but you do that see in Hebrew thinking if you believe something, you do it.

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If you know something, you do it. If you don't do it, then you don't know it. If you don't do it, you don't believe it. But we live in a culture that actually permits all of us because again, seventy four percent of all Americans claim to be Christians or at least pray the prayer one point of their life. Well, then then I don't care what you say you believe I'm more concerned. What makes sense to you?

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Because apparently we do what makes sense to us. We don't always do what we believe in. So that be the case. Let's see if we can make sense out of what it means to become a disciple of Jesus Christ. If I was to ask you what is the greatest thing in the universe? In other words, what is everything all about? God introduces himself in Genesis 1:1 and he says, Hi, I'm God. I made everything.

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First thing God wanted us to know about him is that he created everything. So he first wanted to know that he is and he wants us to know he is in a way we know he is is because he created everything. You know, it doesn't take too much smarts to really understand that God exist. In Romans Chapter one, he says God made it clear that he exist by the fact of what he made, that he was a creator. And, you know, you really think about it for your flying in an airplane, plane crashes, you're on this deserted island.

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It's you and me. And I say, well, why don't you go see if there's any natives or anybody on this island? So you go through the jungle and you find that there's nobody around. So I go, great, I'll take charge again. So then we go ahead and we walk down the sand of the beach. And here it is, this beautiful grand piano. And I try to explain where it came from after billions and billions and billions of years, what you had, you had an elephant break its teeth.

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You had oil come up, you know, and the wind kind of heat, you know, pulled the strings and boom, the thing evolved. And of course, you kind of look at me and you go, it looks like there's such design, I kind of get a feeling that maybe some of intelligent design, this thing made this

thing. Well, just think of the design in this in this world thinking the eyeball here, you all kind of looking at me, which I know is not really a pleasant situation.

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But here we have like traveling at one hundred eighty six thousand miles per second in wax in the eye. It goes right through this cornea. And then there's a little kind of lens that kind of goes and bends. The light goes through this gobbledygook stuff, and as black, it hits this black ugly deal called a retina. And it's filled. It has what they call what rods and cones and the rods are so you can see black and white cones, you can see color and it dribbles down an optic nerve.

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And you see. Or here, I'm pushing air, I'm pushing air, it goes through this little thing called an ear, goes down a little tunnel and it hits the tympanic membrane, little eardrum net thing's hooked up, three little booms. Well, the more air that I push, it vibrates the tympanic membrane that vibrates the three little bones. That's hooked up to a thing that looks like a seashell, which is filled up with goop, which has the little hairs on the inside.

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So when you vibrate the tympanic membrane, which vibrates the bones, am I going too fast? That's OK. Poor guy. She's going like this. Anyway, we'll keep it going. And then what happens is that vibrates the group in the cochlea wiggles the hairs and you hear now my what a coincidence. You just look at the design of how about the universe here you have 93 million miles away. You have the sun. The sun apparently is just a star flying through the universe and some huge cycle now going around the sun.

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You have the earth, but once every three hundred sixty five hot days, it goes around the earth. So the sun is going through the universe and the earth is going around the sun. Now, as the earth goes around the sun every 24 hours, it is turning, it is rotating. Now around the earth is the moon and the moon is going around the earth and it goes around the earth once a day as well. But as it goes around, it's rotating.

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And so you got the moon going through the sun as it rotates and you never see the back side of the moon talk about tuning up the universe. If you just think it through, how in the world could someone say there is no God when you see such a design in the universe on it from your own body? But the solar system itself. But that's not all Paul said in Romans one. And you also know God is by the fact he's placed knowledge of himself within us.

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Blaise Pascal said that that in every man woman, there's there's a God shaped vacuum. And we just think about it for a moment. You know, when you're in college, you ask the big questions, who am I? Why am I? Where am I going? I went to a secular university. The answers I got is who am I? Nothing. Why are you no reason? Where are you going? Nowhere, which was really encouraging to me.

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But my question is this. Where did the questions come from? I mean, when's the last time that you saw some dog sitting on the corner going, Boo boo, who am I? Where am I? I mean, you go ahead and you can look at animals. You can go ahead and study. They say baboons are the most civilized of the animal kingdom. They pick little bugs off each other's back and they do their

little deal. But you never see them gather the first day of the week worshipping the big baboon in the sky.

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So all of a sudden you go to the most primitive human beings and they worship God and they ask questions like, who am I? Why am I where am I going? I give to you that by virtue of the fact we even asked the questions, where are the questions come from? It's because there's a God has placed them there, there's a God who wants to draw us to himself. And so the question on whether or not God is, oh, that that's that's not he that doesn't think that much smarts.

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But the question is this, OK, God is. And he created everything. But why? I mean, why did he take the time, why did he make everything in the Book of Genesis doesn't answer the question. If you really don't have a clear answer till you get to the Psalms Psalm 19 when he says the heavens and the earth were created to declare his what? His glory. Now, now, that's not just the fact he made the heavens and the earth to declare his glory.

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But what does Paul tell us to do in First Corinthians, Chapter six, the last two verses? No, you're not. You've been bought with a price. You're not your own. Therefore, with your body. Do what? Glorify God in your body. Says the same thing in First Corinthians 10 says whether you eat, whether you drink, do all to the glory of God. So the greatest theme in the universe is that the universe exists.

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We were made to glorify God. But now what is it mean to glorify God? What is God's glory? I'm I was raised with God's glorious bright light, like he's the cosmic light bulb in the sky. What is

the glory of God? The word is doxa. In Exodus 33, Moses is sitting there and he goes up to Mount Sinai and all of a sudden he wants to see God, he says, God, show me your glory.

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God is all mine is going to be tough if I go by, you see my face, your post toasty. You know, we we can't do this thing. This is what I'll do is I will put you in a clip of a rock and then I'll go by and you'll see my afterglow. All right. You'll see my literally my back parts. But when Moses asks, Lord, I want to see your glory. It's interesting how God responds there.

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Exodus thirty three. God says I will declare my name. You shall see my compassion and you shall see my graciousness. Say, wait a sec, wait a second. I didn't ask to see your compassion and your graciousness. I didn't ask to see your name. I asked to see your glory. You go, Oh, unless the glory of God is indeed just that. The glory of God is what makes God uniquely God. Everybody has glory.

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Whatever it is about your personality that makes you uniquely you, that's your glory. So whatever it is about God that makes God uniquely him. That's His glory. His name is a composite of all that. He is his attributes, his personality, his compassion, his his his graciousness. And so when he says, you want to see my glory, then you want to see who I am, what I'm uniquely like. Well, then that begins to make sense to me.

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Because when I look at the heavens and the earth we live in, a state of Arizona got a huge hole, Grand Canyon, you come take five minutes. I tell you, it's just a big hole that people spend a lot

of money to see this big hole. But I have to admit, when you look at it, you kind of go, whoa, that's a big hole. And you get this idea that that, you know, God is big.

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You look at the universe and you go, God is massive. People have asked me, do you believe in UFOs? Well, I did when my kids were younger, you know, but I realized that they were them. But basically the UFO. Oh, well, how can the universe be so large? And here we have puny little earth and they have the audacity to believe that we're the only life on this earth. Well, you know, I don't know.

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I know there's probably angelic beings. You don't the Mormons. Right? We got all kinds of people in other planets. But but the fact here is, if I can see that what Paul says and Romans one is that could God have made the whole thing so huge just to communicate to us, His Majesty, just how powerful, how intelligent he is. But here's the problem. I can look at the massiveness of the creation. I can look at the universe.

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I can see look at the big hole. And all I can really pick up about God is that he's big, he's powerful, he's intelligent. But I cannot read one personal thing about God. He may be a big bully. He may be a big evil person. He may be, who knows, an intelligent crook. I don't know anything about the personal attributes of God. Well, now I look at Genesis one twenty seven.

What does it say?

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And God created man, both male and female. See, there's male men and female man. All right, so if you're in the nineties, don't panic. So you got basically God created man in his own image

and his own image. You created man both male and female, that is, God created this body. This body can actually manifest the very personality traits of its creator. That's a remarkable thing. So no wonder he commands us. This body was created to do that thing.

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When I'm manifesting other attributes other than the personal attributes of God, that's what caused his body to break down. That's when his body becomes more of a weapon than a blessing to anybody else. And indeed, either I am manifesting the attributes of my creator or I'm manifesting the attributes of another being called the God of this world, the God of this age. Think about it. Any time I manifest any attribute, it's either one father or the other.

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Give me a little test. Tell me about God or Satan's compassion, God or Satan. Love, mercy, patience, caring, hatred. Well, God hates sin, but you know what I'm saying here, self-centeredness, selfishness, self-destruction, you see, at any given moment, I'm either manifesting the glory of my creator or a manifest in the glory of my old father. Well, then, if that's what it means to be to glorify God, that is to manifest his glory so people can see the personal attributes of the one who created me, then what's the problem?

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Problem is that I'm manifesting a foggy picture, an impure heart, because I'm manifesting mixed attributes. And that's really what the word impurity means. I am sometimes manifesting attributes of God, but sometimes I'm manifesting the outreach to someone else. Look at Roman says God is righteous. You know the word righteous. The righteous of God is basically is God's moral integrity. When the Bible talks about God's moral integrity, what it means is God is consistent with who he is.

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He will always be manifesting what he's like consistently. So if his being justice will always be consistent with love or mercy and grace, he has moral integrity. You and me, we don't have it. See, we tend to be moody. So sometimes we're this way and sometimes we're that way. And you don't always know which way I'm going to be because I'm moody. I do not have necessarily moral integrity. But as I grow in the righteousness of God, the moral integrity of God, little by little, you will see more consistency in the fact I am manifesting the very attributes of my old father, but my new father.

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This is what this thing is all about. Because here, listen. Well, if we're manifesting in this body a foggy picture. But God created us to manifest his glory, clearly, what's he going to do, Colossians 1:15? Who is the visible image of the invisible God? These are easy questions, I want you successful. All right, who's the visible image of invisible God, Jesus's God, the son who Colossians 2:9, who is the fullness of deity dwelling in bodily form?

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The son who gives a clear picture of the glory of God, God, the son. Now, would this make sense when Jesus says in Matthew twenty eight. Therefore, as you go into this world, make disciples what's a disciple, a mathētēs one who becomes like his master. Matthew Chapter 10 verses twenty four twenty five. Jesus says if a disciple becomes as his master, it is enough. So the whole point is this if Jesus has called us to become his disciples, why it is the only shot we have to return to, the very reason we were created in the first place, and that is to manifest a clear picture so the world can see the fear, the purity of the personality of the creator himself.

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They know he is. They just don't know what he's like, folks. And that's why God has called us since God has called us children. That's why God has called us to become disciples. Now, it's interesting, the word disciple itself, it's used two hundred and sixty five times in the New Testament, but you only find it in the Gospels and in the Book of Acts. You don't find any other book of the New Testament. Two hundred and sixty five times.

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It's all over the Gospels. It's all over the Book of Acts. But Jesus Christ himself, how many times do you believe he makes reference to one becoming my disciple? Eight times, that's it. Only eight times Jesus makes the reference to someone becoming my disciple. And of those eight, seven times, it's conditional, it's not well, hey, just pray a prayer, you know, you pray a prayer and boom, you're it. No, no, no.

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Seven of the eight times that Jesus refers to someone becoming my disciple seven times is conditional. So what we've done is we've taken these seven because really three become one. And that's where we come up with the five marks of becoming a disciple. This morning, I want to just give you two and then we'll give you the next three tomorrow morning. Mark, number one, based on these are the conditional statements Jesus gives when he says, if you want to be my disciple, you will do this

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So if you do not do this, then Jesus says, you're not my disciple. I'm not going to get into salvation. Are you a Christian? That's not the issue. Christians, we are if you truly generally have saving faith. But as far as disciples, that's something we're becoming folks. That's called growth

and it's conditional. And Jesus says if you want to be my disciple, you will do these seven things. Let me give you the first one.

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Turned to Luke, chapter 14, Luke 14, verse twenty six, verse twenty five and twenty six. Jesus says this. Well he's not talking in verse twenty five because it's in the black. We don't get into the red till the next verse. But anyway let's go on. He says now great multitudes were going along with him and he turned and said to them, if anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters.

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Yes. And even his own life, he cannot be my disciple. That's great news, folks. We're all wiped out before we get out of the gate. You mean I've got to hate everybody in my life for me to become a disciple of Jesus Christ? That's what he says. Well, it must mean something else. Why do we keep doing that? Why can't we let the Bible say what it says? Now, Jesus says, if you want to be my disciple, then you will have to hate your own father, mother, wife, children, brothers, sisters, even your own life.

[00:33:51.370]

What does he mean by hating to become a disciple? Most ancient confession of faith is the Grace shema found in Deuteronomy Chapter six, we remember Moses Moses basically writes down and we're told by God that you were to love the Lord thy God with all your heart and all your soul and all your what parts of animals might right? In Matthew twenty two Jesus has some lawyers come to him and scribes and they say, what is the most important thing God ever said?

[00:34:24.910]

Which is kind of an interesting question. I'm glad I never thought I'd be grateful for lawyers, but I am for that one. You know, they asked a good question. Jesus, according to you, what is the most important thing that God ever said? And Jesus goes right back to the great shema and he quotes this, says, the most important thing God ever said, the greatest commandment, you shall love the Lord God with all your heart and all your soul.

[00:34:48.010]

And he says, all your mind. Oops! We've got a mistake in the Bible. See I do it. The Bible is not the word of God's got mistakes and errors. Well, wait, wait, wait, wait, wait, wait. In Mark, chapter 12, Jesus, same question, apparently another time gives the same answer. He's consistent and he says, Love the Lord. I got all your heart, all your soul. And he says, all your mind and strength.

[00:35:08.590]

I'll get a clue to the Jew what is the word might? All your heart soul and your might? Apparently Jesus says the word might refers to your mind and your strength. He's just simply defining the term what it means to the to the Greeks. Now, what does it mean to love the Lord thy God all your heart. Well your heart that's your center of volition. Your center of what you deeply want, your choice. You know, in our culture, the heart is a center of emotion.

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You know, I I love you from the bottom of my heart, sweetheart, you know, romantic and that kind of a deal to the Jew, the center of emotion was your gut, your lower and lower bowels. But that's that goes over like a pregnant pole vaulter when you write a poem about that. Sweetheart, I love you from the center of my bowels. You know, it's not going to happen. Guys will even try it.

[00:35:54.220]

But you see, to the Jew, the heart was center of choice. So says with all your choice, all your volition, all your will and your soul, that's your in this particular context, your unique personality, what makes you, again, uniquely you and might connects your mind with everything I can do with my mind, everything I can do with my strength, my body. The key words here is not heart. Soul might key words the three little three times three little letter word love the Lord

[00:36:24.470]

Thy God. With what? All your heart. All your soul. All your mind. What does he mean? All, all. All. Now go back to Luke fourteen in this thing is going to make sense. Is Jesus saying that we are to hate emotionally be bitter towards our parents? Absolutely not. Right down Matthew fifteen verse thirty. Yeah. Verse thirty four. Because that's where Jesus says if you don't honor your mother and your father, you're nothing in the kingdom.

[00:36:59.390]

Jesus was really heavy duty into honoring mother and father, so in Matthew 15, if he says you're to honor your mother, honor your father, could he be seen right here turning right around, saying, now hate em? No, no, no, I'm not talking about at all. Well, what is what is what does the Hebrew mind thinking when they use this concept of hate? Remember in Matthew six, when Jesus talking about money, man and God, he says you're going to you can't serve two masters because you're going to love one and what the other hate the other.

[00:37:30.420]

So you're going to love God. You're going to hate money. How many of you hate money? You're lying now. In fact, Paul turns around first timothy 6 says, those of you a lot of money, God's blessed you with it. God's not going to bless you with stuff that you're supposed to hate as long

as you steward those moneys that bring him glory. And we'll talk about that tomorrow morning, this whole issue of stewardship and money.

[00:37:52.630]

So you say, well, I'm getting confused. What if I'm not the hate money? But he says I'm the love God. I got to hate money. I supposed to love my parents and honor them and I supposed to hate my parents. I got a headache here. Well, let's simplify the whole thing. Turn to Matthew, Chapter ten. And keep your fingers and Luke, 14, a little Bible study principle here, look at Matthew 10.

[00:38:15.750]

Notice what he does here in verse 37. Well, let's look at verse 38 first. I'll tell you why he says Matthew ten, verse 38, and he who does not take his cross and follow after me is not worthy of me. Now, why is that important? Because if you go back to Luke 14, look at verse twenty seven. Whoever does not carry his own cross and come after me, he cannot be my disciple. So Jesus is talking about the same thing, because what he said just before does taking up your cross is what he talked about here, about hating your mother and father and so forth.

[00:38:52.300]

So, of course, although you cannot be my disciple. Well, if he's talking about taking up your cross right after that, then he must be talking about the exact same thing in Matthew ten at another time. But listen to what he says before talking about taking up your cross verse 37. He who loves father or mother more than me is not worthy of me. And he who loves son or daughter more than me is not worthy of me.

[00:39:19.660]

There they are right there, folks, when he says you are to hate your mother and father ya even your own life, brothers and sisters, is he saying you're supposed to be bitter and hateful towards

them? Oh, no, no, no, no. But he's saying is you're not to love your mother and father, brothers or sisters or even your own life more than me. Now to the Jewish way of thinking. If they want to talk about a choice that was so absolute, I mean, nailed down done, the choice has been made.

[00:39:51.940]

They would talk about the choice being as clearly made as the difference between love and hate. And so what he says here is that to become my disciple, have you once and for all made up your mind that you will love me more than any other relationship, that I think you gals have a better handle on that than us guys, because we guys tend to think in little slots. I mean, we concentrate on this and we concentrate on that and we're doing this and we were doing this.

[00:40:21.790]

We're not thinking about that. I know my wife will call me at work and say, Honey, are you thinking about me? Oh, no. Was I supposed to? Oh, OK. I'm thinking about you now, but not think about anything else. But you gals, you kind of think in concentric circles. It's like you can think of one thing and at the same time think of that and think of this and it's all together. It's phenomenal how you do that, guys.

[00:40:43.990]

That's why we're always getting in trouble, you know what I'm saying? But I think that's something we need to learn from the female side because, you know, we set little priorities, God's first, then my wife and my kids and then the ministries. That's the way it should be. Well, I mean, that's great. And for us guys, you know, we kind of slot that way. But how do you do that? But if you think in terms of circles that in the middle, the driving force is, I want to please Jesus first.

[00:41:13.280]

Now, once I've seen that now, I'll think about pleasing my my wife and pleasing my kids and pleasing my ministry. But the driving force that I've made up my mind. What do you think, Romans, 12 ones all about which says now, once and for all, present your body a living sacrifice. We're not talking about salvation. We're talking about making up your mind. Who will you please first? And if you're going back and forth, back and forth, Jesus says you cannot be my disciple if you're always thinking about, well, how do I please my dad, how do I please my mom, how do I please my brothers and sisters, how do I please me?

[00:41:48.830]

If that's the way you think, forget about becoming a disciple of Jesus Christ because Jesus said you have not made up your mind. Remember, Daniel, he was younger than you and Daniel. Chapter one, verse eight. And it says that Daniel made up his mind he would not defile himself with the goodies of the king. Christian, there's a point. And if you're serious about your relationship with Jesus Christ and about who you are and becoming one is going to glorify God that it starts right there.

[00:42:17.690]

You've got to make up your mind. I will. Please Jesus. First, no more discussion. No more debate. That's a commitment I've made. It's the first step of becoming a disciple of Jesus Christ. How quickly the second mark turn to the Gospel of John. Chapter eight, verse thirty one. And we'll move through this quickly. Not because I want to, but because I have a watch. And John, chapter eight, look at verse thirty one thirty two.

[00:42:45.950]

Here's the second conditional statement of becoming a disciple. Jesus says in verse thirty one. Jesus therefore was saying to those Jews who had believed in him, if you abide in my word, then

you are truly disciples of mine and you shall know the truth and the truth shall set you free.

Second, conditional statement says, Now, if you want to be my disciple, you will abide. In my word, it really flows out of the first because if I made up my mind, I want to please Jesus first.

[00:43:19.850]

Well, then I want to know what pleases Jesus first. What is Jesus? What does he said? And so he says here that if you want to be my disciple, you will abide in my word. Now he follows that up with a very interesting statement because he says in verse thirty two and you shall know the truth and the truth shall set you free. Free in what way? How will have set you free, how will the truth, what's the truth?

[00:43:50.370]

He says, Lord and John, 17, Jesus says sanctify them. In truth, thy word is truth. So this is the truth. Something about this is going to free me. Free me from what question? In Genesis before the fall, Genesis one and two, did Adam and Eve have free will? Let me be more careful than Adam and Eve have free choice. There's a big debate whether there's any such thing as free will. But did Adam and Eve have free choice?

[00:44:21.000]

Could they make any choice they want? So yes or no, say yes. Yes, right. They are free choice because they could choose from this tree, that tree, that fruit, this fruit, whatever it is, they had free choice. Now, after the fall, did Adam and Eve have free choice? Say yes. Yes, that's right. Sure they did. They had free choice after the fall. They had free choice before the fall.

[00:44:47.850]

What's the difference with the fall then, folks? Wow, the poor guys before the fall, they only knew good remember the temptation in Genesis three when Lucifer threw the serpent, came to

Eve and said, Hey, don't you want to be like God knowing what good and evil, huh? You see, the poor blocks, the guys before they had free choice, but they only choose to do that, which is good, except for the one temptation of the garden, which God set there to be a test of whether or not they would obey God.

[00:45:20.500]

But all other choices they would make would be good. But aren't we fortunate now? Now we know good and evil. So now when we make choices, sometimes our choices are good and sometimes our choices are what evil evil in the sense that they're self-destructive or they destroy the people we love. Now we can make mistakes. This is great. And so what is it that I'm fearful of the word Joy, Chara, literally means the absence of fear, but there's no joy because I fear the choices I make may screw up my life or mess up the life of people around me.

[00:45:57.590]

And I'm not sure what is right, what is wrong. So I walk without joy because I'm fearful I may make another mistake again and again and again. So what does this mean here, the word is the truth, the truth shall set you free. Free from what? Free from making mistakes, because you're going to know what is truth. You're going to know what is good. That's why Jesus says keep my commands, abide men remain. Continue in my word, and you won't be messing up big time.

[00:46:31.270]

We had this idea that God's a cosmic killjoy, that God's going are having a good time. Why is it that Christians look like they've been baptized and pickle juice? I mean, they go around this whole deal like Christianity is so tough and so loving. No, no, no, no. God loves you so much. He's giving you the truth to warn you of what's going to mess you up, what's going to mess you up. And so he says the word is truth abide.

[00:46:59.050]

In my word, it's like cruise control. Remember what life was before you had cruise control in your car and you're said to drive and no problem, you know, 55 miles per hour, speed limit, 55. You're kind of kicking around, you know, and you're gone. Your God's gracious. So you go on 60, it's OK. You're you're kind of bumping along and all of a sudden you after a while, you look down, you're going eighty five and you're going, oh my.

[00:47:17.860]

You know, but don't you love cruise control. You just flip that little button, set that thing on whatever. Then when you see the cops you go, hi, you're not afraid of anything because you know, you're not going to be breaking the law. You know, you're going to be doing just right. So it is cruise control here. You've got the scriptures and God simply says, don't you want to know what is right now? Let me hasten to say something to bring it to a close.

[00:47:44.920]

Yeah, but Jesus said abide in my word. What about the rest of the Bible? And John, 16, remember the night before he's crucified, Jesus is with his disciples and he says, listen, I'm going to leave, but don't panic. Spirit of truth shall come upon you and a spirit of truth shall lead you into all truth. Now, I know we tend to, around finals time, apply that verse to ourselves. O Holy Spirit, guide me in all true.

[00:48:12.650]

I got to get an A in this class. I'll be a big trouble. I've got to going to draft me now. Know that that verse was written to the apostles and Jesus talking to the apostles and he's talking about the spirit of God would guide them into all truth because they would be the ones to write the rest of

the scriptures, even the black letters, not just the red. So when Jesus talks about my commandments, my word, it's the word of God, it's the scriptures.

[00:48:38.060]

Now, here's what blows me away. Ninety three percent of all Americans have a Bible. Eighty percent of all Americans believe the Bible is the inspired word of God. But you know, that 48 percent do not believe it is the standard of what is right and what is wrong. Why is it that people have such an attitude towards the Bible? Voltaire in the 18th century, the French political philosopher said this, 50 years from now, the world will hear no more of the Bible.

[00:49:12.690]

It's very interesting that year he wrote that his first edition of his book, selling for eight cents a copy the British Museum was buying for five hundred thousand dollars from the Russian government, one copy of a manuscript of the Bible. I think he was a little bitter. What's interesting is that 50 years after the death of Voltaire, the Geneva Bible conference was using his home and his printing press to guess what print you think. God has a sense of humor, print Bibles.

[00:49:43.230]

Thomas Paine wrote The Age of Reason some 200 years ago. He said, when I get through, there will not be five Bibles left in America. We've got a few more than that today, but that's nothing new. The Roman emperors tried to destroy this book. Nero, Domitian, Trajan, Decius all tried to obliterate the scriptures. Diocletian, he killed and murdered more scripture, more Christians and burned more scriptures that he actually apparently erected a column.

[00:50:11.000]

They found his column. And on the column is the Latin term *extincto nomen Christianorum*, which means the name of Christians has been extinguished. Here's my question. If pagans believe this is simply a book written by men, it's no big deal. It's poetry, its history, its culture. It's nice. Why has there been throughout history such a hateful attitude towards it, what has been driving historians and people to want to destroy this book?

[00:50:44.950]

We kind of go, but they haven't. And I got it. Yes, you've got it. She says in Ephesians 6:12, we wrestle not against flesh and blood, but we wrestle against principalities and powers. Listen, the same powers trying to get people to discredit, destroy, obliterate the scriptures is the same power that causes you not to want to spend daily time in this book. And that is why it is so just think about it, we've been duped.

[00:51:15.000]

Because there's probably no other book that maybe your book is statistics, no other book that you that's really abhorrent to people like this one. And so if that be the case, it comes down to this, Jesus said. You want to be my disciple, then you need to do seven things, says the first thing you need to love Jesus first. You need to make up your mind once and for all. Who will you please first? Mark number two, you want to be my disciple, then you need to abide, in my word.

Because it's the only way you're ever going to be free, free from making mistakes, free from bring this tragedy on your life. I've made a lot of mistakes in my life group, but I'll tell you, I have never, ever in my forty five years of life, I have never made a mistake when I was consciously obeying the scriptures, the word of God.

[00:52:11.370]

But every time I have blown it, it's because I was either ignorant, indifferent to or rebellious toward this book, every time, like Darryl, get a clue. It's starting to make sense to me. It's like I read this one foggy night at sea. Captain of a ship saw what looked like the lights of another ship heading toward him. He had his signalmen contact the other ship by light. The message was change your course, 10 degrees to the south.

[00:52:40.110]

The reply came back, changed your course, 10 degrees to the north. Then the captain answered, I am a captain, so you change your course, 10 degrees to the south, the reply, I am a seaman first class, change your course, 10 degrees to the north. Well, this last sentence apparently infuriated the captain, so he signaled back, I am a battleship. Change your course, 10 degrees to the south. The reply and I am a lighthouse.

[00:53:10.940]

Change your course, 10 degrees to the north. You know, sometimes, gang, we go ahead and we just think we know so much. But we forget this is the lighthouse. And if we start playing, start playing games with it, we're going to crash into it. Instead of it being something that gives us freedom. It's going to be the very thing. It's going to crush us. Jesus said, I've called you become my disciples, love me first.

[00:53:37.960]

Let it be a driving force to please me first. Let that screen before everything else. And then how do you know, remain in knowing what I've said. So it makes sense to you? Well, there's three others and we'll pick those up in the morning. Let's pray. Father, thank you for the brothers and sisters and Chrysler. Thank you. That they listened. And father, I would ask that your spirit would burn these truths the very words of our Lord into our hearts.

[00:54:02.710]

Well, let's have a new appreciation and a joy for learning the book. I look forward to what what John will be teaching and what Bob will be teaching father and what Ian will be portraying before us, Lord use all of us to to be a ministry to our younger brothers and sisters in Christ and Father. We pray this week would be a week of great enrichment. And indeed we would remember that we exist. We were created by the God who is to manifest his glory.

[00:54:32.760]

Father, give us moral integrity in our faith. Let us manifest your righteousness as we become disciples of Christ. This we pray with all our hearts and God's people said Amen. And I understand you're dismissed.