

Five Marks of a Disciple: Session 2

By: Darryl Del Housaye

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Darryl Del Housaye: Father, we are so mindful right now of your kingdom. And a coming of our Lord Jesus Christ when his will will be done on this earth. And father, we the kingdom people will no longer be the aliens, the Sojourners. But we have found a place. On this earth, the new heaven and a new earth. Fathers, we prepare ourselves for the coming of our lord. As we demonstrate that we are Kingdome people. But we want to become disciples of the king.

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So instruct us father. Fill us with your spirit. That we might understand. As we pray in the name of Jesus Christ and God's people said. We're talking about the five disciples, five marks of becoming a disciple, remember that Christians we are disciples, we're becoming. We talked yesterday really introduced the concept that the greatest theme in the universe is the glory of God, the fact that God created everything for the purpose of declaring who he is, uniquely what he's like.

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You can look at the stars and the moon. You can go ahead and look at the Grand Canyon. You can look at the vastness of the ocean and you will learn some of the attributes of God. You will understand that God is majestic. He's eternal, he's powerful, he's intelligent. But you will not learn anything personal about God for that purpose. God created man, both male and female. He created us in his image. Our problem is that we are manifesting a foggy picture because we're not only showing the attributes of God because of our fallen nature.

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We also will manifest the attributes of the other father, the God of this world, God of this age, and therefore we're impure. That is, we will manifest mix attributes. And that's why the world pretty much confused as to what God is really like. You see, if they ever had a clear shot at what their loving creator is like, they would be drawn to him. And so we are really that step away from people come to know God as their personal creator.

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And that's why we're created. So whether we eat, we drink, we do all to the one, to the glory of God. You've been bought with a price, therefore, with your body, with your spirit, glorify God. So in that we are manifesting this foggy picture, what is the clear picture, the perfect visible image of the invisible God, who is the fullness of the dwelling in bodily form, who has come and executed, explained and manifested the perfect glory of the father in heaven, Suzanne, as Jesus Christ the son

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And that is why Jesus has called us to become his disciples. He's called us back to the whole purpose of our creation. That is why Christians we have become when we've come to Christ for forgiveness. But disciples, that's what we are becoming. That's what it means to glorify God that I can begin to show more and more of my new father and less and less of my old father. And that is why Jesus Christ is so clear on this whole issue of becoming a disciple.

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Remember, by way of review 265 times, you will find the word disciple in the New Testament, although you only find it in the Gospels and and in the Book of Acts. But of those 265 times that a disciple is talked about in the New Testament, Jesus really only refers to somebody becoming his disciple. How many times? Eight times. Only eight times. Seven of those eight times are

conditional. Seven of the eight times that Jesus talks about becoming his disciple, he'll say, if you want to be my disciple, you will do something.

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And if you don't do it, you are not becoming his disciples. So it's a choice that you make. So as we review the seven, we really brought them together into five marks. And because of time, let's just kind of walk through them. Yesterday, we introduced you to the first one. The first mark of becoming a disciple or a mark of a disciple is loving Jesus first. Remember, when it comes to making a choice, clear choice on who I will please first it will be Jesus over my father, my mother.

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In comparison, it is as if I hate my mother. I hate my father. I hate my brother and sister. I hate my own life because the choice is that clear. I'm going to please Jesus first. He's the sinner. He's the grid. So before I say anything, do anything, go anywhere. First thing in my mind, would this please Jesus? That's the first mark of a disciple. The second mark flowed right out of that.

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And that is simply the fact that second mark is that I love and I will abide in the word of Christ, because if I want to please Jesus first, then I want to know what he has said. And so the first thing my mind is what does Jesus say about it? The third mark we've come to look. And if you haven't already turned to the Gospel of Luke, chapter fourteen, Luke 14, verse twenty seven. The third mark is the mark of repentance.

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I call it the turn. And in this market repentance, you're really going to see the next three of the seven all wrapped up really into one concept of repentance is all about. And Luke 14. Look at

verse twenty seven. Jesus says this whoever does not carry his own cross and come after me cannot be. My disciple. So there he goes again, he's a conditional statement, you cannot be my disciple unless you are willing to carry my cross, carry your cross.

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Now, he has expanded on this back in Chapter nine, verse 23, when he adds to other dimensions to the same thing he says in verse 23. And he was saying to them all, if anyone wishes to come after me, let him deny himself, take up his cross daily and follow me. There's the three. So of the seven, this condition which says you must deny yourself, take up your cross daily and follow me. But I take all three and make it simply one, because this is what we call the turn.

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If we can understand what does it mean to deny myself to take up my cross and to follow him if I can get a handle on what those three steps that turn is, in other words, that repentance, that mark repentance, then I'll know what he's talking about, becoming a disciple. First of all, what does it mean to deny self? Does that mean you're not you're to to flog yourself. Beat yourself. In other words, is the bubble bath sin?

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What does he mean when he talks about denying self? Well, self-used in the New Testament does not talk about necessarily personal pleasure or being concerned or self-conscious of things about you. But self always is synonymous with the concept of pride. So matter of fact, if you have a wet finger, turn to James chapter for sometimes the best way to understand a concept is to understand the opposite of it. In Luke four, he says this in verse six, seven and eight, he says.

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But he God gives the greater grace. Therefore it says God as opposed to the proud, and he gives grace to the humble. So the opposite of humility is what basically is pride, he says. Now submit to God, resist the devil he'll flee from you, draw near to God and he will draw near to you, cleanse your hands, you sinners, and purify your hearts. You double minded, be miserable and mourn and weep. Let your laughter be turn into mourning and your joy in the gloom.

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You humble yourself in the presence of the Lord and He will exalt you self is basically pride.

What is pride is the opposite of humility. What is the opposite of humility? It's basically moving from one of the first will to yourself. Willfulness self and pride is basically self-willfulness.

Remember when you were younger and you learn the Lord's Prayer and we learn, you know, our father who art in heaven, hallowed be thy name. Let your name be be served, hallowed thy kingdom come, thy will be done on Earth as it is already in heaven.

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See, we live on a renegade planet. We live on the only planet, apparently in the entire universe that does not carry out. The first will see if everybody is carrying out the first will, the will of God. There is going to be peace. There is going to be harmony. The problem is that Lucifer introduced a second and an E the third and Adam a fourth. And in every sense then it's like Isaiah says and Isaiah fifty three.

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All of us like sheep. We've all gone astray because we all go after our own will. So when we have this self-willfulness, that's what we we bump into each other. And that has moved us off of the first will that is carrying out the will of God. In other words, what self-willfulness is this? My

nature is I want to be treated as a God. It goes all the way back to the temptation of Genesis Chapter three.

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Remember what what Lucifer through the serpent said to Eve. Don't you want to know the knowledge of good and evil? Because if you know that, you're going to be like what? Like God now how is God or a God treated basically twofold. A God is to be how old that is. He needs to be served and God is to have his will done. So whenever I seek that, I want to be served and I want my will done when I want it, how I want it.

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Basically what I'm saying is I want to be treated as a God. Now you got to understand really what is the essence of humility? The essence of humility is very simple. It is boils down to this. God is God and I am not. And when I get that in my thinking, God, you're God. So you exist to be served and you exist for your will to be done. So what am I doing when I get so angry, so frustrated, so depressed because people aren't serving me and my will's not getting done?

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The only reason I'm frustrated is because I'm frustrated, because I'm not being treated as a God. I had God as God, and I am not so self or self. Willfulness is basically when I want to be served. And indeed, I want my will to be done now, so he says the first thing to do is I must deny myself willfulness. That is, I must be denied. I must deny that I want to be treated as a God because God is God and I am not.

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And I'm not going to be much of a disciple of Jesus Christ if I'm in competition with him, you know what I'm saying? So now that moves to the second aspect of the turn. And that's when he

says, take up your cross daily. Now, what does he mean, take up your cross daily? I mean, it's interesting. We do not wear 14 karat gold guillotines. We do not have diamond studded electric chairs. I'm not really down on where it crosses at all, because when you wear a cross, no matter what kind of jewelry it might be, you're basically saying that it's a beautiful symbol of love.

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But sometimes we forget how horrible of an instrument of torture the thing actually was. Sometimes when people talk about taking up your cross daily, usually here girls say, well, my cross is my husband, you know, it's his burden I bear. I just know my cross is schoolwork. My cross is my mother, my crosses. And we get this idea that taking up your cross is bearing a burden, kind of some kind of suffering that is foreign to the Bible, that has nothing to do with how Jesus Christ would understand or any Jewish person would understand the word cross.

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During the days of the New Testament, something happened around eighty six. Jesus would have been around, what, eight, nine, ten, eleven years of age. Something happened in eighty six in Galilee where Jesus was growing up that would have affected every Jewish boy living in that neighborhood. A man's name was Judas. Judas had rebelled against Rome and Rome would not put up with that. So they came to northern Israel into the Galilee area and they crushed it.

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1760 men and boys were crucified. They were nailed to crosses, spaced every 30 feet for 10 miles right down through the center of Galilee. Little Jewish boys, little Jesus, would have seen what the cross was all about to the Jew, the cross meant one thing death. It meant putting something to death. So when Jesus says, take up your cross daily, he's not saying take on some burden. That's going to be kind of something that you're gonna have to struggle through.

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He's talking about putting something to death. Now, what is it that he's saying I'm to put to death daily? What was the first part of the turn? Deny your what? Self self willfulness. I want to be served in and rule like a God. He says, put it to death. And how often folks daily, how often do I deal with that, that flesh to want to be served and and want to have my will done?

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It's going to crop up daily again and again and again until I am glorified and I go to be with the Lord Jesus Christ, I will deal with pride. And so how do I deny it to the point of saying, God, I don't want to be treated as a God, but now how do I put it to death at that moment? Well, that's what first John Wayne nine is all about. He says, if we confess our sin and I know there are some who saying, well, that's that's written to non-Christians.

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Well, to say its written and non-Christians and it's a once and for all deal is to ignore the verbs in the verse. It's not once and for all confess. It's as we continually confess our sins. He continually at point action. He's going to forgive us our sins and cleanse us from all unrighteousness. Now think it through with me. First of all, you know what confession is. Confession is basically Hamala go. It's saying the same thing that God has said.

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So thank God I am self-willful here. I want to be served and tell God this is how I wanted to be served. But God, I want my will to be done. And God I my sinfulness is I'm sinning against you because you said there is no other God but you. And I'm all upset and frustrated because I'm not being treated as a God. God, I agree with you that that is blasphemy. I agree with you. That is sin.

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Now, when I agree with God that it is sin, then what does he promised to do not only to forgive me? That means to remove the consequences of my sinfulness, but also to cleanse me from what? All unrighteousness now when I've been what unrighteousness the unrighteousness of believing for a moment that I should be treated as a God, well, once I've been cleansed, that unrighteousness. It's dead. It's dead. So what have I done so far?

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I've denied myself willfulness, I've taken up my cross by putting it to death, by confessing it to God and receiving the forgiveness and cleansing of it. Well, now what's left to complete the turn? What does he say? And follow me. Follow me. Sometimes people say, well, you know, it's hard to follow Jesus. No, it's not. No, no, no, no, there may be pain, suffering, but in essence, it really is not because God empowers obedience, you can't fail.

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You know the verse in the Ephesians 5:18 when he says stop getting drunk with wine, which is dissipation, but be filled with the spirit of God. We've got to remember sometimes our English word filled. We get this idea that the Holy Spirit is a liquid. You know, I could kind of get it fills me up till it kind of bubbles out. And and like I've said before, you know, if I cut this arm off, I'm not going to like Holy Spirit.

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You know, short Christians have as much Holy Spirit as tall Christians. Right. You can't think of the Holy Spirit in terms of a of a liquid. The word filled means is plural. It means to be controlled by another person. Any time I submit my will to do what's at the will of another, I am

controlled by the ones who will I've submitted to now put it all together when he says that if I submit to the will of God, I am filled by the spirit.

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What he's saying is this God empowers obedience. Any time I do anything that I know Jesus Christ wants me to do. In his word, if it takes something supernatural to happen, he'll make it supernaturally happen. If he doesn't need the supernatural, he doesn't need a supernatural. But it will happen. You can never say it's too hard to obey God. Not true. Not true. So what do we have? The third mark of a disciples, the mark of repentance.

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It's the turn. It is when I deny myself willfulness and I put it to death by taking up the cross, confessing it with visions of grandeur and godhood. And then I say God instead of myself. Willfulness. I'll do it your way. I'll do what you say, and I'll trust you to empower me to do it. And you'll take the responsibility for what happens. That kind of risk is a third mark of a disciple. The fourth mark of a disciple is the mark of stewardship, the mark of stewardship.

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Go back to Luke fourteen if you've moved off there and look at verse 33, Luke 14, verse 33 and following. Now here Jesus says this for therefore. So therefore no one of you can be my disciple. There's the conditional statement again who does not give up all his possessions. Now this is one we usually gloss over because what does it mean to give up all your possessions? Does it mean that the only way that you can become a disciple of Jesus Christ is to be poor?

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Well, can a man love God and still have much was Joe, poor was Abraham, poor was David, poor was Solomon, poor was Isaiah, poor was Lazarus poor? No. But did they love God? Oh

yeah. What does he mean here when he talks about giving up all your possessions? Now, some people say, well, apparently he can't mean what it says. No, no, no, no, no. It means exactly what it says.

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You cannot be his disciple unless you give up your possessions. Now, does that mean, therefore, give them all away? No, that's not what giving up possessions, give up possessions, not give away possessions. You say, what are you talking about? Well, the apostle Paul apparently gives us a little more light on this thing. Turn to first, Timothy, Chapter six. Paul says this in First Timothy six. Start with verse six.

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He says, But godliness actually is a means of great gain when accompanied with or by contentment, for we have brought nothing into the world, so we cannot take anything out of it either. And if we have food and covering with these, we shall be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge them into ruin and destruction for the love of money is the root of all evil, and some for longing for it have wandered away from the faith and pierced themselves with many a pain.

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So apparently it's this longing to possess, this longing for money he says is going to destroy you. Well, then let's just get rid of all of it. Well, keep reading. Look at verse 17. He says, instruct those who are rich in this present world not to be conceited or to fix their hope on uncertainty of riches because they are godless, they are scum buckets they ought to be put to. No, I'm sorry.

Excuse me.

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I didn't then read that. Right. He apparently he's not ripping people who are rich. You say, well, I'm not rich. Listen, you live in this culture. You're rich. Do you know where your next meal's coming from? You're rich. Do you have more than one pair of clothing? You're rich by biblical definition. You're rich folks. We're into this thing. So instead of condemning us to hell, here's what he says. Now, instruct those who are rich in this present world not to be conceited.

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Now, why does he hit us, first of all, with this issue of not being conceited? Well, when you have money, you can buy your will done right. When you have money, you can hire people to serve you. So if you've got enough money that you can have everybody serve you and your will is always done. You will become used to be treated as a what? As a God. And there you'll be conceited because you buy your will done.

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You buy service done. And so he says if you've got a lot of money, the danger is you can begin to have visions of grandeur again because you can buy your will done. You can buy service. He says don't let them fix their hope and uncertainty of riches. But on God, watch this. Who Riseley supplies us with all things. To what? To what? You don't have your Bibles open. I could be lying to you to enjoy now, so God says he's given us all things to enjoy.

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But Jesus said, but you're not to possess any of it here to give up your possessing verse 18, instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future. So they may take hold of that which is life indeed. Now, what is he talking about? We say as a disciple that Jesus is our Lord. If he's Lord, then that means we possess what?

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Nothing, he possesses all of it, we get to enjoy all of it because we get to distribute it according to the will of God and enjoy that which God has given to us to enjoy, but not to possess. Again, you give me a funny look. I'll show you. Turn to Second Corinthians here. Second Corinthians, the apostle Paul makes this gives this instruction. He says, now, let me tell you about money. Let me tell you about possessions.

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Did I say second Corinthians, I hope? Yes, good, they'll get to Second Corinthians already. He says this. Verse, not chapter nine, verse six, he says now this, I say He who sows sparingly, so also reap sparingly he who sows bountifully. She'll also reap bountifully. Uses a a picture of a farmer who you want to get a big harvest, throw a lot of seed, little seed, little harvests. Verse seven, let each one do just as he has purposed in his heart, not grudgingly or under compulsion.

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For God is a cheerful giver, loves a cheerful giver, and God is able to make all grace are bound to you. That and now having sufficiency and everything. You may have an abundance for every good deed. Now God wants you to have an abundance. But why for every what? For every good deed as it is written, he scattered abroad and he gave to the poor. His righteousness abides forever. Now watch this carefully. Verse ten.

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Now he who supplies seed to the sower and bred for food will supply and multiply your seed for the sowing and increase of the harvest of your righteousness. Now, what does he just say that says God give seed and bread for food, seeds for sowing, breads for food? Some of the possessions, some of the things God gives you, he gives you for food, for you to enjoy and thank

God for it. But some of the money, some of the resources he gives you is not for food, but a seed and seed is for what you don't eat.

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Seed seeds for sowing. Now, what does he say in verse ten? He says, and God will increase your what, bread or seed? Easy question again, why aren't you successful here? He says he'll increase your seed now. He'll increase your seed so that he can increase your righteousness. Look at the next verse. You will be enriched in everything for all liberality, which through us is producing Thanksgiving to God for the Ministry of the Service is not only fully supplying the needs of the Saints, but it is also overflowing through many Thanksgivings to God because of time.

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Let me just summarize money. It's not a bad thing if you can take something like filthy money and it can actually produce, worship and praise the God when there wasn't going to be any, for example, I mean, when I was going to Talbot's seminary here back in 73. Holly and I'd been married about four or five years. And so she got herself pregnant. I help but but she little John was coming and I will never forget we were so poor.

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She worked until her ninth months. She was making about a thousand dollars a month. I was making 150. Well, when she had to retire, our budget really went into trauma. You know what I'm saying here? Well, I remember our our our Volkswagen broke. We had six nine Volkswagen and it broke. And we knew that they were going to be three hundred twenty five dollars had this thing fixed when we put up on blocks in our little parking area.

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And and my dad had his old beat up Fiat Spider. Remember those little roller skates wheels on them? Well this thing that the top had been ripped off and it was this kind of a mess thing. But he said, Darryl you can drive this thing for a few months now. You can save the money to fix your VW. Great. Well, I remember because we only had one parking place in our apartment. We had to park it out on the street on Woodman Avenue.

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Well, somebody came along and stole the seats, literally. We went I went to a trash yard and got two tires. And we put the tire behind, you know, one tire behind the driving, you know, the steering wheel and the other seat there. And I'll never forget it is December. It is cold. This is after John's been born. And and you can't sit too close the steering wheel because you go way down, you know.

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So I mean, I'm sitting there and warming up the car and here's Holly with little John. John just freezing. And I'm going, this is pitiful. I this is horrible. Two weeks later, a guy named Will Roberts. I have no idea whatever happened to Will. Will Robert Single's Guy. He came up to our apartment and it was around six o'clock around time dinner. And he knocks on the door and I go, Oh, Will, oh, it's good to see you.

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Come on in. Have a been with us. I mean, I wasn't real excited, you know, about Will being with us as far as that goes. But anyways, there's no I can't stay for dinner. And he gave me this white envelope and he says I got to go and he left and Holly and I, you know, looked at the white envelope, we opened it up and in the white envelope was three hundred and twenty five dollars again to fix the VW was 320.

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So we had five extra. So we went to McDonald's and celebrated that night. But I tell you what we did before that, we fell on our knees and we gave praise and worship to God. You wanna know something that's probably the best 325 dollars Will Roberts ever invested as far as producing praise and Thanksgiving to God? Here is what the the fourth mark of a disciple is. It's a mark of stewardship. I realize. God, Jesus, you're my Lord.

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I possess nothing. You have it all. I am your steward. That is, I'm to simply distribute out to be responsible for what you give me. Lord, some of what you give me is bred for food and I personally give you praise and Thanksgiving for it. But some of it is seed for me to sow, so into ministry, so into people's lives. So in a needy soul, in a loss soul, that as I saw the seed that you will increase as I faithfully saw it.

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God, this Ministry of righteousness, you'll increase the seed so that I can I can invest more and more. Is it giving it all the. No, it's investing. And the moment I give up the sense the need to possess and realize I possess nothing, but I enjoy all of it. And that is the fourth mark quickly. The last of the five marks and the one that you probably would be most aware of would be found in the Gospel of John, Chapter 13.

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And this is when Jesus Christ makes the statement. And again, conditional, he says in verses 34 and 35. A new commandment I give to you that you love one another, even as I have loved you, that you love one another. By this, all men will know that you are my disciples if you have love

for one another. What is he talking about here? Well, this is a whole another thing, but let's just simply say this, you know, John, 13, that Jesus commands us to love one another.

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If love is an emotion, how do you command an emotion? The Greeks had many different words for love. They had the word Eros, although it's not in the scriptures. And that's a kind of a passionate, emotional love. And and it's great. I've got a lot of that stuff from my wife. There's no problem with that. But it's an emotion. Then they had the word phileo, and that was kind of the affinity, the affection you have for people when you share something in common.

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It, too, is an emotion. Then they had the word storge, and that's this family love, the kind of thing you feel for Uncle Burton and Zelma, you know what I'm saying? It's still an emotion, maybe not much, but it's still an emotion. But here, Jesus in John, 13, says, if you're going to be my disciple, you will follow my command to love one another. Now, this, if he commands it, a command is an act of the will, not a flushing of the emotion.

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The emotions will follow the act of the will. Well, then what is the word agape? You know, you don't find it a lot in Greek literature because all it meant was to to to to place worth on something. Many times we Christians talk about, well, agape love is is God's love. No, not necessarily, because in First John Chapter two, agape love is used for the love of the world. He says in verse 15 of chapter two, do not love the world nor the things in the world.

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If anyone loves the world to love, the father is not in him. The word love here every time is the word agape so there's agape of God and there's agape of the world. All the word agape is a value

system. It's what you choose as an act of your will to consider what has worth and what doesn't have worth. What do you value and what do you not value? He says don't have the same value system.

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Don't treat the things of great worth that the world says these things have great worth. But he says you treat great worth the things that God says has great worth. Now, according to God, what has the greatest worth? What it was worth, Jesus Christ to the father. What's his big price tag around everybody's throat? Every human being is worth God, the son, God, the father. So if I am going to have the mark of a disciple, the mark of love, then I will treat things the way God would treat them.

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I will let God determine what my value system is, what is important, and what is not important. If God says people are more important and things God created people, people created things and boils down to this when I recognize the worth of a soul, when I recognize the worth of a human being. Jesus Christ, I know about your theology, but I still believe Jesus Christ died for all human beings. Therefore, all human beings are worth Jesus Christ to the father.

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So for me to treat them any other way than I would treat Jesus Christ himself as an act of my will has nothing to do. I feel about him just an act of obedience, because God's going to empower obedience. Remember, that's when I'm acting out the mark of love. Well, then, just in close, what does it look like? First, John, 4:10, he tells us right here in this is love. Here's what it looks like.

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Not that we loved God, but that he loved us and sent his son to be the propitiation for our sins, basically for things you want to know, how you communicate value, how you communicate worth to another human being knows that says here, not that we loved God, but that he loved us. He initiated the whole thing. He sent, he initiated an action, his son. That's why I was called a sacrifice of great sacrifice to be a propitiation, a satisfaction, pay the debt for our sin to meet a real need.

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In other words, any time I initiate any action that cost me something, some time, some sacrifice of money, action, talent, reputation to meet the real need of someone else, I have just communicated great worth to someone. If I initiate an action of self-sacrifice to meet a real need, I've communicated the same kind of love, I've communicated worth the work that God sets on human beings, that is what a disciple looks like. What are the marks of a disciple?

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Number one, it's a mark of love and Jesus first. Number two is the mark of abiding in his word. Number three, it's the mark of repentance making the turn. Number four, it's the mark of stewardship. I possess nothing. I've given up my possessions. I just enjoy that which God gives me to for food and for seed. And last of all, is the mark of love. It's the mark of recognizing the word God has placed on individuals and then in turn treating them with that worth.

[00:34:11.110]

There was a man he was he was a contractor for some like 50 years for this very, very wealthy guy, wealthy developer. Well, apparently, the wealthy developer was in his 70s now and and that he wanted to. Well, yes, I was really young and I read this article and he wanted to retire, but he

wanted to build one more home. Probably the developer had bought this property near Santa Cruz, jetted out into the ocean.

[00:34:34.750]

Absolutely gorgeous, gorgeous place. Well, he was going to hire the contractor one more time to build this beautiful place. Had the architectural plans all done, his thing was really going to be just like a palatial thing. Well, what had happened is that the contractor realizing that that this was going to be his last project and basically, you know, the sugar daddy guy was retiring and he had made a lot of money off this guys over the years.

[00:34:58.720]

He thought, well, I better cut the most profit I can on this last project. So as you begin to build this this beautiful home on this beautiful location, he began to kind of slight a little bit on the the substance of what he was using to build, for example, instead of the thicker gaged wire, he'd use a thinner gaged wire, mix a little more sand into the cement. He would use inferior substances, inferior glass, inferior marble.

[00:35:26.140]

And basically, although when he was all done, the thing was absolutely beautiful, he knew within about three to four years the thing would begin to crack and fall apart. Well, finally, he didn't care because he'd be gone and the old man would be gone as well. He came and brought the old man to see the beautiful place that was built. And so he walked in and apparently the gates opened up. There's music in the fountain comes on and and to show them all around the beautiful white marble in the blue and everything, the façade was absolutely gorgeous.

[00:35:54.700]

But inside this thing was going to be cheap indeed. What was all done? The contractor gave the keys of the home to the developer and said, I've served you well. And and I hope this is what you want, begin to walk away. Well, you can complete the story, can't you, developer said, wait, no, wait, wait, you don't understand it. For all these years you've served me well, you've never cheated me.

[00:36:16.500]

You've always been so honest. I thought, what do I want to do to honor you is my last project. I said the thought came to me. I want you to be able to build the last project for yourself. And he gave the keys back to him. You know, that's really what it is about being a Christian. Christians, we are getting to heaven. Yes, that's not the debate here, but the disciples were becoming and how serious you are about investing and following Jesus Christ is really has everything to do with the substances that you're going to be using to build the house of your faith and where you're going to be in 10, 15 years of the Lord tarries has everything to do with the choices you make right now, whether or not you take the five marks of disciple.

[00:37:00.550]

These are the words of Christ, because he said, if you want to be my disciple, then you will. I leave you just with this. Do you want to be a disciple of Jesus Christ? Let's pray. Father, I know that we move through this quickly and. Lord, I don't know if maybe I lost some on the way. But I would ask you. She would burn these truths into our memory that we would not forget what Jesus said.

[00:37:32.750]

The father, these men and women at the age they're at now. Would not wait for the pain, will not wait for the foolishness, will not wait for years when they've tried everything else and found that

it is indeed empty. But, Father, I pray for wisdom for them. That they can even now at this young age, see the truthfulness of truth. The wisdom of your wisdom. Father, they would seriously love Jesus Christ first. That they would abide in his word.

[00:38:05.090]

Lord that daily they would deny their self-willfulness being treated as a god and Lord, they would put it to death and confession. And they would follow Jesus and see how you empower their obedience. Lord, that they would give up having to hold on to and possess things to realize what you've given us as our Lord, you've given us to enjoy, to share with others that we might see others bring worship and praise and Thanksgiving to God because of the investment of the things you've given us.

[00:38:36.680]

And father, that the world might know we are disciples because they see that we recognize the worth of human beings and we treat people differently than everybody else. That we're quick to initiate actions that indeed our sacrificial to meet the real needs of people around us. Oh, father, let us become disciples of Jesus Christ. And his mighty name, we pray. Amen.