

Discipleship

Part 2

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[00:00:01] Last night we were saying a little about the call of the disciples, and I think we received some impression as to the wonder of being called by the Lord, called away from things of time and sense, and called to Him, to be occupied with Him, to learn from Him, to represent Him, and surely what was richest and best, to be in His company and to know something of His blessing.

Tonight I want to say a few words about the sacrifice of a disciple, and I think that's very plain in the verses we have read together. I think we can say this, beyond all possible doubt, that if we as Christians don't know [00:01:03] something about sacrifice, we haven't made very much progress in the Christian life.

We don't know much about its reality, its challenge, because we can see clearly that sacrifice is one of the main features in the present dispensation.

First of all, we think of God, sparing not His Son, but delivering Him up for us all. What a sacrifice on God the Father's part. He gave the very best that He could give in order to secure blessing. And then we think of the Son. He gave His all.

He gave His life.

He laid down His life that we might be blessed.

So I think that's sufficient to indicate to us that all blessing is secured on the [00:02:04] basis of sacrifice.

And if we know something of this in our lives, I'm perfectly sure it will bring with it a compensating blessing and the consciousness that we have secured something for the pleasure of God.

Now these words of the Lord in chapter 14 are very challenging indeed.

Three times over, the Lord said to those who were around Him, unless certain things were done in persons' lives, they could not be His disciples.

They're all of a negative character. Forsaking those nearest and dearest, taking up a cross and following Him, it all gives us the sense of turning away from things that are transient and passing and following the [00:03:02] Lord into something worthwhile and real.

If the Lord will, and we're gathered together, we hope to see something of the positive side of discipleship.

But tonight I think the Lord would engage us with perhaps the negative side, what we give up, what we keep clear of in order to be His disciples.

Now notice in verse 25, there were great multitudes or great crowds who gathered round the Lord.

And He turns round to them and He addresses them in such a way as to indicate that discipleship is not a matter of crowds, but a matter of individual responsibility and response.

If any man come to me, and so on.

We live in an age where great crowds seem to be the ruling idea.

[00:04:05] If we can only get large numbers, large crowds, this would seem to indicate the Lord's approval. This is strength. This is power.

But we don't find this when we examine the Bible carefully. Thank God there were great crowds who flocked to hear the Lord. Thank God there were moments when large numbers of people were blessed by Him. But in the main, I think you would agree when you read the Gospels that most of the Lord's work was done with individuals and small groups of people.

And He blessed them and cared for them and something very substantial was secured. I believe this has to be taken account of. Turning away from the crowds or rather addressing the crowds in such a way as to impress upon them what is individual, He would bring this truth home to their hearts that this pathway [00:05:06] of discipleship isn't a path where there are crowds, but the pathway of the individual. And so He says, if any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.

What a challenge, dear brethren. Now we've got to say here that the Lord is not meaning, and I'm perfectly sure of this, that when He said a man had to hate his father and mother, the Lord wasn't meaning this literally because there are so many other passages of the Word of God that indicate a man is to love and respect his father and mother.

What I believe the Lord is bringing home very forcibly is that he is to have the priority. [00:06:02] All other considerations are to be turned aside for this one engrossing feature that the Lord is to have the first place in our lives and no natural ties of any kind whatsoever are to interfere with the expression of a disciple. Well, that's very challenging, very, very challenging.

As we read the Bible, we come up against incidents where nature proved too strong for certain individuals, even the best.

And we want to speak of these.

We think of a man like Abraham receiving a call from God to go out from out of the Chaldees and to move on to the land that God would show him. And we find that this great man receiving such a wonderful call, the God of glory appearing [00:07:04] unto him, we find him detained for a while at

Haran until his father died.

And so we're left with the impression that while Abraham obeyed the call to go out from out of the Chaldees, he was temporarily hindered by the presence of his father and he waited until his father died before he made any further progress. Now here was a natural link holding up this devoted servant of God from making any further progress.

You remember that both Abraham and his son Isaac committed the same sin. They both told lies in relation to their wives.

Very solemn thing. Man, the friend of God, and yet because of his wife and his fear for her and for his own life, he told a lie.

[00:08:03] And so did Isaac.

We come to Samson, man of God, wonderful man of God.

There he was empowered by the spirit, dealing with the enemies of God, the Philistines. Nobody could stand against him in all his power, true Nazarite and faithful to his vow. And he allowed his wife to seduce him. No other power was strong enough against him. He could deal with all the might of the Philistines and it wasn't any great trouble to him. But the seductive influence of his wife robbed him of his strength. Do you remember Barnabas and Paul, two great servants of the Lord? They had a row together. There was very warm feeling between them over Barnabas, over John Mark rather, Barnabas' [00:09:02] kinsman.

And just because he went back from the work, Paul concluded that he wasn't a fit man to take with him.

He wasn't reliable.

He was liable to break down again. So why take this man with us? We're on the Lord's service. But Barnabas says, well, he's my friend, he's my kinsman, he's related to me, I want him to go.

And Paul said no and Barnabas said yes.

And the end was that those two devoted servants, they separated and they went their several ways. As far as we can read from the Bible, Barnabas didn't seem to play any great part in the unfolding of the testimony after that.

And we think of Job's wife, Job retaining his integrity, taking the calamities as they came along from the hand of God.

Job's wife says to him, Job, you're a fool, curse God and die. [00:10:04] But Job didn't listen to his wife.

These are sufficient to indicate to us that natural ties can be destructive in connection with spiritual things.

We may have a very devoted wife and a husband who doesn't care very much for the things of the

Lord. He may be a hindrance to her and we may have a devoted husband and his wife may be a hindrance to him and so on.

But this is where the natural tie can interfere with the things of the Lord. And the Lord is saying here, it doesn't matter how near the tie is, it must not interfere with the pathway of a disciple.

The Lord's claims must come first.

Oh, how seductive Delilah was as her husband Samson.

[00:11:04] She knew how to play upon his feelings and this is what nature does. And oh dear friends, what a challenge this is, to say that in our lives we won't allow anything, not even the nearest and dearest to us, to interfere with the pathway of a disciple.

Now the next thing is, not only to forsake his own, but his own life also.

And we might be very successful in overcoming the power of natural ties and natural love.

We may be enabled by the Lord to overcome the difficulties in that area. But when it comes to our own lives also, that comes even nearer. [00:12:03] Ourselves.

I'm sure that we all review our Christian pathways. We can all admit, I'm sure we would all be free to admit that the biggest hindrance to Christian progress has been ourselves. Ourselves including between our spiritual progress, our spiritual enjoyment and the Lord. Oh, how easy it is to relax when we think of ourselves.

How easy it is to be austere and demanding in connection with each other.

Great brother so-and-so and sister so-and-so ought to be more real, ought to be more separate, ought to be more unworldly and so on. How easy to say this kind of thing. And yet in our private lives to relax ourselves and to allow ourselves to gratify our own [00:13:02] desires.

And the Lord says, if a person is going to be a disciple of mine, he's got to be prepared to turn away from himself too.

His own life.

And you find, thank God, many instances in the Bible where persons were prepared to turn away from their own lives and interests in order to serve God. We think of Paul.

You remember he was advised not to go to Jerusalem. There was danger there. Oh, he says, I'm prepared to go. Suppose it costs me my life.

I'm prepared to go.

Unwilling to lay down my life for the sake of the Lord Jesus. We think of Moses as he stood there mediating between God and the people. He says, block me out of thy group. [00:14:02] Block me out, he says. I'm prepared to die in order that this people might be blessed, ready to give up his own life.

David was the same.

You remember when the plague came upon the people because he numbered the people and didn't bring in the atonement money, which he ought to have done if he wanted to number the people. He said, what have these poor sheep done? He says, I'm prepared to suffer the consequences. I'm prepared to die.

I'm prepared to give up my life. Here was another man who didn't love his own life. He was prepared to give it up in relation to the things of God. Now I know this is a very exacting exercise. Very easy for me to stand here and speak like this. But I know the challenge in my own life. How easy it is to be occupied with one's own desires, to gratify one's own interests. [00:15:06] But the Lord says, if I do so, I can't be his disciple. If I don't, if I'm not prepared to turn aside from things that might be perfectly legitimate and give my life to the Lord, I can't be his disciple. Now the Lord's language can't be any more simple. If we are not prepared to let him have the priority in our lives above every other consideration, we cannot be his disciple.

That's a very, very high standard. And yet, as we said at the beginning, sacrifice is one of the great principles of Christian life and experience.

And though for a moment we can only sit down and view the cross and the greatness of the sacrifice of the Lord, it will be a great help to us as we embark on a life of sacrifice [00:16:07] for the Lord himself.

I believe only the great fight of the judgment seat of Christ will fully reveal the extent of the great sacrifice that has been accomplished for the Lord's sake. And remember what the scripture says, we are not to let our right hand know what our left hand does.

And for this reason, a great deal of sacrifice amongst the people of God goes unnoticed. Unnoticed as far as we are concerned, but not unnoticed as far as Tim is concerned. But oh, we are aware of so many devoted souls from then to Christ up to the present day who practice this principle of self-denial, those who have done it in the past to do it [00:17:02] today.

Denying themselves, turning aside from all that occupy them as natural persons and devoting their lives, their time, their all to the interest of our Lord Jesus Christ. And unless we do this, we cannot be his disciples.

Then he says, whosoever doth not bear his cross and come after me cannot be my disciple.

If we had lived in those days and we had seen a man walking with his cross, we would have said, there goes a man to his death.

That man is a condemned criminal, he's carrying his cross, in a few hours he'll be a dead man. And I believe this is what the Lord is saying to us here. [00:18:03] Using this figure, a man carrying his cross, that we might have the sentence of death in ourselves.

Now that's a scriptural expression. Having the sentence of death in ourselves. You'll find it in the first chapter of the second Corinthians where all of his companions were pressed beyond measure because of the opposition that was against them in Asia. And they despaired of death.

They despaired of life. Death was staring them in the face. And Paul, you remember, he made that remarkable statement that God who had delivered them in the past, delivered them then and would deliver them in the future. God would preserve them in order to see his work accomplished in them. Paul says we have the sentence of death in ourselves. [00:19:02] In other words, we were ready to lay down our lives for the Master and for his service. Now I want to apply this tonight to the truth of baptism.

Because I believe it can be very closely connected. In Romans 6 we read about baptism and how the figure of baptism reminds us of the death of the Lord Jesus Christ and his resurrection. And we too are to go through this process of baptism having this in mind that as we come out of the waters of baptism we are to walk in unison light. And we are to be dead to sin and alive unto God.

Now that's the simple statement of Romans 6. Dead to sin, alive unto God.

[00:20:04] Now I believe carrying our cross entails this kind of thing. There's a common statement in the world that if someone is going through a period of great trouble and trial and pressure, they're carrying a cross. Well, we don't follow that statement, but strictly speaking it's not what scripture presents. Trouble and pressure and trial may be something that comes upon all, whether saved or unsaved. But in the context here, a person who carries his cross is a person who deliberately has the sentence of death in himself in order to serve Christ, to be his disciple, to be in his company.

And so I believe being dead to sin and alive unto God is a necessary requisite in connection with being a disciple of God.

[00:21:03] How could it be that a disciple of the Lord would be indulging in sin?

It wouldn't be right. A disciple of the Lord is to be dead unto sin, to be free from sin, clean of sin in all its wicked, evil features, and to be alive unto God, walking in unison light.

When we come to the beginning of Romans 7, we find the Apostle saying that we are dead to the law, that we might be alive unto another, that is Christ. And here's another thing.

Dead to our own endeavors, but alive unto the one who could really empower us and help us to be here for him in this world.

And in chapter 8, we find that we are to mortify, put to death, the deeds of the body, and we [00:22:03] can do this fine work in the power of the Spirit. I believe in these three chapters we have something of a teaching of a man carrying his cross and denying himself and being the Lord's disciple.

Let me ask this question. Are we all baptized here this evening? I don't think we can be really a true disciple of the Lord without being baptized. It's indisputable from the history of the early beginnings in the Acts of the Apostles that persons, when they believed the Lord Jesus Christ, they were baptized immediately. And this was recognized and seemed to be understood by all that this was the right thing to do in the acceptance of our Lord Jesus Christ as Savior. But then we are concerned not only that we've gone through this action of being baptized, [00:23:09] but that we are true to it after we've done this thing. True to it in our walk, in our lives, wherever we are. And I believe this figure of a man carrying his cross is to convey this to us. Or that we might be normal Christians, believing in Christ, being baptized, remembering the Lord, fellowship with the Lord's people, seeking to do the things that

are pleasing in his sight.

Then the Lord is going to tell two little stories and an expression in verse 28 has to be taken account of.

Counting the cost.

That's a very challenging one, counting the cost.

[00:24:03] We find when we read the Gospels that there were disciples who followed for a little while and then they went back.

They walked no more with it.

I believe those disciples have never counted the cost. They never realized what it meant to be a disciple of the Lord. Oh dear brethren, don't let's go back, let's go on. There's a great deal of encouragement in the pathway of a disciple. There's a great deal to enjoy in fellowship with the Lord's people. There's a great deal to enjoy in the company of the Lord. Let's be true disciples and keep going on. And I believe what the Lord is presenting here is that we might not fall into the snare of underestimation.

[00:25:02] Here's a man who's going to build a church. He's gathered together some materials.

Suddenly he finds that the resources run out and he hasn't sufficient to build the tower. Of course people mock at him, what a fool. He started but he couldn't complete the job. He couldn't finish the tower. And that unfinished tower was a standing witness to his underestimation.

Then the Lord speaks about a man with 10,000 in his army and he goes out to fight his enemy. And suddenly he finds that his enemy has 20,000 in his army and so he makes peace. Well obviously he didn't achieve what he set out to do to conquer his enemy. He underestimated the power of his enemy.

Now I believe that we should be doing perspective in the sense that we begin to look into our heart [00:26:07] and say, have I sufficient resources to be a disciple for the Lord? I don't think any of us would ever be a disciple on that basis. We have to see that all the resources for discipleship are in our Lord Jesus Christ. But we must see to it that we don't underestimate the power of the enemy or underestimate what is involved in being a true disciple.

This is why the Lord told those stories.

We must be conscious of what we are doing. I believe poor John Mark underestimated what it was to serve the Lord. Consequently he went back. He didn't stand the test. Lot's wife was another one who went back. She went back to the little city and she was turned into a pillar. [00:27:03] Lot himself didn't learn the lesson.

He went back and he didn't understand what he was going into. Consequently he had to be rescued. So I believe that we require to solemnly sit down and count the cost.

Though dear brethren, having counted the cost, could any of us say at any time that the cost is too high? That the cost of discipleship is too severe?

Oh dear brethren, when we think of what Christ did for us and we are bound for glory because he died and suffered, then surely no cost is too great to pay for this pathway of a disciple.

And so he went on to say, so likewise, whosoever he be of you that forsake not all he hath, [00:28:01] he cannot be my disciple.

I don't think we can possibly miss the import of the Lord's words in this chapter, that the pathway of the disciple means a preparedness to sacrifice in order to be with him.

And so he finishes his remark by saying, salt is good, but if the salt has lost its savour, wherewith shall it be salted? It's good for nothing, you can't fertilise the ground with it, it's no good for food, it's no good for household purposes, throw it out, it's worthless.

And a Christian who misses the pathway of discipleship is of, I should have said, no use, but is of very little practical use for the Lord in testimony. And the Lord would desire of each one of us that we might be found in this pathway of discipleship really the salt.

[00:29:04] This is what the Lord said to his disciples, didn't he? In Matthew 5, he gathered them together, he spoke to them on the Mount, what we call the Sermon on the Mount, and he was directly addressing his disciples. And he said to them, ye are the light of the world, ye are the salt of the earth.

And every Christian walking intelligently in the pathway of the Lord is a preservative against evil, and definitely a diffuser of light for the Lord Jesus Christ. Now these are wonderful opportunities, wonderful blessings. Now for a few moments, we'll start from chapter 9. Once again, the Lord is with his disciples, and he's praying.

[00:30:08] He asks them a question, couldn't see the people that I am.

And they're able to tell the Lord that there were various opinions as to who he was. And then he says to them, who do you see that I am? And Peter, he says, the Christ of God.

And so I think a disciple should really be ready to say something about the Lord.

Here was direct question from the Lord as to who he was, and Peter was ready with the answer. There may be varying opinions by others, but the true disciple, he knows who he was. If we went out into the streets here in Canterbury, and asked the people, who is Jesus of Nazareth? [00:31:04] Tell us something about him. I wonder what kind of replies we would get. All sorts of replies. I think it would mean a great deal of ignorance. But then we know who he is. Thank God for that.

We've had a wonderful teaching as to the person of the Lord. Our eyes have been opened as to who he is, his greatness and glory. So we are in no doubt as to who the Lord is. And we do say thank God. We know him.

We know his greatness, his glory, who he is. And we are very thankful for the opportunity to follow

him. [00:32:02] I think this would feel strange to Peter's ears. Peter had said that he was the Messiah, the Messiah of God.

All the prophecies concerning the Messiah, or I should say most of the prophecies concerning the Messiah of the Old Testament, portrayed him coming in power and glory, setting up his kingdom for the benefit of all concerned. And now the Lord is saying that he's going to be rejected, he's going to be ill-treated, eventually he's going to die.

And he didn't realize the import of the last statement, and after three days he cries again. But all this seems strange, that the Lord was going to be subjected to this awful treatment. And I believe the Lord is reminding them that the pathway of rejection and suffering is the pathway to blessing and glory.

[00:33:02] If we want to...

I just need to read the first epistle of Peter. And we'll find that these are the two key words, suffering and glory.

First of all, in relation to the Lord himself, and secondly, in relation to his people.

Suffering ends in glory.

And this is what the Lord is bringing before them before he goes on to say, And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

I read this passage because it includes one little word that isn't in chapter 14, and that's this word, daily.

Take up his cross daily.

When we read the opening chapters of the Acts of the Apostles, [00:34:01] we find this word often mentioned, daily. They were daily in the temple.

And they were daily doing this, that, and the next thing. And we can see clearly that the early life of the Christians, or should I say the life of the early Christians, was governed by this principle of daily living.

And a true disciple is not one who is spasmodic in his testimony for the Lord. He continues day by day.

The Lord's day, a particular day, yes, and yet every day, the Lord's day. Every day, a day kept for the Lord. Every day, a day following him. No relaxation of divine principles in their minds. No relaxation of the desire to serve the Lord, take up the cross daily, and follow him.

Then he says, whosoever will save his life will lose it.

[00:35:05] But whosoever will lose his life for my sake, the same shall save him.

When we read the Gospels, we find that some incidents may be mentioned in two of the Gospels and omitted in the other two, or we might find some incidents mentioned three times and omitted in one of the Gospels. Here is a statement that is found in all the Gospels, Matthew, Mark, Luke, and John.

Indeed, we find it seven times in the Gospels, and in the Epistles, we find many statements akin to it. Losing one's life in order to save one's life.

Now, in general business, we don't lose to save.

We make profit to save.

[00:36:02] But this is the scriptural way. The Lord Jesus died that we might have life, and we have to die if we are going to live, and we have to lose if we are going to save. And this is the principle that the Lord is bringing forward. I feel it is very challenging and important when a statement like this is repeated, as it is seven times at least in the Gospels, and many statements like it in the Epistles. Let us read it again. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save him.

I often repeat this when I mention this verse. Some of you have read Through the Gates of Splendor, the story of the five young men [00:37:03] who lay their lives in service for the Lord in South America. They were killed by the Conqueror Indians. One of them, Jim Elley, left in his diary a statement like this. He is no fool who gives what he cannot keep in order to obtain that which he cannot lose.

Now I believe that Jim Elley was simply stating what the Lord said here. He is no fool who gives what he cannot keep. Not one of us can keep our lives. Sooner or later we have to die if the Lord doesn't come. In order to obtain that which he cannot lose. And Jim Elley, by laying down his life, obtained the martyr's crown.

He obtained the good testimony. He left a wonderful record of devotedness. And he'll never lose that. [00:38:01] It's there for him in glory.

It will be put to his account, if you like. He's got something that he'll never lose. And this is what the Lord is saying. Whosoever will save his life shall lose it. Whosoever will lose his life for my sake, the same shall save him.

We get the chance of promotion. And that promotion involves longer hours that perhaps will hinder us from taking our part in the life of the local company. It may even involve us being shifted to someplace where we can find fellowship with those of kindred faith.

Are we prepared to lose our lives and let the promotion go by in order to be true to the principles that we believe are stated in the work of God? [00:39:01] And we can apply this principle in a thousand ways. They come up against us in our lives.

Are we prepared to stand for the things of the Lord and lose financially or even lose in other ways?

This, I believe, is involved in losing one's life.

Not only in giving one's life liberally, not only in laying one's physical life down, but losing one's life

day by day in order to support the things of the Lord. Think of the glittering career stretched out in front of the salt dusts, eminent above his companions in all the progress he had made in the Jewish religion. What a wonderful career suddenly came to a stop because he came into contact with the Lord. And then he turned his back upon it all.

[00:40:04] If people could boast in the flesh, he would boast more. And he turned aside from it all in order to gain Christ.

I believe, dear brethren, this is something that we face every day of our lives. There comes a moment, a test.

Will this promote the pathway of discipleship? Will this enable me to be true to the Lord? Or does it mean I've got to forego many of the things that I wanted to do because my own interests are going to be at value?

Or at the end of the day, when we all stand before the judgment seat of Christ, I'm sure we'll have to confess that there were moments when we could have been more faithful, more devoted to the interests of the Lord. We ought to have been more ready to forego the things that we like naturally, our own lives.

[00:41:04] And always, if any man is prepared to lose his life for my sake, and that's the governing expression, loses for my sake, then he'll really like it.

Do you remember Paul in writing to Timothy? He says something about, what is real life? I don't know if that's the expression in the Authorized Version or if it's Mr. Darvish's version, but it says, really life.

And that real life is not found in material things, but in following the Lord.

Now I'm not discounting material things. As a whole, we've all got to live. We've got homes to live in, we have things to do, and all these things can be held for the Lord. What I'm trying to say is what the Lord is impressing upon us, that the pathway of discipleship means [00:42:01] that His interests are priority in our lives. It doesn't matter where we are or what we do, this is the governing principle of a disciple. And so, he must be prepared to sacrifice.

And then to end with, he says, but what is a man advantageous if he gains the whole world and loses himself for being cast away? We are very fond of preaching this to the unconverted, but this is a word to the disciples, not to the unconverted, a word to the disciples, that the world might include itself between us and the Lord. Think of poor Demas.

He left Paul.

He loved the present age.

Something there that attracted his heart, that led him away from Paul and his interests and Paul was standing for the Lord Jesus [00:43:03] and Paul was led away.

Well, he lost.

No doubt his eternal salvation was secure. Believing in Christ, he had eternal life. Nothing could take that from him. But somewhere along the line, he made a mistake. He failed and he left Paul and his companions and we don't read about Demas having any part in the interests of the Lord. The disciple is not ashamed of his master.

You think of the disciples of these philosophers that we were speaking about last night. They weren't ashamed of their masters, their teachers. [00:44:02] Why are they gloried in the fact that they were considered to be in their school?

They gloried in attaching the name of their teacher to themselves and they weren't ashamed by no means. And yet, how true it is that we as Christians can be so easily ashamed of the Lord. And this is so easy to prove.

If you're in a railway carriage or in company, we can talk for a long time about any subject at all but once lift the name of Jesus Christ and then silence because the shame attached to the name of the Lord. Generally speaking, people don't want to talk about Him. There's shame attached to the name of Jesus. The Lord says, My disciples ought not to be ashamed of me or of my workings. And Paul, he certainly wasn't ashamed of the gospel of Christ. [00:45:04] He went wherever he went, so much so that he could say he was cleared from the blood of all men. And then, do you remember a devoted man called Onesiphorus? He went to Rome and Paul says, He wasn't ashamed of my chain and by not being ashamed of Paul's chain, he wasn't ashamed of the Lord because Paul was the representative of the Lord. And when Onesiphorus went to Rome, he didn't stand gazing at the wonderful buildings and statues and temples that existed at that time. He wanted to know, where is Paul? Where is the Lamb of God in prison? I want to see Paul.

He searched Paul out and he found Paul because he wasn't ashamed of that servant of the Lord. He wasn't least bit concerned about the glory of Rome but he was very much concerned about the servant of the Lord. [00:46:05] And Paul says to Timothy, Timothy, don't be ashamed of the testimony of the Lord or of me, his prisoner. And so these quotations indicate that there is always the possibility that we might be ashamed. We might be like Peter, full of bold endeavors, full of great courage when the pressure wasn't on and then when the young servant girl comes along and asks a few questions, Paul, he was one who was certainly underestimated. Thank God he was recovered and became bold in serving his Lord and Master.

Oh dear brethren, may something of this enter into our souls and if we forget all else, if we can only remember the words of the Lord Jesus that unless we do certain things, [00:47:02] we cannot be his disciples. And this word that he has so plainly given to us, if we love our lives for ourselves, we'll lose them.

If we lose our lives for his sake, we'll find them. May it be so, for his name's sake.