

Part II

Marks of an Authentic Disciple

Transition: The 3rd mark of an authentic disciple is the blessing of sorrow. III. The Blessing of Sorrow (v.21b)

“mourn” — emotion caused by suffering in the world where God’s people are scorned and persecuted

Many things in life can cause sorrow. What kind of sorrow would Jesus be referring to? What do Jesus’ followers sorrow over?

What this be a sorrow over rejection or persecution? Would this be a one time sorrow or a sorrowful disposition? Whatever sorrow Jesus is referring too, He does say that “they will laugh”

Let’s unpack this sorrow:

“Blessed are you who weep now”. This corresponds to the second beatitude in Matthew, which speaks of those who “mourn.” The terms “mourn” and “weep” are used in James 4:8-9— Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double- minded. 9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. 10 Humble yourselves before the

Lord, and he will exalt you.

This refers to the sorrow that comes from repentance of sin (Jas 4:9–10).

When is one of the times you find Jesus expressing sorrow?

(Luke 19:41-44)— And when he drew near and saw the city, **he wept over it**, 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

(Matthew 23:37-39)— “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her

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wings, and you were not willing! 38 See, your house is left to you desolate. 39 For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord

Jesus wept over unrepentant Israel. They were going to Hell because they would not turn from their sin to the Savior.

What kind of sorrow could Jesus be referring to?

There are 2 types of sorrow in the NT: (Worldly sorrow and Godly sorrow)

Look at 2 Corinthians 7:8-11 — For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while. 9 As it is, I rejoice, not because you were grieved, but because you were **grieved into repenting**. For you felt a godly grief, so that you suffered no loss through us.

10 For **godly grief produces a repentance** that leads to salvation without regret, whereas **worldly grief** produces death.

11 For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter

Authentic disciples hate their sin! They sorrow over their sin and long for Jesus because that means ultimate deliverance from sin's presence.

The world goes on in their sin and is only sorrowful when they get caught. King David was confronted with his sin and wrote Psalm 51.

“Laugh” — A number of languages distinguish clearly between various types of laughter: (1) laughing at someone else (2) laughing at something funny (3) laughing which reflects happiness and joy.

In Lk 6:21 and Jas 4:9 speaks to the laughter that results from Joy and Happiness. This is the laughter Jesus is talking about.

“they will laugh” — They will laugh because the sorrow is removed [BECNT, NIGTC]. They will rejoice over being accepted by God and the future tense refers to their welcome at God's table.

Question: How many of you like to be rejected by others?

Transition: The 4th mark of an authentic disciple is the blessing of rejection. IV. The Blessing of Rejection (v.22-23)

Jesus told His disciples and prepared them for the relational hostility with the world.

In John 15:18-23—“If the world hates you, know that it has hated me before it hated you. 19 If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21 But all these things they will do to you **on account of my name**, because they do not know him who sent me. 22 If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. 23

Whoever hates me hates my Father also.

Later in John 17:9-21, Jesus makes it extremely clear that there is a stark difference between His disciples (then and now) and the world.

This is why friendship with the world is hostility toward God. Notice Jesus said in John 17:21 — "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."

God calls all His children to come out of the world and be separate. When this happens, the world reveals it's true colors, They hate you because they hate God. They can't take a swing at God and so they take a swing at His children.

Quick theology of the world system: 1. Satan has power over this world. (1 Jn. 5:18-19)

John says, We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does

not touch him. 19 We know that we are from God, and the whole world lies in the power of the evil one (1 John 5:18-19, ESV).

2. God saves people out of Satan's control. (Eph.2:1-6)

Paul says, "And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, (Eph.2:1-6, ESV).

3. Believer's reject loving the world. (James 4:4-10)

James says, You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore

whoever wishes to be a friend of the world makes himself an enemy of God. 5 Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? 6 But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.” 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.

10 Humble yourselves before the Lord, and he will exalt you (James 4:4-10, ESV).

4. The World might persecute you (2 Timothy 3:10-12)

Paul says, “You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, 11 my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra— which persecutions I endured; yet from them all the Lord rescued me.

Christians did lead to that [BECNT, WBC].

“Revile you”: to find fault in a way that demeans.

Reviling could look like mocking or heaping insults in attempt to produce shame. This can be personal insults or comments designed to excite an emotional or physical response. Reviling happens in the presence of the one being reviled and not behind closed doors and unaware by the one being reviled.

- 1 Peter 4:14—If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. □
- Romans 15:3—For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” □
- Mark 15:32—Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him. □**Illustration:** Being made fun of at a company picnic, classroom, or any face- to-face insult experienced for following Christ. □“Slander” — (spurn your name as evil) This is the opposite of what is happening in v.26 of our text, “all people speak well of you” □

This persecution must be “on account of the Son of Man”
Avoid the martyr complex! Notice (v.22) Jesus says
“when” 2x and then (v.23) says, “in that day”. This is
significant because you may never face persecution. The
early church “praising God and enjoying favor of all the
people...” (Acts 2:47)

We in America might never see persecution. In N. Korea,
Vietnam, Turkey, and other places in the world, they
head-hunt Christians. They do things to our brothers and
sisters and their families that I’ll not speak of here.

Oh and by the way, this is not your name that they trash,
it’s Christ’s name.

When this happens (v.23) Jesus says, “Rejoice in that day,
and leap for joy, for behold, your reward is great in
heaven; for so their fathers did to the prophets.”

Jesus reveals 4 marks of an authentic disciple:

1. The Blessing of poverty 2. The Blessing of hunger 3.
The Blessing of sorrow 4. The Blessing of rejection

Application:

Will you take the **easy way** which yields immediate
pleasure and profit? or, Will you take the **hard way**
which yields immediate toil and sometimes suffering?

Will you pursue the pleasure and the profit of the moment? or, Are you willing to look ahead and sacrifice them for the greater good?

Will you concentrate on the world's rewards? or, Will you concentrate on Christ?

If you take the world's way, you must abandon the values of Christ. If you take Christ's way, you must abandon the values of the world.

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Jesus had no doubt which way in the end brought happiness. It has been said that Jesus promised his disciples three things—that they would be completely fearless, absurdly happy and in constant trouble.

Jesus' taught that the joy of heaven will amply compensate for the trouble of earth. As Paul said, 'This slight momentary affliction is preparing us for an eternal weight of glory beyond all measure' (2 Corinthians 4:17). The challenge of the beatitudes is, 'Will you take the world's way to hell, or suffer Christ's way on the path to glory?'

Warning section: (V.24)

Jesus says, ‘Woe to you who are rich because you have all the comfort you are going to get.’ The word Jesus uses for have is the word used for receiving payment in full of an account. What Jesus is saying is this, ‘If you set your heart and bend your whole energies to obtain the things which the world values, you will get them—but that is all you will ever get.’ In the expressive phrase, literally, you have had it! But if on the other hand you set your heart and bend all your energies to be utterly loyal to God and true to Christ, you will run into all kinds of trouble; you may by the world’s standards look unhappy, but much of your payment is still to come; and it will be joy eternal (V.26)

Even as the reader encounters in the fourth beatitude a style change, so in the fourth woe there is also a style change. This woe again speaks to those arrogant, oppressive, unbelieving rich about whom “all” speak well. When all people praise someone, he or she best beware, for those prophets in the OT who received universal praise were in fact false prophets (Isa 30:9–11; Jer 5:31; 23:16–22; Mic 2:11).

“Woe” — a state of intense hardship or distress — ‘disaster, horror.’

- ‘the first disaster came; after this there are still two more disasters to come’ Re 9:12; □
- ‘how disastrous it will be for you who are rich’ Lk 6:24; □
- ‘how terrible it would be for me if I did not preach the good news’ 1 □Cor 9:16. □In some languages there may not be a noun for ‘disaster,’ but the meaning may be expressed as ‘how greatly one will suffer’ or ‘what terrible pain will come to one.’ □