



CHARLES STANLEY
INSTITUTE

Called to Be a Disciple

CLASS **5**

THE DETACHMENT OF DISCIPLESHIP

PREPARATION

Prior to class:

- ▶ Be in prayer for each member of the group.
- ▶ Review Dr. Stanley’s sermon, the accompanying videos, and the lesson, preparing yourself for questions group members may ask.
- ▶ Reach out to group members and likewise encourage them to review Dr. Stanley’s sermon, the accompanying video, and the lesson in order to be prepared for discussion.
- ▶ Write out Luke 9:62. Then restate Luke 9:62 in your own words, personalizing this truth from Scripture. (At the end of this document is a breakdown of the Greek words in Luke 9:62 to help you.)

CONSIDERATIONS

▶ **COMMUNITY:** The success of the group will largely depend on each person’s level of trust with their fellow group members, as well as their dedication to studying the content. Much of this comfort and commitment will develop as a natural outgrowth of your times of fellowship, especially when the emphasis is on mutual edification and accountability. Be intentional about making your gatherings a safe place where group members can share their thoughts and questions without fear and grow together as the family of God.

▶ **GROUP DYNAMICS:** In every group, there will be at least one person who attempts to answer every question, argue every point, and dominate the entire discussion. As the facilitator, it will be up to you to ensure everyone has an opportunity to participate. Naturally quiet or insecure individuals will find little reason to speak up if one or two people seem to be saying everything. If you identify a conversation dominator, use one of these phrases to guide the discussion back to the group:

“That’s a great thought. What does everyone else think about that?”

“Let’s hear from someone who hasn’t had a chance to speak up yet.”

“Hold on, I see some faces that appear deep in thought. I wonder what they’re thinking about?”

▶ **GROUP DISCUSSION:** You will find discussion prompts and additional background materials throughout this guide to facilitate your group discussion. While the questions presented here are directly related to the class, feel free to have group members raise their own questions from the lessons. Also, don’t feel pressured to complete this class in a week. These studies have been created with stopping points so you can explore the topics thoroughly. You can complete your study for the day at the end of a part or continue through the entire class if time permits. Go at the pace God reveals is best for you and your fellow group members.

GROUP GATHERING

Begin your time together with prayer, asking God to speak to you, to reveal Himself to you, and to help you understand the principles in this class.

Introduction

If you've been applying the principles you've learned in this Called to Be a Disciple course, you've likely discovered that being a disciple is not easy. Certainly, growing in your relationship with Jesus is wonderful—you may feel closer to God than ever and find healing in some vital areas. Perhaps you've even seen Him work in ways you've never expected.

However, if you have been putting Jesus first and are trying to be like Him, you've likely received some opposition. You may have experienced some losses, faced challenging circumstances requiring significant sacrifices, or encountered situations that completely confused you. Maybe you've wondered why being a disciple is so difficult. After all, shouldn't you have God's favor?

Yet, it's essential for you to realize this is part of the process of becoming like Jesus. As God teaches you, He often gives you opportunities to put what you've learned into practice. At times, this means He will allow adversity into your life to show you how much you rely on yourself or how attached you are to your preferences rather than Him. With each trial or hurdle you face, you have a decision to make: Will you insist on what you want and handle it yourself, or will you let go and trust the all-powerful, all-knowing God (*Heb. 12:27–29*)?

What is the purpose of all of this? Read Luke 9:23 and write out Jesus' command in your own words.

What does it mean to you to deny yourself?

DISCUSSION PROMPT: Would anyone like to share what they answered?

Read Luke 9:24–26. What are the choices Jesus sets before you in these verses? How do these choices shape what it means to take up your cross?

We’ve studied taking up our cross before in Class 3, The Devotion of Discipleship (*Luke 14:24–27*). However, in this passage from Luke 9, Jesus further explains what He expects of us. Christ shows us two sources for our lives—one earthly and the other Himself—and we must choose which one we will serve.

You see, we make a mistake when we believe that to be a Christian disciple is to follow some rules and be a moral person here on earth so we can enjoy heaven later in the afterlife—as if one life merely followed the other. When we believe this, we often continue to live in the system of this world with its values, strategies, and realities as we understand them, with a few external adjustments that make us “Christian.” We may also assume we can only really learn to live with God in His spiritual realm when we get there and see what it is like.

The problem with that idea is God never meant for one life to follow the other. Instead, the life He gives us replaces the one we had before (*2 Cor. 5:17*). Jesus said, “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (*John 17:3*). Eternal life is right now. At this very moment, Christ is calling us to know Him, put aside what we think life should be, and embrace the completely different existence He has for us (*Rom. 12:1–2*). However, there are things we need to give up so we can experience it fully. Therefore, God will continually and progressively ask us to detach—or separate—from what hinders His life from flowing through us.

The System of this World

Throughout Scripture, you will find instructions to avoid things that are “worldly” (*2 Tim. 2:16; Titus 2:12*), but what is the system of this world? It is any philosophy, theory, government, religion, authority, or idea that bases its answers to life’s questions on the wisdom, abilities, and actions of humanity (or idols created by people) rather than the One True God. It is a system that exalts humanity and denies Christ His rightful place as Lord. Usually materialistic in focus, the world system can be found in every aspect of life—societal, economic, psychological, political, relational, etc.

Read Matthew 6:19–21. Ask God to reveal any ways you store treasures on earth rather than heaven. Write down what He shows you below.

DISCUSSION PROMPT: What are some common ways we may store treasures on earth rather than heaven?

Study: Part 1

Begin your time in study with prayer, asking God to help you detach from whatever doesn't suit you as His disciple.

Jesus called His disciples to deny themselves, take up their crosses, and follow Him, but He also knew that it would be a challenging concept for them to grasp. Even though, as Jews, they had been raised to submit to God and expect His constant presence among them, they still had difficulty trusting Him fully as the source of their security, provision, power, and protection.

Why? Because as humans, we tend to rely on what we know and our five senses—having more confidence in our experience and what we can see, hear, touch, smell, and taste than in what we can't. We may want to believe God, but our ingrained understanding of the world may continually war against our faith. This is because, since childhood, we've developed a perception about how things work, and it's tough to overcome.

Christ recognized how much it would stretch His disciples to let go of the earthly sources they'd come to hope in and depend upon. So, He helped them see the far greater power at work in the world.

Read Luke 9:23–26 again and add v. 27. What does Jesus say some of the disciples will see with their own eyes?



THE MOUNT OF TRANSFIGURATION

The location of the mountain where Jesus was transfigured is unknown. The three clues offered in the biblical account are that Christ and His disciples (1) were in the vicinity of Caesarea Philippi (*Matt. 16:13; Mark 8:27*), He and three disciples (Peter, James, and John) went to (2) a high mountain to pray, and they were (3) secluded (*Matt. 17:1; Mark 9:2*).

Tradition holds that the event happened on Mount Tabor, approximately forty-seven miles southwest of Caesarea Philippi and six miles east of Nazareth. However, evidence from ancient historians Polybius and Josephus affirms that a city rested atop Mount Tabor during the time of Jesus, which would not have allowed the seclusion needed for prayer.

Another possibility for the location of the transfiguration is Mount Hermon (pictured above) because it is the highest mountain in Israel (rising 9,232 feet above sea level), Caesarea Philippi rests on its lower slopes, and it would have offered Christ the privacy needed to reveal His glory. Forming the northern border of Israel, the name Hermon means “a sanctuary,” and is derived from the Hebrew root for “sacred.”

TRANSFIGURATION

Along with Luke 9:28–36, the Transfiguration of Christ is recorded in Matthew 16:28–17:8 and Mark 9:1–8. In their accounts, Matthew and Mark both say Jesus “was transfigured before them” (*Matt. 17:2; Mark 9:2*). In Greek, the word for transfigure, *metamorphoo*, means to be changed from the inside out, such as a caterpillar is when it becomes a butterfly. When Jesus was transfigured before them, His true self was revealed—the glorious King of Kings and Lord of Lords.

The only other times *metamorphoo* is used in Scripture are in Romans 12:2 and 2 Corinthians 3:18—speaking to how the Holy Spirit transforms us from inside out into the likeness of Christ.

SEEING THE KINGDOM

This would not be the only time the disciples would see glimpses of God’s kingdom. Eleven of the twelve would see Jesus after His resurrection, watch Him ascend to heaven, and also see the Lord’s power and glory demonstrated at Pentecost, when the Holy Spirit descended, and the church was born (*Acts 2*). Likewise, the apostle John received an extraordinary vision of God’s kingdom, which is recorded in the Book of Revelation.

and the disciples panicked, He calmed the wind and the waves and said, “Where is your faith?” (*Luke 8:22–25*). When there were more than 5,000 people to feed, He did not flinch, “He took the five loaves and two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the people” (*Luke 9:16*).

Likewise, Jesus never became attached to the things of earth because He knew the far superior reality of His kingdom. This is one of the reasons He was able to detach from the trappings of this world. Because the

Read Luke 9:28–36. What visual confirmation did Jesus give the disciples of the reality of God’s kingdom?

Read 2 Peter 1:16–18. How did Peter describe what he saw?

We also read in Matthew 17:1–7 that Peter, James, and John caught a glimpse of Jesus in His exalted form. They saw His face shine like the sun; His garments became radiantly white as light, gleaming like flashing lightning before them. What was veiled by Christ’s earthly flesh was pulled back in part so they could see who He really was: the exalted Son of the living God and God Himself, who rules all creation.

What they saw—and we must always remember when struggling to deny ourselves for His sake—is that Jesus sees a far greater reality than we do. He is not limited the way we are. Christ exists from eternity, and He judges everything from the real power, resources, and authority of His heavenly realm. This is why He didn’t base His perceptions of circumstances on what was happening around them but on what the Father could accomplish. When there was a storm,

everlasting reign of God is a fact—a source of security, provision, power, and protection more genuine, forceful, influential, and fulfilling in our lives than anything on this earth. This world has nothing to match it.

Consider what it would mean for you to submit to Jesus' perspective and judge everything according to the values, power, and wisdom of heaven. How much would you have to change?

DISCUSSION PROMPT: Would anyone like to share what they answered?

Remember, as Christ's disciples, our challenge is to learn to think, act, and respond as Jesus does by closely observing His example and obeying Him. This is why the Father proclaimed, "This is My Son, My Chosen One; listen to Him!" (*Luke 9:35*). When Jesus instructs us in some way, we can absolutely trust He knows what He is talking about, even when it doesn't make sense to us or sounds counter-intuitive. He is leading us to detach from our worldly sources and understandings and attach ourselves to Him—finding the significant and fulfilling life we were created for.

Yes, it's a big shift because you have to deny what you've known and change how you function, and that's never easy. However, if you think about it, the earthly sources you've relied upon haven't necessarily served you well. They've likely left you disillusioned and empty. Human opinion constantly shifts about what is right and wrong, what is healthy or destructive, what is appealing and what is repellent because we'll never find the answers in ourselves (*James 3:13–18*). The only thing we can know for sure from the earthly perspective is that everything here changes, and nothing is ever as good as it seems.

Why Moses and Elijah?

Of all the faithful saints in the Bible, why did Moses and Elijah appear with Jesus at the transfiguration?

Moses and Elijah were two prominent servants of God. Moses wrote the Book of the Law—also known as the Pentateuch or Torah—which consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Because of that, Moses represents the law of God. Elijah, on the other hand, has come to embody the prophets. Elijah never died, but instead “went up by a whirlwind to heaven” (*2 Kings 2:11*), and God promised that He would “send . . . Elijah the prophet before the coming of the great and terrible day of the Lord” (*Mal. 4:5*). Therefore, the Jewish people were expecting to see Elijah usher in the messianic kingdom.

These two men together represent “the Law and the Prophets” (*Rom. 3:21*)—the totality of the Old Testament and all God said through His servants about Christ. We know that during their conversation with Jesus, they spoke “of His departure which He was about to accomplish at Jerusalem” (*Luke 9:31*). Perhaps they had an amazing Scripture study about how all they and their fellow prophets had spoken was being fulfilled through Jesus' death and resurrection (*Matt. 5:17–18; Luke 24:44*). One thing is sure, however, their attendance at the transfiguration is an undeniable endorsement that Jesus really is who He says He is (*John 5:39*).

TABERNACLES?

Some commentators suggest that the reason Simon Peter wanted to put up three tabernacles (shelters, booths, or tents in different translations) when seeing Jesus standing with Moses and Elijah is because it was near to the Feast of Tabernacles (or Festival of Booths, also known as *Sukkot* or *Hag HaSukkot*; *Lev. 23:34–36*).

This feast was one of the three times a year when Jews were expected to appear before the Lord at the temple in Jerusalem (*Ex. 23:14–17; Lev. 23:4–8; Deut. 16:16*). It commemorates God’s miraculous protection for the people of Israel when they left Egypt and dwelt in temporary shelters. It also celebrates the Lord’s present provision of the harvest.

However, this feast also has significance regarding the reign of the Messiah (*Zech. 14:16–19*). Jews looked forward to the day when the Messiah would “tabernacle” or dwell among them (*Ezek. 37:27–28*). Peter, having confessed Jesus as the Messiah (*Luke 9:20*) and having seen Moses and Elijah, may have assumed the reign of Messiah had begun. What he did not understand, however, was that Jesus would first have to face the cross and that Christ’s millennial reign on earth would start after His second coming (*Rev. 19:11–20:6*).

However, the absolute, eternal reality of God is that He never changes, is always victorious, and is always proven true. This is why the apostle Paul admonishes us, “Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal” (2 *Cor. 4:18*).

Read what happened after the transfiguration in Luke 9:37–43. Was this an earthly or spiritual battle? Why was the crowd amazed (v. 43)?

Read Luke 9:43–44. What did Jesus immediately reveal after this? Why do you think He said this as people were celebrating?

DISCUSSION PROMPT: Did anyone find it odd that Jesus would talk about His crucifixion after delivering the boy from the demon, or did it make sense to you?

Is it difficult for you to accept God is as much in the deliverance of your life as the struggles and losses? Why or why not?

Is it challenging to accept that sometimes God’s deliverance comes through loss? Why or why not? Ask the Lord to help you understand where you have trouble believing in Him.

(These studies have been created with stopping points for your benefit. You can complete your study for the day at the end of this part or continue through the entire class if time permits. Go at the pace God reveals is best for you.)

Study: Part 2

Ultimately, whether or not we will be able to take up our crosses, follow Jesus, and detach from the things of this world begins with our perception of what is real. We may believe in God, pray to Him, and even serve Him. However, what we feel emotionally and experience with our five senses often takes precedence and can overwhelm what we think about Him.

Have you ever faced a loss or a challenge that caused you to question if God exists or if He loves you? Write about that experience below.

Does God exist and love you despite what you feel? Read Romans 5:8.

It is a struggle to deny ourselves and detach from our feelings, fears, desires, and sources of security. The concept that God is all-knowing, all-powerful, and always in control is comforting for us when we’ve run out of options. As we’ve seen, however, putting it into constant practice is difficult for us as humans because this world and its ways are all we’ve ever known and all we can perceive with our five senses. It’s what’s real to us. Likewise, we still wrestle with earthly realities—hunger, thirst, pain, illness, cold, heat, famine, work, bills, weather, authority, conflicts, and all the rest. We set up our coping mechanisms and sources of security and resist separating from them.

Even the disciples struggled with it. They had grown up in Israel—which was at that time the closest representation of what God wanted culture and society to be. Yet it still was not enough, which is what we see through the disciples' actions.

Read Luke 9:46. What did the disciples want? Why do you think they longed for it?

Have you ever desired to be the greatest at something? What was it? Why was it important to you?

How long would your greatness have lasted (or did it last if you achieved it)?

DELIVERANCE

The kind of demon terrorizing this child was thought impossible to cast out. Why? Because Jews at that time believed that to deliver someone from an evil spirit, you had to call it out by name. This demon had caused the boy to be mute, meaning they could not ask for its identity. The Jews recognized only the Messiah could cast out this kind of demon.

Thankfully, the Savior who had been transfigured on the mountain and had stood with Moses and Elijah could easily defeat this demon. His servant Moses was the conduit through whom God sent the ten plagues—directly challenging and defeating the deities of Egypt (*Ex. 7–10*). Likewise, Elijah was the prophet who had called down fire from heaven against the deities of Baal and Asherah on Mount Carmel and had succeeded (*1 Kings 18:17–39*).

Yet, Christ's disciples, who had walked with Him for three years and had seen His miracles, were still unable to help the boy. Matthew 17:19–20 reports, "The disciples came to Jesus privately and said, 'Why could we not drive it out?' And He said to them, 'Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you.'" He also told them that their best weapon in such instances is always prayer (*Mark 9:29*).

God wants to do extraordinary things through you, too. Therefore, consider: Where have you failed to seek and trust Him?

DISCUSSION PROMPT: Is it wrong to want to be great at something? Why do you think this became an issue with the disciples?

WHO TO RECEIVE

In ancient Israel, small children had no authority. Therefore, when Jesus told the disciples, “Whoever receives this child in My name receives Me” (*Luke 9:48*), He was directly challenging their understanding of what’s important and how to achieve greatness. After all, the disciples had been dreaming of having impressive power so they could influence kings and receive heads of state (*Luke 9:46*). They were thinking of what they could accomplish for Israel through worldly means. However, the highest positions here do not equate to significance in God’s kingdom. Instead, Jesus said, “The one who is least among all of you, this is the one who is great” (*Luke 9:48*). It is the person humbly willing to proclaim the gospel and minister to all people who shares Christ’s heart and is celebrated in heaven.

We should always refrain from competing with others who testify about Christ as the one and only way of salvation. Instead, we should thank the Lord of the harvest for sending workers into the fields to serve Him (*Matt. 9:38*). Likewise, when rejected, we don’t mourn for ourselves, but because “whoever rejects the Son will not see life, for God’s wrath remains on them” (*John 3:36 NIV*).

Read Luke 9:47–48. How does Jesus define greatness?

Is there a situation where Jesus is calling you to be “least” (*Luke 9:48*)? Is it a struggle for you? Why or why not?

Read Luke 9:49. Why do you suppose John was concerned about others using Jesus’ name?

Have you ever become so protective over something in life or ministry that you became territorial or exclusive over it? At that point, whose did it become—yours or God’s? Describe the situation below.

Read Luke 9:50. What did Jesus say about the situation? How can you apply His wisdom to your own circumstances?

FIRE FROM HEAVEN

Where did James and John get the idea to call fire down from heaven? Possibly from the prophet Elijah, who did so on two occasions (*1 Kings 18:36–39*; *2 Kings 1:9–15*). However, they sought to do so because they were angry, not to glorify God.

Read Luke 9:51–54. Why were John and James so angry? Have you ever wanted to avenge yourself for being slighted like they were?

Luke 9:55 tells us Jesus “turned and rebuked them.” Many translations include that Jesus said, “You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men’s lives, but to save them” (Luke 9:55–56). What kind of spirit were John and James demonstrating?

There is no such thing as discipleship without a decision concerning detachment.
Dr. Charles Stanley

DISCUSSION PROMPTS:

- Have you ever wanted to call down fire on someone? Why?
- What was it in you that responded with such anger? Was it an attachment to the world or to God?
- How would Jesus have responded in your situation? (Use examples from Scripture, if possible.)

The disciples wanted to seek greatness, protect their ministry, and avenge themselves for being slighted. They showed they were just like us, with ambitions, a desire to be set apart as special, and experiencing pain when rejected. What was real for them was to build up their comfort, provide for their cares, and be respected.

However, as we’ve seen, to follow Jesus is to detach from our interests and follow His, trusting that when we put Him first, God takes care of the rest (*Matt. 6:33*). Instead of our fleeting prominence here on earth, we seek to serve the real, eternal kingdom of heaven as He does. We recognize that although Jesus is God, He made Himself least, “emptied Himself, taking the form of a bond-servant” (*Phil. 2:7*)—not to be served, but to serve and to give His life for us (*Mark 10:45*). We also acknowledge that there will never be anyone greater than Him, and that “at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (*Phil. 2:10–11*). Understanding that absolutely unshakable truth sets the course for our lives. “Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him” (*2 Cor. 5:9*). Yes, it will be a struggle, but it will also be completely worthwhile.

Personally, what’s been the most challenging part of exchanging your sources of security in the world for Jesus?

DISCUSSION PROMPT: Would anyone like to share what they answered?

As you’ve gone through this study, has the Lord brought anything to mind from which you need to detach? Ask God to reveal any areas that don’t align with His will for you and submit to Him for the strength and wisdom to let go of them.

(These studies have been created with stopping points for your benefit. You can complete your study for the day at the end of this part or continue through the entire class if time permits. Go at the pace God reveals is best for you.)

Study: Part 3

Christ asks for a complete transfiguration of how we see life, what we depend upon, and what we value. To accomplish this process, the Holy Spirit will continuously challenge what we know and help us recognize where we must detach (*John 16:7–15*). He will also bring to mind what Jesus taught us to do (*John 14:26*).

That's the blessing of being a disciple—Jesus always shows us what to do. As we continue with our study of Luke 9, we see Christ was completing His Galilean ministry and was on His way to Jerusalem, the cross, and ultimately His resurrection from the grave (*Luke 9:51*).

During Jesus' ministry travels, more people came to follow Him, which provided Him more opportunities to show believers how to detach from this world.

Read Luke 9:57–58. What does this verse reveal about Jesus?

Contrast what you read in Luke 9:58 with Colossians 1:15–16. By whom and for whom was everything in all creation made?

Jesus owns everything, but He didn't focus on making a house for Himself on earth. Though God graciously provided dwelling places even for His smallest creatures (*Matt. 10:29–30*), Christ had no set place to shelter or rest on earth. Indeed, several towns rejected Him outright, including Nazareth (*Matt. 8:34; Luke 4:29; 9:52–53*). The only home He's prepared for Himself here is in our hearts through His Holy Spirit (*1 Cor. 3:16*).

Does this mean having a home is wrong? Of course not. However, we must remember that “this world is not our permanent home; we are looking forward to a home yet to come” (*Heb. 13:14 NLT*).

OUR SOURCE

It's not unusual for people to believe that their income comes from their efforts, jobs, investments, inheritance, the government, or some other earthly source. However, Scripture declares that everything we have originates from God's hand (*1 Chron. 29:13–14; James 1:17*). That doesn't mean we stop working; rather, we acknowledge that “it is He who is giving [us] power to make wealth” (*Deut. 8:18*). The fact that the Lord is the One who equips us and allows us to be employed or draw an income gives us a better reason to do excellent work rather than merely pleasing a boss or making a good wage. It should also change our perspective of how the resources we've been given should be used. Instead of serving ourselves, we have the privilege of being good stewards of what He's given and representing Him well wherever we are (*Col. 3:23–24; 2 Cor. 9:6–12*).

Read Luke 9:59–60. What does this verse reveal about Jesus’ priorities?

This man’s father likely had not yet died, but as a firstborn son (which this man may have been), it was his duty to stay close to his father and eventually provide a funeral for him. A year after his death, the son would rebury his father’s bones in a stone chest known as an ossuary. Also, there was an inheritance to collect, which could eventually fund the mission. In other words, this man had many cares stealing his focus and delaying him from what Christ was calling him to do.

Jesus responded, “Let the dead bury the dead,” or allow the spiritually lifeless to bury the physically deceased. This does not mean that we shouldn’t go to funerals or tend to family business. Rather, we shouldn’t serve death or any form of security that ends with the grave. We have life to declare! Jesus gave us the far greater mission, “Go and proclaim everywhere the kingdom of God” (*Luke 9:60*).

Read Luke 9:61–62. Write out Jesus’ words in verse 62.

Farmers recognize that you cannot plow a straight line if you keep looking back over your shoulder. Either what’s before you has your attention, or nothing will turn out right. The same is true for the disciple of Christ. You cannot serve the kingdom of God while still being attached to what’s behind you. The Lord’s power and provision do not flow to the one who is clinging to the world. It just doesn’t work.

There are many who want what God has to offer but are not willing to pay the price of true discipleship.
Dr. Charles Stanley

Read Luke 9:1–6 and 10:1–12. What did Jesus tell the disciples and His seventy (some translations say seventy-two) followers to do?

What did Christ command His followers to take with them (Luke 9:3; 10:4)?

Why were they to take nothing? Who would ultimately provide for them?

DISCUSSION PROMPT: Do you have as much faith as these disciples did? If not, what are you attached to that prevents you from having this kind of faith?

How were these disciples and seventy followers imitating Jesus' example and surrendering completely to Him?

Could you do the same? Spend time in prayer and allow God to deal with your doubts, fears, and insecurities about giving up your worldly sources and security.

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Study: Part 4

We might read Jesus’ instructions and wonder, *Could anyone really live this way? Why would anyone choose such self-denial?* Yet, this is not a clever short story or fairy tale. This is not fiction or “just how people lived back then.” The disciples and Jesus’ seventy followers detached from their worldly interests, denied themselves, took up their crosses, and went out doing just as He said—and so have countless saints throughout church history. What they experienced amazed them.

Read Luke 10:17. How does Scripture describe the seventy when they returned from carrying out Jesus’ commands? What were they excited about?

Read Luke 10:18–20. When the seventy disciples put their complete trust in God to provide for them, over what did they receive power?

DISCUSSION PROMPT: Would you like to receive the same kind of power and authority these disciples did? How is God calling you to step out in faith so you can experience it?

Read Luke 10:21–20 and 1 Corinthians 1:26–31. Why did God hide these things from the wise and intelligent? Why are these things only accessible through faith in Christ?

This is a warning to us. We will try to rationalize what God asks us to do intellectually, but we will never be able to do so. Leaving our worldly sources of security, provision, and protection behind will never make sense to our human minds. Indeed, it’s when we try to reason it out that we’ll become most fearful and fail.

Instead, we're taught, "Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight" (*Prov. 3:5–6* emphasis added). We will only experience the utter freedom, joy, peace, and empowerment the Lord has for us when we step out in complete faith, trust Him as our unfailing source, and submit to Him without reservation. In other words, the path to true, fulfilling, and powerful discipleship is to obey God and leave all the consequences to Him—as Dr. Stanley so often reminded us.

Are you willing? Spend time in prayer, asking God to help you detach from the world and attach to Him. Review the following areas with Him, listen to Him, and take note of what He shows you:

- 1) Lord, reveal my worldly forms of security and help me separate from them.**
- 2) Show me how to submit to You fully as my source for everything I have and will ever need.**
- 3) Expose why I struggle with fear, doubt, and insecurity.**
- 4) Help me surrender to You wholeheartedly so I can become the fully devoted disciple You created me to be.**

SATAN FALLING

When the seventy disciples returned from preaching the gospel, they rejoiced in amazement that even the demons submitted to them in the name of Jesus. In response, Christ said, "I was watching Satan fall from heaven like lightning" (*Luke 10:18*). What did He mean? Commentators have different views about when Jesus saw Satan fall (*Isa. 14:12*; *Matt. 4:1–11*; *Rev. 20:1–10*). However, the imperfect tense of the Greek verb I was watching suggests that God's work through the obedience and faithful testimony of the seventy had destroyed the enemy's domain in a profound way.

We should take this truth to heart. Each time a soul accepts Jesus as Savior, there is great rejoicing in heaven (*Luke 15:7*). And each time disciples give themselves to Christ without reservation, it impacts the spiritual realm in ways we cannot begin to understand—and all the powers of hell will never be able to do anything to stop it (*Matt. 16:18*).

If you are willing for Him to uproot, pull out, tear down, destroy, and remove from your life all of those things that would hinder your walk with Him, He will launch you into a place of service, my friend, that will make you a blessing to untold numbers of people.

Dr. Charles Stanley

Hungry For More...

This class is now complete. However, you may still be longing for more—especially about the transfiguration or how to allow God to be your source of life. Here are some suggestions for further study:

- 1) Read Ephesians 1:3–14. What blessings does God give you that you cannot earn in any way here on earth?
- 2) Listen to “The Transfiguration: Living on a Spiritual High.”
- 3) Read “The Abundant Christian Life.”
- 4) Listen to “Lord, Why Can’t I Change?”
- 5) Study “Learning to Trust God.”
- 6) Read Luke 9:62 again and restate it in your own words, personalizing this verse. Spend time in prayer; commit to trusting God as your source of security, provision, and protection; and thank Him for the truth He’s taught you through this inspiring verse.
- 7) Memorize Matthew 28:18–20.

BREAKDOWN OF LUKE 9:62 (CSB)

<i>"Jesus</i>	<i>said</i>	<i>to</i>	<i>him,</i>	<i>"No</i>	<i>one</i>	<i>who</i>	<i>puts</i>	<i>his</i>	<i>hand</i>	<i>to</i>	<i>the</i>
Iēsous	eipen			Oudeis		epibalōn	tēn		cheira	ep'	
<i>plow</i>	<i>and</i>	<i>looks</i>	<i>back</i>	<i>is</i>	<i>fit</i>	<i>for</i>	<i>the</i>	<i>kingdom</i>	<i>of</i>	<i>God."</i>	
arotron	kai	blepōn	eis ta opisō	estin	euthetos	tē		basileia	tou	Theou	

lēsous = **lēsous** = Jesus (from Hebrew, Yeshua = "Yahweh is salvation")

eipen = **eipen** = to speak, say; answer, bring word, command, tell

oudeis = no one, nothing, nobody, none; in no way

epibalōn = lay a hand on, lay hold of, seize; cast upon, undertake; throw over, put on; to place; attend to; rush in; to put one's mind upon a thing

tēn = this, that, these, etc.

cheira = hand; figuratively power, control, means, or instrument, might, activity

ep' = upon, on, at, by, before; over, against; to, across, toward; when, while, for

arotron = plow, a plough

kai = and, also

blepōn = to look, see, discern by the eye; behold, beware, perceive, regard, take heed, observe, notice; direct attention to, watch out, pay attention

eis = to, into, unto, toward, for, among; spatially a movement toward, rationally an indicator of result or purpose

ta = this, that, these

opisō = behind, after, afterwards, following

estin = is, be; to be

euthetos = fit, useful, suitable, useable, ready for use; well-placed, appropriate

tē = this, that, these, etc.

basileia = **basileia** = term relating to royal administration; the right or authority to rule over a kingdom; kingship, royal power or rule, especially God's rule (signifies the Lord's spiritual and eternal reign in our lives—mainly addressed in eschatological passages from the prophets and other apocalyptic writers); in the New Testament it refers to the reign of the Christ; territory ruled by a monarch

tou = of

Theou = God, deity; in most instances refers to the One True God or Godhead (Trinity)



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