

# TEACHINGS OF JESUS III

## Teachings of Jesus III: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. Salvation:
  - A. Salvation.

### CLASS #2:

- II. Salvation: (cont.)
  - B. Need.
  - C. Repentance.
  - D. Faith.
  - E. Obedience.

### CLASS #3:

- III. Christians.

### CLASS #4:

- IV. Relationship with God.

### CLASS #5:

- V. Church and Ministry.
  - Exam.

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## Teachings of Jesus III: Exam

### Possible 20 Point Questions

- 1) Use various Scriptures to explain God's part in salvation (p. 91,92).
- 2) Is apostasy possible? Defend your answer with Scripture (p. 102).
- 3) How would you describe "faith"? Use various Scriptures (p. 108).
- 4) Use various Scriptures to explain the authority of the believer (p. 119,120).
- 5) List three different groups of people who persecute Christians and comment on each one (no Scripture reference necessary; p. 123,124).
- 6) Use various Scriptures to teach about success in prayer (p. 134).

### Possible 10 Point Questions

- 1) In two or three sentences, define what salvation is and what salvation is not (no references necessary; p. 89, 90).
- 2) List five things that represent our part in salvation (no explanation or references necessary; pp. 93, 94).
- 3) What is the heart of the definition of good works? Give one Scripture (p. 102).
- 4) Using Mt 3:2 and Mk 1:15, answer the following question: Repentance is the result of...what? (p. 106).
- 5) Use one Scripture to explain a way to faith (p. 108).
- 6) Define confidence by referring to Lk 11:11-13 (p. 113).
- 7) Use Lk 19:12-26 to show one way in which obedience is measured (p. 115).
- 8) Where does Christian joy come from? Use Jn 15:7-11 (p. 121).
- 9) Use one Scripture to show one result of seeking God (p. 130, 131).
- 10) According to Lk 18:8, what is the partner of prayer? Briefly explain (p. 131).
- 11) Explain one hindrance to being a disciple (p. 136).
- 12) Use Lk 16:10 to show that ministries are built on faithfulness (p. 140).

# TEACHINGS OF JESUS III

## I. Course Introduction.

Notes —

### A. Teachings of Jesus III

#### The Teachings of Jesus Series of Courses:

This course is the third in a series of three courses that are designed to be a systematic theology of the teachings of Jesus found in the Gospels. The series is based on three “areas.” It is divided into three courses according to the following “areas” of study:

- 1) God:  
(**Teachings of Jesus I**, previously titled Principles of the Gospels I).
- 2) The world:  
(**Teachings of Jesus II**, previously titled Principles of the Gospels II).
- 3) Christianity:  
(**Teachings of Jesus III**, previously titled Principles of the Gospels III).

The course materials are made up of “principles” (ideas that are true throughout the ages) that are arranged in “chains,” one principle after another:

- Each chain of principles forms a “topic.”
- The topics are organized into “themes.”
- The themes are organized into “categories.”
- The categories are organized to form the three major “areas.”

Although these courses are focused upon the Gospels, some of the categories are not limited to them. For example, ‘Sovereignty’ can be seen throughout the Old Testament and the New. However, we will only be looking at the New Testament narratives called the Gospels.

Be reminded that this is intended only as a survey of Jesus’ teachings from the New Testament Gospels. Each of the topics themselves could involve an in-depth study within an entire course. You are encouraged to use this course as a resource for your teaching ministry.

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## Teaching Suggestions:

### The Outline Flow

The flow of the outline is very important. Each point builds upon the previous one. Thus, an important task for the teacher is to develop effective ways to move from point to point, topic to topic, theme to theme, and category to category. The ability to create a sense of movement is very important. The materials themselves often provide a sense of this “movement.” Nonetheless, the teacher must add transition sentences and ideas.

### Presenting Each Point

Each point begins with a Scripture reference. It is followed by some brief comments that explain the principle and/or how it fits into the flow. Sometimes a principle is repeated because it affects the development of two or more topics. Each Scripture should be read out loud in class. The teacher can use the comments that are provided to explain the point and show how it fits together with the previous point(s).

### Class Discussions

This course will not have specific “Discussion Points” allocated for discussion of the material or for answering related questions. There are too many topics and issues to anticipate all the possible discussions. Simply allow questions and comments as they arise during the presentation.

### The Course Series

The three courses form a series and they should be taught one after another if possible. If there is not enough time to finish the materials from one course, then the teacher can begin the next course in the series from the point where he left off in the previous course. If there is extra time at the end of one course, then the teacher can move on to the materials in the next course.

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## B. The Contents of This Course.

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1. This course (the third in the series) is divided into four categories that make up the “area” of study called “Christianity”.
2. The four categories are:
  - a. Salvation.
  - b. Christians.
  - c. Relationship with God.
  - d. Church and ministry.

## II. Salvation.

### A. Theme #1: Salvation.

1. Topic #1: Salvation.
  - a. Salvation is:
    - 1) Lk 5:20 - Forgiveness of sins comes by faith in Him.
    - 2) Lk 7:50 - Salvation comes by faith in Him. Thus, we can say that salvation equals the forgiveness of sins. To be saved is to be forgiven.
  - b. Salvation is not:
    - 1) Jn 6:53 - Man cannot save himself. Apart from Jesus, man has no life in himself.
    - 2) Mt 18:34 - Salvation by works is impossible.

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- 3) Mt 19:17, 21 - Men are always looking for ways to be “good” enough to earn entrance to heaven.
    - a) However, since there is only one who is good the only “good” thing that we can do is deny ourselves and follow Jesus.
    - b) Jesus does not deny that He is that one Person who is good enough; He actually proclaims that He is that one person by using sarcasm to rebuke the unbelievers.
  - 4) Mk 10:27 - Salvation is impossible if we only depend on man and his free will. It is only possible through God, and thus finds its source in God.
  - 5) Lk 3:8 - You can not be born into Christianity. Your family heritage or your culture cannot save you. Salvation is not simply inherited.
- c. The importance of salvation.
- 1) Lk 10:20 - First of all, we should remember that our joy is not based on the supernatural power of God in signs and wonders, but it is based on the power of God unto salvation.
  - 2) Mt 16:18 - The Church is built on the fact that Jesus is the Christ. It is built on the revelation and confession of this truth. The Church is built on **salvation**.
- d. Salvation is represented by a narrow gate.
- 1) Mt 19:26 - With God all things are possible. With man salvation is impossible, but it is possible with God.
  - 2) Mk 10:27 - Salvation is impossible if we only depend on man and his free will. It is only possible through God, and thus finds its source in God.
  - 3) Mt 7:14 - The way to heaven is narrow.

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## Author's Comment:

Humanists call Christians “narrow minded”, which means to be “intolerant of other beliefs.” This is actually a complement (it points to the reality of an acceptance of Jn 14:6), but the humanists mean it to be a rebuke. They consider that which leads to life as being “evil”.

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- 4) Lk 13:24 - The entrance to salvation is a narrow door. Many will try to enter but will not be able to because the door is so narrow.
- 5) Jn 14:6 - It is impossible to get to God without going through Jesus. He is the narrow door (see Jn 10:9). He is the **only** way.
- 6) Mk 4:20 - The “good soil” is repentant soil that is able to hear, accept, and obey the implications of the mystery of the kingdom of God (Mk 4:11). The mystery of the kingdom of God is that there is **only one way** to salvation for all people (see Eph 3:4-6).
- 7) Lk 16:16 - A result of sin is that it is not easy to enter the kingdom of God. It goes against our sin nature. Thus, we must force our way in. Indeed, the way is narrow.
- 8) Mt 19:23, 24 - Rich people have a difficult time entering because they have much to lose. It is difficult for a rich person to get all of his material things through that narrow door.
- 9) Lk 18:24-27 - To get a rich man through that narrow gate is truly a miracle of God.
- e. God's part in salvation.
  - 1) Jn 15:16 - We do not choose God but God chooses us.
  - 2) Lk 15:4-6 - With respect to salvation, it is God who finds us and takes us home. We do not find God.

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- 3) Jn 6:44 - God is the source of all good things. He is the source of salvation. It is God who draws the person to Himself. The person does not come in his own ability.
- 4) Mk 10:27 - God is the source of salvation. Salvation is impossible if we only depend on man and his free will. It is only possible through God, and thus finds its source in God.
- 5) Jn 1:12, 13 - We are not born again by our own free will but by the will of God.
  - a) Our free will is not a creative will. It is a will that receives or rejects that which is already created and offered.
  - b) The paradox that is formed by the existence of the free will of man and the sovereignty of God is seen in that God gives the right of salvation to those who receive Him, but it is according to God's will.
- 6) Mt 22:14 - Many are called (invited) but few are chosen.
- 7) Jn 17:2, 6, 9 - The Father "gave some" to Jesus. This implies the idea of "choosing."
- 8) Jn 6:44, 65, 66 - "The free will of man is so powerfully influenced by God's sovereignty as to allow man to freely accept or reject, and yet conclude what God has concluded beforehand." This is difficult for man, in our finiteness, to fully understand.
  - a) Jesus seemed to be making His point about the need for God to draw a man to Himself in the context of responding to those who were "grumbling".
  - b) They were grumbling because they could not accept the words of Jesus. The implication seems to be that Jesus was explaining why some could not accept His words.
  - c) They could not accept His words because they were not being drawn by the Father.
  - d) This points to the sovereignty of God over salvation and is of course a very controversial and difficult part of theology.



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f. Our part in salvation.

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- 1) We must **receive** what He has already provided.
  - a) Jn 1:12, 13 - We are not born again by our own free will but by the will of God.
    - (1) Our free will is not a creative will. It is a will that receives or rejects that which is already created and offered.
    - (2) The paradox that is formed by the existence of the free will of man and the sovereignty of God is seen in that God gives the right of salvation to those who receive Him, but it is according to God's will.
  - b) Jn 13:8 - We can allow our own righteousness to be a stumbling block. Self righteousness denies the need for God's help. Peter fell over this stumbling block. We must accept the fact that we need God and His provision for salvation.
- 2) We must **give** everything to Jesus.
  - a) Mk 10:21 - Inheriting eternal life is associated with giving everything to Jesus.
  - b) Lk 18:22 - "Lacking" actually means to be holding onto things. The thing "lacked" is that the man had not given away everything.
- 3) We must **deny** ourselves.
  - a) Mt 10:39 - The key to finding life is to lose your life for the sake of Jesus.
  - b) Mk 8:35 - We might call this the "inverted principle". If you try to save, keep, or hold onto your own life, then you will lose your life. If you do not try to hold onto your life and you are willing to give it away for the sake of Jesus, then you will find it (see Mt 16:25).

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- c) Mt 19:17, 21 - Men are always looking for ways to be “good” that will earn them entrance into heaven.
  - 1) However, since there is only one who is good, the only “good” thing that we can do is deny ourselves and follow Jesus.
  - 2) Jesus does not deny that He is that one Person who is good enough; He actually proclaims that He is that one person by using sarcasm to rebuke the unbelievers), the only “good” thing that we can do is deny ourselves and follow Jesus.
- 4) We must **repent**.
  - a) Mt 21:30, 32 - The difference between those who enter the kingdom of God and those who do not enter is the difference between sincere regret and a lack of regret (remorse). Regret leads to action (vs. 30) and belief (vs. 32).
  - b) Mk 4:20 - The “good soil” is repentant soil that is able to hear, accept, and obey the implications of the mystery of the kingdom of God (Mk 4:11). The mystery of the kingdom of God is that there is only one way to salvation for all people (see Eph 3:4-6).
- 5) We must **believe**.
  - a) Mk 16:16 - Belief leads to salvation. Unbelief leads to condemnation.
  - b) Lk 5:20 and 7:50 - Forgiveness of sins comes by faith in Him (5:20). Salvation comes by faith in Him (7:50).
  - c) Jn 8:19, 23, 24 - Belief in Jesus for salvation includes belief in His Deity. In the context of His claim that He is from above (Divine) and not of this world, He says that unless people “believe that I am” (God’s name; Divine) they shall die in their sins.

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6) We must **obey** (see Mt 12:50). To be in Jesus family is to obey God.

7) We must become **like children**.

a) Mt 18:3 - Our “conversion” must include becoming like a child.

b) Lk 18:16, 17 - The kingdom belongs to children. Adults must humble themselves to become like children in order to enter the kingdom.

g. The process of salvation.

1) Jn 3:8 - In the first place, the new birth is mysterious. We can not fully understand its origin or its destination.

2) Lk 2:29 - Salvation is not determined after death (see Lk 10:20; Phil 4:3; Heb 9:27).

3) Jn 19:30 - The work of salvation is already accomplished. It has been completed. Jesus said “It is finished”. The Greek word for “finished” means to be complete or to be paid in full. No more work is necessary.

4) Lk 21:19 - At the same time, salvation is a process (see Phil 2:12). The process includes perseverance (lasting until the end) and endurance.

5) Mt 10:22 - The salvation process is a race of endurance.

h. The lack of salvation.

1) Mt 23:37 - The unwillingness of people (lack of love) can hinder God in His desire to draw them to Himself.

2) Jn 13:8 - We can allow our own righteousness to be a stumbling block. Self righteousness denies the need for God’s help. Peter fell over this stumbling block. We must accept the fact that we need God and His provision for salvation. If we lack God’s provision, then we will lack salvation.

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- 3) Mt 21:30, 32 - The difference between those who enter the kingdom of God and those who do not enter is the difference between sincere regret and a lack of regret (remorse). Regret leads to action (vs. 30) and belief (vs. 32).
- 4) Mk 16:16 - Unbelief leads to condemnation. A lack of faith results in a lack of salvation.
- 5) Jn 5:44 - Seeking glory for yourself from others can result in an inability to believe.

## 2. Topic #2: Forgiveness.

### a. The source of forgiveness.

- 1) Mt 26:28 - The central issue of the New Covenant is forgiveness. Above all else, the New Covenant is a covenant of forgiveness.
- 2) Jn 1:29 - Jesus is the lamb of **God** who takes away the sins of the **world**, as opposed to the lamb of **sacrifice** in the Old Testament that took away the sins of **Israel**. Jesus is the final and complete solution to sin. He is the source of forgiveness.
- 3) Mt 9:6 - Jesus has authority to forgive sins. He is the source.
- 4) Jn 20:23 - The Church has authority to declare the forgiveness of sins. Christ, the source of forgiveness, declares forgiveness through His Body.

### b. How to receive forgiveness.

- 1) Lk 17:3 - There is no actual forgiveness without repentance. There is only potential forgiveness.
- 2) Lk 5:20 - Forgiveness is received through faith.
- 3) Lk 18:10-14 - Being justified and forgiven is associated with humility and brokenness before God. It is associated with trusting only in God and refusing to trust in yourself. Humility is essential in receiving forgiveness.

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- 4) Mt 6:14,15 - You must forgive others in order to be forgiven by God.
- 5) Mt 18:26-28 - If you do not receive forgiveness from God, then you will not be able to forgive others.
- 6) Mk 11:25 - Success in prayer is related to forgiving others.
- 7) Mt 18:21-27 - Forgiveness for others should not have a limit. God does not put a limit on how often He forgives us.

## c. Results of forgiveness.

- 1) Jn 1:29 - Through forgiveness, all people have the opportunity to have their sins taken away.
- 2) Lk 5:20 and 7:50 - Forgiveness of sins comes by faith in Him (5:20). Salvation comes by faith in Him (7:50). Thus, we can say that salvation equals the forgiveness of sins. To be saved is to be forgiven. The result of forgiveness is salvation.
- 3) Mt 9:2 - When we receive forgiveness we can then be strong, bold, and courageous. Without forgiveness we are weak, timid, and scared.
- 4) Lk 7:40-47 - Your love for God will depend on your perception of how much you have been forgiven (that is, your perception of the degree to which you **need** forgiveness). A result of forgiveness is a love for God.

## 3. Topic #3: Dying to yourself.

### a. How dying to yourself relates to salvation.

- 1) Mt 10:39 - The key to finding life is to lose your life for the sake of Jesus.
- 2) Mk 8:35 - We might call this the “inverted principle”. If you try to save, keep, or hold onto your own life, then you will lose your life. If you do not try to hold onto your life and you are willing to give it away for the sake of Jesus, then you will find it (see Mt 16:25). A saved life is a life that has died to itself.

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- 3) Jn 10:17 - The principle of dying in order to live is seen in the life of a pastor who gives his life for the sheep in order to receive his life back.
  - 4) Mt 5:3 - Humility is needed to live in the kingdom of God. Only the humble can reject themselves and embrace Jesus. Only the humble can reject the temptation to rule themselves and accept the rule of Jesus. Only the humble can die to themselves in order to live to God.
  - 5) Jn 12:25 - Eternal life requires that we first hate our lives in this world.
- b. Denying yourself.
- 1) Mt 16:24 and Mk 8:34 - Following Jesus includes denying yourself and carrying your cross.
  - 2) Mt 19:17, 21 - Men are always looking for ways to be “good” that will earn them entrance into heaven.
    - a) However, since there is only one who is good, the only “good” thing that we can do is deny ourselves and follow Jesus.
    - b) Jesus does not deny that He is that one Person who is good enough; He actually proclaims that He is that one person by using sarcasm to rebuke the unbelievers.
  - 3) Mt 19:21 - Denying yourself leads to treasure in heaven.
  - 4) Jn 5:30 - Jesus shows us how to deny ourselves. He is our model. He did not seek His own will but the will of the Father.

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## c. Dying to the flesh.

- 1) Mt 11:12 - The kingdom of God advances forcefully because it has a strong opponent, and forceful men must take it by force because they have an opponent (especially their own flesh). Consider the implications of 1 Cor 9:27.
- 2) Jn 15:2 - There is a constant process of death that God works in us. Death is replaced with life. Areas of our lives that bear fruit are continuously being pruned to produce more fruit. God cuts away (kills) the things that are not needed in our lives.
- 3) Jn 2:14-16 - The righteous anger of Jesus came against those who were using the temple for their own selfish interests and benefits. Christians are now the temples of God (1 Cor 3:16). God's righteous anger can also burn against us if we use our lives (temples) for our own selfish interests and benefits. We must make our bodies the temples of God and not the temples of flesh that they are naturally.
- 4) Lk 9:57, 58 - To follow Jesus is to be willing to own nothing. It is to be willing to have nothing that is your own. All is God's. The flesh owns nothing.

## d. Sacrifice.

- 1) Lk 14:27 - Whoever does not carry his cross (become a sacrifice) and follow Jesus **cannot** be His disciple.
- 2) Mt 19:21 - Sacrificing for the sake of Jesus results in receiving much more.
- 3) Mk 10:30 - Sacrificing for the sake of Jesus results in receiving much more along with persecution.
- 4) Mk 10:28-31 - The concept of the last being first and the first being last is set in the context of forsaking everything to obey Jesus (sacrifice). Forsaking everything in this world results in being last in this world. However, you will then be first in the kingdom of God. Those who grasp everything may advance in this life, but will be last in the age to come.

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### e. Giving up your rights.

- 1) Lk 6:30 - Selflessness towards others reflects a higher law than what we might call “fairness” (see 1 Cor 6:7, 8). Here we might conclude that we can not demand “justice” at any price. The higher law is to lay down your rights. This is the main theme of the Sermon on the Mount (Mt 5-7).
- 2) Mt 5:39-42 - Our response to evil is the opposite of how the world responds. The world actively resists evil. Christians actively (they are not simply neutral towards evil) “turn the other cheek”.
- 3) Mt 5:5 - The earth is to be taken or “subdued” (see Gen 1:28). However, the commandment (like the life of Jesus) is not consistent with aggression. Instead, we inherit the earth through meekness. That is, as we give up our rights we then gain the right to inherit the earth.

### f. Living the life of the cross.

- 1) Mt 10:38 - To carry your cross is an essential part of following the one who has already carried it for you (cross bearing is part of following the cross bearer).
- 2) Lk 14:26, 27 - Whoever does not carry his cross (become a sacrifice) and follow Jesus **cannot** be His disciple.

### g. Living a completely dedicated life.

- 1) Mt 16:26 and Mk 8:36, 37 - The importance of eternity should make everything else relatively unimportant. Our commitment to God depends on our understanding of this truth. It depends on how much we believe it.
  - a) The quantity and quality of your commitment to God depends on the quantity and quality of your faith.
  - b) The quantity of your commitment to the world depends on the quantity of your doubt.



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- c) If we have no doubt, then we will logically give everything that we have to move toward the goal of eternal life. We would “give our all” knowing that there is no risk of being wrong (knowing that in the end we will see that what we believed was really the truth).
  - d) People of faith are committed people because they know that there is no risk of losing. There is no risk of being disappointed or of regretting your life of faith. Doubt leads to the fear of regret. The fear of regret leads to our making the attempt to get satisfaction and comfort in this world a priority just in case we die and realize that our faith was not the truth.
  - e) Thus, a lack of faith in the importance of eternal life will result in a lack of commitment to God. To be completely dedicated to God is to believe His word totally.
- 2) Lk 18:29, 30 - The more dedicated one is to God, the more one will know God (note that the reward of eternal life is to know God according to Jn 17:3).
  - 3) Mt 20:21, 22 - Reward in the life to come is directly correlated to action in this life. Our positions in eternity depend on what we do on earth. We might say that the more death (to yourself) that you experience here, the more life you will experience there.
- h. Living a life that esteems other people.
- 1) Lk 6:31 - Treat others the way you would like to be treated. Prefer others instead of yourself (see Phil:3, 4).
  - 2) Lk 6:30 - Selflessness towards others reflects a higher law than what we might call “fairness” (see 1 Cor 6:7, 8). Here we might conclude that we can not demand “justice” at any price. The higher law is to lay down your rights. This is the main theme of the Sermon on the Mount (Mt 5-7).

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- 3) Mk 10:45 - To be great in the kingdom you must serve. Service includes being willing to make your life a ransom for others. That is, it includes the willingness to give up your life for others.
  - 4) Jn 21:15 - Our love for Jesus can be measured by our willingness to give our lives for those who are the people of Jesus (also see Jn 15:13).
4. Topic #4: Good works and worthiness.
    - a. Jn 6:29 - According to Jesus, good works are defined in terms of believing and trusting in Him.
    - b. Mt 22:8 - Worthiness is based on our response to God's call (coming to Him or not).
  5. Topic #5: Apostasy.
    - a. Lk 8:13 - The second group of people in this parable receive and believe, then fall away. This is an example of apostasy.
    - b. Jn 10:28 - There is also a theological concept called "eternal security" (that one's salvation is a settled matter under the Sovereign grace of God). It is true in the sense that no one but yourself can cause you to deny Christ. That a true Christian would choose to deny Christ is very unlikely.
    - c. Mk 14:21 - Judas, of course, is the classic example of apostasy if indeed he ever was a firm believer (Mt 13:20-22). (Consider the implications of Jn 6:70). With respect to his eternal situation we need only to refer to the obvious implication of the words, "better for him to have not been born."
    - d. Jn 17:9, 12 and Jn 10:28 - In conclusion, we should say that apostasy is possible (Jn 17:9, 12), but very unlikely (Jn 10:28).

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## B. Theme #2: Need.

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### 1. Topic #1: Need.

#### a. Man's need for God.

- 1) Jn 6:53 - Man can not save himself. Apart from Jesus, man has no life in himself. He is in **desperate** need of God.
- 2) Jn 15:5 - Man is helpless without Jesus. Man's need for God is total or complete.

#### b. Perception of needs.

- 1) Lk 19:10 - Jesus came for those who are lost (in need).
- 2) Lk 4:18 and 5:31, 32 - Jesus' ministry is to those who are in need. Thus, to receive from Jesus, we must perceive our need. We must accept that we are desperately needy people.
- 3) Lk 6:20, 21 - Blessing comes to those who are in need because Jesus meets needs.
- 4) Jn 9:41 - Sin is very closely linked with a lack of recognition of your need. That is, it is associated with a lack of "brokenness" and humility. Our greatest need is to see that we are in need of God.
- 5) Lk 14:18-21 - The principle of going to those in need because they will respond is set in the context of a reference to those who do not perceive their need and, thus, make absurd excuses.
- 6) Lk 7:40-47 - Your love for God will depend on your perception of how much you have been forgiven (that is, your perception of the degree to which you **need** forgiveness).
- 7) Jn 13:8 - We can allow our own righteousness to be a stumbling block. Self righteousness denies the need for God's help. Peter fell over this stumbling block. We must accept the fact that we need God and His provision for salvation. Those who cannot see that they have need will "have no part" with Jesus.

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- 8) Jn 9:39-41 - Those who say that they do not have need (they say that they see) will not have their needs met (they will remain blind). Those who are willing to say they have need (they say that they can not see) will have their needs met (they will no longer be blind). The truth is that we are all blind. The only difference is in whether we admit it or not. Those who admit will be helped those who do not admit it will not be helped. The perception of our own need is a prerequisite to receiving help.
- 9) Mt 9:12 - It is not those who are healthy (who say that they do not have need) who need a physician (who receive help). It is those who are sick (who perceive and admit their need) who need a physician (who receive help).

c. God meets needs.

- 1) Lk 10:4-7 - The laborer is worthy of his wages. Ministers must understand that this is not a way to justify receiving large salaries. In fact, the thought is in the context of taking **nothing** with them of their own when they go to minister. The idea here is that a minister is worthy of having his **needs** met (note the words “eating and drinking”).
- 2) Lk 12: 31-33- Kingdom teaching does not have to do with having riches here on earth. It does have to do with having our **needs** met (vs. 31).
- 3) Lk 12:11, 12 - God is able to teach us immediately in a time of need.

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d. The needs of others.

- 1) Lk 10:29-37 - We often try to justify ourselves by limiting our definition of who is our neighbor. However, Jesus provides us with a clear definition which has very broad limits. Our neighbor is anyone who is in need of mercy. As Christians we must respond to the needs of others. Whose neighbor are we willing to be?
- 2) Lk 10:38-42 - True service is not what **you** choose to do (conditional service), but what is needed or commanded (unconditional service).

e. Needs in ministry.

- 1) Lk 10:2 - Prayer is the recommended response to the imbalance between available witnesses and the actual need for missionaries.
- 2) Lk 14:18-21 - Those who are in need are the priority of a minister.

2. There is only one topic within this theme.

**C. Theme #3: Repentance.**

1. Topic #1: Repentance.

a. Repentance is:

- 1) Mk 1:1-4 - Repentance is that which prepares the way of the Lord.
- 2) Mt 3:8 - Repentance includes more than words. It includes results.
- 3) Lk 3:8-10 - Repentance is followed by fruit (or life). Repentance that does not result in fruit is destroyed.

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b. The importance of repentance.

- 1) Lk 17:3 - There is no actual forgiveness without repentance. There is only potential forgiveness.
- 2) Mt 16:19 - The key to the kingdom of God is confession (which includes repentance). In this context it is to repent from trying to save yourself and recognize your need for a savior (Messiah).
- 3) Mk 4:20 - The “good soil” is repentant soil that is able to hear, accept and obey the implications of the mystery of the kingdom of God (Mk 4:11). Repentance is essential.

c. Repentance is the result of:

- 1) Mt 3:2 and Mk 1:15 - The proper response to the nearness of the kingdom of God is to repent. The essence of repentance is the closeness of the kingdom.
- 2) That is, repentance is the result of the realization that Jesus is near to you.

d. Examples of repentance.

- 1) Lk 19:8 - Repentance may concern money.
- 2) Lk 3:10-14 - The action of repentance includes compassion and generosity (vs. 11), integrity towards others (vs. 13), and justice (vs. 14). All of these cases focus on a lack of interest in material things and a desire for social justice.

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e. God's response to repentance.

- 1) Mt 12:20 - God's mercy is great. He does not need much of a response from you to be able to bless you. As with Sodom, the existence of a "smoldering wick" is enough. He will not put it out. His great mercy allows Him to respond to the smallest sign of repentance.
- 2) Lk 15:7 - God rejoices when we repent. He does not rejoice when we proclaim our own righteousness.
- 3) Lk 15:7, 10 - When a sinner repents there is joy in heaven.

2. Topic #2: Brokenness.

- a. Jn 9:41 - Sin is very closely linked with a lack of recognition of your need. That is, it is associated with a lack of "brokenness" and humility. Our greatest need is to see that we are in need of God.
- b. Mt 21:44 - The process of receiving Jesus is the process of being "broken". After we receive Jesus He will "break" us again and again as He transforms us into His own image.
- c. Jn 13:8 - We can allow our own righteousness to be a stumbling block. Self righteousness denies the need for God's help. Peter fell over this stumbling block. We must accept the fact that we need God and His provision for salvation. Those who can not see that they have need will "have no part" with Jesus. We must be broken in order to be made whole (see Mt 21:44).
- d. Lk 18:10-14 - Being justified and forgiven is associated with humility and brokenness before God. It is associated with trusting only in God and refusing to trust in yourself. Humility and brokenness are essential in receiving forgiveness.

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# TEACHINGS OF JESUS III

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## D. Theme #4: Faith.

### 1. Topic #1: Faith.

#### a. Faith is:

- 1) Jn 6:29 - According to Jesus, good works is defined in terms of having faith.
- 2) Mk 11:24 - Faith has no limits to him whose faith believes before seeing the results. Faith is the conviction of things not yet seen (see Heb 11:1).
- 3) Lk 17:6-10 - It requires faith to consider yourself an unworthy slave who does not deserve anything. This may be what is referred to as “mustard seed” faith. That is, a faith that enables us to see ourselves as mustard seeds (the smallest or the least) is a faith that can move mountains.
- 4) Jn 8:19, 23, 24 - Faith in Jesus for salvation includes the belief that He is God. In the context of His claim that He is from above (Divine) and not of this world He says that unless people “believe that I AM” (God’s name; Divine) they shall die in their sins.
- 5) Lk 7:9 - Faith is proven when you act on your belief that Jesus is sent from God.

#### b. Cultivating faith.

- 1) Mt 14:26-31 - Faith is linked to being focused on Jesus (seeing Him only). Doubt is linked to looking away from Jesus and focusing on the circumstances, or things around you.
- 2) Mt 21:32 - Remorse leads to faith.
- 3) Mt 17:20, 21 - Prayer and fasting can produce or release faith.



# TEACHINGS OF JESUS III

## c. Results of faith.

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### 1) Salvation.

- a) Lk 7:50 - Salvation is a result of faith.
- b) Mk 16:16 - Faith leads to salvation.
- c) Jn 3:36 - Faith in Jesus results in eternal life.

### 2) Sanctification.

- a) Mt 16:26 and Mk 8:36, 37 - The importance of eternity should make everything else relatively unimportant. Our commitment to God depends on our understanding of this truth. It depends on how much we believe it.
  - 1) The quantity and quality of your commitment to God depends on the quantity and quality of your faith.
  - 2) The quantity of your commitment to the world depends on the quantity of your doubt.
  - 3) If we have no doubt, then we will logically give everything that we have to move toward the goal of eternal life. We would “give our all” knowing that there is no risk of being wrong (knowing that in the end we will see that what we believed was really the truth).
  - 4) People of faith are committed people because they know that there is no risk of losing. There is no risk of being disappointed or of regretting your life of faith. Doubt leads to the fear of regret. The fear of regret leads to our making an attempt to get satisfaction and comfort in this world a priority just in case we die and realize that our faith was not the truth.
  - 5) Thus, a lack of faith in the importance of eternal life will result in a lack of commitment to God.

# TEACHINGS OF JESUS III

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## 3) Prayer.

- a) Lk 18:8 - Consistent prayer is a result of faith.
- b) Mt 21:21, 22 - Answered prayer is a result of faith.

## 4) Miracles.

- a) Mk 5:34 - Faith can result in healings.
- b) Lk 17:6 - Faith can result in miracles.
- c) Mk 9:23 - All things can be done through faith.

## d. Faith and healing.

- 1) Mt 9:22 - Faith and healing go together.
- 2) Mt 9:28, 29 - Jesus knows that faith is necessary for healing. Thus, He prays according to the faith of the one who is receiving the healing. When praying for someone, the recipient should be challenged to believe and the prayer for healing should relate to the person's faith who is receiving the healing.
- 3) Lk 18:41, 42 - Jesus challenges people to state clearly what they want. He responds to those who have faith.

## e. Faith and prayer.

- 1) Mt 21:21, 22 - Answered prayer is a result of faith.
- 2) Mk 11:24 - Faith is the key to success with respect to your prayers.
- 3) Lk 18:8 - Consistent prayer is a result of faith.

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## f. Balance.

- 1) Jn 11:39, 40 - Faith (belief) is not presumptuous. It is based on the Word of God. This understanding will keep us balanced in our understanding of faith.
- 2) Lk 22:42 - Jesus used the phrase: “If it is your will.” Some have taught erroneously that such prayers lack certainty. They say that it shows a lack of faith. Did Jesus lack faith?
- 3) Mk 14:36, 39 - Some teachings say that strong faith is equal to receiving in prayer whatever you want. However, we must be careful (balanced). Under this type of thinking and Jesus would have never gone to the cross. He actually prays for God to remove “this cup”. Note that He prays this in the context of “all things are possible with God” (a context of faith). If all things are possible with God, then why did Jesus not use His faith to believe that “this cup” would be taken from Him?
  - a) First, because “all things are possible with God” is often set in the context of God enabling us to go **through** the difficulties instead of simply delivering us **from** them (see Phil 4:12, 13).
  - b) Second, because obedience must sometimes precede and supersede faith. Jesus’ faith was dependent on God’s will being done. It was based on obedience and not on His own desires or on what He thought was best. This is a great lesson for us today when teaching on faith has become so unbalanced and extreme.

## g. Beyond faith (trust).

- 1) Lk 18:10-14 - Trust could be said to go beyond faith in the sense that faith believes for something while trust may have to believe when there is nothing to believe for.
- 2) Trust puts its confidence in God instead of man. Trust cries out to God instead of relying on self.

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# TEACHINGS OF JESUS III

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## h. Lack of faith.

### 1) Reasons for a lack of faith.

- a) Mt 14:26-31 - Faith is linked to being focused on Jesus (seeing Him only). Doubt is linked to looking away from Jesus and focusing on the circumstances, or things around you.
- b) Jn 5:44 - Seeking glory for yourself from others can result in an inability to believe.

### 2) A lack of faith hinders:

- a) Mt 13:58 - Miracles are hindered by unbelief.
- b) Mt 17:20, 21 and Lk 9:41 - A lack of faith can hinder our ability to cast out a demon.
- c) Mt 21:21, 22 - A lack of faith hinders prayers.

### 3) Results of a lack of faith.

- a) Jn 16:8, 9 - The most basic result of a lack of faith is sin.
- b) Mt 16:26 and Mk 8:36, 37 - A lack of faith results in being committed to the desires and ways of the world.
- c) Mk 16:16 - A lack of faith leads to condemnation.
- d) Jn 3:18 - A lack of faith results in judgment.
- e) Jn 3:36 - A lack of faith results in the wrath of God.

# TEACHINGS OF JESUS III

## 2. Topic #2: Confidence.

- a. Lk 11:11-13 - An earthly father loves his son and, therefore, has a great desire to respond to his son's requests.
  - 1) How much more does our heavenly father love us?
  - 2) How much more does our heavenly father desire to give us good things.
  - 3) How much more can our heavenly Father do?
  - 4) How much more ability does He have to actually answer our requests?
- b. The answers to these questions form the basis for confidence in prayer. God is for us. God is able. These two realizations promote confidence.

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## E. Theme #5: Obedience.

### 1. Topic #1: Obedience.

- a. The nature of obedience.
  - 1) Lk 11:27, 28 - Every human being is equally responsible to obey God. Obedience is not partial. Jesus makes this clear when He refers to His own earthly mother and family.
  - 2) Lk 17:10 - To obey is simply what we are obligated and expected to do.
  - 3) Lk 6:46-49 - Coming to God and hearing His voice is analogous to building a house. Obeying Him is analogous to building the foundation. The lesson is clear. Without obedience nothing will endure (not even coming to Him and hearing His voice).
  - 4) Lk 5:5-7 - Sometimes obedience does not seem logical. We must obey anyway.

# TEACHINGS OF JESUS III

## Notes

### b. The importance of obedience.

- 1) Mt 7:21-23 - Obedience is essential in the kingdom of God. Entering the kingdom depends on knowing God (which depends on obedience).
- 2) Jn 17:4 - To glorify God is to complete the work that He has here on earth for you to do (obedience).
- 3) Lk 10:4 - We could say that obedience supersedes courtesy.
- 4) Mk 14:36, 39 - Some teachings say that strong faith is equal to receiving in prayer whatever you want. However, we must be careful (balanced). Under this type of thinking, and Jesus would have never gone to the cross. He actually prays for God to remove “this cup”. Note that He prays this in the context of “all things are possible with God” (a context of faith). If all things are possible with God, then why did Jesus not use His faith to believe that “this cup” would be taken from Him?
  - a) First, because “all things are possible with God” is often set in the context of God enabling us to go **through** the difficulties instead of simply delivering us **from** them (consider Phil 4:12, 13).
  - b) Second, because obedience must sometimes precede and supersede faith. Jesus’ faith was dependent on God’s will being done. It was based on obedience and not on His own desires or on what He thought was best. This is a great lesson for us today when teaching on faith has become so unbalanced and extreme.

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c. Obedience is measured by:

- 1) Lk 19:12-26 - Justice is more concerned with quality than quantity. That is, Jesus will not judge us according to how much we have in the end, but according to what we did with that which He gave us in the beginning (while he was gone). To some degree, obedience is measured in terms of stewardship.

d. Obedience is a result of:

- 1) Jn 7:17 - Revelation and understanding can lead to obedience.
- 2) Mt 21:30 - Remorse leads to obedience.
- 3) Jn 8:29 - Fellowship with God leads to obedience.
- 4) Jn 14:15, 21 - Love for God leads to obedience.

e. The results of obedience.

- 1) Jn 9:31 - Obedience results in God hearing us when we pray.
- 2) Jn 14:21 - Obedience leads to receiving more revelation.
- 3) Mt 12:50 and Mk 3:35 - Obedience results in being in God's family.
- 4) Jn 8:29 - Obedience leads to more fellowship with God.
- 5) Mt 7:24 - Obedience leads to wisdom.
- 6) Jn 4:34 - Food can be a symbol of energy and satisfaction. Thus, we can say that obedience results in energy and satisfaction in life.
- 7) Jn 15:7-11 - Obedience leads to joy.
- 8) Jn 17:4 - Obedience results in glorifying God.

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# TEACHINGS OF JESUS III

## Notes

### f. Faith and obedience.

- 1) Jn 11:39, 40 - Faith (belief) is not presumptuous. It is based on the Word of God. This understanding will keep us balanced in our understanding of faith.
- 2) Mk 14:36, 39 - Some teachings say that strong faith is equal to receiving in prayer whatever you want. However, we must be careful (balanced). Under this type of thinking, and Jesus would have never gone to the cross. He actually prays for God to remove “this cup”. Note that He prays this in the context of “all things are possible with God” (a context of faith). If all things are possible with God, then why did Jesus not use His faith to believe that “this cup” would be taken from Him?
  - a) First, because “all things are possible with God” is often set in the context of God enabling us to go **through** the difficulties instead of simply delivering us **from** them (consider Phil 4:12, 13).
  - b) Second, because obedience must sometimes precede and supersede faith. Jesus’ faith was dependent on God’s will being done. It was based on obedience and not on His own desires or on what He thought was best. This is a great lesson for us today when teaching on faith has become so unbalanced and extreme.

### g. A lack of obedience.

- 1) Mt 7:26, 27 - A lack of obedience to the Word of God weakens the foundation, and can produce weak Christians. This is a spiritual law. Obedience leads to God. Sin leads to other things.
- 2) Lk 6:46-49 - Coming to God and hearing His voice is analogous to building a house. Obeying Him is analogous to building the foundation. The lesson is clear. Without obedience nothing will endure (not even coming to Him and hearing His voice).



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3) Mt 15:8, 9 and Mk 7:7 - Without obedience worship is meaningless. It is not valid. It is useless and meaningless.

4) Jn 3:36 - A lack of obedience leads to the wrath of God.

2. There is only one topic within this theme.

## III. Christians.

### A. Theme #1: Christian Life.

1. Topic #1: Simplicity.

- a. Lk 10:38-42 - We are often distracted by the things we do for God. We try to make our lives complicated. Yet, Jesus is calling us to sit with Him and realize the simplicity of our lives.
- b. Lk 12:26, 31 - We try to make our lives more complex than they should be. We worry about things that we cannot control. Instead of worrying, we should realize that God is sovereign. This will free us to do what we can control (what we are responsible for). That is, to seek the kingdom of God. It is really quite simple (not complicated).
- c. Lk 12:31-33 - Kingdom teaching contrasts having riches here on earth. It concerns having our needs met (vs. 31), but is in opposition to storing away and accumulating many possessions (see Lk 12:16-21). Kingdom teaching is more concerned with giving than with taking and keeping. Thus, we could say that kingdom teaching promotes a "simple lifestyle."
- d. Mt 6:32 - The idea of **needs**, according to Mt 6, is a very basic one. Needs include the basic necessities of life such as food and covering (shelter, clothes). We should be content to lead a simple lifestyle.

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### 2. Topic #2: Organization and discipline.

- a. Lk 9:14 - The leading of the Spirit and organization exist together.
- b. Mk 1:35 - Jesus had certain customs, habits, or disciplines. Here we see Him practicing the discipline of early morning prayer (also see Mt 14:23; Mk 6:46; Lk 6:12; 9:28; 22:39).

### 3. Topic #3: Praise and worship.

- a. Lk 19:40 - God will always be praised. It is a law of the universe. If people do not praise Him then the stones will cry out praises. This law shows the importance of praise and worship in the life of the Christian.
- b. Lk 24:30, 35 - Jesus is seen in the breaking of the bread. The breaking of the bread is an act of worship ('eucharist' is a liturgical word which relates to the Lord's supper, or communion. It is translated to mean, "give thanks." Thus, the principle is that Christians experience Jesus in a very real way as they worship Him.
- c. Mt 15:8,9 - Obedience is a requirement of worship.
- d. Mk 7:7 - Without obedience worship is meaningless.

### 4. Topic #4: Words and speech.

- a. Mt 21:28-32 - Actions speak louder than words.
- b. Lk 6:45 - The words that we speak reveal what is in our hearts (character, will, emotions, etc.). There is a relationship between what we speak and who we are.
- c. Mt 15:11, 18 - Defilement is the result of what is said, thought and done (reality). It is not the result of what is eaten (superficiality). It has to do with what comes out of the heart.
- d. Mt 12:36 - Men will be judged according to the words they speak.

# TEACHINGS OF JESUS III

## B. Theme #2: Privileges of Believers.

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1. Topic #1: The importance of the believer.
  - a. Lk 11:11-13 - A son is very important to an earthly father. How much more important are we to our heavenly Father?
  - b. Mt 18:12-14 - Jesus will search for one out of 100 sheep who go astray. Each individual believer is very important to Him.
  - c. Mt 11:11 - According to Jesus, John the Baptist was the greatest Old Testament character (greater than Moses, Elijah, David, etc.). Yet the least Christian is more important in the history of redemption than John the Baptist. As a Christian, your importance in the history of redemption is greater than that of John the Baptist!
  - d. Jn 17:22, 23 - Our importance is shown in the fact that Jesus will share His glory with us (vs. 22). This is true because Jesus is in us (vs. 23).
2. Topic #2: Authority of believers.
  - a. Jn 19:11 - There is no authority except that which is established by God.
  - b. Mt 28:18 - Jesus has All authority in heaven and on earth.
  - c. Mk 10:42-44 - In the world, authority is taken and exercised because of position. In the kingdom of God authority is earned and received because of function (because of service).
  - d. Lk 4:36 - Authority and power are necessary to cast out a spirit.

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- e. Lk 7:8 - Our authority comes from Jesus. We are ambassadors who represent a king. Our authority is based on the authority of that king. Jesus, in a sense, was an ambassador of the Father. His authority came from the Father.
  - f. Jn 20:23 - The Church has authority to declare the forgiveness of sins. Christ, the source of forgiveness, declares forgiveness through His Body.
  - g. Lk 12:48 - The more authority that you are given the more responsibility that you have.
3. Topic #3: Freedom of the believer.
- a. Mk 11:29-32 - The desire to please men is one of the greatest stumbling blocks.
  - b. Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin.
  - c. Mt 11:30 - A yoke (that which is carried) that is made of kindness (selflessness, love) results in freedom (a light load).
4. Topic #4: Energy and Security of the believer.
- a. Jn 4:34 - Food can be a symbol of energy and satisfaction. Thus, we can say that obedience results in energy and satisfaction in life.
  - b. Jn 13:1, 3 - We should be able to love and serve others because of the security that we have in God. We **know** where we are going, what we have in God, and that we have a relationship with Him. This security should motivate us to serve.

# TEACHINGS OF JESUS III

## 5. Topic #5: Joy and Rejoicing of the believer.

- a. Lk 10:20 - We should remember that our joy is not based on the supernatural power of God in signs and wonders, but it is based on the power of God unto salvation.
- b. Jn 15:7-11 - Joy is associated with obedience and relationship with God.
- c. Mt 5:12 - When we are slandered because of our faith in Jesus, we do not need to defend ourselves; we should rejoice. It is a privilege.

## 6. Topic #6: The glory of God in relation to the believer.

- a. Jn 3:30 - We must decrease in order for Jesus to increase. In this, He is glorified.
- b. Jn 7:18 - We should not seek our own glory. We should seek the glory of God.
- c. Jn 17:4 - To glorify God is to complete the work here on earth that He has for you to do.
- d. Jn 14:13 - God is glorified in the Son when we ask for His will in Jesus name.
- e. Jn 9:3 and 11:4 - Sickness can be sinlessly used by God for His own glory.
- f. Jn 17:5, 22, 23 - Jesus shared the glory of the Father before the world existed. As believers, we now share in His glory, because He is in us.

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## C. Theme #3: Responsibilities of Believers.

### 1. Topic #1: Representation.

- a. Lk 7:8 - Our authority comes from Jesus. We are ambassadors who represent a king. Our authority is based on the authority of that king. Jesus, in a sense, was an ambassador of the Father. His authority came from the Father. Our responsibilities are based on the fact that we are representatives of Jesus.
- b. Lk 10:16 - Hearing or rejecting the proclamation of a Christian is the same as hearing or rejecting the proclamation of Jesus Himself. We are representatives of Jesus.
- c. Mk 9:37 - Here again we see the principle of representation. To receive, accept, and welcome a believer is equal to receiving, accepting, and welcoming Jesus Himself.

### 2. Topic #2: Stewardship.

- a. Lk 12:42 - Being ready and alert is associated with being a good steward of the things that God has given us to do.
- b. Lk 19:12-26 - Jesus will not judge us according to how much we have in the end, but according to what we did with that which He gave us in the beginning (while he was gone). To some degree, obedience is measured in terms of stewardship.
- c. Lk 6:24-26 - An element of good stewardship is that we do not **waste** things by living a life of luxury. This passage seems to imply that a Christian life will not result in comfort and luxury in this world.

### 3. Topic #3: The responsibilities of a slave.

- a. Lk 17:6-10 - The responsibilities of a believer are analogous to the responsibilities of a slave. The responsibilities are obligations. The completion of responsibilities does not earn any rights.
- b. Mt 20:25-28 - Being first or having higher position requires being a slave and a servant.

# TEACHINGS OF JESUS III

## D. Theme #4: Suffering.

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### 1. Topic #1: Suffering and persecution.

#### a. The sovereignty of God with respect to suffering and persecution.

- 1) Jn 7:30 - We cannot be persecuted outside of God's will. If it is God's will then it is the best thing for us.
- 2) Jn 8:20 - We should not worry. God is in control.

#### b. Who persecutes Christians?

##### 1) The world.

- a) Jn 15:19 - We are not of this world. Jesus has chosen us out of this world. Thus, the world hates us.
- b) Mt 5:10 - Those who live under the rule of God practice righteousness. Since the world can not see the rule of God they persecute the righteous.
- c) Lk 23:12 - Worldly groups who are normally enemies can find unity in their common opposition to Jesus and His followers.

##### 2) Relatives.

- a) Mt 10:21, 34-36 - The gospel divides even family members because spiritual bonds are stronger than natural bonds. Thus, your own family members may hate you because of Jesus.
- b) Lk 21:16, 17 - Because of Jesus' name, Christians are often hated by everyone. It is possible that parents and relatives will betray you and kill you.

# TEACHINGS OF JESUS III

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- 3) The outwardly religious people.
  - a) Mk 3:21, 22 - The religious people of Jesus time (as well as His family) thought that He was insane. We should not expect anything different (see Jn 15:20).
  - b) Jn 16:2 - People who kill Christians will think that they are doing a service to God. That is, they will kill for religious reasons. Of course, this is how Jesus Himself was killed.
- c. Why are Christians persecuted?
  - 1) Jn 15:20 - We should not be surprised that we are persecuted since we know that Christ lives in us. The persecution of Christians is the continuation of the persecution of Jesus Himself. The world hates Jesus. Thus, the world hates Jesus in us.
  - 2) Jn 16:2 - Christians are persecuted because the world is spiritually blind.
  - 3) Mt 10:22 - Christians are persecuted because of the name of Jesus.
  - 4) Mk 10:30 - Christian sacrifice is associated with persecution.
  - 5) Mk 3:21, 22 - Worldly people cannot understand Christians. Christians appear insane to them. This leads to persecution.
  - 6) Mt 10:25 - Christians are persecuted because they are of the household of Jesus.
- d. The avoidance of persecution.
  - 1) Mt 16:23 - One of Satan's greatest weapons against us is to encourage us to focus on man's interests. This can cause us to deny suffering and hardship, which can lead us away from Christ. The offer of a comfortable life has always been one of Satan's most used weapons.
  - 2) Jn 7:1 - It is wise to avoid persecution (also see Jn 8:59).



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e. The blessings of persecution.

- 1) Mt 10:19, 20 and Mk 13:11 - When you are persecuted for the cause of Christ He will speak on your behalf. If you recognize Him, then He will recognize and help you.
- 2) Lk 21:10-15 - When you are brought before officials for the sake of Jesus do not take time to defend yourself. Decide ahead of time to use the opportunity to testify about Jesus and he will give you the wisdom to overwhelm your opponents.
- 3) Lk 6:20-23 - There is great reward in heaven for those who are persecuted for the sake of Jesus.
- 4) Mk 13:6-13 - In the end times Christians will be persecuted and hated. Standing firm will bring salvation.

2. Topic #2: Perseverance and endurance.

- a. Lk 21:19 - Christians must persevere and endure the persecutions.
- b. Mk 13:13 - Those who endure until the end will be saved.

**E. Theme #5: Reward.**

1. Topic #1: Rewards.

- a. Rewards are received from:
  - 1) Mt 6:1-8 - For whom do you perform? From them shall you receive your reward.
  - 2) Lk 14:12-14 - Jesus actually encourages us to think of ways that we can receive rewards in heaven. Do things that will not bring attention to yourself. That is, do things that will not receive reward here on earth.

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### b. Examples of rewards.

- 1) Mt 19:29 and Lk 18:29, 30 - First, we must realize that the greatest reward is eternal life.
- 2) Mk 10:30 - This passage speaks of receiving back 100 times what you have given up (with persecutions).

### c. How is it determined who will receive rewards?

- 1) Mk 10:40 - First, we must remember that each reward in heaven has been prepared beforehand by God.
- 2) Mt 20:21, 22 - Reward in the life to come is directly correlated to action in this life. Our positions in eternity depend on what we do on earth. We might say that the more death (to yourself) that you experience here, the more life you will experience there.
- 3) Mt 19:21 - Denying yourself leads to treasure in heaven.
- 4) Mt 19:29; Mk 10:30 - Rewards are for those who sacrifice for Jesus.
- 5) Lk 6:22, 23 - Great rewards in heaven can be the result of being shamed for the name of Jesus.
- 6) Mk 10:21 and Mt 6:4, 20 - Giving on earth results in reward in heaven.
- 7) Lk 18:22 - Giving to the poor results in rewards in heaven.
- 8) Jn 4:36 - Evangelism results in eternal wages (rewards).
- 9) Mt 10:41, 42 — Rewards are associated with who we welcome, receive, acknowledge, and help.
- 10) Mk 9:39, 41 - Whoever does good in the name of Jesus will receive a reward.

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11) Mk 10:28-31 - The concept of the last being first and the first being last is set in the context of forsaking everything for Jesus (sacrifice). Leaving everything behind in this world will result in being last in this world. However, you will then be first in the kingdom of God. Those who try to hold onto everything will advance in this life, but will be last in the age to come. Reward in heaven is very closely associated with denying yourself here on earth.

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## 2. Topic #2: Blessings.

- a. Mt 5:45 - God's blessings are bestowed on all men.
- b. Lk 6:20, 21 - Blessing comes to those who are in need because Jesus meets needs.

## 3. Topic #3: Gifts.

- a. Mt 21:43 - Those who do not properly represent the Lord will have the Lord's things taken from them. They will be given to others. In this way we can be judged now. Gifts given to us can be taken back.
- b. Lk 19:20-26 - Some people are afraid to fail (which is a form of pride). Thus, they never use what Jesus gave to them. They will suffer loss.
- c. Lk 19:12-26 - Jesus will judge us according to what we did with that which He gave us in the beginning (while he was gone). What did we do with the gifts that He gave us?
- d. Lk 11:11-13 - Within this story, we see that there is a son who asks his father for a gift. According to the analogy we should say that a son (someone who already is a Christian) asks the Father (God) for a gift (the Holy Spirit). This points to the idea of a "second experience" in which Christians receive the baptism of the Holy Spirit as a gift.
- e. Mt 19:11 - The ability to remain single is a God given gift. We must not force this on someone who does not have the gift.

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## 4. Topic #4: Comfort.

- a. Mt 5:4 - We do not have because we do not ask. Many are not comforted because they are too hard hearted to mourn and ask for comfort. True mourning leads to true comforting.
- b. Lk 12:2 - Hypocrites may deceive others now, but their folly will ultimately be exposed. Everything will be revealed for what it really is in the end. Thus, the “final justice” of God brings comfort to the righteous who sometimes feel like Habakkuk felt (see Hab 1:1-4,12-14).
- c. Lk 6:24-26 - One element of good stewardship is that we do not **waste** things by living a life of luxury. This passage seems to imply that a Christian life will not result in comfort and luxury in this world.
- d. Mk 8:31-33 - Satan will try to tempt us with the comforts and success of the world to keep us from the way of God (which is the cross). The temptation towards the life of vanity and comfort is a common stumbling block.

## IV. Relationship with God.

### A. Theme #1: Seeking God.

#### 1. Topic #1: Seeking God.

- a. The importance of seeking God.
  - 1) Jn 17:3 - Eternal life is to know God.
  - 2) Jn 6:29 - According to Jesus, the phrase “good works” is defined in terms of believing and trusting in Him.
  - 3) Mk 3:14 - Being **with** Jesus precedes doing the work of Jesus.
  - 4) Lk 10:38-42 - We are often distracted by the things we do for God. We try to make our lives complicated. Yet, Jesus is calling us to sit with Him and realize the simplicity of our lives.

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5) Jn 5:19 - The key to the success of Jesus ministry was that He saw what the Father was doing (that is, He understood the importance of seeking God).

6) Mt 22:8 - Worthiness is based on our response to God's call (coming to Him or not).

b. Seeking God should be our first priority.

1) Lk 12:26, 31 - We should respond to God's sovereignty by seeking the kingdom of God. We worry about things that we can not control. Instead of worrying, we should realize that God is sovereign. This will free us to do what we can control (what we are responsible for). That is, to seek the kingdom of God as our first priority.

2) Mt 6:33 - It goes beyond the idea of priority. The word "first" would be better translated "only." Seeking God should be our only concern.

3) Mt 6:21 - Invest in heaven! Put your time, focus, into heavenly things and your heart will remain in heaven. Where you put what is important to you is where your heart will be.

c. The process of seeking God.

1) Lk 15:4-6 - It is we who are lost. God is not lost. We do not "find" God. God finds us. The process of seeking God begins with God (see also Jn 15:16).

2) Lk 3:17 - The baptism which Jesus gives seems to include an empowering of the individual to come to Jesus (Holy Spirit) as well as a judgment, disciplining or refining (fire).

3) Mk 4:24, 25 - The process starts where you are now (God accepts us where we are). An increase in a desire to know God begins when you act on the current desire that you have. If you do not act on your current desire (no matter how small it is), then you will lose even the little bit that you had.

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- 4) Jn 8:29 - The amount that you seek God will be directly associated with your obedience to Him.
  - 5) Lk 6:46-49 - Coming to God and hearing His voice is analogous to building a house. Obeying Him is analogous to building the foundation. The lesson is clear. Without obedience nothing will last.
- d. The method of seeking God.
- 1) Mk 15:38 and Lk 23:45 - When Jesus died the Old Testament was superseded by the New Testament. Man could now come into the presence of God through Jesus. Jesus became the veil of the temple. Thus, it was torn in two when Jesus died on the cross. We seek God through Jesus our new veil.
  - 2) Mt 18:20 - We can seek Jesus with other Christians. He is in the midst of two or three who are gathered in His name.
  - 3) Mt 6:1, 8 - Flaunting your relationship with God is an indicator of hypocrisy. Meaningless repetition in prayer is also a mark of hypocrisy. These are ways **not** to seek God.
- e. The results of seeking God.
- 1) Mt 18:20 - Jesus will be in the midst of those who seek Him.
  - 2) Mk 4:10, 11 - Seeking God (being “about Him”) results in understanding mysteries (revelation).
  - 3) Jn 20:16 - It is the personal relationship that we have with Jesus that leads to receiving revelation. Jesus calls us by name and touches our hearts through His relationship with us. The result is revelation.
  - 4) Mt 6:21 - Invest in heaven! Put your time, focus, into heavenly things and your heart will remain in heaven. Where you put what is important to you is where your heart will be.
  - 5) Jn 15:7-11 - Joy is associated with seeking God (having a relationship with Him).

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6) Mt 5:6 - Fulfillment and satisfaction are results of seeking God.

7) Mt 6:33 - Seeking God results in our needs being met.

8) Jn 15:7 - Answered prayer is associated with seeking God.

9) Jn 17:21 - Seeking God results in giving testimony to the world that Jesus is God. The result of knowing God is that you will make Him known.

f. Opposition to seeking God.

1) Mt 27:46 - Jesus felt the separation from God that sin causes. When we sin we separate ourselves from God (Rom 6:23). Sin is opposed to seeking God.

2) Mt 20:31 - The world does not want to hear people crying out to Jesus. This can be a stumbling block if we put our eyes on men instead of Jesus. We must continue calling on Him no matter what the world says.

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## B. Theme #2: Prayer.

1. Topic #1: Prayer.

a. Prayer is:

1) Lk 9:41 - A lack of faith or a lack of prayer and fasting can result in the inability to cast out a demon. Prayer can equal faith. Prayer can lead to faith.

2) Lk 18:7, 8 - Indeed, consistent prayer is linked to faith. Faith and prayer are necessary partners.

b. The importance of prayer.

1) Lk 11:1-13 - Teaching on prayer is set in the context of the contrast between busy Martha and her sister Mary. We cannot substitute activity for prayer.

2) Lk 5:16 - In the midst of activity (even ministry) we must take time to be alone with God in prayer.

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c. Prayer is addressed to the Father.

- 1) Mt 7:11 - God is our Father. He wants to give us what is good for us. If it is good for us and we ask for it, then God will give it to us.
- 2) Lk 11:11-13 - A son is very important to an earthly father. How much more important are we to our heavenly Father? A son asks his earthly father for good things. How much more should we ask our heavenly Father for good things?

d. Purposes of prayer.

- 1) Lk 6:12 - Much prayer should be used to make important decisions.
- 2) Mt 26:41 and Mk 14:38 - The spirit is willing but the flesh is weak. To protect ourselves against the flesh and avoid falling into temptation, it is necessary to keep watching and praying. Prayer protects us from temptation.
- 3) Lk 22:40 and Mt 6:13 - We should pray that we do not enter into temptation.
- 4) Lk 18:1 - Consistent prayer can be used to avoid discouragement.
- 5) Mk 9:29 - Prayer can be used to cast out demons.
- 6) Mt 9:37, 38 and Lk 10:2 - Prayer can be used to help complete the Great Commission.
- 7) Lk 21:34-36 - Prayer can be used to help us to be prepared for the return of Christ.



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## e. Methods of prayer.

- 1) Mk 11:24,25 - Here we see two essential requirements of prayer. First, forgive others so that God can forgive you and hear your prayers. Second, have faith. Believe that you have already received it.
- 2) Mk 1:35 - Jesus had certain customs, habits, or disciplines. Here we see Him practicing the discipline of early morning prayer (also see Mt 14:23; Mk 6:46; Lk 6:12; 9:28; 22:39). We should have disciplined prayer lives.
- 3) Lk 11:8-10 - This passage implies that asking, seeking, and knocking should be continual. The context of this passage includes the idea of persistent prayer. Our prayers should not be overly repetitive (Mt 6:7,8), but they should be persistent. Keep knocking until God answers the door!
- 4) Jn 14:13 - Our requests should be made in Jesus' name.
- 5) Lk 22:42 - By his example, Jesus teaches us to pray according to God's will.
- 6) Mt 18:19 - Christians can agree together in prayer.
- 7) Lk 2:52 - When praying for children you can use this verse as an outline. Pray for them to advance mentally, physically, socially, and spiritually in Christ and toward the Father.

## f. Results of prayer.

- 1) Mt 17:20, 21 and Lk 9:41 - Prayer can result in demons being cast out.
- 2) Lk 18:1 - Prayer can result in avoiding discouragement.
- 3) Lk 18:7, 8 - Consistent prayer results in quick action by God.

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g. Success in prayer.

- 1) Jn 9:31 - Fear of God and obedience lead to success in prayer.
- 2) Mt 7:7 - Success is not possible until we ask. Success in prayer depends, to a large degree, on how much we pray.
- 3) Mt 21:21, 22 - Faith is the ingredient that makes prayer work.
- 4) Lk 11:11-13- An earthly father loves his son and, therefore, has a great desire to respond to his son's requests.
  - a) How much more does our heavenly father love us?
  - b) How much more does our heavenly father desire to give us good things.
  - c) How much more can our heavenly Father do?
  - d) How much more ability does He have to actually answer our requests?
- 5) Mt 18:19 - There is a relationship between successful prayer and Christian fellowship and unity.
- 6) Jn 15:7 - Success in prayer depends, to a large degree, on the strength of your relationship with God.
- 7) Jn 14:13 - Prayers said in Jesus name are successful because God will then be glorified in the Son.

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h. Jesus is our example.

- 1) Mk 1:35 - Jesus had certain customs, habits, or disciplines. Here we see Him practicing the discipline of early morning prayer (also see Mt 14:23; Mk 6:46; Lk 6:12; 9:28; 22:39).
- 2) Lk 22:31, 32 - Jesus intercedes for us (also see Heb 7:25).
- 3) Mk 14:36, 39 - Jesus ultimate prayer is that God's will be done. This is a very important example to follow. Our prayers must include the attitude that is able to sincerely say to God: "Not My will but Your will be done."

2. Topic #2: Fasting.

- a. Mt 9:14, 15 and Lk 5:35 - Fasting is linked with mourning (Mt 9:14, 15) because Jesus is gone (Lk 5:35). It could be said that Christians should fast for the return of Christ.
- b. Mt 17:20, 21 - Fasting is an effective weapon in the deliverance ministry.

## C. Theme #3: Discipleship.

1. Topic #1: Count the cost.

- a. Lk 14:28 - Part of our calling to be disciples is to count the cost.
- b. Mt 8:20 - Jesus was mobile. He often had no "permanent" home. He challenges us to consider the implications (count the cost) of this fact before we decide to follow Him.

2. Topic #2: Following Jesus.

- a. Being a disciple includes:
  - 1) Mt 16:24 and Mk 8:34 - Following Jesus includes denying yourself and carrying your cross.
  - 2) Lk 14:27 - Whoever does not carry his cross (become a sacrifice) and follow Jesus **cannot** be His disciple.

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- 3) Lk 9:57, 58 - To follow Jesus is to be willing to own nothing. It is to be willing to have nothing that is your own. All is God's. The flesh owns nothing.
  - 4) Lk 14:33 - You cannot be a disciple unless you release control of your own possessions. We must consciously make a decision to give everything to God. He will decide what we should do with it.
  - 5) Mt 10:37 - To be a follower of Jesus you must love Him more than anything or anyone.
  - 6) Jn 13:35 - Disciples of Jesus must love other disciples of Jesus.
  - 7) Jn 8:31 - To be a disciple you must obey the Bible.
- b. Hindrances to being a disciple.
- 1) Mt 9:12, 13 - If you can not first admit that you are sick (in need), then you will not be able to be a disciple of Jesus.
  - 2) Mt 16:23 - One of Satan's greatest weapons against us is to encourage us to focus on man's interests. This can cause us to deny suffering and hardship which can lead us away from Christ. The offer of a comfortable life has always been one of Satan's most used weapons.
  - 3) Mt 18:8, 9 - We must be "militant" against any hindrance to being a disciple. Do whatever it takes to move forward in Christ and closer to God.

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c. Being a follower of Jesus.

- 1) Mt 19:17, 21- Men are always looking for ways to be “good” that will earn them entrance into heaven.
  - a) However, since there is only one who is good, the only “good” thing that we can do is deny ourselves and follow Jesus.
  - b) Jesus does not deny that He is that one Person who is good enough; He actually proclaims that He is that one person by using sarcasm to rebuke the unbelievers.
- 2) Mt 10:24 - We must remember that the one who follows cannot be above the one is followed.

e. The results of following Jesus.

- 1) Mk 4:11 - Those who are permitted to know the mysteries are those who are “about” Jesus. That is, those who follow Him and are in relationship with Him receive revelation. Yes, knowledge and revelation are available through spending time with Jesus.
- 2) Lk 18:29, 30 - Following Jesus has great rewards. The greatest of which is to know God (remember “eternal life” is defined in Jn 17:3 as knowing God). Mt 4:19 and Mk 1:17 - Following Jesus results in evangelism.
- 3) Mk 3:14 - Being **with** Jesus precedes doing the work of Jesus. The implication is that being with Jesus (following Him) results in evangelism.

f. Discipling others.

- 1) Jn 3:22 - The most essential element of discipling others is to spend time with them.
- 2) Jn 10:5 - People follow the voice that they know. This is an important principle to discipleship and again points to the importance of spending a lot of time with the people whom you are discipling.

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## 3. Topic #3: The leading of God.

- a. Jn 10:5 - We can be led by God because we know His voice.
- b. Jn 12:28 - God can speak audibly to people although it is not common.
- c. Lk 9:14 - The leading of the Spirit and organization exist together.
- d. Mt 4:1 - The Spirit does not always lead us into the things that the world calls “good”. He may lead us into trials and sufferings.

## V. Church and Ministry.

### A. Theme #1: Church and Ordinances.

#### 1. Topic #1: The nature of the Church.

- a. Mt 16:18 - The Church is built on the fact that Jesus is the Christ. It is built on the revelation and confession of this truth. The Church is built on **salvation**.
- b. Jn 20:21, 22 - Jesus breathes upon the new church in a context of evangelistic commission - the apostles are sent out after their Lord’s own example. Indeed, the Church of the Lord Jesus is a **sent-one** into the world.
- c. Jn 13:35 - Members of the Church can be identified by their love for one another.
- d. Jn 17:10, 11 - The model for Church fellowship is the relationship that is within the trinity.
- e. Mt 23:8-10 - Position in the Church should not be used to acquire extra honor. Thus, titles such as Rabbi, Father, and Teacher should be avoided. Those who are leaders are also brothers and sisters (see vs. 8).

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- f. Lk 5:39 - Here we might see a principle which explains why some churches lack relevancy and vibrancy. Form and structure are allowed to exit, in place of the Spirit's revitalizing presence.
  - g. Jn 20:23 - The Church has authority to declare the forgiveness of sins. Christ, the source of forgiveness, declares forgiveness through His Body.
2. Topic #2: Church discipline.
- a. Lk 3:16, 17 - The baptism which Jesus gives seems to include an empowering of the individual to come to Jesus (Holy Spirit) as well as a judgment, disciplining or refining (fire).
  - b. Mt 18:15-17 - There are three steps to church discipline.
    - 1) First, you should go alone and confront the person at fault.
    - 2) Second, you should take one or two others with you.
    - 3) Third, you should bring the case before the church body. If the person does not repent after that, then he is to be treated as a sinner (excommunicated). Remember, sinners are candidates for redemption.
  - c. Lk 17:3 - If there is sin, then there should be a correction.
  - d. Mt 5:29, 30 - Here we have a principle that can be applied to church discipline (note the terminology about the "body"). Something that will destroy the whole body should be cut off for the sake of the whole body. Excommunication is valid, in part, because of this principle.
  - e. Mt 18:18 - The results of Church discipline are associated with what also happens in heaven.

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## 3. Topic #3: Baptism and the Lord's Supper.

- a. Lk 3:16, 17 - The baptism which Jesus gives seems to include an empowering of the individual to come to Jesus (Holy Spirit) as well as a judgment, disciplining or refining (fire).
- b. Lk 24:31, 35 - Jesus is seen in the breaking of the bread. The breaking of the bread (eucharist means to "give thanks") is an act of worship. Thus, the principle is that Christians experience Jesus in a very real way as they worship Him and celebrate the Lord's supper.

## B. Theme #2: Ministry.

### 1. Topic #1: Ministry.

- a. Preparation for ministry.
  - 1) Mk 3:14 - Spending time with Jesus is the most essential part of preparing for ministry.
  - 2) Lk 5:16 - In the midst of ministry we must spend time with God.
  - 3) Lk 10:41, 42 - We can not allow the things that we do for God (ministry) to distract us from spending time with God.
  - 4) Lk 6:42 - When confronting someone else, we should prepare ourselves by confronting ourselves first.
- b. Building a ministry (see Lk 16:10) God will trust us with greater responsibilities when we prove our faithfulness in lesser responsibilities. Ministries are built on faithfulness.



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## c. Vessel ministry.

- 1) Jn 3:27 - Ultimately, success in ministry depends on God since a man cannot receive (which is his responsibility) if it is not first given to him (God's responsibility). God works ministry **through** men.
- 2) Jn 5:19 - Jesus saw what the Father was doing. He was a vessel of the Father's will.
- 3) Lk 10:16 - Hearing or rejecting the proclamation of a Christian is the same as hearing or rejecting the proclamation of Jesus Himself. We are the representatives of Jesus. We are vessels that He works **through**.

## d. The continuation of the ministry of Jesus.

- 1) Mk 16:17, 18 - Because we are His vessels, Jesus ministry continues **through** us. Thus, some of the same signs that accompanied His ministry will accompany our ministries.
- 2) Jn 14:12 - We will do greater things than He did.
- 3) Mk 9:29 - We cannot simply say that our individual ministries are equal or greater than the ministry of Jesus when He was on earth. In this case, for example, Jesus simply cast out the demon. However, He told His disciples that they could do it only after much prayer.

## e. Pastoring.

- 1) Jn 21:15 - Our love for Jesus can be measured by our willingness to give our lives for those who are the people of Jesus (also see Jn 15:13). This also pertains to pastoring.
- 2) Jn 10:11 - Pastors must give their lives to their sheep.

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- 3) Jn 10:17 - The principle of dying in order to live is seen in the life of a pastor who gives his life for the sheep in order to receive his life back.
  - 4) Jn 10:12, 13 - A pastor need not think of his calling as a mere “job” or “career” for which he receives a salary - it is so much more! He must be the shepherd of his own sheep. He cannot be a “hireling.”
- f. Compensating Ministers.
- 1) Jn 10:12, 13 - A pastor should not think of his calling as a “job” or a “career” for which he merely receives a salary - it is so much more! If he is motivated only by the salary, he will be inclined to leave when the ministry is difficult. He must be the shepherd of his own sheep. He can not be a “hireling”.
  - 2) Lk 10:4-7 - The laborer is worthy of his wages. However, ministers must understand that this is not a way to justify receiving large salaries. In fact, this thought occurs in the context of taking **nothing** with them of their own when they go to minister. The idea here is that a minister is worthy of having his **needs** met (note the words “eating and drinking”).
- g. Teaching.
- 1) Jn 7:16 - The key to a successful teaching ministry is an understanding that: it is not **your** teaching, but the teaching of God.
  - 2) Lk 6:40 - Full training by a teacher reproduces that teacher.
- h. Multiplication (see Lk 6:40). This principle of multiplication is true for all ministries. Ministers and ministries must be reproduced and multiplied (see Eph 4:11, 12).

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i. The results of ministry.

- 1) Jn 4:34 - Food can be a symbol of energy and satisfaction. Thus, we can say that ministry results in energy and satisfaction in life.
- 2) Lk 6:43, 44 - The results (fruit) of ministry are consistent with the nature of the ministry itself.

j. Our responsibility to do ministry.

- 1) Lk 10:29-37 - We often try to justify ourselves by limiting our definition of who is our neighbor. However, Jesus provides us with a clear definition which has very broad limits. Our neighbor is anyone who is in need of mercy.
- 2) As Christians, we must respond to the needs of others. We must minister to those who are in need.

k. Power in ministry.

- 1) Lk 8:46 - There **can be** (although it is not necessary and we should say that it is not common) a physical feeling when God uses believers as ministers of His power.
- 2) Jn 18:6 - Many believers testify of being “slain in the Spirit” as a result of the power of the Holy Spirit. Perhaps this is what happened in this passage (consider this possibility with respect to 2 Chron 5:14; Mt 28:4; Acts 9:4, 22:7; Rev 1:17).

l. Rest and ministry (see Mk 6:31). Part of ministry is getting away from it and resting so that you can continue being effective. An exhausted minister does not help anyone!

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### 2. Topic #2: Leadership and service.

#### a. The leader is a servant.

- 1) Mt 20:25-27 and Mk 9:35 - Greatness (leadership) in the kingdom of God does not equal the exercise of authority. It does not manifest itself in “lording it over” others.
  - a) Greatness (leadership) in the kingdom of God equals being the servant (see Mt 23:11). It does manifest itself in serving others.
  - b) The first (the leader) shall be the last of all (the servant of all).
- 2) Lk 22:26, 27 - Again the principle is clearly stated. The leader is the servant.

#### b. Jesus is our model.

- 1) Jn 10:1-4 - Here we can see several pictures of leadership.
  - a) First, in vs. 2 we see that we can only lead **through** Jesus (the door).
  - b) Second, in Christ we can see all three leadership offices.
    - (1) Jesus led as priest (vs. 3: “He calls His own by name.”).
    - (2) He led as a prophet (vs. 3: “He leads them out.”).
    - (3) He led as a king (vs. 4: “He puts forth all His own;” the Greek word for “puts forth” means to drive out and includes the idea of force or authority).
  - c) Third, Jesus goes ahead of those whom He is leading, not behind them (vs. 4). He leads by example. He pulls his followers along, He does not push them.

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- 2) Jn 13:13, 14 - Jesus is our model and our standard. Since He is our Lord (we are below Him) and since He has served all men, it only makes sense that we should serve others.

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c. What is service?

- 1) Lk 10:38-42 - True service is not what **you** choose to do (conditional service), but it is doing what is needed or commanded (unconditional service).
- 2) Mt 20:28 - Service or serving is to give away your life for others.
- 3) Mk 10:45 - To be great in the kingdom you must serve. Service includes being willing to make your life a ransom for others. That is, it includes the willingness to give up your life for others.

d. Motivation for service (see Jn 13:1, 3). We should be able to serve others because of the security we have in God. We **know** where we are going (vs. 1), what we have in God (vs. 3), and that we have a relationship with Him (vs. 3). This security should motivate us to serve. Love should also motivate us (vs. 1).

e. Negative leadership or service.

- 1) Mt 23:13 and Lk 11:52 - Hypocrisy keeps people out of the kingdom.
- 2) Lk 6:39 - A blind leader causes his followers to fall with Him.
- 3) Mt 23:8-10 - Position in the Church should not be used to acquire extra honor. Thus, titles such as Rabbi, Father, and Teacher should be avoided. Those who are leaders are also brothers and sisters (see vs. 8). Unfortunately, some leaders use their position to manipulate and control others.
- 4) Jn 16:2 - People who kill Christians will think that they are doing a service to God. That is, they will kill for religious reasons. Of course, this is how Jesus Himself was killed.

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- f. Authority (see Mk 10:42-44). In the world, authority is taken and exercised because of position. In the kingdom of God authority is earned and received because of function (because of service).

### 3. Topic #3: Multiplication.

- a. Jn 12:24 - Death (to ourselves) begins the process of production in the kingdom of God. Multiplication begins with death.
- b. Lk 8:15 - Bearing fruit (multiplication) is associated with endurance and perseverance. Multiplication takes time.
- c. Lk 13:19, 21 - The kingdom of God begins small in someone's life, but then grows (multiplies) until it has affected the person's entire life.
- d. Lk 16:10 - God will trust us with greater responsibilities when we prove our faithfulness in lesser responsibilities. Ministries are built on faithfulness. Ministries multiply through faithfulness.
- e. Lk 6:40 - Full training by a teacher reproduces that teacher.

### C. Theme #3: Giving.

#### 1. Topic #1: Giving.

- a. Giving is associated with:
  - 1) Mk 10:21 and Mt 6:4, 20 - Giving on earth is associated with gain (reward) in heaven.
  - 2) Lk 12:32, 33 - Giving is associated with the kingdom of God.
- b. The purposes of giving.
  - 1) Mt 25:40 - The purpose of giving to others is to give to God.
  - 2) Lk 8:3 - The proclaiming of the gospel can be supported by the private giving of others. We should give to help spread the gospel.

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- c. Giving is the result of:
    - 1) Lk 3:10-14 - Giving can be the result of repentance (see Lk 19:8).
    - 2) Jn 3:16 - Giving is the result of love.
  - d. Reasons to give.
    - 1) Mt 10:8 - We should give because God has given to us. We have received from God. We are now obligated to give to others.
    - 2) Lk 6:35 - Giving to others should not be determined by their character or by how much they appreciate it. Giving must be unconditional.
    - 3) Lk 6:30 - According to Jesus, the reason to give is because someone has asked you to give.
    - 4) Lk 12:42 - Jesus does seem to emphasize the importance of the appropriate timing in giving.
  - e. How is giving measured (see Lk 21:1-4 and Mk 12:41-44)? Giving is measured by how much it cost you to give.
  - f. Rewards for giving.
    - 1) Mk 10:21 and Mt 6:4, 20 - Giving on earth results in gain (reward) in heaven.
    - 2) Lk 18:22 - Giving to the poor results in treasures (rewards) in heaven.
  - g. Giving is the focus of ministry (see Jn 10:11). - Pastors must give their lives to their sheep.
2. There is only one topic within this theme.

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## D. Theme #4: Evangelism.

### 1. Topic #1: Evangelism.

#### a. The motivation for evangelism.

- 1) Lk 4:43 -Jesus purpose was to preach the kingdom of God. We are motivated because this purpose continues in us.
- 2) Mt 5:15 - We are designed to evangelize as a lamp is designed to give light. A light that does not give light has lost its purpose. A Christian who does not evangelize has lost his purpose. The motivation to evangelize is part of the Christian's new nature.
- 3) Lk 8:16 - We are motivated to evangelize because we want to bear fruit.
- 4) Lk 12:7-9 - A realization of the sovereignty of God can be motivation to evangelize.

#### b. The necessity of evangelism.

- 1) Mt 24:14 - The gospel must be preached to all nations before Jesus will return.
- 2) Jn 20:21, 22 - Jesus breathes upon the new church in a context of evangelistic commission - the apostles are sent out after their Lord's own example. Indeed, the Church of the Lord Jesus is a **sent-one** into the world.
- 3) Mt 9:37, 38 and Lk 10:2 - Evangelism is necessary because there are many people who are ripe to be picked for the kingdom of God.



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c. Evangelism is the result of:

- 1) Jn 17:21 - Seeking God results in giving testimony to the world that Jesus is God. Evangelism is the result of knowing God.
- 2) Mt 4:19 and Mk 1:17 - Evangelism is the result of following Jesus.
- 3) Mt 10:5 - Evangelism is the result of being called and instructed by Jesus.

d. The position of the evangelist.

- 1) Lk 10:16 - The evangelist is the representative of Jesus.
- 2) Mk 4:26-29 - The responsibility (position) of the evangelist is not to “produce the crop” (save the person and change his heart). His position involves preaching and harvesting. The result is the responsibility of God.
- 3) Mk 4:30-32 - Men do not have to be great preachers to be effective in evangelism. Results depend more on the condition of the soil, than on the preacher. God prepares and is sovereign over the preparation of the soil. The key is God, not the preacher (see 1 Cor 3:7).

e. Methods of evangelism.

- 1) Support of evangelism (see Lk 8:3). - The proclaiming of the gospel can be supported by the private giving of others. We should give to help spread the gospel.
- 2) Attitudes of evangelists (see Mt 10:16). Evangelists should have two attitudes toward the religious community. They should be wise as serpents (sly, cunning, crafty, shrewd), and harmless as doves (patient, submissive, faithful).
- 3) To whom should we minister (see Lk 14:18-21)? Those who are in need are the priority of a minister.

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- 4) Preparations for evangelism (see Lk 10:1, 9) - Workers should go to a location ahead of the evangelist (vs. 1) in order to proclaim the kingdom of God with signs and wonders (vs. 9).
- 5) The focus of evangelism.
  - a) Mt 9:12, 13 - Focus on those who admit that they are in need.
  - b) Mt 26:28 - The central issue of the New Covenant is forgiveness. Thus, our focus in evangelism should be to offer forgiveness. Challenge people with the question: **Have you been forgiven?**
  - c) Jn 12:32 - Jesus must be the focus. Indeed, when we lift Him up people are drawn unto Him.
- 6) Style of evangelism (see Lk 14:23). Evangelism can and should be more than a proclamation of a message. Paul debated and convinced (for example, see Acts 9:29; 17:17). Jesus says to compel (strongly urge).
- 7) The process of evangelism (see Jn 4:39-42). Responders believe in another person's testimony. This leads to belief because of their own personal experience.
- 8) Altar calls. A mass evangelism technique where people gather at the front of an assembly—near the altar—for public testimony and personalized counseling and prayer.
  - a) Mt 10:32-36; Lk 9:26; 12:8, 9 - Although an altar call is only one of many methods that can be used to challenge someone to make a decision for Christ, the next principle makes it a valid method.
  - b) Lk 12:8, 9 - It is important to challenge new believers to take a public stand for Jesus.
- 9) Unity (see Jn 17:23). There is effective evangelism in the midst of unity.

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## f. Results of evangelism.

- 1) Lk 11:45 - Evangelism can expose hypocrisy and insult and infuriate religious people.
- 2) Jn 4:36 - Evangelism results in eternal wages.

## g. Missions.

- 1) Lk 10:4-7 - The laborer is worthy of his wages. However, ministers must understand that this is not a way to justify receiving large salaries. In fact, this thought occurs in the context of taking **nothing** with them of their own when they go to minister. The idea here is that a minister is worthy of having his **needs** met (note the words “eating and drinking”).
- 2) Mt 28:18 - Jesus has **all** authority in heaven and on earth. This gives missionaries authority to go to the nations.
- 3) Mt 28:20 - Those who participate in the Lord’s mission can be assured of His constant presence.
- 4) Lk 4:24-27 - The prophetic ministry seems to be most effective among the nations since a prophet is not welcomed by his own people.

### Course Conclusion:

Be reminded that this course was intended only as a survey from the New Testament Gospel books of the area of study called “Christianity.” Each of the topics themselves could involve in-depth study within an entire course. You are encouraged to use this course as a resource for your teaching ministry.

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