



# FAITH BIBLE COLLEGE

*2 Timothy 2:15*

*"Study to show thyself approved unto God,  
a workman that needs not to be ashamed,  
rightly dividing the word of truth."*

# DOCTRINE AND THEOLOGY

Volume 1



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a workman that needs not to be ashamed,  
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## **PHYSICAL ADDRESS**

*74 Falcon Crescent, EXT 2 - Lenasia South. 1829 GAUTENG, South Africa*

## **POSTAL ADDRESS**

*P.O.Box 86, Kiasha Park 1829 GAUTENG, South Africa*

*Website: [www.faithcollege-elearning.online](http://www.faithcollege-elearning.online)*

*Email: [faithcollege@lantic.net](mailto:faithcollege@lantic.net)*

*Tel: +27 11 855 8783 Fax: +27 11 855 6337*

*WhatsApp +27 82 557 9308*

### ***Dear Student***

*Welcome to Faith Bible College*

*Our Vision is to Empower, Edify & Equip the Body of Christ in  
The Word of Truth, So that we can be Leaders of Today  
& Teachers for Tomorrow.*

*"Leaders are those whose aroma lingers long after they have completed  
the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function  
& that Function pulls you to its Position  
& the Position determines your Title"*

*Blessings & Graceful Studying  
Professor Ronnie Moodley*

# **Faith Bible College**

Email: [faithcollege@lantic.net](mailto:faithcollege@lantic.net)

Tel: ++27-11-855-8783 or ++27-82-557-9308

## **ASSIGNMENTS**

### **TOWARDS**

Final Examination

*1<sup>st</sup> Year Students*

### **Assignments – Must be done in TYPING**

**Not less than 3 Pages – Not more than 5 Pages each With Name & Student Number**

**Marks will be awarded for (I) Presentation; (II) Contents (III) Neatness  
& (IV) Research**

### **Volume 1**

#### **1. TEACHINGS OF JESUS 1;11 & 111:**

*The teachings of Jesus 1;11; & 111 deals with “God”; “The World” & “Salvation”.  
Explain how you would defend the divinity of Christ.*

#### **2. GOSPEL AND KINGDOM OF GOD:**

*Write an assignment about the fact that Jesus died in perfection by developing the ideas that HE died as a sacrifice and as a substitute.*

#### **3. REDEMPTION AND SALVATION:**

*Using the Old Testament & New Testament, show how Jesus Christ can be contrasted with Adam in order to explain the method of Redemption.*

#### **4. HOLY SPIRIT**

*Where & What is the Dynamic power & purpose of the Holy Spirit?  
Who & How can one receive the Holy Spirit.*

Thanking You

**Professor Ronnie Moodley**

# TEACHINGS OF JESUS I

## Teachings of Jesus I: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. The Greatness of God:
  - A. Sovereignty.

### CLASS #2:

- II. The Greatness of God: (cont.)
  - B. The Trinity.

### CLASS #3:

- II. The Greatness of God: (cont.)
  - C. The Supernatural.
- III. The Qualities of God:
  - A. The Love of God.
  - B. The Holiness of God.

### CLASS #4:

- III. The Qualities of God: (cont.)
  - C. The Grace of God.
- IV. The Truth of God:
  - A. The Bible.
  - B. The Law.
  - C. The Prophecy.
  - D. Spiritual Laws.

### CLASS #5:

- IV. The Truth of God: (cont.)
  - E. Enlightenment.
- Exam.

# TEACHINGS OF JESUS I

Notes —

## Teachings of Jesus I: Exam

### Possible 20 Point Questions

- 1) Choose one possible argument to develop a four point chain to defend the Divinity of Christ (pp. 14-18).
- 2) Defend the Divinity of Christ by listing and explaining (no references needed) seven points of proof (pp. 14-18).
- 3) Develop a four point chain to explain the purpose of healing (p. 22).
- 4) What is judgment a result of? No Scripture references necessary (pp. 28).
- 5) Use a comparison of the differences between Matthew and Luke to show unity within diversity in the Bible (p. 32).
- 6) Develop the spiritual law that says you “reap what you sow” (pp. 36).

### Possible 10 Point Questions

- 1) Name the Synoptic Gospels (p. 5).
- 2) Cite two Scriptures that show God’s sovereignty over the impossible (p. 6).
- 3) Cite one Scripture that indicates God’s sovereignty over revelation (p. 7).
- 4) Cite one Scripture that shows God’s sovereignty over healing (p. 8).
- 5) Cite one Scripture that shows the existence of a “permissive will” of God (p. 9).
- 6) Explain one way in which the Scriptures establish the Trinity as a paradox (pp. 11-13).
- 7) Cite two Scriptures that reveal the importance of the Holy Spirit (p. 18).
- 8) Cite one Scripture that shows God to be impartial to those He chooses to use (p. 26).
- 9) Name one way to gain justice (p. 27).
- 10) Cite one Scripture that points out the existence of different degrees of judgment (p. 28).
- 11) Cite two Scriptures that show God’s common grace (p. 30).
- 12) How can you know a false prophet (p. 35)?

# TEACHINGS OF JESUS I

## I. Course Introduction.

Notes —

### The Teachings of Jesus Series of Courses:

This course is the first 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.

# TEACHINGS OF JESUS I

Notes —

## **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.

# TEACHINGS OF JESUS I

Notes —

## A. The Nature of the Gospels.

1. The importance of the Gospels is obvious. They contain the words, teachings, and actions of Jesus. They provide us with a summary of the life and ministry of Christ Himself.
2. There are four Gospels. They are very similar, yet each one is slightly different than the others.
  - a. Matthew, Mark, and Luke's Gospels are especially similar to each other. Thus, they are called the "synoptic" Gospels (which means "to see together") and are often referred to together.
  - b. John's Gospel is the least similar of the four Gospels, although it does contain much of the same material.
3. Within the Gospels we can find some of the most important teachings of the Bible. The theology that can be developed from the Gospel accounts is of essential importance to the Christian.

## B. The Contents of This Course.

1. This course is divided into three categories that make up the area of study called "God."
2. The three categories are:
  - a. The greatness of God.
  - b. The qualities of God.
  - c. The truth of God.

# TEACHINGS OF JESUS I

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## II. The Greatness of God.

### A. Theme #1: Sovereignty. (God's unchallengeable power for good).

#### 1. Topic #1: The sovereignty of God.

##### a. The extent of the sovereignty of God.

- 1) Lk 12:7 - God is completely and thoroughly sovereign. Even each hair of our head is numbered and known.
- 2) Jn 3:27 - Man is completely dependent on the sovereignty of God. Ultimately, success in ministry depends on God since a man can not receive (which is his responsibility) if it is not first given to him (God's responsibility).
- 3) Lk 22:31, 32 - Satan must ask permission from God regarding what he can do to God's people.
- 4) Lk 16:15 - The fullness of God's sovereignty can be seen in the fact that He can not be fooled. He knows the heart.

##### b. Areas of God's sovereignty.

#### 1) God is sovereign over the impossible.

- a) Mk 9:23 - There is nothing that Jesus can not do beyond violating His character. All things can be done through faith.
- b) Mt 19:26 - With God, all things are possible. With man, salvation is impossible, but it is possible with God.

#### 2) God is sovereign over salvation.

- a) Jn 1:13 - God's sovereignty over salvation is clearly seen in this verse. Men are born again by the will of God.
- b) 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.

# TEACHINGS OF JESUS I

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- c) 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.
- d) Jn 6:44, 65, 66 - It has been said, "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.
- (1) 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".
  - (2) 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.
  - (3) They could not accept His words because they were not being drawn by the Father.
  - (4) This points to the sovereignty of God over salvation and is of course a very controversial and difficult part of theology.
- 3) God is sovereign over revelation (see Lk 9:45). Revelation is controlled by God.
- 4) God is sovereign over authority (see Jn 19:13). No one has authority over others unless God gives and allows that authority.
- 5) God is sovereign over evangelism.
- a) Mk 4:30-32 - Men do not have to be great preachers to be effective in evangelism. The key is the soil, not so much the preacher.
  - b) 1 Cor 3:7 - God prepares and is sovereign over the preparation of the soil. The key is God, not so much man.

# TEACHINGS OF JESUS I

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6) God is sovereign over healing.

- a) Lk 5:17 - Healing remains under the sovereignty of God. The power of the Lord must be present to heal (the implication is that sometimes that power may not be present).
- b) Jn 9:3 - Sickness is not always the result of sin or a lack of faith. It can be the result of nothing more than the sovereignty of God. Its purpose can be to glorify God through the manifestation of His power in healing.

7) God is sovereign over rewards.

- a) Mk 10:40 - Even rewards in heaven have been prepared beforehand by God.
- b) God is sovereign with respect to our positions in the kingdom of God.

8) God is sovereign over death.

- a) Mt 10:29-31 - God is sovereign over our deaths. We will not die outside of the sovereignty of God.
- b) Lk 12:4-7 - Men can not kill you unless God allows it. He is sovereign over your death.
- c. Our response to the sovereignty of God.
  - 1) Lk 12:26,31 - We should respond to God's sovereignty by seeking the kingdom of God.
    - a) We worry about things that we can not control.
    - b) Instead of worrying, we should realize that God is sovereign.
    - c) This will free us to do what we can control (what we are responsible for). That is, to seek the kingdom of God.

# TEACHINGS OF JESUS I

- 2) Mt 10:29-31 - When we realize that God is sovereign over our deaths we will no longer fear or worry about death.
- 3) Lk 12:4-7 - Our response to the sovereignty of God is a lack of the fear of men.
- 4) Jn 7:30 - We can not be persecuted without it being God's will. If it is God's will, then it is the best thing for us. Thus, we should not worry (also see Jn 8:20). God is in control.
- 5) Lk 12:7-9 - The realization of the sovereignty of God should produce boldness in us.

## 2. Topic #2: The permissive will (patience) of God.

- a. Mt 23:37 - The unwillingness of people can hinder the realization of what God intends, even when God desires to draw them to Himself.
- b. Mt 19:8 - In the Bible we can find instructions that were given to men by God, but were not consistent with His desire and original intentions. They were **allowed** or **permitted** because of the sin of man.

## 3. Topic #3: The free will of man.

- a. Mt 23:37 - The unwillingness of people can hinder the realization of what God intends, even when God desires to draw them to Himself.
- b. Jn 6:70 - The free will of man can reject the choosing of God.

Notes —

# TEACHINGS OF JESUS I

Notes —

- c. Jn 6:44, 65, 66 - It has been said, "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. Man's free will alone can not save him. It can reject salvation but it can not gain salvation by itself.
- 1) This passage seems to be teaching that man can only be saved if God draws Him to Himself, and that God draws some but does not draw others.
  - 2) Thus, God does not reject anyone. He only does not draw some.
  - 3) Thus, God chooses yet does not reject (this seems to be consistent with Rom 9:14-18).
  - 4) We also should remember that it is man's free will that rejects God, and that God does not disqualify anyone. Man disqualifies himself. We might say that God's drawing influence is available to everyone, but God does not draw some because of their own actions.
  - 5) Man puts himself outside of the influence of God. His own actions result in the hardness of his heart (see Jn 3:18; Mk 4:11, 12; 2 Pt 3:9).
- d. 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.

# TEACHINGS OF JESUS I

e. 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.

f. Jn 15:16 - We do not choose God. God chooses us.

Notes —

## B. Theme #2: The Trinity.

1. Topic #1: The holy trinity.

a. Jn 14:31 - Jesus came to earth as God in the flesh, yet He remained "under" the Father.

- 1) This points to the essence of the trinity, which is perfect relationship.
- 2) Our union with Jesus should reflect that perfect relationship. The example of the trinity provides us with motivation.

b. Jn 17:10, 11 - Our model for relationships with others reflects the similarities with the relationship between the members of the trinity.

c. Jn 5:19, 21 - The Son gives life to whom **He** wishes, yet He can only do what He sees the Father doing.

- 1) We see the paradox of the trinity and at the same time a description of it.
- 2) The will of the Father and the Son are exact, yet distinct, yet not separated. That is a paradox. That is the trinity.

# TEACHINGS OF JESUS I

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- d. Jn 1:1 - Someone that **is** God (the Word) is also said to be **with** God. Here we see the paradox of the trinity and at the same time a description of it. To say that God is with Himself is a paradox. It is also a definition of the trinity.
- e. Jn 1:1, 14, 18 - The Word **is** God and we beheld Him (God), yet no man has seen God, yet God has explained God.
  - 1) To say that God explained Himself by being seen, yet without ever being seen is certainly a paradox.
  - 2) It is also a good description of the meaning of the trinity.
- 2. Topic #2: Paradox.
  - 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 1:1 - Someone that **is** God (the Word) is also said to be **with** God. Here we see the paradox of the trinity and at the same time a description of it. To say that God is with Himself is a paradox. It is also a definition of the trinity.
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# TEACHINGS OF JESUS I

- d. Jn 5:19, 21 - The Son gives life to whom he wishes, yet He can only do what He sees the Father doing.
- 1) We see the paradox of the trinity and at the same time a description of it.
  - 2) The will of the Father and the Son are exact, yet distinct, yet not separated. That is a paradox. That is the trinity.
3. Topic #3: The Incarnation.
- a. Jn 1:14 - Jesus is to the New Testament what the tabernacle was to the Old Testament.
    - 1) The word “dwelt” is literally “tabernacled”, which means to make his tent among us.
    - 2) The reference to “glory” reminds us of the “shekinah” glory of the presence of God in the tabernacle.
  - b. Jn 6:33-35 - Jesus claimed to have come down out of heaven. This points to His Deity and to the incarnation.
  - c. Jn 3:13 - The mystery of the incarnation is like the mystery of the new birth. The incarnation says that Jesus came from heaven. The new birth says that we are **born from above**.
  - d. Jn 1:1, 14 - The Word is God and it became flesh. That is, God became flesh. This is the definition of the incarnation.
  - e. Jn 14:7 - The main idea of the incarnation is that God Himself has become visible (knowable) to men.

Notes —

# TEACHINGS OF JESUS I

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## 4. Topic #4: The divinity of Jesus Christ.

- a. The Son is interchangeable with the Father, without the loss of meaningful distinctiveness of either.
  - 1) Lk 8:39 - Scripture speaks of Jesus and God as being the same. That is, references to Jesus and God are interchanged.
  - 2) Mk 1:1, 14 - Again, references to Jesus and God are interchanged.
  - 3) Jn 12:44, 45 - Believing in Jesus and beholding Him is the same as believing in God and beholding Him.
  - 4) Jn 11:4 - No one can share God's glory (Is 42:8 and 48:11). Yet Jesus said that Lazarus was sick for the glory of God, and then said it was for His own glory.
  - 5) Jn 14:7-11 - When you have seen Jesus you have seen the Father.
  - 6) Jn 17:11 - The Father has given His name to Jesus.
- b. The claims of Jesus about himself.
  - 1) Jn 4:25, 26 - Jesus claimed that He was the Messiah.
  - 2) Jn 6:33-35 - Jesus claimed to have come down out of heaven.
  - 3) Lk 22:70, 71 - Jesus declared His own Deity.

# TEACHINGS OF JESUS I

4) Jn 10:30, 31 - Jesus claimed to be Deity when He said that He and the Father were one.

a) Note that for this statement the Jews tried to stone Him.

1) Why? Because He was saying that He was a great teacher or prophet or a special man?

2) No! They would not have stoned Him for that.

b) They tried to stone Him for blasphemy. That is, He claimed that He was God (also see Jn 8:59).

5) Jn 8:51, 58, 59 - In this passage Jesus claimed His Divinity in three different ways.

a) First, He claimed that He existed before the birth of Abraham.

b) Second, He used God's personal name "I am" for Himself.

c) Third, He claimed to have the authority to save people. Only God Himself has this authority.

d) The Pharisees were well aware of this, and so they tried to stone Him for blasphemy.

e) It is impossible to say that you believe the words of the Bible but that you do not believe that Jesus claimed to be Divine. The Pharisees themselves would laugh at you.

f) It is obvious what Jesus was claiming. It was so obvious that the Jews tried to kill Him many times, and finally did kill Him.

Notes —

# TEACHINGS OF JESUS I

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c. Jesus as equal to the Father.

- 1) Jn 5:18 - When Jesus said that God was His Father it was understood that He was making Himself equal to the Father (also see Mt 14:33).
- 2) Jn 5:23 - The honor of the Son must be **equal** to the honor of the Father.
- 3) Jn 20:28 - Thomas called Jesus, "God." Jesus did not correct him. Why? Because Jesus is God.
- 4) Jn 17:21 - Being in God (knowing God) has its purpose in testimony to the world that Jesus is God.

d. Jesus speaks as God.

- 1) Lk 13:34 - Jesus spoke as God when he referred to history and His desire to be the God of Jerusalem.
- 2) Jn 14:6 - The way is not the "ways" of Jesus. Jesus **is** the way. Only God can speak like this!
  - a) The truth is not the concepts that Jesus talked about. Jesus **is** the truth. Only God can speak like this!
  - b) The life is not the life of Jesus. Jesus **is** the life. Who else can speak like is, but God Himself?

# TEACHINGS OF JESUS I

e. The titles of Jesus point to His Deity.

- 1) Jn 5:18 - The title, "Son of God", was understood to make Jesus equal with God.
- 2) Jn 19:7 with Mt 14:33 - Jesus was killed by the Jews because they understood that He claimed to be the Son of God. The Jews understood that this meant that He claimed to be God Himself (see Jn 5:18).
- 3) Jn 9:37 - The healed man asked, Who is the Son of Man? Jesus answered that He was the Son of Man. The man immediately worshipped Jesus. Any Jew knew that only God could be worshipped (see Mt 14:33; Rev 22:8, 9; Acts 10:25,26). Thus, the man clearly was associating his understanding of the meaning of the title, "Son of Man", with Deity.

f. The pre-existence of Jesus.

- 1) Jn 1:1, 2, 15 - Jesus existed before His birth on earth.
- 2) Jn 8:58 - Jesus existed before Abraham.
- 3) Jn 17:5 - Jesus shared the glory of the Father before the world existed. This certainly demonstrates His Deity.

g. The role of Jesus in creation.

- 1) Jn 1:3, 10 - All things were created through the Word or the light.
- 2) That is, they were created through Jesus.

h. The "I am" statements.

- 1) Jn 8:58 - Jesus used God's personal name for Himself (I am).
- 2) Jn 13:19 - Again, we see the "I am" identification used by Jesus.

Notes —

# TEACHINGS OF JESUS I

Notes —

i. Jesus Deity is shown through the trinity.

- 1) Jn 14:31 - Jesus came to earth as God in the flesh, yet He remained “under” the Father.
  - a) This points to the essence of the trinity, which is perfect relationship.
  - b) Our union with Jesus should reflect that perfect relationship. The example of the trinity provides us with motivation.
- 2) Jn 14:7 - The main idea of the incarnation is that God Himself has become visible (knowable) to men.

j. Jesus’ full authority reveals His Deity.

- 1) Mk 2:5-11 - Jesus had authority to forgive sins. This was an authority that only God could have.
- 2) Jn 8:51 - Jesus had authority to save people. This was an authority that only God could have.
- 3) Mt 28:18 - Jesus had all authority in heaven and on earth. Who is this Jesus? He is God!

5. Topic #5: The Holy Spirit.

a. The importance of the Holy Spirit.

- 1) Jn 16:7 - We have an advantage now relative to when Jesus walked the earth because the Holy Spirit has come. Thus, all believers in all parts of the world can be with Jesus at the same time.
- 2) Mk 3:29 - Blasphemy against the Holy Spirit is considered an unforgivable sin.

# TEACHINGS OF JESUS I

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b. The baptism of the Holy Spirit.

- 1) Lk 3:16 - The baptism that Jesus gave seemed to include an empowering of the individual to come to Jesus (Holy Spirit).
- 2) Also, there was a judgment, disciplining, or refining (fire).

c. The receiving of the Holy Spirit.

- 1) Jn 14:17,20 - Jesus is in us because the Holy Spirit is in us.
- 2) Lk 11:11-13 - Within the story we see that there was a son who asked his father for a gift.
  - a) According to the analogy, we should say that a son (someone who already is a Christian) asked the Father (God) for a gift (the Holy Spirit).
  - b) Many Christians believe this teaches a “second experience” in which Christians receive the baptism of the Holy Spirit.
- 3) Lk 2:34 - In any case, it is true that emptying must come before the filling (see the principle found in Mt 5:3).

d. The leading of the Holy Spirit.

- 1) 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.
- 2) Lk 9:14 - The leading of the Spirit and organization exist together.
- 3) Lk 5:39 - This principle points to the problem of religiosity and irrelevancy. That is, the inability to let go of the old move of the Spirit in order to receive and walk in the new move of the Spirit. Religiosity and irrelevancy in churches are often results of an unwillingness to allow the Holy Spirit to move in fresh ways.

# TEACHINGS OF JESUS I

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e. The ministry of the Holy Spirit.

- 1) Jn 15:26 - The Holy Spirit bears witness of Jesus.
- 2) Jn 16:14 - The Holy Spirit glorifies Jesus.
- 3) Lk 12:11, 12 - The Holy Spirit is able to teach us immediately in an hour of need.
- 4) Mk 13:11 - When we are being accused because of the name of Jesus Christ, the Holy Spirit will speak on our behalf.
- 5) Jn 18:5, 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 (also consider this possibility with respect to Acts 9:4).

## C. Theme #3: The Supernatural.

1. Topic #1: Creation.

- a. Jn 1:3, 10 - All things were created through the Word or light.
- b. That is, all things were created supernaturally through Jesus.

2. Topic #2: The power of God.

- a. Lk 10:20 - We must 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 9:3 - Sickness can be used to glorify God through the manifestation of His power in healing.
- c. Lk 4:36 - Two things are needed to cast out an evil spirit: authority and power.
- d. Lk 5:17 - The power of the Lord must be present to perform healing. The implication of this verse is that sometimes the power of the Lord is not present. He is a sovereign God.

# TEACHINGS OF JESUS I

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- e. Lk 8:46 - There **can be** (although it is not necessary and we might say that it is not common) a physical feeling when God uses you to minister His power.
  - f. Jn 18:5, 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 (also consider this possibility with respect to Acts 9:4).
  - g. Lk 8:35-37 - For people who do not know Jesus, the power of God can be frightening. It can be frightening enough so that they do not want any part of it.
3. Topic #3: Miracles.
- a. Lk 10:20 - We must 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. Lk 18:24-27 - The entering of a rich man into the kingdom of God is a miracle, as it is with everyone, but Jesus makes an illustration of how difficult this is. Notice the disciple’s comments which indicate they included themselves in the impossibility of salvation without a miracle.
  - c. Jn 14:12 - Those who believe in Jesus will do even greater works than He did. Here Jesus proclaims that His power and sovereignty will continue to be manifested throughout the ages through His people.
  - d. Mk 5:34 and 6:5, 6 - Miracles can be a direct result of faith. The lack of miracles can be a direct result of a lack of faith (also see Mk 10:52; Lk 17:19; 18:42).
  - e. Mt 13:58 - Miracles can be hindered by unbelief.
  - f. Mk 6:51, 52 - Men’s hearts can be hardened against miracles because sometimes they occur at the expense of others (the miracle of the multiplication of food occurred when the disciples were more concerned about their own rest than the hunger of the people).

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## 4. Topic #4: Healing.

### a. Causes of sickness.

- 1) Jn 5:14 - Sin can lead to sickness.
- 2) Jn 9:3 - Sickness can be used to glorify God through the manifestation of His power in healing.

### b. Purpose of healing.

- 1) Jn 9:3 - Healing glorifies God.
- 2) Jn 11:4 - Again we see that healing is done for the glory of God.
- 3) Mt 9:6 - Healing can be done in order to demonstrate Jesus authority to forgive sins.
- 4) Lk 7:8 - Healing is done by ambassadors. Even Jesus did what we might call “ambassador healing” (He healed others by the authority of the Father who sent Him).
  - a) Now Jesus sends us to heal others by His authority. That is, healing is done by the power of God through His chosen vessels or representatives.
  - b) Thus, healing can be used as a sign of the Gospel’s authenticity (see Mk 16:18).

### c. Healing is the result of:

- 1) Mt 14:14 - Compassion is often linked with healing.
- 2) Lk 7:13 - In a certain sense we could say that healing is the result of compassion (also see Mk 1:41; Jn 11:35; Mt 20:34).
- 3) Mt 9:22 - Healing and faith are directly connected to each other. Healing is the result of faith.

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4) Mk 5:34 and 6:5, 6 Miracles can be a direct result of faith. The lack of miracles can be a direct result of a lack of faith (see also Mk 10:52; Lk 17:19; 18:42).

5) Lk 5:17 - Ultimately, God is sovereign over healing. Most importantly, healing is the result of the presence of the power of the Lord to heal.

d. The ministry of healing.

1) Mt 9:28, 29 - Jesus taught faith is necessary for healing. Thus, He prayed in relation to the faith of the one who was receiving the healing. When praying for others, the recipient should be challenged to believe and the prayer for healing should relate to the person's faith who is receiving the healing.

2) Lk 18:41, 42 - Jesus challenged people to state clearly what they want. He responded to those who had faith.

3) Jn 5:6 - Jesus challenged the person to consider what he wanted. It seemed obvious what the person wanted, but Jesus takes the time to challenge the person to proclaim his desire in a clear way. This is an important principle in the healing ministry.

4) Mk 16:17, 18 - Healing is one of the signs that may accompany believers.

5) Lk 7:8 - Healing is done by ambassadors. Even Jesus did what we might call "ambassador healing" (He healed others by the authority of the Father who sent Him).

a) Now Jesus sends us to heal others by His authority. That is, healing is done by the power of God through His chosen vessels or representatives.

b) Thus, healing can be used as a sign of the Gospel's authenticity (see Mk 16:18).

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## III. The Qualities of God.

### A. Theme #1: The Love of God.

#### 1. Topic #1: Love.

- a. The supremacy of love (see Mt 22:37-39). Love is the central idea of the two greatest commandments.
- b. God's love for us.
  - 1) Lk 11:11-13 - An earthly father loves his son and, therefore, has a great desire to respond to his son's requests. How much more does our heavenly father love us?
  - 2) How much more does our heavenly father desire to give us good things.
- c. Our love for God.
  - 1) 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).
  - 2) Lk 14:26 - In comparison to our love for Jesus we should hate those whom we love (consider this point with the principle of Mt 6:33).
  - 3) 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).
- d. Our love for others.
  - 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).
  - 2) Jn 13:35 - Disciples of Jesus are known by their love for one another.

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e. Results of love.

- 1) Jn 14:15,21 - A proof of your love for God is your obedience to Him. Obedience is a result of love for God. Revelation is a result of obedience (and therefore a result of love for God).
- 2) Jn 13:1 - Service is a result of love. The service of the footwashing is preceded by the declaration of Jesus' love for His disciples.
- 3) Jn 3:16 - Giving is the action of love. True love results in giving.

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

2. There is only one topic within the theme of love.

**B. Theme #2: The Holiness of God.** (God's Moral Excellence in Character and Action).

1. Topic #1: Justice.

a. God's justice is different from man's justice.

- 1) Lk 15:29 - The justice of God is different than the world's view of justice (also see Mt 20:10).
- 2) Jn 6:44, 65, 66 - It has been said, "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. Man's free will alone can not save him. It can reject salvation, but it can not gain salvation by itself.
  - a) This passage seems to be teaching that man can only be saved if God draws Him to Himself, and that God draws some but does not draw others.
  - b) Thus, God does not reject anyone. He only does not draw some.

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- c) Thus, God chooses yet does not reject (this seems to be consistent with Rom 9:14-18).
  - d) We also should remember that it is man's free will that rejects God, and that God does not disqualify anyone. Man disqualifies himself. We might say that God's drawing influence is available to everyone, but God does not draw some because of their own actions.
  - e) Man puts himself **outside** of the influence of God. His own actions result in the hardness of his heart (see Jn 3:18; Mk 4:11,12; 2 Pt 3:9).
- b. Equal opportunity.
- 1) Mt 20:1-16 - God makes everyone equal by offering the same reward to those who begin with different abilities. The world's view of justice is that everyone should begin with the same abilities. The world does not agree with the justice of the kingdom of God (see vs. 10-12).
  - 2) 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.
- c. Relative expectation.
- 1) Lk 12:48 - The more authority you are given, the more responsibility you have. The more opportunities you are given, the more that is expected from you.
  - 2) Mt 25:15 - God's justice recognizes productivity in relation to ability. If you have "five talents", then more is expected of you than if you had "one talent".
- d. Social justice (see 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 having a lack of interest in material things and a desire for social justice.

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- e. Justice at any price?
  - 1) Lk 6:30 - Selflessness towards others reflects a higher law than what we might call “fairness”.
  - 2) I Cor 6:7, 8 - Here we might conclude that we can not demand “justice” at any price.
- f. Ways to gain justice (see Lk 18:7, 8). Persistent prayer will lead to justice. God responds to consistent prayer, so do not discontinue in prayer when injustice seems to have won the fight.
- g. Final justice: All is revealed in the end.
  - 1) Mt 10:26 - All things will be revealed. Nothing will remain hidden.
  - 2) 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).

## 2. Topic #2: Judgment.

- a. The judge.
  - 1) Jn 5:22, 27 - It is Jesus who will judge everyone.
  - 2) Lk 12:49, 50 - The cross is like the kindling wood of a fire. It begins or prepares for coming judgment. However, Jesus will not come as the Judge until His second coming (see Jn 3:17-20).
  - 3) Lk 10:11-14 - The judgment day is associated with “that day” (vs. 12), which is associated with the kingdom of God coming in its fullness (vs. 11). The kingdom of God has not yet come in its fullness, but will come in its fullness when the Judge and His judgment come.

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## b. Reasons for judgment.

- 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
- 2) Mk 16:16 - Unbelief leads to condemnation.
- 3) Jn 3:18 - A lack of belief in Jesus results in judgment.
- 4) Jn 3:36 - Unbelief and disobedience result in receiving the wrath of God.
- 5) 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 (judgment).
- 6) Lk 13:6-9 - God allows us a certain amount of time (grace) to bear fruit. If we continue to be useless, then at some point we will be cut down (judged).
- 7) Mt 12:36 - Our words are not insignificant! They can be very costly. Yes, they can result in judgment.
- 8) Mk 9:42 - Whoever causes “little ones” to stumble will pay a great price (judgment).

## c. Degrees of judgment.

- 1) Lk 20:47 - There are different degrees of condemnation or judgment.
- 2) Mk 12:40 - Jesus’ actions, attitudes and words towards hypocrites seem to indicate that they will be judged with a greater degree of judgment.

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## d. Current judgment.

- 1) 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.
- 2) Lk 6:37,38 - The Bible tells us to do unto others as we would want them to do unto us. The Bible also tells us that as we do to others it will be done unto us. We reap what we sow. In other words, we determine how we will be judged by others by how we judge others. We can bring judgment upon ourselves.

## e. Judging others.

- 1) Jn 8:7 - The reason why we should not judge others is because we have sin in our own lives.
- 2) Lk 6:42 - In order to help someone else with their faults you must first consider your own faults and correct them. Then you will be able to help others instead of judging them.
- 3) Lk 6:43, 44 - A tree bears fruit according to what kind of tree it is. Men are the same way. They bear fruit according to what kind of men they are. Thus, we can and should judge others in the sense of discerning and evaluating but not in the sense of condemning.

## f. Righteous anger.

- 1) 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.
- 2) (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.

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## C. Theme #3: The Grace of God. (The Spontaneous Expressions of Favor to the Undeserving).

1. Topic #1: Common grace.
  - a. Lk 6:35 - God is kind to ungrateful and evil men.
  - b. Mt 5:45 - God has grace upon all men (also see Rom 2:4 and Acts 17:26, 27).
2. Topic #2: Mercy.
  - a. Mt 12:20 - God's mercy is great. He does not need much of a response from you to be able to bless you. Even as with Sodom, the existence of even a "smoldering wick" is enough. He will not put it out. His great mercy allows Him to respond to any amount of response to Him.
  - b. Lk 13:6-8 - It is God's mercy that allows Him to be patient toward us. However, even the mercy of God has a limit.
3. Topic #3: Compassion.
  - a. Mt 12:7 - The fullness of the law is not found in its sacrificial aspect but in its compassion. Compassion is the heart of the law.
  - b. Mk 2:17 and Mt 9:13 - The proper response to God is to show compassion to others. Compassion is the response of someone who views himself and others as being sick (sinners). Sacrifice is often the response of someone who views himself and others as being healthy (righteous).
  - c. Lk 3:10, 11 - The action of repentance is generosity and compassion.
  - d. Mt 14:14 - Compassion is often associated with healing.
  - e. Lk 7:13 - We could say that healing is a result of compassion (also see Mk 1:41; Jn 11:35; Mt 20:34).

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## IV. The Truth of God.

Notes —

### A. Theme #1: The Bible.

#### 1. Topic #1: The Word of God.

- a. It is eternal (see Mk 13:31). Heaven and earth will be destroyed, but the Word is eternal.
- b. The Word of God is God Himself.
  - 1) Jn 1:1 - The Word is God and is with God.
  - 2) Jn 1:1, 14 - The Word is God and became flesh.
  - 3) Jn 1:3, 10 - All things were made through the Word. That is they were made through Christ.
- c. The Bible is the Word of God.
  - 1) Lk 4:4, 8, 12 - The Bible as a weapon. Jesus used the Word of God to fight the devil and his temptations.
  - 2) Our response to the Bible.
    - a) Jn 8:31 - To be a disciple you must obey the Bible.
    - b) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin.
    - c) Jn 11:39, 40 - Faith (belief) is not presumptuous. It is based on the Word of God.

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## 3) Unity within diversity in the Bible.

- a) Mt 1:1-17 and Lk 3:23-38 - Luke, the only Gospel written by a Gentile, provides Jesus' genealogy as far back as Adam. Matthew, the Jewish gospel, provides Jesus genealogy back to Abraham. Each writer used the genealogies to emphasize a certain aspect of the ministry of Jesus.
- b) Mt 4:1-11 and Lk 4:1-13 - Luke's order of the temptations is different from Matthew's order. Interestingly, we can observe that Luke's order is consistent with the order of the temptations in 1 Jn 2:16 and Gen 3:6. Perhaps he purposely changed the order to make it more consistent with the "universal" fall of man.

## 4) The Bible points to Jesus.

- a) Jn 5:39,46 - The Bible always points to Jesus (also see Jn 1:45).
- b) Lk 24:27,44 - Jesus is in all the Scriptures. From Genesis to Malachi to Revelation Jesus can be seen.

## 2. Topic #2: Bible study.

- a. Lk 24:27,44 - Jesus can be seen in the whole Old Testament. How should you study the Old Testament? It should be studied with the understanding that it reveals Jesus.
- b. Jn 5:39, 46 - The Bible always points to Jesus. Our Bible study should always point to Jesus.
- c. Lk 24:45 - It is Jesus who opens our minds to understanding the Scriptures. How should we study the Bible? We should study the Bible by trusting in Jesus to give us understanding.

# TEACHINGS OF JESUS I

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## B. Theme #2: The Law.

### 1. Topic #1: The civil law.

- a. Lk 20:24,25 - We are to pay taxes in obedience to the government as we are to obey the Law of God in obedience to God (also see Mk 12:12).
- b. Mt 22:21 - Give to Caesar what is Caesar's, and to God what is God's. We take nothing away from God by obeying the civil law as long as we understand that civil law is limited by God's law. That is, the right of the state is limited by what the individual owes to God.

### 2. Topic #2: The Law of God.

- a. Jesus is the Lord of the Law (Mt 12:8). Jesus is the Lord of the Sabbath (the Sabbath represents the Law).
- b. The summary of the Law (Mt 22:37-39). The Law is summarized by loving God and others.
- c. The heart of the Law (reality as opposed to superficiality).
  - 1) Mt 5:22, 28 - God's law is not of the letter, but of the heart. Therefore, anger can be equal to murder and lust can be equal to adultery.
  - 2) Mt 12:7 - The heart of the law is compassion.
- d. The new Law.
  - 1) Lk 5:36 - New wine goes into fresh wineskins. Thus, the coming of the New Covenant is accompanied by new ways (also see Mk 2:21, 22).
  - 2) Jn 13:34 - The new Law is to love others as Jesus loved us. It is a new Law in the sense that there is a new (and better) covenant. That is the wall between the races has been broken down in Christ and Christ's incarnation gives us the perfect example of how to love. Thus, we must love all people and we should have a better idea of how to love others.

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- e. We must obey the Law of God (see Lk 20:24, 25) - We are to pay taxes in obedience to the government as we are to obey the Law of God in obedience to God (also see Mk 12:12).
  - f. A lack of the Law (see Mt 24:12). When lawlessness increases the love of the people grows cold. A lack of the law leads to rebellion and hatred.
  - g. The perfection of the Law (see Lk 16:17). The Law is perfect in quality and quantity. Not one part of the Law will pass away.
3. Topic #3: The Sabbath.
- a. Mt 12:8 - Jesus is Lord of the Sabbath.
  - b. Mk 2:22-28 - Man does not need to serve the Sabbath. The Sabbath should serve him since it is made **for** him.
  - c. Jn 5:17 - Jesus indicated that working on the Sabbath is permitted if the work is to **do good, to do mercy or one of necessity** for others. Thus, the higher law of love is always above the secondary laws which illustrate it and God's character.

## C. Theme #3: Prophecy. The Speaking forth of God's Words.

1. Topic #1: Prophets and prophecy.
- a. Lk 24:25,44 - According to Jesus, His crucifixion was prophesied in the Old Testament.
  - b. Jn 1:41,45 - The coming of the Messiah was an Old Testament prediction.
  - c. Mt 13:57 - A prophet is honored everywhere except in his own home town and amongst his own family (also see Mk 6:4).
  - d. Lk 4:24-27 - The prophetic ministry is to the nations and is not welcomed in one's own home town.

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## 2. Topic #2: False prophets.

- a. Mt 7:15-20 - False prophets try to appear like one of the people of God. They can be known by their fruits or what they produce.
- b. Mt. 24:4-8 - As the end times approach, we must be on guard for false prophets.

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## D. Theme #4: Spiritual Laws. (The Unseen, but Real Order of the Universe and Nature).

### 1. Topic #1: Foundations of life.

- a. Mt 27:46 - Jesus felt the separation from God that sin causes. When we sin we separate ourselves from God (Rom 6:23).
- b. 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, particularly death (Jms 1:15).

### 2. Topic #2: Consistency.

- a. 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.
- b. Lk 6:43, 44 - A tree will always bear its kind of fruit. So too, good men will do good things and wicked men will do bad things. The law of the fruit is one of the spiritual laws of consistency.
- c. Lk 12:48 - The more **authority** you are given, the more **responsibility** you will have. The more opportunities that you have, the more that is expected of you. This law is also one of the spiritual laws of consistency.

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3. Topic #3: You reap what you sow.
  - a. Mt 5:4 - It is a clear spiritual law that you will reap exactly what you sow.
  - b. Mt 7:18 - 'You will produce what you are' is another way to say you will reap what you sow.
  - c. Mt 7:2 - To some extent we determine how we will be judged by others (because of the law of reaping and sowing).
  - d. Lk 6:37, 38 - The Bible tells us to do unto others as we would want them to do unto us. The Bible also tells us that as we do to others it will be done unto us. We reap what we sow. In other words, we determine how we will be judged by others by how we judge others. We can bring judgment upon ourselves.
  - e. Mt 26:52 - Those who go to war, fight, and take up the sword will die in the war or fight by the sword. This is consistent with the law of reaping and sowing.
4. Topic #4: Light and darkness.
  - a. Jn 3:20 - Light exposes darkness. Darkness does not want to be revealed so it avoids the light. It is a spiritual law that light and darkness oppose each other.
5. Topic #5: Violence.
  - a. Lk 9:56 - Violence can not find its justification in claiming the name or reputation of Jesus. This is the spiritual principle that still rebukes the Crusades which occurred hundreds of years ago.
  - b. It is a principle that leads to some difficult discussions about the idea of "just war" and civil disobedience with violence.

# TEACHINGS OF JESUS I

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**E. Theme #5: Enlightenment.** (The Increased Understanding of God, the World and Self).

1. Topic #1: Mystery.

- a. Jn 3:8 - The new birth is mysterious. We can not understand its origin and destination.
- b. Jn 3:13 - The mystery of the incarnation is like the mystery of the new birth. Jesus **came from heaven**. We are **born from above**.
- c. Mt 13:11 - To know the mysteries of the kingdom of God is granted to some, but not to others.
- d. Mk 4:11 - Those who are granted 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. Topic #2: Revelation.

- a. Lk 9:45 - Revelation is controlled by God.
- b. Mk 4:11 - Those who are granted 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.
- c. Jn 20:16 - It is the personal relationship that we have with Jesus that leads to receiving revelation. Jesus calls us by name and transforms our hearts through His relationship with us. The result is revelation.
- d. Jn 7:17 - Obedience presupposes revelation and understanding.

# TEACHINGS OF JESUS I

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- e. Jn 14:21 - Illumination is also related to obedience (which is related to loving God).
    - 1) God reveals His love to us (the process starts with God's revelation to us as is consistent with the principle we saw in Jn 7:17).
    - 2) Then we are able to love (which is consistent with the principle found in 1 Jn 4:19).
    - 3) The result of loving God is obeying Him (which is consistent with the principle found in Jn 14:15).
    - 4) Finally, obeying God results in receiving more revelation (Jn 14:21) and the process starts all over again.
  - f. Lk 24:45 - Jesus Himself is the one who opens our minds to understanding the Scriptures. He is the source of revelation and illumination.
  - g. Lk 10:22 - The Father can only be revealed by the Son.
  - h. Mk 29:33 - When fresh illumination is given it is sometimes accompanied by misinterpretation when the truth is not fully understood. Thus, gaining illumination must be treated with great care and reverence for God.
3. Topic #3: Wisdom and understanding.
- a. Wisdom is seen in:
    - 1) Mt 11:19 - Wisdom is vindicated (declared, proven) by her deeds. It is that which we do that proves that the Wisdom of God is in us. Wisdom is much more action oriented than thought oriented (although the popular understanding of wisdom is the opposite).
    - 2) Lk 7:35 - Wisdom comes to light (it is revealed or shown) by its fruits or results.
    - 3) Jn 7:17 - Wisdom is seen in a willingness to do God's will.

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b. Wisdom and understanding are the results of:

- 1) Lk 24:45 - First, we must repeat that Jesus is the source of wisdom. It is He who opens our minds to understanding the Scriptures.
- 2) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin. It all begins with obedience.
- 3) Mk 4:11 - Those who are granted 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.
- 4) Mt 13:12 - Those who do have ears to hear will increase in their understanding. Those who do not have ears to hear (they are described in vs. 14, 15 as those who are dull hearted due to, perhaps, the hardening effects of sin) will decrease in their understanding. Remember, the reference to having ears to hear is placed in the context of being in relationship with Jesus.
- 5) Mt 7:24 - Hearing and acting are **both** essential aspects within the concept of wisdom.

c. The use of wisdom and understanding.

- 1) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin. It all begins with obedience. It all ends with sanctification. Wisdom and understanding are used to sanctify us.
- 2) Lk 20:1-8 - Jesus does not allow hypocrites to be in control of the conversation or situation. He uses superior wisdom to remain in control and to reveal their hypocrisy.
- 3) 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.

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# TEACHINGS OF JESUS I

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## Course Conclusion:

Be reminded that this course is intended only as a survey of Jesus' teachings from the New Testament Gospel books of the area of study called "God." 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.

# TEACHINGS OF JESUS II

## Teachings of Jesus II: Syllabus

### CLASS #1:

- I. Course Introduction.
- II. The History of the World:
  - A. God's Plan of Redemption.
  - B. Last Things.

### CLASS #2:

- II. The History of the World: (cont.)
  - C. The Spiritual World.
- III. Humanity:
  - A. Religion.
  - B. Stumbling Blocks - Those Hard-to-Accept Teachings of Jesus.

### CLASS #3:

- III. Humanity: (cont.)
  - C. Human Problems.
  - D. Human Relationships.
- IV. This Life:
  - A. Success.

### CLASS #4:

- IV. This Life: (cont.)
  - B. Virtues.
  - C. Unity.
  - D. Money.

### CLASS #5:

- IV. This Life: (cont.)
  - E. Sin and Death.
- Exam.

Notes —

# TEACHINGS OF JESUS II

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## Principles of the Gospels II: Exam

### Possible 20 Point Questions

- 1) List and explain (no references needed) four results of the end times (pp. 49).
- 2) Use five Scriptures to list and explain the weapons of Satan (pp. 57).
- 3) Use four Scriptures to list and explain various ways to expose hypocrisy (pp. 60, 61).
- 4) Use Lk 11:27, 28 and Lk 1:45-48 to argue against “Mariolatry?” (p. 62).
- 5) Use Mt 16:26 and Mk 8:36, 37 to answer the question, “What is important?” (p. 70, 71).
- 6) Use the following Scriptures to develop the idea of a healthy disinterest in money: Lk 12:15, 3:10-14, 16:1-12 (p. 77).

### Possible 10 Point Questions

- 1) Briefly explain the implications of the definition of eternal life in Jn 17:3 (p. 51).
- 2) According to Luke 4, list three weapons of the believer in Spiritual warfare (p. 57).
- 3) Use Mt 5:37 to offer a cure for hypocrisy (pp. 61).
- 4) Briefly explain the concept of Jesus as a stumbling block (pp. 62, 63).
- 5) Use one Scripture to give one example of other types of stumbling blocks (p. 63, 64).
- 6) Use Mt 10:28 to describe a cure for fear (p. 65).
- 7) Is there marriage in heaven? Refer to a Scripture in order to answer this question (p. 66).
- 8) Define success using Jn 7:18 (p. 68).
- 9) Use one Scripture to show one thing that humility is needed for (p. 73).
- 10) Define an important principle of ministry that is found in Lk 16:10 (p. 74).
- 11) Use Mt 6:32 to promote a simple lifestyle (p. 77).
- 12) Use one Scripture to explain one result of sin (p. 81, 82).

# TEACHINGS OF JESUS II

## I. Course Introduction.

Notes —

### A. Background to this Course.

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

This course is the second 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.

# TEACHINGS OF JESUS II

Notes —

## **Teaching Suggestions:**

### The Outline Flow

The flow of the outline points 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 if they arise during the presentation.

### The Gospel 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.

# TEACHINGS OF JESUS II

Notes —

## B. The Contents of This Course.

1. This course (the second in the series) is divided into three categories that make up the “area” of study called “The World.”
2. The three categories are:
  - a. The History of the World.
  - b. Humanity.
  - c. This Life.

## II. The History of the World.

### A. Theme #1: God’s Plan of Redemption.

1. Topic #1: Redemption.
  - a. Mt 18:11 - Jesus came in order to **save the lost**. To “save the lost” is a good definition of the essence of redemption.
  - b. 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**.
  - c. Mk 15:34 - What killed Jesus? The nails, spear, thorns, beatings, etc.? Actually, our sins killed Jesus. The cross of Jesus was our sins that He had to carry upon Himself. As a result, He felt the separation from the Father (Rom 6:23).
  - d. Mt 11:11 - According to Jesus, John the Baptist was the greatest Old Testament character (ahead of Moses, Elijah, David, etc.). Yet, even the least Christian is greater (more important in the history of redemption) than John the Baptist. That means us!

# TEACHINGS OF JESUS II

Notes —

## 2. Topic #2: The cross.

- a. Lk 24:25, 44 - According to Jesus, His crucifixion was prophesied in the Old Testament.
- b. Jn 18:10, 11 - The cross is a stumbling block to men because it is difficult for us to accept the fact that God Himself had to die for our sins. Until the end of Christ's time on earth, Peter was falling over this stumbling block.
- c. Lk 14:27 - Whoever does not carry his cross (become a sacrifice) and follow Jesus **cannot** be His disciple.
- d. Lk 12:51-53 - The cross **divides** believers and unbelievers.
- e. Lk 12:49, 50 - The cross is the kindling wood of the fire of judgment (see Jn 3:17-20).

## 3. Topic #3: Covenants.

- a. Lk 24:27, 44 - Jesus is the focus of all of the covenants. He is seen in all of the Scriptures.
- b. Jn 1:41, 45 - The coming of the Messiah was an Old Testament (covenant) prediction.
- c. Jn 1:14 - Jesus is to the New Testament what the tabernacle was to the Old Testament.
  - 1) The word "dwelt" is literally "tabernacled" (which means to make one's tent).
  - 2) The reference to "glory" reminds us of the "shekinah" glory of the presence of God in the tabernacle.

# TEACHINGS OF JESUS II

- d. Mk 15:38 - When Jesus died the Old Testament was superseded by the New Testament.
- 1) Man could now come into the presence of God through Jesus.
  - 2) Jesus became the veil of the temple. When Jesus died on the cross, the veil was torn in two.
- e. Lk 23:45 - The veil of the temple was torn in two because the Old Testament way of approaching God was abolished. God is now approached through Jesus who is the **new and open veil**.

Notes —

## B. Theme #2: Last Things.

1. Topic #1: Eschatology (which means the study of the last things).
  - a. The end (last things).
    - 1) When (see Mk 13:10 and Mt 24:14) The end will come after the Gospel has been preached to all the nations.
    - 2) Events that will happen in relation to the end times.
      - a) Mk 13:6-13 - Men will rise up claiming to be Christ. There will be wars, famines, and earthquakes. Family members will be killing each other and Christians will be hated by everyone. These are some of the events that will be associated with the end times.
      - b) Mk 13:20 - False Christs will appear and will try to lead people (even Christians) away from Jesus by performing great signs and wonders.
      - c) Lk 21:8 - Many will appear and say that they are Jesus. Do not follow them.
      - d) Lk 21:7, 10, 11 - Wars, earthquakes, plagues, famines, terrors, and miracles from heaven will indicate that the end is near.
      - e) Lk 21:20-24 - In the end Jerusalem will be surrounded by Armies and it will be destroyed.

# TEACHINGS OF JESUS II

Notes —

- 3) The great tribulation.
  - a) Mk 13:14-23 - When the abomination of desolation positions himself in the temple it will be time to flee. This seems to be associated with the great tribulation (note the words, "Tribulation like never before and never again.") It is important to observe that the elect (Christians) are still in the picture during this time.
  - b) Mk 13:20 - God shortens the days of the great tribulation for the sake of the elect. Again, we note that Christians are on the earth during the great tribulation.
  - c) Mk 13:27 - Jesus returns **after** the tribulation, when the sun and moon give not light and the stars fall from heaven. It is **then** that He gathers (raptures) the elect (the Church).
- 4) The return of Christ (see Mk 13:26, 27). His return is **after** the great tribulation.
- 5) It will all happen in the blink of an eye.
  - a) Lk 17:22-24 - In the end there will be a great desire to see the Lord's return. There will be those who will try to take advantage of this desire by trying to create and observe the kingdom of God. Do not follow them for the kingdom of God will be established in the blink of an eye.
  - b) Mt 24:27 - A very helpful 'end times' principle is that there is no decision that must be made with respect to whether Jesus has returned or not. We do not have to decide or figure out if someone is Jesus or not. Those who claim that they are Jesus are all impostors for the coming of Jesus will be like lightning.

# TEACHINGS OF JESUS II

## b. Results of the end.

### 1) Destruction.

- a) Lk 21:33 - Heaven and earth will pass away.
- b) Mk 13:31 - Heaven and earth will be destroyed. The Word will remain.

### 2) Judgment.

- a) Lk 10:11-14 - The judgment day is associated with “that day” vs. 12, which is associated with the kingdom of God coming in its fullness (vs. 11).
- b) The kingdom of God has not yet come in its fullness, but will come in its fullness when the Judge and His judgment come.

### 3) Resurrection (see Jn 6:40). Jesus will resurrect believers on the last day.

### 4) New bodies (see Lk 24:30-43) The new body has flesh and bones (vs. 30), yet it can instantly vanish (vs. 31) and reappear (vs. 36). It has the same deformities as its earthly body (vs. 39). It eats (vs. 43).

Notes —

# TEACHINGS OF JESUS II

Notes —

## 2. Topic #2: The return of Christ.

### a. When?

- 1) Mk 13:32 - No one but the Father knows the day or hour of the return of Christ.
- 2) Lk 21:29-31 - However, Christians should know the signs of the times.
- 3) Lk 17:22 - In the last days, a well of desire to see Christ's return will spring up in the hearts of believers.
- 4) Mt 24:27 A very helpful 'end times' principle is that there is no decision that must be made with respect to whether Jesus has returned or not. We do not have to decide or figure out if someone is Jesus or not. Those who claim that they are Jesus are all impostors for the coming of Jesus will be like lightning.

### b. The return of Christ in relation to believers.

- 1) Lk 12:35-40 - Believers must always be alert and looking for the return of Christ. Since we do not know when He will come we must be sure that we are always ready.
- 2) Lk 21:34-36 - We must avoid being anxious over the worries of this world or the end could come as a trap. We should be alert. We should always be praying so that we will be strong and prepared when Christ comes.
- 3) Lk 12:42 - Being ready and alert is associated with being a good steward of the things that God has given us to do.
- 4) Jn 14:2, 3 - Jesus prepares places for believers in heaven and will return to take us there.

# TEACHINGS OF JESUS II

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- c. The return of Christ in relation to unbelievers.
  - 1) Lk 17:26-30 - The world will not be expecting the return of Jesus. It will come suddenly without a special warning or announcement.
  - 2) Lk 12:40, 46 - The one who is not ready and watching for Christ's return will be the one who is surprised and disappointed when He comes.
  - 3) Lk 21:25-27 - Before the end, unbelievers will be troubled by problems with the oceans, and by miracles in the sun, moon, and stars. As the heavens are shaken, they will have a great fear concerning the things that are coming upon the world.
- 3. Topic #3: Eternity.
  - a. Eternal life.
    - 1) Jn 17:3 - Eternal life is to know God.
    - 2) Jn 3:36 - Belief in Jesus leads to eternal life.
    - 3) Mk 10:21 - Inheriting eternal life is associated with giving everything to Jesus.
    - 4) Jn 12:25 - Eternal life requires that we first hate our lives in this world.
  - b. Eternal life as it relates to this life.
    - 1) 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.
      - a) We might say that the more death (to yourself) that you experience here, the more life you will experience there.
      - b) Thus, Jesus indicates that we should be wise in making requests. We must count the cost of the thing that we ask for.

# TEACHINGS OF JESUS II

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- 2) Lk 14:12-14 - Jesus actually encourages us to think of ways that we can receive rewards in heaven. One point of understanding is to do things in such a way that will not bring attention to yourself. That is, to do things that will not receive reward here on earth.
- 3) Jn 12:25 - Eternal life requires that we first hate our lives in this world.
- 4) Mk 8:38 - If you are ashamed of Jesus and the Gospel here, then He will be ashamed of you there.

c. Positions in eternity.

- 1) Mt 20:23 - God has prepared positions for each one in the kingdom of God.
- 2) Mk 10:40 - Even rewards in heaven have been prepared by God beforehand. He has sovereignty over the positions in heaven.
- 3) Jn 14:2, 3 - Jesus prepares places for believers in heaven and will return to take us there.
- 4) 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.
- 5) Mt 19:30 - He who is currently first here on earth will be last in heaven. He who is currently last here on earth will be first in heaven.
- 6) Mt 20:22 - Jesus seems to imply that to have a heavenly position close to His, you must have an earthly life (and death) similar to His.

# TEACHINGS OF JESUS II

d. The importance of eternal life.

- 1) Lk 12:4, 5 - The importance of eternal life is implied when Jesus explains that we should not be afraid of men or the devil. We should fear God who has power over eternal life.
- 2) 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.
  - 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.
- 3) Mk 9:43-48 - The relative importance of eternal life calls us to even be willing to cut out an eye if it is necessary. Review the comments of the previous point.

Notes —

# TEACHINGS OF JESUS II

Notes —

e. Heaven and hell.

- 1) Lk 15:7, 10 - When a sinner repents there is joy in heaven among the angels.
- 2) Mt 22:30 - In heaven there is no marriage.
- 3) Mk 12:25 - In the resurrection (heaven) we do not marry.
- 4) Lk 20:35, 36 - In heaven there is no marriage or death. We are like angels.
- 5) Lk 24:30-43 - The new body has flesh and bones (vs. 30), yet it can instantly vanish (vs. 31) and reappear (vs. 36). It has the same deformities as its earthly body (vs. 39). It eats (vs. 43).
- 6) Lk 13:28 - Unbelievers will see others in the kingdom of God (heaven), but they will not be able to enter. When they see this they will weep and gnash their teeth.

4. Topic #4: Hell.

- a. Mt 7:13 - The way to hell is broad (we are reminded of the deceptive nature of humanism which promotes “tolerance” and “situational ethics”). There are many ways to get into hell, and many people will go there.
- b. Lk 13:28 - Unbelievers will see others in the kingdom of God (heaven), but they will not be able to enter. When they see this they will weep and gnash their teeth.
- c. Lk 16:19-26 - Before the resurrection of Jesus, there was a place called Hades where sinners were tormented and the righteous were in “the bosom of Abraham”. The sinners and the righteous were separated by a great chasm.

# TEACHINGS OF JESUS II

Notes —

## C. Theme #3: The Spiritual World.

1. Topic #1: It is not of this world.
  - a. Jn 15:19 - We are not of this world. Jesus has chosen us out of the world.
  - b. Mt 10:22 - The world hates Christians.
2. Topic #2: Angels.
  - a. Lk 15:7, 10 - When a sinner repents there is joy in heaven among the angels.
  - b. Mt 18:10 - “Little ones” seem to have their own angels. Since in this context a “little one” is a Christian, we can say that Christians seem to have angels assigned to them. In this sense there is validity to the idea of “guardian angels”.
3. Topic #3: Demons.
  - a. Mt 16:18 - Satan is on the defensive. It is the **gates of Hell** (gates are for defensive purposes, as well as representation of city leadership) that will not prevail against us.
  - b. Lk 22:31, 32 - Satan must ask permission from God with respect to what he can do to God’s people.
  - c. Mt 8:29 and Lk 4:34 - Demons are aware of the presence of Jesus. They know who He is, and tremble.
  - d. Mk 5:6, 7 and 1:24 - Demons always recognize Jesus and submit to Him. They have no choice.
  - e. Mk 9:25 - Jesus commands evil spirits to come out **and** not to enter in again.
  - f. Lk 8:31 - Demons can be commanded to depart into the “abyss.”.
  - g. Mt 17:20, 21 and Lk 9:41 - A lack of faith or a lack of prayer and fasting can result in the inability to cast out a demon.

# TEACHINGS OF JESUS II

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- h. Mt 12:43-45 - Demons travel and seek to rest in a vessel. If the person who had a demon cast out of him does not fill himself with Jesus, then the demon will return again to his original vessel.
  - i. Lk 11:24-26 - Demons can return after being cast out. They can also bring other demons with them.
  - j. Lk 10:18 - When a demon is cast out it is like Satan is being de-throned (he falls).
4. Topic #4: Spiritual warfare.
- a. The war against our own 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) Mt 26:41 and Mk 14:38 - The spirit is willing but the flesh is weak. In order to protect ourselves against the flesh and avoid falling into temptation, it is necessary to keep watching and praying.
  - b. The war is part of the Christian life (see Mk 16:17, 18). Certain signs will accompany believers. One of these signs is casting out demons.
  - c. The war against Satan.
    - 1) Lk 11:22 - There are four steps in the deliverance ministry.
      - a) Attack the enemy.
      - b) Overpower the enemy.
      - c) Take away the armor of the enemy.
      - d) Distribute the plunder.

# TEACHINGS OF JESUS II

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- 2) Mk 3:27 - To overpower the enemy and take away his armor, he must be bound.
  - 3) Mk 9:25 - Jesus commands evil spirits to come out and not to enter in again.
- d. The weapons of the believer.
- 1) Lk 4:36 - Two things are needed to cast out an evil spirit.
    - a) Authority.
    - b) Power.
  - 2) Lk 4:4,8, 12 - Jesus uses the Word of God to fight the devil and his temptations.
- e. The weapons of Satan.
- 1) Lk 22:3 - Satan can enter into people.
  - 2) Lk 20:20 - Satan will send spies to trap you. They will act righteous to win your confidence. Deception is one of the most often used weapons of the enemy.
  - 3) Jn 8:44 - The nature of the devil is to lie. He uses lies as effective weapons.
  - 4) Mt 16:23 - One of Satan's greatest weapons against us is to encourage us to focus on worldly 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.
  - 5) Mk 8:31-33 - Satan will try to tempt us with the comforts and success of the world in order to keep us from the way of God (which is the cross).

# TEACHINGS OF JESUS II

Notes —

## III. Humanity.

### A. Theme #1: Religion.

#### 1. Topic #1: Religiosity.

- a. Mt 23:24 and Lk 11:42-44 - A “mold” without the filling is an empty tomb. It is dead. An outward form of religion without the contents in the heart is religiosity. It is a dead ritual.
  - 1) However, we do not have to eliminate all the religious outward forms (tithing for example).
  - 2) We do need to fill them with real and appropriate contents (compassion and justice for example).
  - 3) True religion includes the contents of the heart with the outward forms. Religiosity is satisfaction with ‘form’ only.
- b. Lk 5:39 - This principle can point to something that often leads to religiosity and irrelevant churches. That is, the inability to walk in the new move of the Spirit. Irrelevant churches are often those which cease depending upon God’s leading to be relevant.
- c. Lk 11:46, 52 - Hypocritical leaders do not enter the kingdom of God. They also hinder others from entering the kingdom.
- d. Lk 12:1 - Religiosity produces hypocrisy. Hypocrisy is a leaven. Thus, religiosity grows.
- e. Mt 16:11 - Empty religious teaching is like a leaven (it expands). Jesus warns us to beware of it.

# TEACHINGS OF JESUS II

## 2. Topic #2: Hypocrisy.

Notes —

### a. Forms of hypocrisy.

- 1) Mt 23:25, 26 - You can change the outward appearance and still be polluted inside, but if you clean up the pollution inside then it will also change the outward appearance.
- 2) Mt 6:1, 8 - Flaunting your relationship with God is an indicator of hypocrisy. Meaningless repetition in prayer is also a mark of hypocrisy.
- 3) Mt 7:5 - Hypocrisy is often associated with the process of judging others. Judging others is a form of hypocrisy.

### b. Results of hypocrisy.

- 1) Lk 12:1 - Hypocrisy grows.
- 2) Mt 23:13 and Lk 11:52 - Hypocrisy keeps people out of the kingdom of God.
- 3) Mt 15:8,9 - Hypocritical worship is good for nothing. Without obedience worship is futile. Thus, the result of hypocrisy is futility.
- 4) Mk 12:40 - Jesus' actions, attitudes and words towards hypocrites indicate that they will be judged with a greater degree of judgment. Thus, the result of hypocrisy is judgment.

# TEACHINGS OF JESUS II

Notes —

c. Exposing hypocrisy.

- 1) Pointing to reality (as opposed to superficiality) exposes hypocrisy.
  - a) Mt 5-7 - The Sermon on the Mount, (Jesus' first sermon is in Matthew) is the wisdom of God responding to the foolishness of men. It is God who knows the hypocritical tendency of sinful men, responding to and exposing hypocrisy. The Sermon on the Mount invalidates the religious man's error by revealing the true law. The true law goes to the heart of things. God is the God of reality, not superficiality.
  - b) Mt 12:7 - The fullness of the law is not found in its sacrificial aspect, but in its compassion. Compassion is the heart of the law. Compassion points to reality. Sacrifice can often be very superficial.
  - c) Mt 7:12 - The Law and the Prophets are based on reality, not hypocrisy. The reality is to treat others as you would have others treat you. Anything else is superficial.
  - d) Mt 15:11,18 - Defiling yourself 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.
- 2) Ways to expose hypocrisy.
  - a) Lk 16:15 - When it came to hypocrisy Jesus was very direct and did not hesitate to confront sin.
  - b) Lk 20:1-8 - Jesus did not allow hypocrites to be in control of the conversation or situation. He used superior wisdom to remain in control and to reveal their hypocrisy.

# TEACHINGS OF JESUS II

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- c) Lk 11:45 - When you speak forth truth you will often expose hypocrisy. This will insult and irritate the hypocrites. Speak forth truth and let truth do the judging.
  - d) Lk 12:2 - Hypocrites may fool 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).
- d. Cures for hypocrisy.
- 1) Mt 23:24 - A “mold” without the filling is an empty tomb. It is dead. An outward form of religion without the contents of the heart is religiosity. It is a dead ritual.
    - a) However, we do not have to eliminate all the religious outward forms (tithing for example).
    - b) We do need to fill them with real and appropriate contents (compassion and justice for example).
    - c) True religion includes the contents of the heart with the outward forms of expression. Religiosity is satisfied with the form only.
    - d) Thus, a cure for hypocrisy is to evaluate your outward forms, not necessarily to throw them out. Do your forms include real heartfelt contents, or are they just a show? Make sure you fill them with real contents.
  - 2) Mt 5:37 - Integrity is the greatest cure for hypocrisy. Practice and treasure integrity and you will avoid hypocrisy. Hypocrisy begins when you allow your “yes” to be something less than “yes” or your “no” to be something more than “no”.

# TEACHINGS OF JESUS II

Notes —

## 3. Topic #3: Mariolatry.

- a. Lk 11:27, 28 - Jesus denies and rejects any attempt to give special emphasis, privilege, or glory to His earthly mother.
  - 1) Instead of showing partiality to her, He points to her responsibility toward obedience as being the same as anyone else's responsibility.
  - 2) We see the same type of idea in Mk 3:32-35.
- b. Lk 1:45-48 - Mary was blessed because of her faith (vs. 45) and her humility (v.48). This is not anything special that requires other human beings to worship her. All other Christians have the same opportunity to be blessed (see Mt 5:3-12).
  - 1) This passage actually should be used to reject Mariolatry.
  - 2) Note that Mary, by her own declaration, needed a Savior. If this was true, then how could she be sinless (which is one of the main claims of Mariolatry)?

## **B. Theme #2: Stumbling Blocks.** (Those Hard-to-Accept Teachings of Jesus).

### 1. Topic #1: Types of stumbling blocks.

- a. Jesus is **the** stumbling block.
  - 1) Jn 18:10,11 - The cross is a stumbling block to men because it is difficult for us to accept the fact that God Himself had to die for our sins. Until the end, Peter was falling over this stumbling block.
  - 2) Jn 7:7 - The coming of Christ is a stumbling block. The world hates Jesus because people hate to be told that they are evil. The coming of Christ points directly to that reality. It points to the fact that man is evil and in desperate need of a Savior. Men stumble over that truth.

# TEACHINGS OF JESUS II

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- 3) Mt 11:6 - Jesus is a stumbling block to men because the sinful nature of the human being is naturally offended by the perfect life of Christ. However, blessed is he who keeps from stumbling over Him.
  - 4) Lk 8:35-37 - For people who do not know Jesus, the power of God can be frightening. It can be so frightening that they do not want any part of it. It can actually become a stumbling block.
- b. There should only be one stumbling block.
- 1) Mt 17:26, 27 - Jesus must be the only stumbling block. When we present the Gospel we need to try to avoid creating other stumbling blocks (misunderstanding, cultural insensitivity, religious requirements, etc.). Jesus must be the only one. In this way, the person who receives the message is forced to accept or deny Jesus (and not your cultural insensitivity or religious requirements).
  - 2) For example, we should try not to offend others with anything else but Jesus. If Jesus offends them, then the blood is on their own hands. In this passage we can see how Jesus Himself seems to avoid offending others. He does not make the trivial things of this world a big issue. Thus, the real issue (His Lordship) can be the focus.
- c. Unfortunately there are other types of stumbling blocks.
- 1) Other stumbling blocks are inevitable.
    - a) Mt 18:7 - There are other types of stumbling blocks that keep people away from Jesus. Jesus says that they are inevitable.
    - b) Mt 18:8, 9 - We must be “militant” against these stumbling blocks. Anything that blocks your way to God must be destroyed. Do whatever it takes to move forward in Christ and closer to God.

# TEACHINGS OF JESUS II

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## 2) Examples of other stumbling blocks.

- a) 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.
- b) 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 of a comfortable life is a common stumbling block.
- c) Mt 20:31 - The world does not want to hear people crying out to Jesus. They will try to silence you. This can be a stumbling block if we focus on men instead of Jesus. We must continue calling on Him no matter what the world says.
- d) Mt 23:13 - Hypocritical leaders can be a stumbling block.
- e) Lk 6:39 - A blind leader causes others to stumble with him.
- f) Mt 18:5, 6 and Mk 9:42 - People who cause "little ones" (new believers) to stumble will pay a great price.

## 2. Topic #2: Pleasing men and pleasing God.

- a. Mk 11:29-32 - The desire and temptation to please men is one of the greatest stumbling blocks. The person who only wants to please men will always be found stumbling.
- b. Lk 12:4-7 - We should not fear men. We should fear the "rock" who is sovereign over us. Other men are not sovereign over us. As long as we are pleasing the one who is sovereign over us, then we do not have to worry about whether the ones who are not sovereign over us are pleased or not.
- c. Jn 5:44 - Seeking glory for yourself from others can result in an inability to believe.

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## C. Theme #3: Human Problems.

1. Topic #1: Fear.
  - a. Mt 10:26 - All things will be revealed. Nothing will remain hidden. This understanding can be used as medicine to cure a fear of people and their power and influence.
  - b. Mt 10:28 - Focusing on God and His sovereignty over your life can also be a cure for fear.
  - c. Mt 10:29-31 - God is in complete control. He is aware of and in control of every **detail**. What do we have to fear?
2. Topic #2: Anxiety.
  - a. 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 control what we can (what we are responsible for). That is, to seek the kingdom of God.
  - b. Mt 6:27 - Anxiety can not add time to your life. **So why worry?**
  - c. Jn 7:30 - We can not be persecuted without it being God's will. If it is God's will then it is the best thing for us. Thus, we should not worry (also see Jn 8:20). God is in control.
  - d. Lk 12:16-21 - Anxiety about the future should not be a motive to save money. The implication is that money can not cure anxiety.
  - e. Lk 21:34-36 - We must avoid being anxious over the worries of this world or the end could come as a trap. We should be alert. We should always be praying so that we will be strong and prepared when Christ comes. Prayer replaces worry (see Phil 4:6).

# TEACHINGS OF JESUS II

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## 3. Topic #3: Discouragement.

- a. Lk 21:34-36 - We must avoid being anxious over the worries of this world or the end could come as a trap. We should be alert. We should always be praying so that we will be strong and prepared when Christ comes. Prayer replaces worry (see Phil 4:6).
- b. Lk 18:7,8 - Consistent prayer will lead to justice. God responds to consistent prayer, so do not give up when injustice seems to have won the fight. Do not get discouraged.

## D. Theme #4: Human Relationships.

### 1. Topic #1: Marriage.

- a. There is no marriage in heaven (see Mt 22:30). In heaven marriage does not exist.
- b. Singleness (see Mt 19:12). The ability to remain single is a God given gift. It should not be forced on someone who does not have that gift.
- c. What is marriage (see Mt 19:6)? Marriage is represented by a man leaving his father and mother and cleaving to his wife. The result is that God joins them together and the man and woman become one.
- d. What is divorce (see Mt 19:6)? Marriage is represented by a man leaving his father and mother and cleaving to his wife. The result is that God joins them together and the man and woman become one. Divorce is to separate and destroy what God has done.

# TEACHINGS OF JESUS II

e. How did divorce begin?

- 1) Mt 19:8 - In the Bible we can find instructions that were given to men by God but were not consistent with His desire and original intentions. They were **allowed** or **permitted** because of the sin of man.
- 2) Mk 10:5-8 - Divorce is not natural. It only exists because of man's sin and hard heart. It is rebellious in the sense that it goes against God's plan.

f. Divorce, remarriage, and adultery.

Notes —

## Author's Comment:

The issue of divorce and remarriage is complicated. There are several issues that must be taken into consideration. It is beyond the scope of this course to develop all the principles that need to be considered when studying divorce and remarriage. Keep in mind that the comments listed below address the specific corresponding verses and are not an attempt to make conclusions concerning the entire topic.

- 1) Mt 19:9 - Divorce (except in a case of the unfaithfulness of your partner) and remarriage (unless Biblically justified) seems to equal adultery. We could refer to the following equation as a principle:

*Divorce — the unfaithfulness of your partner + remarriage = adultery.*

- 2) Lk 16:18 - The remarriage of a divorced person constitutes adultery if their divorce was not from Biblical justification. Likewise, remarriage to a divorced person (whose divorce was not Biblically justified) also constitutes adultery.

# TEACHINGS OF JESUS II

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3) Mk 10:11, 12 - In a certain sense, divorce is not even recognized by God. If you divorce and remarry, without Biblical justification then you commit adultery. The implication is that in God's eyes you are still married (Note: The study of divorce and remarriage is very complicated. These principles should be studied with other appropriate portions of Scripture).

2. Topic #2: Neighbors.

- a. Lk 10:29-37 - We often try to justify ourselves by limiting our definition of who is our neighbor.
- b. However, Jesus provides us with a clear definition that has very broad limits. Our neighbor is anyone who is in need of mercy. Whose neighbor are we willing to be?

## IV. This Life.

### A. Theme #1: Success.

1. Topic #1: Success.

- a. What success is not (see Lk 6:24-26). The comforts and luxuries of this world do not mark true success. As a matter of fact, the **successful** Christian life will not result in comfort and luxury.
- b. What is success (see Jn 7:18)? In general, the key to a successful life is to seek the glory of God and not your own. Thus, success is to glorify God.
- c. Where can success be found (see Jn 15:5)? Success is found only in Jesus.

# TEACHINGS OF JESUS II

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d. Success in ministry.

- 1) Jn 3:27 - Man is completely dependent on the sovereignty of God. Ultimately, success in ministry depends on God since a man can not receive (which is his responsibility) if it is not first given to him (God's responsibility).
- 2) Jn 5:19 - The key to the success of Jesus ministry was that He saw what the Father was doing.
- 3) Jn 7:16 - The key to a successful teaching ministry is that it is not **your** teaching, but the teaching of God.
- 4) Jn 17:23 - Success in evangelism depends on unity.

2. Topic #2: Greatness.

- a. Mt 18:4 - The one who humbles himself like a child is the greatest in the kingdom of God. A child is humble in that he is totally dependent on his parents, he innocently trusts them, he naturally desires their affection, and he is willing to obey them.
- b. Lk 22:26, 27 - Jesus established a "new" principle. The greatest is the servant.
- c. Mt 20:25-27 and Mk 9:35 - Greatness in the kingdom of God does not equal the exercise of authority. It does not manifest itself in "lording it over" others.
  - 1) Greatness in the kingdom of God equals being the servant (see Mt 23:11). It does manifest itself in serving others.
  - 2) Indeed, the first shall be the last of all (the servant of all).
- d. Mk 10:45 - To be great in the kingdom you must serve. Service includes being willing to make your life a ransom for others. It includes the willingness to give up your life for others.
- e. Mt 19:30 - Those who are first will be last and the last will be first.

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- f. Mk 10:28-31 - The concept of the last being first and the first being last is set in the context of leaving behind everything for Jesus.
  - 1) 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.
  - 2) Those who try to hold onto everything will advance in this life, but will be last in the age to come.
- 3. Topic #3: What is Important?
  - 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 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.
    - 5) Thus, a lack of faith in the importance of eternal life will result in a lack of commitment to God.

# TEACHINGS OF JESUS II

- b. Mt 19:17, 21 - Following Jesus is what is most important (note that according to Jn 17:3 eternal life is to know Jesus).
- 1) Men are always looking for ways to be “good” enough to gain entrance into heaven.
  - 2) However, since there is only one who is good the only “good” thing that we can do is deny ourselves and follow Jesus. To do good is to follow Jesus because Jesus is good.
  - 3) In this passage Jesus does not deny that He is that one Person who is good; He actually proclaims that He is that one person by using sarcasm to rebuke the unbelievers.
- c. Mt 18:8, 9 - We must be “militant” against anything that blocks our way to God. If we want to pursue the most important thing, then we must be willing to do whatever it takes to move forward in Christ and closer to God.
- d. Mt 21:28-31 - The way that you finish is most important, not necessarily the way you start.
- 1) Consider the difference in the lives of Saul of the Old Testament and Saul of the New Testament.
  - 2) It is what you do that counts, not necessarily what you say.
- e. Lk 3:8, 10 - Repentance is followed by fruit (or life). Repentance that does not result in life or fruit is destroyed. It does not count!

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## B. Theme #2: Virtues.

1. Topic #1: The fear of God.
  - a. Mt 10:28 - It is God who should be feared.
  - b. Lk 12:4, 5 - The fear of God should be based on His greatness and sovereignty.
  - c. Jn 9:31 - The fear of God and obedience result in God hearing us.
2. Topic #2: Humility.
  - a. A lack of humility.
    - 1) 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.
    - 2) Mt 23:12, Lk 14:11, and 18:14 - If you put yourself up high, then God will put you down low. If you put yourself down low, then God will put you up high.
  - b. The way up (to success).
    - 1) Mt 23:12 - The way up (to success) is the way down. It is opposite from the world’s system. To reach success in the kingdom of God it is necessary to lower yourself down. To reach success in the organizations of the world it is necessary to fight your way up.
    - 2) Mt 18:4 - The one who humbles himself like a child is the greatest in the kingdom of God. A child is humble in that he is totally dependent on his parents, he innocently trusts them, he naturally desires their affection, and he is willing to obey them. To be great you must be humble. Therefore, the way up is the way down.

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## c. Humility in ministry.

- 1) Jn 3:30 - In order for Jesus to increase, we must decrease. For our ministries to be successful, (review the sections on “success in ministry” and “what is success?”) Jesus must increase. Thus, humility in ministry is essential.
- 2) Lk 6:42 - Humility is required to minister to others. To help someone else with their faults, you must first be humble enough to consider your own faults and correct them. Then you will be able to help others instead of judging them.

## d. Humility is needed for:

- 1) Jn 13:8 - If human righteousness prevails and we do not embrace God’s righteousness that He has provided for us, then we can not be saved. Humility is needed to embrace God’s righteousness and to accept the work that he has done.
- 2) 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.
- 3) 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.
- 4) Lk 4:18 and 5:31, 32 - Jesus ministers to those who are in need. Humility (the perception that you are in need of Jesus) is necessary to receive from Jesus and to be ministered to by Him.

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# TEACHINGS OF JESUS II

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## 3. Topic #3: Purity and holiness.

- a. Mt 5:8 - God is holy and pure. In order to see Him, you must be pure. We might say that impurity can not see purity, and purity can not see impurity (also see Hab 1:13).
- b. Lk 3:17 - The baptism that 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). The fire may point to the process of purifying the person.
- c. Mt 23:25, 26 - You can change the outward appearance and still be polluted inside, but if you clean up the pollution inside, then it will also change the outward appearance. Holiness and purity must be real.
- d. Mt 15:11 - Defiling yourself 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. Holiness and purity (or the lack of them) are real things. They come from the heart.
- e. Mk 7:18-20 - Man is defiled or stained (made impure) by what comes out of his own heart.

## 4. Topic #4: Dedication and Faithfulness.

- a. Lk 9:62 - To be in the kingdom of God takes extreme dedication.
- b. Lk 16:10 - Faithfulness in little things leads to faithfulness in bigger things. The implication is that as we prove ourselves to be faithful in the “little things”, God will entrust us with authority and responsibility over “bigger” things.

# TEACHINGS OF JESUS II

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5. Topic #5: Integrity.

- a. Lk 3:10-13 - The action of repentance includes integrity towards others (vs. 13).
- b. Mt 5:37 - Integrity is the greatest cure for hypocrisy. Practice and treasure integrity and you will avoid hypocrisy. Hypocrisy begins when you allow your “yes” to be something less than “yes” or your “no” to be something more than “no”. Integrity is the thing that makes your “yes” and “no” have value.

**C. Theme #3: Unity.**

1. Topic #1: Unity.

- a. Mt 12:25 - Unity is essential for the success of any group or organization.
- b. Lk 11:17 - Unity is essential for the success of any kingdom. If the kingdom is divided against itself, then its strength is wasted and its structure falls.
- c. Lk 9:50 - A key principle in the concept of unity is that he who is not against you is for you.
- d. Mt 18:20 - Jesus dwells in the midst of unity. When 2 or 3 are gathered together in His name, He is there in the midst of them.
- e. Jn 17:23 - Success in evangelism depends on unity.
- f. Mt 18:19 - There is power in the midst of agreement. When two Christians agree on something and ask for it in Jesus name, there are positive results. Unity is power!

# TEACHINGS OF JESUS II

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- g. Mk 3:6 - The existence of a common enemy can result in strange partners. That is, two groups will work together to fight a common opponent even if they will not come together for anything else.
  - h. Lk 23:12 - The previous principle is illustrated in that worldly groups who are normally enemies can find unity in their common opposition to Jesus.
  - i. Lk 12:51-53 - The cross divides believers and unbelievers.
2. Topic #2: Peace.
- a. Mt 5:9 - The promotion of peace is the family business of the family of God.
  - b. Mt 10: 34-36 - At the same time, we must understand that when Jesus came to earth He did not bring peace in the sense that the Gospel will sharply divide people. Even family members will be divided.
3. Topic #3: Enemies.
- a. Lk 6:27-29 - Jesus' teaching challenges us to not hate our enemies. Beyond that, it challenges us to go out of our way to do something for them.
  - b. Mt 5:38-42 - We are commanded to not resist evil, but turn the other cheek. We are to be willing to love our enemies, suffer, and persevere.

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## D. Theme #4: Money.

### 1. Topic #1: Money.

#### a. God provides.

- 1) Lk 12:31-33 - Kingdom teaching does not concern having riches here on earth. It does concern 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.
- 2) Mt 6:33 - We are promised that if we seek God's kingdom, then our needs will be met.

#### b. Simple lifestyle (see Mt 6:32) - The idea of **needs**, according to Mt 6, is a very basic one. 'Needs' include the basic necessities of life like food and covering (shelter, clothes). We should be content to lead a simple lifestyle.

#### c. A healthy disinterest in money.

- 1) Lk 12:15 - Our lives do not consist of our possessions.
- 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 having a lack of interest in material things and a desire for social justice.
- 3) Lk 16:1-12 - Money, like anything else, only has worth in terms of how much it moves people toward the kingdom of God. All things, including money, find their reason or purpose for being in terms of how they can point to the kingdom of God.

# TEACHINGS OF JESUS II

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d. Saving money.

- 1) Lk 12:16-21 - Anxiety about the future should not be our motive to save money. The implication is that money can not cure anxiety.
- 2) Lk 12:31-33- Kingdom teaching does not concern having riches here on earth. It does concern 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.

e. Giving everything.

- 1) 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.
- 2) Lk 14:33 - You can not 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.

f. It is impossible to serve two masters.

- 1) Mt 6:24 - You can not serve two masters. You can not do things for money and for God. It is not a little of both. It is one or the other.
- 2) Lk 16:13 - You can not serve God and money because, ultimately, one will become conditional with respect to the other. There can only be ONE Lord.

g. Money in relation to repentance.

- 1) Lk 19:8 - Repentance may relate to 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 having a lack of interest in material things and a desire for social justice.

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- h. Lending money (see Lk 6:35). When you lend money you should do it without expecting anything in return.
- i. Salaries of ministers.
  - 1) Lk 10:4-7 - The laborer is worthy of his wages. Ministers must understand that this is not a way justify large salaries. In fact, this 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) Mt 10:8-10 - The ministry of the Spirit is without charge. Those they minister to should, of course, recognize the truth of Luke 10:4-7, but “the ministry” is not a business in which someone should be seeking wealth for wealth’s sake.
- j. Rich people.
  - 1) Mt 19:23, 24 - It is difficult for rich people to enter the kingdom of God because they have much to lose.
  - 2) 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. Topic #2: The poor.
  - a. Lk 18:22 - When you give to the poor, it is as if you store treasures in heaven.
  - b. Mk 14:7 - There will always be poor people who we can help.

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# TEACHINGS OF JESUS II

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## E. Theme #5: Sin and Death.

### 1. Topic #1: Temptation.

- a. Mt 26:41 and Mk 14:38 - The spirit is willing but the flesh is weak. In order to protect ourselves against the flesh and avoid falling into temptation, it is necessary to keep watching and praying.
- b. Lk 22:40 and Mt 6:13 - We should pray that we will not enter into temptation.
- c. Lk 4:4, 8, 12 - Jesus used the Word of God to fight the devil and his temptations.
- d. 4:10 - Each time that you overcome temptation, the result is added strength and control (note how Jesus became more aggressive after overcoming the first temptations).

### 2. Topic #2: Sin.

#### a. Types of sin.

- 1) 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.
- 2) Jn 16:8, 9 - The judgment of sin is related to not believing in Jesus.
- 3) Mk 3:28 - Blasphemy against the Holy Spirit is considered an unforgivable sin.

# TEACHINGS OF JESUS II

## b. Results of sin.

- 1) Mk 15:34 - What killed Jesus? The nails, spear, thorns, beatings, etc.? Actually, our sins killed Jesus. Indeed, the cross of Jesus was our sins that He had to carry upon Himself. Thus, He felt the separation from the Father (Rom 6:23). The result of sin is separation from God. In a paradoxical way, our sin separated God from Himself. The price of redemption was great!
- 2) Mt 27:46 - Jesus felt the separation from God that sin causes. When we sin we separate ourselves from God (Rom 6:23).
- 3) Lk 16:16 - It is not easy to enter the kingdom of God. It goes against our sin nature. Thus, once God has drawn us, we must forcefully direct our will, logic and life to press into it.
- 4) Mt 13:13 - Those who do have ears to hear will increase in their understanding. Those who do not have ears to hear (they are described in vs. 14, 15 as those who are dull hearted due to, perhaps, the hardening effects of sin) will decrease in their understanding. Remember, the reference to having ears to hear is placed in the context of being in relationship with Jesus. A result of sin is that you will not have ears to hear.
- 5) Jn 5:14 - Sin can lead to illness.
- 6) Mt 24:12 - When lawlessness increases the love of the people grows cold. A lack of the law leads to rebellion and hatred. A result of sin is a lack of love.

## c. How to respond to sin.

- 1) Jn 8:7 - The reason we should not judge others is because we have sin in our own lives. We should respond to our own sin by not judging others.
- 2) Luke 17:3 — If there is sin, then there should be a rebuke.

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# TEACHINGS OF JESUS II

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d. The solution to sin.

- 1) 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.
- 2) Jn 8:31-34 - Obeying the Word results in knowing truth. Knowing truth results in freedom from sin.
- 3) Mt 26:41 and Mk 14:38 - A solution to sin is to keep watching and praying.

3. Topic #3: Death.

- a. Mt 26:52 - Those who go to war, fight, and take up the sword will die in the war or fight by the sword. This is consistent with the law of reaping and sowing.
- b. Lk 2:29 - Salvation is not determined after death (see Lk 10:20; Phil 4:3; Heb 9:27).
- c. Mt 22:32 - Those who have died in Christ are alive because God is the God of the living and not the dead.
- d. Lk 20:35, 36 - In heaven there is no death.
- e. Mt 15:34 - Death is the result of sin. It is to be separated from God.
- f. Jn 12:24 - Death (to ourselves) begins the process of vibrant production in the kingdom of God.
- g. 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) things that are not needed in our lives.

# TEACHINGS OF JESUS II

## Course Conclusion:

Be reminded that this course is intended only as a survey from the New Testament Gospel books of the area of study called "The World." Each of the topics themselves could involve in-depth study within an entire course. You are encouraged to use this course as a supplement to any of the other MOTMOT courses, and as a resource for your teaching ministry.

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# TEACHINGS OF JESUS II

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# 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.

# TEACHINGS OF JESUS III

Notes —

## 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.

# TEACHINGS OF JESUS III

Notes —

## **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.

# TEACHINGS OF JESUS III

Notes —

## B. The Contents of This Course.

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.

# TEACHINGS OF JESUS III

Notes —

- 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.

# TEACHINGS OF JESUS III

## 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”.

Notes —

- 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.

# TEACHINGS OF JESUS III

Notes —

- 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.

# TEACHINGS OF JESUS III

f. Our part in salvation.

Notes —

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).

# TEACHINGS OF JESUS III

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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.

# TEACHINGS OF JESUS III

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

Notes —

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.

# TEACHINGS OF JESUS III

Notes —

- 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.

# TEACHINGS OF JESUS III

- 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.

Notes —

## 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.

# TEACHINGS OF JESUS III

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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.

# TEACHINGS OF JESUS III

## 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.

Notes —

# TEACHINGS OF JESUS III

Notes —

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.

# TEACHINGS OF JESUS III

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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).

# TEACHINGS OF JESUS III

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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).

# TEACHINGS OF JESUS III

Notes —

## B. Theme #2: Need.

### 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.

# TEACHINGS OF JESUS III

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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.

# TEACHINGS OF JESUS III

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.

Notes —

# TEACHINGS OF JESUS III

Notes —

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.

# TEACHINGS OF JESUS III

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.

Notes —

# TEACHINGS OF JESUS III

Notes —

## 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.

### 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.

Notes —

# TEACHINGS OF JESUS III

Notes —

## 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.

# TEACHINGS OF JESUS III

## 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.

Notes —

# TEACHINGS OF JESUS III

Notes —

## 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.

Notes —

## 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.

# TEACHINGS OF JESUS III

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.

Notes —

# 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).

# TEACHINGS OF JESUS III

- 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.

Notes —

## 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.

# TEACHINGS OF JESUS III

Notes —

## 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.

Notes —

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.

# TEACHINGS OF JESUS III

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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.

Notes —

# TEACHINGS OF JESUS III

Notes —

## 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.

Notes —

### 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

Notes —

- 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.

Notes —

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Notes —

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.

Notes —

## 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.

**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.

# TEACHINGS OF JESUS III

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.

Notes —

# TEACHINGS OF JESUS III

Notes —

- 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.

# TEACHINGS OF JESUS III

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.

Notes —

**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.

# TEACHINGS OF JESUS III

Notes —

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# *the* GOSPEL & *the* KINGDOM

## The Gospel and The Kingdom: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. The Gospel:
  - A. The Beginning the Gospel.
  - B. The Center of the Gospel.
  - C. The End of the Gospel.

### CLASS #2:

- II. The Gospel:
  - C. The End of the Gospel (cont'd).

### CLASS #3:

- III. The Kingdom of God:
  - A. Introduction to the Kingdom of God
  - B. Necessary to say “of God”.
  - C. Comparison of Two Kingdoms.
  - D. Jesus and the Kingdom of God.
  - E. What is the Kingdom of God?
  - F. When is the Kingdom of God?
  - G. The Kingdom of God and the Gospels.

### CLASS #4:

- III. The Kingdom of God:
  - G. The Kingdom of God and the Gospels (cont'd).

### CLASS #5:

- III. The Kingdom of God:
  - G. The Kingdom of God and the Gospels (cont'd).
- Exam.

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Notes —

## **The Gospel and The Kingdom: Exam**

### **Possible 20 Point Questions**

- 1) Write about the fact that Jesus died in perfection by developing the ideas that He died as a sacrifice and as a substitute (pp. 161,162).
- 2) Defend the actuality of the resurrection by offering various points of evidence or proof (pp. 163, 164)
- 3) Use five points (with Scripture) to explain the purposes and meanings of the ascension (p. 167).
- 4) Use seven points (no Scripture references needed) to compare the Kingdom of God and the Kingdom of Satan (pp. 172, 173).
- 5) What is the Kingdom of God (pp. 173-175)?
- 6) Show how the Kingdom of God teaches against false prosperity teaching (p. 185).

### **Possible 10 Point Questions**

- 1) Explain how Jesus seems to be the “angel of the Lord”. Use one Scripture (p. 159).
- 2) Show how the Incarnation relates to missions (p. 160)
- 3) State two purposes of the resurrection (p. 165).
- 4) State two purposes of the Return of Christ (p. 169).
- 5) When is the Kingdom of God revealed? Use Scriptures (p. 175).
- 6) What are the keys to the Kingdom (p.178)?
- 7) Explain the idea that “forceful” people will enter the Kingdom of God (p. 179).
- 8) What is the response to the nearness of the Kingdom of God. Refer to one Scripture (p. 180).
- 9) Use one Scripture to show who is greatest in the Kingdom of God (p. 181,182).
- 10) Use one Scripture to show how the Kingdom of God is linked with sacrifice (p. 182).
- 11) Use one Scripture to show how Kingdom of God teaching is against extreme Arminianism (p. 186).
- 12) Refer to one Scripture that shows Kingdom of God teaching to be against post-millennial eschatology (pp. 187, 188).

# *the* GOSPEL & *the* KINGDOM

## I. Course Introduction.

Notes —

### **Introduction to the Gospel:**

The term “gospel” represents a very broad area of the Christian faith. Literally, it means “good news” or “glad tidings”. In the New Testament, the verb form of gospel means “proclaiming, preaching, or announcing the good news of salvation through Jesus Christ”.

Yet, in addition to this aspect of the gospel, there are two more elements. The Apostle Paul helps us to grasp this three-fold perspective of the gospel in I Thes. 1:5:

The Objective Gospel - “Our gospel came to you not simply with words,”

The Subjective Gospel - “but also with power, with the Holy Spirit, and with deep conviction.”

The Gospel Lived Out - “For you know how we lived among you for your sake.”

### **The Objective Gospel**

The objective gospel is the oral speaking or proclaiming of the gospel. Jesus Christ represents the message and content of this announced good news. The gospel proclamation is a divine word that reveals God’s purpose and calls those who hear it to a responsive action. The presentation of these objective facts of truth about Jesus are considered to be the objective portion of the gospel.

**This course presents an in-depth study of the objective gospel facts: The incarnation of Christ, His death, Resurrection, Ascension, Session, and His Future Return.**

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## **The Subjective Gospel**

There is a dynamic portion of the gospel that is very subjective. The Apostle Paul testified that the gospel came “with power, with the Holy Spirit, and with deep conviction.” This powerful subjective element of the gospel goes beyond spoken words or theological doctrines. Within the proclaiming of the message, God breaks through to man with revelation that changes the hearts of those who receive it (see Rom 1:15-17). In preaching the gospel, the power of God (which raised Christ from the dead (see Rom 1:4, I Cor. 15:4)) becomes available to bring salvation. This power may be demonstrated inwardly by the transformation of human hearts, or outwardly by supernatural signs and wonders.

This mysterious power causes the Christian faith to move beyond doctrinal beliefs to an experiential event. This event is centered upon an encounter with Jesus Christ, followed by an ongoing relationship with Jesus in the life of the believer.

## **The Gospel Lived Out**

The third portion of the gospel is what results when a person receives the proclaimed gospel and has been transformed by the power of the subjective gospel. An encounter with Jesus Christ produces a conversion experience, which results in a lifestyle that permanently reflects the gospel.

Paul was so impacted by the revelation of Jesus (Acts 9:22,26; I Cor. 9:5) that his actions and his behavior became a statement of the gospel itself. Paul later compared the messenger’s lifestyle to the actual dynamic subjective power of the gospel. The gospel became present not only in their words, but in their lives as well.

Paul’s life became so interwoven with the gospel he had received (as a result of meeting Jesus) that he demonstrated a lifestyle example that was parallel to the example of Jesus Christ himself (see I Thes. 1:6). Thus the gospel messenger’s lifestyle becomes an equal portion of the total gospel expression.

Therefore, the total gospel may be understood from a three-fold perspective: The objective gospel, the subjective gospel, and the gospel lived out in the lifestyle of the messenger.

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Notes —

## **A. In This Course We Will Study the Objective Points of the Gospel.**

1. The birth of Jesus (the Incarnation).
2. The death of Jesus.
3. The exaltation of Jesus (includes the resurrection, the ascension, the session, and the return of Christ).
4. The basic gospel states:
  - a. God was born into the world and lived as a Man.
  - b. He died on the cross in order to redeem Man.
  - c. He rose from the dead and ascended into Heaven. He is now seated at the right hand of the Father and will come again to judge the living and the dead.

## **B. We Will Also Study the Topic of the Kingdom of God (from here on called KOG).**

## **II. The Gospel.**

### **A. The Beginning of the Gospel.**

1. The birth of Jesus (Incarnation).
  - a. New Testament scriptures about the incarnation:
    - 1) Mt 1:2; 4:1-17; 8:23-27; 13:53-57; 14:28-33; 16:13-20; 17:1-3; 21:1-11; 22:41-45.
    - 2) Mk 1:1-3; 1:21-24; 10:13-16.
    - 3) Lk 1:2; 3:23-27; 4:16-30; 7:18-34; 19:28-48.
    - 4) Jn 1:1-34; 3:25-36; 4:39-42; 5:17-24; 5:39-47; 6:48-69; 7:12-52; 8:1-20; 10; 11:1-26.
    - 5) Acts 10:34-39.

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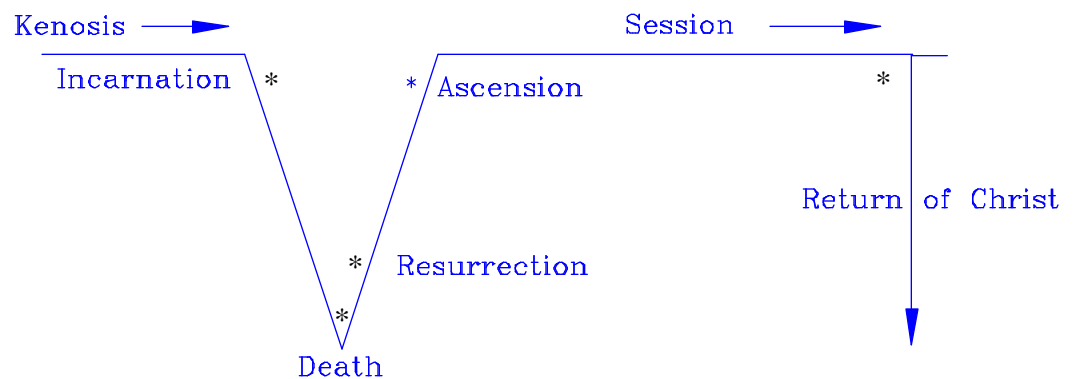
- 6) Rom 1:1-4.
- 7) Phil 2:1-11.
- 8) Col 1:15-19.
- 9) Heb 1;2; 5:7-9.
- 10) 1Jn 1:1-4; 4:1-3.
- 11) Rev 1.

b. When we speak of the birth of Jesus we must remember that Jesus is God.

- 1) Thus, we use the term “Incarnation” because in the birth of Jesus, God becomes Man.
- 2) When we speak of the incarnation we must remember that in order for Jesus to become a man He needed to give up His privileges that He had in heaven (Phil 2:6,7). That process is called the “Kenosis”.

## Discussion Point

Study the following diagram. Follow the progression of the events of the gospel as described in the diagram. Introduce each term and briefly discuss them.



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c. We can see the Incarnation well before the birth of Christ in the following:

- 1) The angel of the Lord. These seem to be appearances of Jesus before the actual Incarnation (see Gen 16:7,10,13; Ex 3:2,6; Jdg 6:11,14; Josh 5:13-15; Ex 23:20-22).
- 2) Prophecy (see Is 7:14).

d. The description of the Incarnation.

- 1) He became flesh (Jn 1:14).
- 2) He was born of a woman (Gal 4:4).
- 3) He came in the flesh (1Jn 4:2).
- 4) He appeared in the flesh (1Tim 3:16).
- 5) He was made in our likeness (Rom 8:3; Heb 2:14).
- 6) He had a body (Heb 10:5,10; 1Jn 1:1-3).
- 7) He died in the flesh (1Pt 3:18; 4:1).

e. The purposes of the Incarnation.

- 1) To reveal the Father (Jn 14:8-11).
- 2) To do the will of God (Heb 10:5-9).
- 3) To fulfill prophecy (Lk 4:17-21).
- 4) To die for our sins (1Pt 3:18).
- 5) To fulfill all righteousness (Mt 3:15).
- 6) To reconcile the world (2Cor 5:18-21).
- 7) To become our high priest (Heb 7:24-28).
- 8) To become our example (1Pt 2:21-23).

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f. The importance of the Incarnation.

1) The proof or evidence of the deity of Christ (Rom 9:3-5).

2) To confirm the resurrection (Acts 2:24-32).

3) As a test for believers (1Jn 4:1-6).

2. Summary of the Incarnation.

a. The Incarnation is an essential part of the gospel. Only God Himself can forgive us. Only God Himself can die for us.

b. Within the doctrine of the Incarnation we can see that Jesus is two things:

1) The Son of God. He is fully God.

2) The Son of Man. He is fully Man.

c. Names point to the Incarnation.

1) Old Testament-Is 7:14 The name Immanuel means “God with us”.

2) New Testament-Mt 1:21 The name Jesus means “God saves”.

d. The Incarnation and World Evangelization.

1) God Himself was willing to identify with us. He was willing to become one of us and live with us.

2) A missionary must follow this model. He must be willing to identify with the people and their customs. He must be willing to live with the people.

## Discussion Point

The incarnation presents a strong model for us to follow to reach our community and local area with the gospel. What prevents us from following this biblical pattern? Discuss and share testimonies.

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## **B. The Center (The Heart) of the Gospel.**

1. The death of Jesus (the cross). Study the following New Testament scriptures related to the Cross:
  - a. Mt 20:28; 26;27.
  - b. Mk 14;15.
  - c. Lk 9:30,31; 22; 23.
  - d. Jn 1:29; 3:16,17; 10:11-15; 18; 19.
  - e. Rom 3:21-26; 5:8,9; 6:10; 8:31-34.
  - f. 1Cor 5:7.
  - g. Gal 3:13,14.
  - h. Phil 2:8.
  - i. Col 2:13-15.
  - j. Heb 2:14-17; 7:23-28; 10:1-22.
2. The death of Jesus (the cross) is the method that God has provided to save us.
  - a. Jesus died in perfection (He had no sin). Thus, He died as a sacrifice (1Jn 1:9).
    - 1) The sacrifice is final (Rom 6:10).
    - 2) He is the sacrifice (Heb 7:27).
    - 3) He is the priest and the sacrifice. It is His own blood (Heb 9:12).
    - 4) It is a sacrifice without defect (1Pt 1:19).

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b. Jesus died in perfection (He had no sin). Thus, He died as a substitute. He died as a payment (Acts 20:28; Col 2:13-15; 1Pt 2:22-24; 1Jn 2:1,2).

1) He received our punishment (Is 53).

2) He is a ransom (Mk 10:45).

3) There was a price (1Cor 6:20).

4) He died in our place (2Cor 5:21).

### Discussion Point

If all these things about Jesus are true, why do we not more eagerly follow Him?  
What holds us back?

### C. The End of the Gospel.

1. The exaltation of Jesus (resurrection, ascension, session, and return of Christ). Study the following New Testament scriptures related to the exaltation of Jesus:

a. Ps 2:7-12; 16:11; 45:1-17; 110:1.

b. Is 9:7.

c. Jer 23:5,6.

d. Mt 26:64; 28:1-20.

e. Mk 16.

f. Lk 1:32,33; 24.

g. Jn 2:19-22; 3:12-15; 6:60-63; 10:17,18; 11:25,26; 17:1-5; 18:36,37; 20;21.

h. Acts 1:1-11,22; 2:22-32; 3:15; 4:2; 4:33; 5:30,31; 7:56; 13:30-37; 17:16-32.

i. Rom 1:1-4; 8:34.

j. 1Cor 15:1-28.

k. Eph 1:19-22; 4:7-10.

l. Phil 2:9-1

m. Col 2:15.

n. 1Tim 3:16.

o. Heb 1:3-14; 2:9; 4:14; 7:23-26; 8:1; 9:24; 10:12,13; 12:2

p. 1Pt 3:21,22.

q. Rev 5:6.

# *the* GOSPEL & *the* KINGDOM

## 2. The resurrection.

- a. The importance of the resurrection (see 1Cor 15:12-19).
- b. The presentation of the resurrection.
  - 1) In the Psalms (Ps 16:10,11; Acts 13:34,35).
  - 2) In the Prophets (Is 53:10-12; 1Cor 15:4).
  - 3) In the words of Jesus (Mk 9:9,10; Jn 2:19-22).
  - 4) In the proclamations of the apostles (Acts 2:32; 3:15).
- c. The cause of the resurrection.
  - 1) The power of God (Acts 2:24).
  - 2) The power of Christ (Jn 10:18).
  - 3) The power of the Spirit (Rom 8:11).
- d. The evidence/proof of the resurrection.
  - 1) The empty tomb (Jn 20:1-9).
  - 2) The testimony of the angels (Mt 28:5-7).
  - 3) The testimony (through their actions) of His enemies (Mt 28:11-15).
  - 4) Many convincing proofs (Acts 1:3; Jn 20:20,27).
  - 5) The establishment of Sunday as the Lord's day (Jn 20:1,19; 1Cor 16:2).
  - 6) The testimony and preaching of the apostles (Acts 2:22-32; 4:33).

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# *the* GOSPEL & *the* KINGDOM

Notes —

## **Seven Questions that Provide Evidence of the Resurrection:**

### **1) How can you explain the great change in the disciples?**

They were afraid. They were doubting. They were hiding. They were discouraged. Suddenly they became bold. They were convinced. They were out on the streets evangelizing. They were encouraged.

#### **Before**

Fear  
Doubt  
Hiding  
Discouraged

#### **After**

Bold  
Convinced  
Publicly Evangelizing  
Encouraged

### **2) How can you explain the consistency of the disciples' testimonies?**

They all had the same testimony. If it was a conspiracy it would be impossible for hundreds of people to have the same story, detail by detail.

### **3) How can you explain that the disciples were willing to die for the testimony of the resurrection?**

Only a real experience could produce that type of courage.

### **4) How can you explain all of the historical witnesses (1 Cor 15:6)?**

### **5) How can you explain that the enemies of the gospel could never successfully prove that the resurrection was false?**

They could not find the body.

### **6) How can you explain the credibility of the witnesses?**

People heard the testimony and evaluated it. They accepted the credibility of the witnesses and their testimony.

### **7) How can you explain the incredible growth of the first 300 years of Christianity?**

The only possible answer for these seven questions is that Jesus Christ truly rose from the dead.

# *the* GOSPEL & *the* KINGDOM

e. The form of the resurrection.

- 1) In a body (Jn 20:27; Lk 24:39-43).
- 2) A spiritual body (Lk 24:31,36; Jn 20:19; 1Cor 15:44).
- 3) It is mysterious (Lk 24:16; Mk 16:12; Jn 20:14).

f. The purposes of the resurrection.

- 1) To fulfill the Scriptures (Lk 24:45,46).
- 2) To forgive sins (1Cor 15:17).
- 3) To justify the sinner (Rom 4:25; 8:34).
- 4) To give hope (1Cor 15:18,19).
- 5) To make faith real (1Cor 15:14-17).
- 6) To prove that Jesus is the Son (Ps 2:7; Rom 1:4).
- 7) To prove the divinity of Jesus (Jn 20:26-29).
- 8) To prove the Lordship of Jesus (Acts 2: 24,29,34).
- 9) To break the power of death (Acts 2:24; I Cor. 15: 20, 22, 54).
- 10) To put Jesus on the throne of David (Acts 2:30-32).
- 11) To insure the exaltation of Jesus (Acts 4:10,11; Phil 2:9,10).
- 12) To guarantee the coming judgment (Acts 17:31).
- 13) To seal the resurrection of the believer (Acts 26:23; 1Cor 15:20,23).

Notes —

# *the* GOSPEL & *the* KINGDOM

Notes —

g. The appearances of Jesus after the resurrection. Study the following diagram:

The Event	The Time	Matthew	Mark	Luke	John	Acts	I Cor
The empty tomb outside Jerusalem	Sunday Morning	28:1-10	16:1-8	24:1-12	20:1-9		
The empty tomb: Mary Magdalen	Sunday Morning		16:9-11		20:11-18		
2 Travelers: The road to Emmaus	Sunday Afternoon			24:13-32			
Peter: in Jerusalem	Sunday			24:34			15:5
10 Disciples in the upper room	Sunday Night			24:36-43	20:19-25		
11 Disciples in the upper room	One week later		16:14		20:26-31		
7 disciples by the sea of Galilee	One week later				21:1-23		
11 disciples a mountain in Galilee	Some time later	28:16-20					
More than 500	Some time later						15:6
James	Some time later						15:7
Ascension: The Mount of Olives	40 days after the resurrection		16:19	24:50-53		1:3-8	
Paul	Some time later					9:1-6	15:8

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## 3. The ascension.

### a. The presentation of the ascension.

- 1) Prophecies (Ps 68:18; Eph 4:8-10; Ps 24).
- 2) The words of Christ (Lk 9:51; Jn 20:17; Jn 6:62).

### b. The actual event.

- 1) 40 days after the resurrection (Lk 24:48-51; Acts 1:1-12).
- 2) References to the event (Acts 1:22; Eph 4:8-10).

### c. The purposes and meanings of the ascension.

- 1) So that the Spirit would come (Jn 16:7).
- 2) To receive glory and honor (Heb 2:9).
- 3) To rule on the throne of David (Acts 2:29-36).
- 4) To sit next to the Father (Eph 1:20; Heb 1:3).
- 5) To be able to intercede for believers (Rom 8:34; Heb 7:25).
- 6) To prepare a place for His people (Jn 14:2).
- 7) To minister as a Priest (Heb 4:14-16; 8:1,2).
- 8) To rule in victory (1Cor 15:24-28).
- 9) To show the greatness of His victory (Eph 4:8).
- 10) To give gifts to men (Eph 4:8).
- 11) To show the greatness of His exaltation (Acts 5:31; Phil 2:9).
- 12) To raise up believers with Him (Col 3:1-3; Eph 2:6).
- 13) To point to His return (Acts 1:11).

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4. The session (Christ in heaven).
  - a. Currently, Jesus is in heaven (1Pt 3:22; Eph 1:20; Acts 7:56; Rev 5:6-10).
  - b. The form of the session “seated at the right hand of God.”
    - 1) Seated—to enthrone (Rev 3:21).
    - 2) The right hand—to be with God (Jn 1:1).
    - 3) Of God—to not be separated (Rev 22:3, here there is only one throne).
      - a) It is like the paradox of the Trinity: distinct but not separated.
      - b) Thus, in Jn 1:1 the Bible can say that He was with God AND that He was God.
  - c. The meaning of the session.
    - 1) Honor and glory (Heb 2:9).
    - 2) Joy (Ps 16:11).
    - 3) The kingdom of Christ (Eph 1:20-23; 1Cor 15:23-25).

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5. The return of Christ.

- a. If the exaltation of Christ is the end of the gospel, then the return of Christ is the end of the end.
- b. The return of Christ is described as the day of:
  - 1) The Lord (1Thes 5:2).
  - 2) Lord Jesus (1Cor 5:5).
  - 3) God (2Pt 3:12).
  - 4) That day (2Thes 1:10).
  - 5) Last day (Jn 12:48).
- c. The purposes of the return of Christ.
  - 1) To fulfill His Word (Jn 14:3).
  - 2) To raise the dead (1Thes 4:13-18).
  - 3) To destroy death (1Cor 15:25,26).
  - 4) To gather the elect (Mt 24:31).
  - 5) To judge the world (Mt 25:32-46).
  - 6) To glorify believers (Col 3:4).
  - 7) To reward God's people (Mt 16:27).

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Notes —

d. The time of the return of Christ.

- 1) It is unknown (Mt 24:27,36).
- 2) After the gospel is proclaimed to all nations (Mt 24:14).
- 3) After the rise of the antichrist (2Thes 2:2,3).
- 4) At the last trumpet (1Cor 15:51,52).
- 5) In days like the days of Noah (Mt 24:37-47).

e. The manner of the return of Christ.

- 1) In the clouds (Mt 24:30).
- 2) In flaming fire (2Thes 1:7,8).
- 3) With the angels (Mt 25:31).
- 4) Like a thief (1Thes 5:2,3).
- 5) In His glory (Mt 25:31).

f. The believer must have the correct attitude toward the return of Christ.

- 1) He must wait for it (1Cor 1:7).
- 2) He must look for it (Tit 2:13).
- 3) He must be ready for it (Mt 24:42-51).
- 4) He must love it (2Tim 4:8).
- 5) He must stay busy until it comes (Lk 19:13-18).
- 6) He must pray for it to come (Rev 22:20; Lk 18:7,8).

## Discussion Point

Allow time to ask further questions or provide comments related to the gospel.

# the GOSPEL & the KINGDOM

## III. The Kingdom of God (KOG).

Notes —

### A. Introduction to the Kingdom of God (KOG)<sup>1</sup>.

KINGDOM ASPECT	DESCRIPTION
<b>KOG Definition</b> <i>(Mt 19:12; Ps 103:19)</i>	The Rule of God, the Reign of God, Kingship, or God's Authority in the hearts of those who yield themselves to Him. In the next age, it will be the same reign or rule of God over all the world.
<b>Biblical Mystery</b> <i>(Rom 16:25,26)</i>	A Biblical mystery is something that has been kept secret through times eternal, but is now disclosed.
<b>Mystery of KOG</b> <i>(Mk 4:11 Mt 13)</i>	— The Kingdom that will one day change the entire external order has entered into this Age in advance to bring the blessings of the KOG to people without transforming the old order. — The KOG is working here among us, but God does not compel people to bow before it. They can reject it. They must receive it with a willing heart and a submissive will.
<b>Kingdom Life</b> <i>(Jn 17:3, Jn 3:3, Rom 14:17)</i>	Eternal Life belongs to the KOG, the Age to Come, but it has also entered this present evil age. Man may experience this life by being born again. Eternal Life is to know God through personal relationship and experience during this lifetime.
<b>Kingdom Righteousness</b> <i>(Mt 5-7; Eph 2:8,9; Mk 10:15; Luk 22:29)</i>	The righteousness of the KOG is imparted to us as we allow God to reign in our heart. No one can attain the standard required by the righteousness of the KOG. We must receive it like a child through God's unmerited grace.
<b>Demand of KOG</b> <i>(Mk 1:15; Luk 9:23; Mt 6:33; Mt 19:16)</i>	The KOG makes one fundamental demand—the demand for a decision to allow God to rule your life. This requires “repentance”, which is to turn around, to reverse your course of life, to embrace the direction of the KOG.
<b>KOG is Present Reality</b> <i>(Mk 1:15; Mt 12:28; Luk 17:20; Rom 12:1,2)</i>	The two Ages overlap. The powers of the Age to Come have penetrated this Age, even while we still live in this present evil Age. We are transformed and no longer conform to the powers of this age.
<b>KOG is Future</b> <i>(Luk 22:18; Mk 9:1)</i>	The KOG will not come in fullness until the Second Coming of Christ and the resurrection of the dead. They will lead to the Age to Come, when all evil is destroyed.
<b>When will KOG come in fullness?</b> <i>(Mt 24:14; 28:19, 20)</i>	“This gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all peoples, and then the end shall come.”

# the GOSPEL & the KINGDOM

Notes —

## B. It Is Necessary to Say the Kingdom OF GOD (there are other kingdoms).

1. The kingdom of the devil (Lk 11:18).
2. The devil is called the god of this world (2Cor 4:4).
3. The KOG is not of this world (Jn 18:36).

## C. A Comparison Between the KOG and the Kingdom of Satan.

The Kingdom of God	The Kingdom of Satan
Light: Is. 58:8; Rev. 21:23; Tim. 6:16	Darkness: Eph. 6:12; I Jn. 2:9; Rev. 16:10; Col 1:13
Love: Mt. 22:37; Eph. 6:24; Rom. 5:8; Jms. 1:27	Separation from God: Mt. 13:19; I Jn. 3:8; Rev 2:10,13,14
Redemption: Mt. 8:11; Rev 5:9; Is. 51:11	Separation from God: (See Above)
Truth: Jn. 14:6; Jn 8:32; Dt. 32:4	Lies: II Thes. 2:9; Jn. 8:44; I Kgs 22:22
Power of God: Lk. 21:27; Jn. 1:12; Rom. 1:20; I Cor 1:24	No Power: Mt. 16:18; Rom 16:20; Lk. 22:31
It will Remain: Rom. 6:23; II Cor. 5:1; II Pt. 1:11	Temporary: Jude 6; Rev. 20:10; I JN. 3:8
Not of this World: Jn. 18:36; Mt. 16:19; Rom. 14:17	Temporary: (See Above)
Unity and Harmony: Jn. 10:16; Rom. 12:5; I Cor. 10:17	Confusion: I Cor. 14:33; Is. 41:29; Jms. 3:16
Peace: Lk. 2:14; Mt. 5:9; Phil. 4:7	Confusion: (See Above)
Mercy: II Cor. 1:3; Eph. 2:4; I Pt. 1:3	Death: Rom 6:23; Rom. 5:12; Rev. 1:18
Sacrifice: Rom. 12:1; Heb. 10:12; Heb. 13:15	Pride: Prov. 16:18; Prov. 13:10; Jms. 4:6
Humility: I Pt. 5:5; Mt. 5:5; Jms. 4:6	Pride: (See Above)
Jesus is God: Col. 1:16; Is. 6:1-3; Jn. 1:3; Jn. 5:17	Demons: Jms. 2:19; I Tim 4:1; Rev. 16:14; Rev. 18:2
Holy Trinity: Is. 48:16; Mt. 12:18; Jn. 14:16	Demons: (See Above)
Angels: Mt. 13:14; Lk. 20:36; I Cor. 6:3	Demons: (See Above)
Victory Over Sin and Death: Rom. 6:23; I Jn. 5:12; Jn 3:16; Jn. 5:24	Sin: Rom. 5:12; I Cor. 15:56; II Thes. 2:3
Faith: Eph. 2:8,9; Rom 3:28; Rom. 14:23	Sin: (See Above)

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The Kingdom of God	The Kingdom of Satan
Incorruptable: I Cor. 9:25; I Cor. 15:50; 1:4,23	I Pt. Corruptable: Rom. 8:19-21; II Pt. 1:4; Gal. 6:8
Free Will: Heb. 11:25; Josh. 24:15; Dt. 30:19	Slavery: II Pt. 2:19; Lk. 4:18; Jn. 8:34,35
Joy: Neh. 8:10; Ps. 126:5; I Pt. 1:18; Lk. 15:7	Punishment: Mt. 18:8; Heb. 2:2,3; Rev. 20:15
Victory: Eph. 6:13; Rom. 8:37; I Cor. 15:54	Defeat: Mt. 13:30; I Jn. 3:8; Gen 3:15
Just: Ps. 11:7; Is 54:14; Rom 10:4	Wicked: I Jn. 3:12; III Jn. 11

## D. Jesus And the KOG.

1. He brought the kingdom near (Mk 1:15).
2. He spoke about entering the kingdom (Mt 5:20; 7:21; 18:3).
3. He said to pray for the kingdom to come (Mt 6:10).
4. He said to preach the kingdom (Mt 9:35; 10:7).
5. He demonstrated the kingdom with power (Mt 12:15,22,28).
6. He explained the kingdom in parables (Mt 13).
7. He promised future blessings in the kingdom (Mt 25:31,34).
8. He spoke of the kingdom for 40 days after the resurrection (Acts 1:3,6).

## E. What Is the KOG?

1. It is not the Church. The Bible does **not** say that the KOG and the Church are equal.
2. It is not a geographical location.
3. It is not the people of that location.
4. It is the authority and rule of a king. In this case, the King is Jesus! (see Ps 103:19 and Lk 19:12,15,27).

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5. The KOG is the sovereign action of God. Man cannot create the KOG. Man must receive the KOG. If he does not receive it, then he has no place within it (Mk 10:15).
  - a. God gives the kingdom (Lk 12:32).
  - b. Jesus “grants” the kingdom (Lk 22:29).
  - c. God says to whom the kingdom will come (Mt 5:3; Mk 10:14).
  - d. God gives the invitation Lk (14:15-24).
  - e. God encourages certain ones to enter (Lk 14:15-24).
  - f. God does not allow certain ones to enter (Lk 14:15-24).
6. The KOG is good news.
  - a. It is good news for sinners (Lk 9:51-56).
  - b. It is good news—it offers forgiveness, peace and joy (consider the positive nature of the descriptions of the KOG in Mt 13).
  - c. It is not a reward. It is a gift.
  - d. The demonstration of the power of the kingdom results in joy, freedom and celebration (Is 35:6; Mk 2:1-12; Lk 10:17).
  - e. **Application:** The message of the Church must be consistent with the idea of good news.
7. The KOG is the opposite of the world.
  - a. It is not of this world (Jn 18:36; Lk 23:42; Acts 1:6).
  - b. It is not characterized by violent action. It is not a nationalistic or political concept. The disciples thought of it in this way and were confused (Lk 19:11).
  - c. The focus is on generosity instead of greediness (Mt 5:40-42; Lk 12:32,33).

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- d. It is more important than money and possessions (Mt 6:19-34).
- e. It is more important than rights and privileges (Mt 5:39-41; Mk 10: 42-44).
- f. It is more important than family and friends (Lk 14:26; Mt 10:34-39).
- g. It is more important than personal attitudes and hidden desires (Mt 5:21-48).
- h. It requires total commitment (Lk 9:62).

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## **F. When Is the KOG Revealed?**

1. It is here now (Mk 1:15; Mt 12:28; Lk 17:20, 21).
2. It is not here yet (Lk 22:18; Mk 9:1).

## **G. The KOG and the Gospels.**

1. Much of Jesus teaching was concerned with the KOG. Thus, we can find many principles of the KOG within the four gospels. The following is a thorough, systematic study of kingdom principles as found in the four gospels.
2. What is the KOG?
  - a. The KOG is mysterious. To see and hear (understand) the mysteries it must be granted to you (Mt 13:11).
  - b. The term KOG is interchanged with the term “gospel” (Lk 9:2,6).
  - c. God causes the growth in the KOG. The followers of God are obedient vessels. They proclaim the word. They are like farmers who must trust in God for the results. The farmer can not control or understand the growth, but he still plants the seed. So too in the KOG (Mk 4:3-8;26-29).

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- d. The KOG is not so much a place as it is a rule or a reign (Lk 19:12-14).
  - e. The thief asks Jesus to remember him when He comes into His kingdom. Jesus replies: “Today you shall be with Me in Paradise.” The KOG is Paradise (Lk 23:42,43).
3. What is the nature of the KOG?
- a. First, let us repeat that it is mysterious (Mt 13:11).
  - b. The KOG is not of this world.
    - 1) It is not of this realm or order. It is not a physical kingdom but a spiritual kingdom (Jn 18:36).
    - 2) For example, the one who announced the arrival of the KOG wore camel hair and ate locusts (Mt 3:4 with Mt 11:8).
    - 3) It is in opposition to this world.
      - a) The KOG advances forcefully (because it is not of this world—it has an opponent). Forceful men must take it by force (because men have opponents—Satan, the world, and their own flesh). The KOG does not enter this world naturally. Thus, there is conflict (Mt 11:12 also see 1Cor 9:27).
      - b) It is hard for rich people to enter the KOG. To enter the KOG you must leave behind the world. The more of the world you possess, the more difficult it is to leave it behind (Mt 19:24; Mk 10:23).
      - c) God’s desire to give us the KOG is mentioned with the command to sell possessions (Lk 12:32,33).
  - c. The KOG is God centered. It is not man centered.
    - 1) Man must be obedient. He must preach.
    - 2) However, the key ingredient is the soil. God prepares the soil and causes the growth (Mk 4:30-32—also consider Mk 4:20).

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- d. The KOG advances and grows.
  - 1) “Thy kingdom come” can be translated “Thy kingdom is coming and will continue to come” (Mt 6:10).
  - 2) The KOG **advances** (Mt 11:12).
  - 3) The KOG appears to be small in its beginning. However, it GROWS to be the greatest (Mt 13:31,32).
  - 4) The KOG is hidden. Nevertheless, like leaven in dough expands the dough thoroughly, it **grows** (Mt 13:33).
- e. The KOG will appear suddenly. It will appear in the blink of an eye (Lk 17:22-24).
- f. The KOG will come with power (Mk 9:1).
- g. The KOG is unified.
  - 1) Kingdoms stand according to unity (Mt 12:25,26).
  - 2) If a kingdom is divided against itself it cannot stand (Mk 3:24).
- 4. How to enter the KOG. Who can receive it?
  - a. Foundational principles.
    - 1) We do not go to the KOG. The KOG comes to us. It offers itself to us (Mt 6:10).
    - 2) The availability of the reign of God or the KOG is the same for all people. It does not matter where you are or when you have started (Mt 20:1-16).
    - 3) The KOG is inherited by those it has been prepared for from the foundation of the world (Mt 25:34).

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b. How to enter.

- 1) First, in order to see the KOG you must be born again of the Spirit (Jn 3:3,6).
- 2) It is not enough to hear the word of the KOG. It must be understood (Mat 13:19).
- 3) In order to enter you need the keys. The keys to the KOG are confession and repentance. Notice that the context of Mt 16:19 is Peter's confession of Christ. Also notice that the context of binding and loosing in Mt 18:18 is confession and repentance. To enter the KOG we must use the keys of confession and repentance.
  - a) For example, tax gatherers and harlots will enter the KOG before the Pharisees because they were convicted of sin and the Pharisees were not (Mt 21:28-32).
  - b) They used the keys (confession and repentance) but the Pharisees tried to break down the door (with good works).

c. Those who do not enter.

- 1) Not everyone who speaks about God will enter the KOG (Mt 7:21).
- 2) It is difficult for rich people to enter the KOG (Mt 19:24).
- 3) Those who are not convicted of sin and who do not repent will not enter the KOG (Mt 21:28-32).
- 4) Those who are not prepared and ready for its arrival will not enter the KOG (Mt 25:1-13).
- 5) Those who do not use the blessings God has given them to bless others and reproduce the blessing will not enter the KOG (Mt 25:14-30).

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- 6) The kingdom of David must be defined and understood as the KOG. It can not be understood as a political or nationalistic kingdom. Many Jews missed the KOG because they were looking for their own kingdom (consider Mk 11:10 in light of the realization that these very same people rejected Jesus one week later — also consider Lk 19:11).
  - 7) Hypocritical leaders keep their followers from entering the KOG as well as themselves (Mt 23:13).
- d. Characteristics of those who do enter the KOG.
- 1) Those who are poor in spirit (humble, empty of themselves) receive the KOG (Mt 5:3).
  - 2) Those who are obedient will enter the KOG (Mt 7:21).
  - 3) Forceful people enter the KOG (Mt 11:12; Lk 16:16). Force must be used against the things that oppose the KOG (Satan, the world, our flesh). For example, notice the forceful picture we have of Jesus in the days of His flesh (Heb 5:7). Jesus does not casually come against His flesh. This is a picture of intensity.
  - 4) We must be like children to enter the KOG (Mt 18:3). We must have the purity, simplicity, and trust of a child (Also see Mt 19:14 and Lk 18:17).
  - 5) Those who are prepared and ready will enter the KOG (Mt 25:1-13).
  - 6) Those who enter the KOG use the blessings that God has given to them in order to produce fruit (Mt 25:14-30).
  - 7) Those who are with Jesus (“about Him”) are given understanding to the mystery of the KOG (study Mk 3:32,34; 4:10,11). For example, Paul had a very intimate relationship with Christ. Thus, he received understanding (Eph 3:4).
  - 8) Those who are in the KOG are workers for God. They, like farmers, are men of action. They do their work even though they can not cause the results. They are people who must trust God (Mk 4:26-29).

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- e. Entrance standards.
  - 1) Righteousness must exceed religiosity to enter the KOG (Mt 5:20). Religiosity focuses on the rule of men. Righteousness focuses on the rule of God (KOG).
  - 2) The KOG requires extreme dedication, commitment, and loyalty (Lk 9:62).
- 5. The proper response to the KOG.
  - a. The response to the nearness of the KOG is to repent (Mt 3:2).
  - b. The response to the KOG is to let go of the things of this world.
    - 1) Therefore it is hard for a rich man to enter the KOG (Mk 10:23).
    - 2) Living in the KOG assures that our needs will be met (Lk 12:31). However, it requires that we let go of the unnecessary possessions of this world (Lk 12:32,33).
    - 3) This may even include letting go of family members (Lk 18:29,30).

### **Author's Comment:**

When a Muslim accepts Christ he is often excommunicated from the family. He then has a choice to make. Will he let go of his family or will he let go of Christ? I do not believe this scripture has to do with letting go of your family in order to do ministry (for example, going to another part of the world for 5 years without wife and children). This would be inconsistent with other scriptures such as 1Tim 5:8.

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- c. The response to the KOG is to be a good steward of what God has given you (Mt 25:14-30).
  - d. The response to the KOG is to plant seed (to testify and preach of the KOG) and to put in the sickle at the proper time—evangelism/discipleship (Mk 4:26-29).
  - e. The response to the KOG is to look for it, wait for it, and prepare for it (Mt 25:1-13).
6. The importance of the KOG.
- a. Being in the KOG puts you in a very important place in history. Even the least in the KOG is greater than the best before the KOG (Mt 11:11). This in the sense of positional importance with respect to God's historical plan of redemption—that is, importance in the sense of progressive revelation.
  - b. The KOG is precious. It is worth everything that we have (Mt 13:44,45).
    - 1) The KOG must be our only desire (Mt 6:33). In this sense we must be simple minded. That is, we must be single minded.
    - 2) The importance of the KOG is seen in the priority of preaching it.
      - a) Jesus spent much of His time going from city to city proclaiming and preaching the KOG (Lk 8:1).
      - b) The end will not come until the gospel of the KOG is preached to all of the nations (Mt 24:14).
7. The greatest in the KOG.
- a. First, we must understand that God is sovereign in this area. Each position within the KOG has been prepared by God. It is connected with our actions here on earth (Mt 20:21-23).
  - b. In the KOG things are inverted with respect to the world's understanding of greatness. The greatest is not the one who is the master, but is the one who is the slave (Mt 20:25-27).

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- c. The greatest in the KOG is the one who humbles himself like a child (Mt 18:4). He is not hypocritical toward his Father. He trusts his Father. He depends on his Father for everything. He has a great need and desire for affection from his Father. He wants to spend time with Him.
  - d. The Sermon on the Mount is the description of how Jesus fulfilled (filled out, explained, completed) the Law (Mt 5:17). Thus, to keep and teach the Sermon on the Mount is to be the greatest in the KOG (the rule of God) because the Sermon on the Mount is the rule of God (Mt 5:18,19).
8. The KOG is linked with sacrifice and persecution.
- a. Sacrifice (see Lk 18:29,30 and Lk 12:32,33).
  - b. Persecution.
    - 1) A proof of God's rule (KOG) in your life (God's rule always irritates the world) is persecution (Mt 5:10).
    - 2) Also consider Jn 15:20 and 2Tim 3:12).
9. The proof of the existence of the KOG now (kingdom already).
- a. Power.
    - 1) Jesus prophesied that the KOG would come with power. This prophesy was fulfilled on the day of Pentecost (Mk 9:1).
    - 2) The presence of the KOG is related directly to the working of miracles and the power of God (Mt 10:7,8—ministry to the Jews).
    - 3) The same thing is true in a different situation (Lk 10:9—ministry to the Gentiles).

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b. Victory.

- 1) The presence of the KOG is proven by the reign of God over Satan (Lk 11:20; Mt 12:26-29).
- 2) At the same time, the presence of the KOG is proven by the fact that the kingdom of GOD grows together with the kingdom of Satan. In the end they will be separated, but for now we can know the difference by the different fruit that is produced (Mt 13:24-30 and Mt 13:48).

10. The future description of the KOG (kingdom not yet).

a. It has not yet come in its fullness.

- 1) The judgment day (Lk 10:14) is linked with “that day” (verse 12). “That day” is linked with verse 11 and implies that the KOG has come near, but has not yet come in its fullness. It will come in its fullness on the day of judgment.
- 2) The KOG does not appear immediately (fully). Jesus must first go away. Then He will return with the full reign (Lk 19:11-27).
- 3) Remember: There are 2 comings of the KOG because there are 2 comings of the King.

b. The KOG will be separated from the kingdom of Satan. This will happen in the future (Mt 13:24-30).

c. There is a future feast that is associated with the KOG.

- 1) There will be a place to dine in heaven. People will come from everywhere (Mt 8:11). They will come from every direction. They will dine at the table together with Abraham, Isaac, Jacob and the Prophets (Lk 13:28,29).
- 2) Jesus will not drink wine again until He drinks it in the KOG (Mt 26:29; Mk 14:25).

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3) Jesus will not eat the Passover again until it is fulfilled in the KOG (Lk 22:16).

4) The Father gives Jesus the KOG. Jesus refers to the future when He says that the apostles will eat at the table in His kingdom. They will sit on thrones and judge the 12 tribes of Israel (Lk 22:29,30).

d. Positions in the KOG are spoken of in terms of a future event (Mt 20:21-23). Notice that your position in the “kingdom not yet” is directly correlated to your actions in the “kingdom already”.

e. The entrance into the KOG is placed in the future (Mk 9:43-45).

11. The history of the KOG in relation to the Jews.

a. God’s Kingdom was seen through the words of the Law and the Prophets until the time of John the Baptist. Then the KOG is preached (Lk 16:16).

b. Joseph of Arimathea was waiting for the KOG (Lk 23:51).

c. Before Jesus died the people thought that the KOG was going to appear immediately (Lk 19:11).

d. They thought this because they were looking for a political, national kingdom. The kingdom of David was viewed as a Jewish kingdom (Mk 11:10). They could not accept a KOG that was designed for the redemption of all mankind.

e. Thus, the Jews rejected the KOG and it was opened to the Gentiles (Mt 22:2-14).

1) It was taken away from the Jews and given to the Gentiles (Mt 21:43).

2) In general, the Jews will not enter the KOG because of unbelief (Mt 8:12).

# *the* GOSPEL & *the* KINGDOM

We will conclude the course by discussing several controversial Kingdom topics:

Notes —

## **Discussion Topic #1**

Jesus' teaching on the KOG is completely against false teaching that focuses on receiving everything you want from God and obtaining great wealth and possessions. The announcer of the KOG does not wear soft clothing (Mt 11:8). He wears camels hair and eats locusts (Mt 3:4).

The KOG is not characterized by having money and possessions. In fact, it has more to do with selling possessions and giving to the poor (Lk 12:31-33).

The KOG is characterized by sacrifice. It is not concerned with comfort (see Lk 18:29,30; Lk 6:20-26; 2Tim 2:3,4). Many times teachers defend their position by saying that Christians are "children of the **King**". We should, therefore, live the life of a **King**. Unfortunately, they forget that the **King** that they are referring to spoke of sacrifice, not comfort, when He spoke of those who would follow Him (Mt 8:19,20).

## **Discussion Topic #2**

Jesus' teaching on the KOG is against false "theology of victory".

Some theologians try to teach that a Christian should never have problems. He should never have needs. Christians should always be living in victory. Every moment is to be lived in the resurrection. There is no life of the cross. However, Jesus says that a proof of the KOG in your life is that you are being persecuted (Mt 5:10). Does this mean that we lead a life of defeat? No! It simply means that on the way to victory there is always the cross.

## **Discussion Topic #3**

Jesus' teaching on the KOG is against teachings which imply that the Christian life is easy. Remember the picture we painted earlier with respect to Mt 11:12. The Christian life is an intense life. It is a battle—a battle against sin (consider again Heb 5:7,8 and Heb 12:4).

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## **Discussion Topic #4**

Jesus' teaching on the KOG is against false ecumenicalism. We are not to fall into the trap of humanism. Humanists want to declare the brotherhood of man. This sounds nice. It almost sounds Christian. However, it is not Biblical. Jesus speaks in many places of the lack of unity that His kingdom brings (for example, Mt 10:34-36).

## **Discussion Topic #5**

Jesus' teaching on the KOG is against extreme Arminianism (a misunderstanding about the free will of man). We do not go to the KOG. The KOG comes to us (Mt 6:10). We do not choose God. God chooses us (Jn 15:16). We are not born of the free will of man, but of God (Jn 1:13).

## **Discussion Topic #6**

Jesus' teaching on the KOG comes against false doctrine that is built on religion.

Much religious doctrine is built on a misunderstanding of Mt 16:18. It is important to understand that the Church is not built on Peter. Rather it is built on Peter's confession of Christ. The keys of the kingdom are confession and repentance.

## **Discussion Topic #7**

Jesus' teaching on the KOG is against theologies that say that the Sermon on the Mount (Mt 5-7) is not relevant for today.

To keep and teach the Sermon on the Mount (now) is to be the greatest in the KOG (Mt 5:19).

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## Discussion Topic #8

Jesus' teaching on the KOG completely contradicts the post millennial position that says that the Church age will bring in the KOG. It is clear that the KOG will grow. However, it is also clear that the kingdom of Satan will grow (Mt 24:12). Note that both are described as leavens (Mt 13:33 and Mt 16:6). The Biblical picture is not one of the world getting better and better. Rather it is one of the world getting worse and worse (for example Mt 24:12) as the KOG grows at the same time. Let us also repeat that man does not cause the growth of the KOG (Mk 4:26-29). Its key ingredient is not found in man's actions but in God's sovereignty (Mk 4:30-32).

The KOG is not of this world. It is not physical. It is spiritual (Jn 18:36). Since the KOG is not of this world, it will not be established in this world. It is established within its own realm—the spiritual realm (notice that Jesus says the KOG will not come with physical signs—He says that the KOG is within us—that is, it is spiritual Lk 17:20,21). Since the KOG is not of this world, it will not be observable in a geographical, political, or economic sense. We will not come to a place in any of these areas and say “Here is the KOG” (Lk 17:20,21).

The KOG is not something to be observed (Look, there it is) in the midst of the realms of this world because it is an inner kingdom and not an outer kingdom (Lk 17:21). It is a spiritual kingdom and not a physical kingdom. Thus, the KOG is not eating and drinking but righteousness, and peace and joy in the Holy Spirit (Rom 14:17). This peace and righteousness does not necessarily correlate to an outer peace or a just society. In fact, the closer you get to the KOG the more persecution you experience. Remember, Jesus did not come to bring peace, but a sword (Mt 10:34). He guarantees inner peace in His kingdom because His is a spiritual kingdom. However, He does not guarantee outer peace because His is not a physical kingdom. Thus, the physical sword comes against those in the spiritual kingdom (Heb 11:37). At the same time the spiritual sword is used by those in the spiritual kingdom (Eph 6:17). Yes, the spiritual KOG will positively affect the physical kingdom of Satan. However, simply because there is the possibility of having a better society does not mean that the society is the KOG. This would make the KOG equal to the world. Yet

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the KOG and the world always collide with each other. They are always in opposition to each other.

Finally, let us realize that the KOG is not something that is brought into being by man. It is not something that man can create and say “Look, here it is”. There will be those in the last days who will take advantage of the great desire to see the KOG. They will try to argue that the KOG can be observed in the physical realm. They will say that man can create it. However, the Bible is clear. It says to not follow them. This is not how the KOG will be established. It will be established by God in the blink of an eye (LK 17:22-24).

Remember: A post millennial type of eschatology was the great error of the Jews. They thought that the KOG would be established in the physical realm. They were looking for a political, economic and nationalist kingdom (Lk 19:11). With the existence of post millennial thinking in the Church, Christians are vulnerable to the same error.

# *the* GOSPEL & *the* KINGDOM

## **The Gospel and The Kingdom: Endnote**

<sup>1</sup>George Eldon Ladd, The Gospel and the Kingdom, Wm. B Eerdmans Publishing Company, Grand Rapids, Michigan. Reprinted, November 1988.

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# REDEMPTION & SALVATION

## Redemption and Salvation: Syllabus

Notes —

### CLASS #1:

- I. Introduction.
- II. Salvation:
  - A. Seven Major Theological Concepts.
  - B. Man's Response to the Offer of Salvation.

### CLASS #2:

- II. Salvation: (cont.)
  - C. Foundations of Salvation.
- III. Redemption:
  - A. Introduction to Redemption.
  - B. Adam: A True Historical Person.

### CLASS #3:

- III. Redemption: (cont.)
  - C. The Universality of the First and Last Adam.
  - D. Christ as Original Man.

### CLASS #4:

- III. Redemption: (cont.)
  - E. Christ without a Sin Nature yet with Real Temptation.
  - F. Method of Redemption: The Risen Christ Contrasted with the Fallen Adam.
  - G. The Results of Redemption: Regaining, Defeating, Surpassing.

### CLASS #5:

- III. Redemption: (cont.)
  - H. The Superiority of Christ over Adam.
  - I. Christ: The Head of a Redeemed Race.
  - J. Course Conclusion; Exam.

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## Redemption and Salvation: Exam

### Possible 20 Point Questions

- 1) List and define the seven major theological concepts of salvation (p. 196).
- 2) Use the acronym “AKT” to explain what it means to believe (p. 198).
- 3) Show how Christ can be contrasted with Adam in order to explain the method of redemption (p. 212, 213).

### Possible 10 Point Questions

- 1) Choose two of the major theological concepts of salvation and describe how they relate to salvation (pp. 195).
- 2) In two or three sentences, explain why it is important to hold to the historicity of Adam (p. 202, 203).
- 3) Use two Scriptures to defend the doctrine of original sin (p. 205).
- 4) How did Jesus learn obedience? Refer to one Scripture in your answer (p. 209).
- 5) List three specific ways in which the Second Adam surpassed the first Adam by fulfilling God’s purposes for man (no references necessary; p. 215, 216).
- 6) Show one way in which we have much more in the Second Adam than we had in the first Adam (p. 217).

# REDEMPTION & SALVATION

## I. Course Introduction.

Notes —

### Author's Illustration:

A young boy lived by the sea. He loved boats. He would watch them come in from the ocean every day. One day he began to build his own sailboat. He worked for 6 days. Finally it was finished. He could not wait to put it in the water. Just as he was putting the boat in the water the wind changed direction. It forced the boat out into the water until it was completely out of sight. The boy began to cry. Every day he returned to that point on the beach and searched for the boat. He never found it. One day he was walking downtown when he saw the sailboat in the window of a store. It was the boat that had been lost. He ran in the store and told the owner that it was his boat. The man said that he could not have it unless he paid \$10 for it. The boy argued. Finally, he paid the money. It was all the money that he had. When the boy left the store with the boat he said, **Little boat, you are twice mine. you are mine because I made you, and now you are mine because I bought you.**

God created us. Then he paid a great price to get us back. This is the story of redemption and salvation.

### Insert Your Illustration:

# REDEMPTION & SALVATION

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## A. The Heart of Christianity.

1. From the moment Adam fell into sin in the garden of Eden, God has had one plan for mankind. It is called the plan of redemption and salvation.
  - a. The unfolding of the plan can be seen in the Bible from Gen 3:15 to Rev 22:14.
  - b. It is the binding that holds the Bible together. It is the structure that is the foundation for all of theology.
  - c. Redemption and salvation are the main themes of the Bible.
2. Salvation is the ultimate goal of both God and man. All men want to be saved. God wants all men to be saved (1 Tim 2:4; 2 Pt 3:9). Because of its richness as a foundation of all other areas of theology, the doctrine of salvation has been called by many “the grandfather” of theology.
3. Redemption is the plan of salvation. It is God’s strategy for salvation.

## B. The Contents of this Course.

1. We will offer a general study of salvation. This will be very brief and will serve to prepare us for a more specific study of one perspective of redemption.
2. We will study redemption from the perspective of Christ as the Second Adam. Through this study we will gain a full understanding of what redemption includes, why it was needed, and how it was accomplished.

# REDEMPTION & SALVATION

## II. Salvation.

Notes —

### A. Seven Major Theological Concepts of Salvation.

#### Author's Comment:

We will first consider the scope of the concept of salvation by listing seven major theological concepts that are included within this doctrine.

1. Redemption - the plan or strategy of salvation.
2. Regeneration - the reality and energy of salvation.
3. Reconciliation - the relational aspect of salvation.
4. Atonement - the work or cost of salvation.
5. Justification - the legal result of salvation.
6. Righteousness - the position received from salvation.
7. Sanctification - is the process of salvation.

#### Discussion Point

Use the following diagram to promote discussion and further understanding of these seven concepts within salvation.

# REDEMPTION & SALVATION

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Concepts of Salvation	Definition	Scriptures	How it is Accomplished	Man's Response	The Result
<b>Redemption</b>	To bring back that which was lost	Tit. 2:14 Ps. 103:4 I Pt. 1:18 Gal. 3:13	Christ as the Champion or the Victor (I Cor. 15:57)	Faith: Belief in victorious God who rules.	Prosperity; Dominion; Success
<b>Regeneration</b>	To bring back to life, to give new life, to give birth again	Jn. 3:3-6 Eph.2:1 II Cor. 5:17 I Jn. 5:1 Rom. 6:4-11	Christ as the Life-giver (Jn. 10:28; I Cor. 15:45)	Faith: Belief that God can and does give new life.	Newness; Change; Fresh beginnings
<b>Reconciliation</b>	To make peace between enemies	II Cor. 5:19 Rom. 5:6-11 I Jn. 1:3	Christ as the Mediator (Heb. 12:24)	Faith: Belief that God accepts us like we are.	Communion; Fellowship; Relationship with God
<b>Atonement</b>	The reconciliation of the guilty by divine sacrifice.	Rom. 4:6-9 I Pt. 1:19 Heb. 9:13-22 II Cor. 5:21 Rom. 4:7	Christ as our Substitute or the Sacrifice. (I Pt. 3:18)	Faith: Belief that our sins are covered. Repent: in gratitude and thanks.	Removal of guilt; Forgiveness
<b>Justification</b>	Accounting the guilty just before God	Rom. 5:1,9 Heb. 5:9	Christ as Sinless (II Cor. 5:21)	Repent: Our Sin becomes obvious.	Peace; Removal of wrath
<b>Righteousness</b>	Right standing before God	Phi. 3:9 Rom. 10:1-10 Eph. 2:10	Christ as our Representative (I Jn. 2:1)	Repent: As we realize that we can not achieve it.	Boldness; Relationship; holiness
<b>Sanctification</b>	To purify and set apart	I Thes. 5:23 Phi. 2:12,13 Rom.8:29 Heb. 2:11	Christ as our Example or Perfector (Jn. 13:15; Heb. 12:2)	Repent: The ongoing process of turning from sin.	Transformed into the image of Christ; Good Works

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## Author's Comment:

Each aspect of salvation is based on the understanding that Jesus, by His spirit dwells within the believer (Gal 2:20).

There are two dimensions to man's response to salvation:

- 1) Repent or repentance;
- 2) Believe (Mk 1:15).

In the diagram we have highlighted one or the other for each of the seven "concepts" of salvation. However, each concept includes both dimensions of response.

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## B. Man's Response to the Offer of Salvation.

### 1. Repent.

- a. Definition: **Turning** from the old to the new or from the bad to the good (Acts 3:19).
  - 1) It is not simply feeling sorry (regret).
  - 2) It is not simply feeling bad (remorse).
- b. Motivation: Why should I repent?
  - 1) Because of God's presence and closeness (Mt 3:2).
  - 2) Because of the gospel message (life, death, and resurrection of Jesus).
    - a) The impact of what God did for me relative to what I deserve (Rom 2:4).
    - b) The impact of what I should do for God relative to what He deserves (Rom 2:4).
  - 3) Because I need to have my sins forgiven (Acts 2:38; 3:19).

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2. Believe (faith).
  - a. Knowledge.
    - 1) It is necessary (Rom 10:17).
    - 2) However, it is not enough to attain salvation (Jms 2:19).
  - b) Assent.
    - 1) To recognize and acknowledge the truth of the gospel. This implies that there will be obedience.
    - 2) To recognize and acknowledge the need for Christ's saving work. This implies that there is reliance.
  - c) Trust.
    - 1) The person looks away from himself (Prov 3:5, 6).
    - 2) He looks to Christ (Heb 12:2).
    - 3) Both of these points imply that there is a personal relationship.

## **Author's Comment:**

To remember these three aspects of "belief" you may want to form the acronym (in English) AKT from the first letters of Assent, Knowledge, and Trust. We recognize that this will not apply to other languages other than English. Remember: To believe you must AKT because true belief implies obedience (Jms 2:17).

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## 3. Surrender.

- a. Man's part in the salvation process is to receive (Jn 1:12). In order to receive, man must repent and believe. In order to repent and believe he must surrender.
- b. He must stop fighting against God. The essence of repentance and faith is the action of surrendering (Mt 16:24, 25).

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## C. Foundations of Salvation.

### 1. There are four things that **God** must do in salvation.

- a. Draw the person to Him (Jn 6:44).
- b. Regenerate the person (Jn 3:1-5).
  - 1) This means that the person must be born **from above**.
  - 2) See how Jesus was born from above (Lk 1:35).
- c. Wash away the person's sins (Jn 13:5-10; Acts 22:16).
  - 1) This is represented by water baptism.
  - 2) Note how Jesus was baptized (Mk 1:9).
- d. Give the person power to live the Christian life (Acts 1:8; 2:38).
  - 1) He performs this by baptizing the believer in the Holy Spirit.
  - 2) See how Jesus was baptized in the Holy Spirit (Mk 1:10).

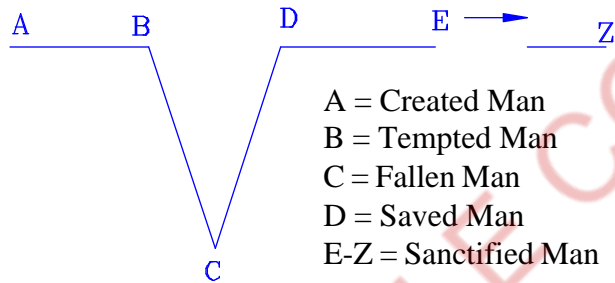
### 2. The work of the cross and the way of the cross.

# REDEMPTION & SALVATION

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## Discussion Point

Study the following diagram and promote discussion.



- a. The Work of the Cross (A through D).
  - 1) This includes what Jesus had to do for me. This does not include my own works.
  - 2) The focus is on faith in Christ.
  - 3) Note how “salvation by works” theology would have to prove that a dead man can climb the hill between fallen man and saved man.
- b. The Way of the Cross (E through Z).
  - 1) This is learned over a process of time and maturity.
  - 2) Most specifically it includes learning to put on the yoke of Jesus and learning to let Jesus live in you (Mt 11:29; Gal 2:20).

## Discussion Point

What is the major distinction between the work of the cross and the way of the cross? How does this distinction separate Christianity from all other religions and philosophies?

# REDEMPTION & SALVATION

## III. Redemption.

Notes —

### A. Introduction to Redemption.

1. Definition.
  - a. As we previously stated, redemption is the plan or strategy of salvation.
  - b. It is the process of bringing back that which was lost.
    - 1) To redeem is to regain.
    - 2) It is to take back or reclaim that which was originally yours.
2. From the first Adam to last Adam (from death to life).
  - a. Much of what God had originally given to Adam was lost in the fall of Adam in the garden of Eden. It needed to be redeemed. Jesus Christ, the Second Adam (1 Cor 15:45), came to redeem what the first Adam had lost.
    - 1) The Bible describes the unfolding of the story of redemption beginning with the life of the first Adam and following all the way through the life of the Second Adam.
    - 2) That is, it unfolds the story of redemption from death to life, or from what was lost to what was regained.
  - b. Paul referred to this perspective of redemption in 1 Cor 15:20-26 and Rom 5:12-21 as he developed what we might call an Adam-Christ theology.
    - 1) The rest of this course will focus on this theology as we study the concept of redemption.

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2) Our study will assume the following presuppositions:

- a) For Jesus to qualify conclusively as the Messiah, He would have to return (redeem) to the human race those aspects of humanity that Adam lost when he rebelled against God.
- b) Jesus was the fulfillment of the purpose that God originally had for man. The relationship between the first Adam and the Second Adam is analogous to the relationship between fallen man and redeemed man.

## Discussion Point

Consider the story of the “kinsman redeemer” in the Book of Ruth (2:20; 3:2; 3:9-13; and 4:1-22).

See how this is an example (or foreshadowing) of Christ, who would later come as the “kinsman redeemer” of the world. Briefly discuss other examples of this dynamic aspect of the foreshadowing of Christ in the Old Testament. What is the significance of these Old Testament patterns of the future revealing of Jesus?

### **B. Adam: A True Historical Person.**

1. In most evangelical communities, it is not necessary to defend the historicity of Adam. The Bible is accepted as the infallible Word of God.
2. However, in some religious communities, there exists a certain perspective of the story of Adam and Eve that does not consider Adam and Eve as real historical people.
  - a. Instead of accepting the story as an historical narrative, it is interpreted it as an allegory, which is a kind of extended parable to teach a Spiritual truth.
  - b. This perspective says that the story is simply a “teaching model”.

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3. However, the theological implications of denying an historical Adam produce some dangerous vulnerabilities.
  - a. If the first Adam was not real, then why would we need a Second Adam? The final results of following this type of thinking are obvious.
    - 1) Soon the historicity of Jesus is questioned.
    - 2) Then, the miracles of Jesus are questioned.
    - 3) Finally, the Deity of Jesus is questioned.
  - b. Those who propose the “teaching model” viewpoint do not see a separation between sin and creation. Sin and creation are viewed as existing right next to each other.
    - 1) Thus, sin is seen as an inherent part of man and creation. It belongs to man in a natural sense.
    - 2) If this is true, then Jesus can not represent original man.
    - 3) Furthermore, it weakens humanity’s sense of guilt over sin.
    - 4) The lack of guilt results in a lack of a need for repentance, which results in a lack of confession, which results in a lack of forgiveness of sins.
    - 5) All of this, again, results in the lack of a need for an historical Jesus and the redemption that He provides.

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## Discussion Point

Can you see how the denial of an actual historical Adam undermines the work of the actual historical Savior? Discuss any further questions or comments.

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## C. The Universality of the First and Last Adam.

1. In addition to viewing Adam as a real historical person, he must also be viewed as universally representing man.
  - a. The Hebrew word for Adam means “man.”
  - b. Thus, the Adamic covenant was the covenant with man. When it was broken, it was broken by man.
    - 1) When we understand that God made a covenant with man and man broke the covenant, then we understand the need for the universal atonement.
    - 2) Jesus, as the Second Adam, died for **All** men. He died for Jew and Gentile (notice that Paul does not call Jesus the Second Moses).
    - 3) Jesus died for all men because all men are guilty of breaking the covenant. He died for all men because “All have sinned and fallen short of the glory of God” (Rom 3:23).
2. Just as Luke was careful to trace the genealogy of Jesus back to Adam (Lk 3:38), Paul was also careful to recognize Adam and the universality of his sin as it relates to the plan of redemption.
  - a. Chapter 2 of Ephesians expresses Paul’s redemption theology.
  - b. Study Eph 2:1-3, 11, 12.
    - 1) Paul pointed out the need for the Gentiles to be redeemed (vs.11, 12).
    - 2) He was also careful to point out the need for the Jews to be redeemed (vs. 3).
      - a) Paul taught that a ‘common need’ requires a “common solution.”
      - b) He explained how Adam fostered a universal need, and how the second Adam fostered a universal solution. The fall of man (sin nature) demands universal redemption.

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3. To the Jew, when Adam sinned, all sinned in Adam. That is, from that point on man would have a sin nature.
  - a. As the Psalmist says, we are born in sin (Ps 51:5).
  - b. As Paul says, we have a sin nature (Eph 2:3).
  - c. He explained more about the sin nature in Rom 5:12, 16. Again, universal salvation (salvation for Jew and Gentile) is a theological necessity because universal sin and death are theological realities.

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## Discussion Point

Discuss any further questions or comments regarding the universal nature of Adam's sin and the universal nature of redemption through Christ.

### D. Christ as Original Man.

1. Was universal sin and death a part of God's original plan for man (see Rom 1:18-25)?
  - a. It is obvious that Rom 1:18-25 is influenced by the contents of Gen 1-3.
    - 1) Man was originally made to serve the Creator.
    - 2) After he served the creature, man became something less than he originally was intended to be.
  - b. Review Rom 1:23.
    - 1) What are the implications of the term "exchanged"?
    - 2) What are the implications of the contrast between "incorruptible" and "corruptible."

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- c. It can be argued that Adam originally had potential to be immortal.
  - 1) Indeed, the tree of life was in the garden and was one of the trees available to Adam (Gen 2:9, 16).
  - 2) If Adam did not at least have the potential for immortality, then to forfeit it would not have been a real punishment. Yet God used the possibility of death as a real punishment (see Gen 2:17).
2. The first Adam could have been something other than what he became. The essence of redemption is that the Second Adam was victorious at the crucial point where the first Adam failed.
  - a. Jesus Christ, the perfect mediator, became mankind's "first fruits" (consider 1 Cor 15:20). ("First fruits, in agricultural terms, are the first viable shoots of newly planted seeds. They are a joyful promise that more growth and fruit will follow.)
  - b. Meditate on the following statement: **It is not Adam's humanity that is natural, but Christ's.**
    - 1) In God's eternal perspective, the humanity of Christ is prior to the humanity of Adam in the sense that God's purpose for man was prior to Adam's rebellion.
      - a) Adam, who apparently was the first, was in reality the second.
      - b) Christ, who apparently was the second, was in reality the first.
    - 2) Many scholars argue that Adam should be translated "man" or "the man." Unfortunately, he became "the unnatural man".
    - 3) In Jn 19:5, Pilate proclaimed: "Behold, the man". Fortunately, Jesus was "the natural man." As the first Adam failed, Christ, the second Adam fulfilled all God's desire (Is 53:11, 12).

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3. It is important to understand that the original and intended condition of life for Adam (man) has been fulfilled in the life of Jesus.

a. This understanding helps us to realize the great price that Jesus paid on the cross.

1) In His role as the Second Adam, Christ had potential immortality. It is sin that leads to death (Rom 6:23), and Christ had no sin (Heb 4:15). He did not have to die.

2) He died voluntarily.

3) We can **feel** the implications of this voluntary death.

a) The implications of the profound love of God for His creation.

b) The implications of the atonement and the concept of Jesus Christ as our substitute.

b. This understanding also helps us to recognize the creativity and sovereignty in God's plan of redemption.

## **Author's Comment:**

Jesus fulfilled all the requirements of humanity like the original Adam, but more. He also fulfilled perfectly all of the requirements of divinity. He was fully man, and fully God, joined but having two natures. This is a celebrated mystery within the church, and also a critical point of departure with many cults and false religions. No other religion makes such a claim.

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- 1) Jesus, who was born as the **second** Adam, was not born with a sin nature. He was not born as just **another** man.
  - a) Thus, He fulfills the nature of man instead of simply destroying it.
  - b) And so, Rom 8:3 says that He was sent in the **likeness** of sinful flesh.
  - c) He was sent in the “likeness” (“*omoi*” in the Greek), not in the “exactitude” (“*omo*” in the Greek). The only difference in the Greek is one extra “iota.”
- 2) The significance of this is that the creativity and sovereignty of redemption does not simply destroy what man became, rather it fulfills what man should have been.
  - a) Redemption reclaims that which man lost. It does not reverse that which man has done.
  - b) Redemption is more of an addition than it is a subtraction. It adds (or reclaims) what should have been in the first place without necessarily subtracting (until the Lord returns and recreates the heavens and the earth) what came into being in the second place.
    - (1) Thus, redeemed man can still live in a fallen world.
    - (2) We can experience redemption in our lives while still having to confront the consequences of our past actions.
    - (3) Paul had to speak about the realities of the two natures (see Gal 5:17 and Rom 7:14-20).

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## E. Christ Without a Sin Nature Yet With Real Temptation.

1. Jesus was not the “exactitude” of sinful flesh because He was not born of man, but of the Holy Spirit.
2. He, like Adam, was born without a sin nature.
3. The two Adams were the only men who had the potential to lead a perfect life.
  - a. Where Adam failed, Jesus succeeded.
  - b. This is one way to describe what actually happened for redemption to become a reality.
4. However, Jesus, like Adam, was tempted.
  - a. These temptations were very real. Jesus did not simply “walk” over them. He battled through them.
    - 1) According to Heb 5:7, 8, Jesus suffered in order to learn obedience. What did he suffer through? He suffered through the temptations of His flesh (vs. 7).
    - 2) Redemption has a price. The price was not paid at the cross only, but was paid throughout Jesus life as He prepared for the cross.
    - 3) He learned obedience (He overcame temptation) through the things that He suffered.
    - 4) In the days of His flesh (in the days of His temptation), He offered up supplications with loud crying and tears.
      - a) To reclaim the natural while not completely destroying the unnatural resulted in suffering for Jesus. This is true in us also, as God works out His redemption in us.

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## Discussion Point

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Review this point as it relates to the discussion above concerning redemption as an addition as opposed to a subtraction. Now consider how all of this applies to us. What are the implications?

- b) To help answer that question consider the certainty of 2 Tim 3:12. We must remember that in our redemption we have been made an alien race (this world is not our home). We are new creatures (who still battle against the old creature in us), living in a world filled with old creatures. It is the natural against the unnatural. The original against the counterfeit. As is with Jesus, this results in suffering (Jn 15:20).
- c) Thus, in a certain sense (in the sense that Gal 2:20 is true), redemptive suffering continues because the fight of the natural against the unnatural continues (Col 1:24; Gal 6:17).
- b. The temptations were so real to Jesus that the Bible tells us that He can **sympathize** with our weaknesses (Heb 4:15).
- c. Temptations can be put into three general categories (study 1 Jn 2:16).
  - 1) Lust of the flesh.
  - 2) Lust of the eyes.
  - 3) Boastful pride of life.
    - a) Eve went through all of them in the garden (Gen 3:6).
      - (1) Lust of the flesh: “The tree was good for food.”
      - (2) Lust of the eyes: “It was a delight to the eyes.”
      - (3) Boastful pride of life: “The tree was desirable to make one wise.”

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b) Jesus went through all of them in the wilderness (Mt 4:1-11).

(1) Lust of the flesh: “Command that these stones become bread” (vs. 3).

(2) Lust of the eyes: “Showed him all the kingdoms of the world and their glory” (vs. 8).

(3) Boastful pride of life: “Throw yourself down” (to show how special you are: vs. 6).

Notes —

## Author’s Comment:

It should be noted that Luke (4:1-13) changes the order of the temptations relative to the account in Matthew. This change makes the order of Jesus’ temptations the same as the order of temptations in 1 Jn 2:16 and Gen 3.6.

This should be no surprise. The gospel of Luke also is different from the gospel of Matthew in that Luke’s genealogy of Christ goes back to Adam while Matthew’s only goes back to Abraham.

Remember, Luke’s gospel is the “universal gospel”. It focuses on reaching all of mankind. It emphasizes the universal redemption. It emphasizes the fact that the Second Adam, in order to redeem mankind, had to experience the same temptations as the first Adam. Indeed, this is an important part of redemption.

d. Until Jesus overcame the final temptations of His life (consider the battle in Lk 22:44), His sinlessness was only the relative sinlessness that Adam had before the Fall.

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- e. The good news is, and forever will be, that Jesus Christ was victorious over these temptations.
  - 1) Christ's untried sinlessness was proven absolute sinlessness. This was necessary to make redemption possible.
  - 2) Christ accomplished it on His own merit. His victory over temptation came through suffering and resulted in perfect obedience.

## Discussion Point

We must always put our theology into practice. As leaders of the church, what temptations do you most often face? Do you find strength in knowing that Jesus was victorious over similar types of temptation? Do you realize that with Christ in us, we too can experience victory? Take time to pray for one another to have victory over these issues.

### **F. Method of Redemption: The Risen Christ Contrasted With the Fallen Adam.**

- 1. Disobedience contrasted with obedience.
  - a. Study Rom 5:19.
    - 1) The first Adam fell. He was disobedient.
    - 2) The Second Adam arose. He was obedient.
  - b. Remember, this obedience was learned, and proven through temptation.
    - 1) His divine nature did not excuse His humanity from all of the realities that humans face.
    - 2) It was a moral act that grew out of His human nature.

# REDEMPTION & SALVATION

- c. Review Heb 5:8.
  - 1) Redemption concerns the human side of Christ.
  - 2) It is in the context of a **learned** obedience that came through sufferings that the writer of Hebrews states: “And having been made perfect, He became to all those who obey Him the source of eternal salvation.”
- 2. Pride contrasted with humility.
  - a. Study Gen 3:5 and Phil 2:6.
    - 1) The first Adam fell. He wanted to be like God. Adam is man who wanted to raise himself up to be like God.
    - 2) The Second Adam arose. He did **not** regard equality with God as a thing to be grasped.
    - 3) Jesus is God and God was willing to lower himself to be like man. Likewise, God declared His extreme love and value for man by exchanging even Himself—in Christ—for man’s redemption.
  - b. Redemption came when Christ exchanged the pride of man, which led to the Fall, for the humility of God, which led to the exaltation.

Notes —

## Discussion Point

If our redemption came from obedience and humility, then why do we allow disobedience and pride in our lives? Discuss the problem and suggested solutions.

# REDEMPTION & SALVATION

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## G. The Results of Redemption: Regaining, Defeating, Surpassing.

1. Regaining that which was lost.
  - a. Regaining a relationship with God.
    - 1) Man's highest calling is to know God. Man was meant to find purpose in life through his relationship with God.
    - 2) However, when Adam sinned, he formed a wall between man and God.
      - a) The first Adam established the wall. The second Adam abolished it forever.
      - b) Jesus reveals God to man. He broke down the wall that Adam built. He now stands as the One through Whom man can fellowship with God.
      - c) In a redemptive sense, Christ became the perfect mediator in order to accomplish God's highest purpose for man.
  - b. Regaining the glory of man.
    - 1) Man's highest identity is that he was created in the image of God. This included a certain glory that man previously had (2 Cor 3:18 and Rom 5:2).
    - 2) Adam lost this glory. He forfeited it.
    - 3) Study Rom 3:23.
      - a) The expression "fall short of" comes from the Greek word "usterontai". This word can either be translated "fail to reach" or "forfeit."
      - b) The glory that man once had was **forfeited** in the Fall.
      - c) It has been regained in Christ as we "are being transformed into the same image from glory to glory" (2 Cor 3:18).

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## 2. Defeating him who had won.

- a. Because the first Adam “lost” his glory to Satan in the garden, the Second Adam had to “defeat” Satan, death and sin on the cross, thus restoring man’s eternal place of glory, and the Father’s joy.
  - b. The Second Adam comes as One who regains and as One who defeats.
    - 1) On the cross, Jesus defeated Satan, death, and the grave. He reclaimed a place for man that is “Far above all rule and authority and power and dominion, and every name that is named” (Eph 1:21).
    - 2) Man shares in the spoils of this victory in the sense that he is “Raised up with him, and seated with him in the heavenly places” (Eph 2:6).
  - c. When Jesus triumphed over Satan on the cross, He defeated death.
    - 1) Death was not in the original plan for man (Gen 2:17).
    - 2) Through the resurrection, the Second Adam defeated death (Rom 6:9).
    - 3) Through the Second Adam death will be abolished once and for all (1 Cor 15:26). We have been redeemed from death (Heb 2:14, 15).
3. Surpassing the First Adam in the form of fulfillment. The Second Adam surpassed the first Adam by fulfilling God’s purposes for man.

Notes —

# REDEMPTION & SALVATION

Notes —

## Discussion Point

Study the following diagram and promote discussion related to the first and second Adams.

IN THE FIRST ADAM	IN THE SECOND ADAM	SCRIPTURES
The many were made sinners	The many will be made righteous	Rom 5:19
We are sentenced to death	We possess eternal life	Rom 5:12,21 1 Cor 15:26
We partake of his fallen nature	We are new creatures	Gen 5:3 2 Cor 5:17
We are bound to constant turmoil with no rest	We are free in the eternal rest found in Him	Heb 4:1-3 Gal 5:1
We are condemned to judgement	We are offered justification and life	Rom 6:18

### H. The Superiority of Christ Over Adam.

1. It is true that redeemed man has two natures now. They fight against each other. However, it is important to notice that Paul does not speak of them as equal natures.
  - a. The power resulting from the Second Adam's accomplishment is superior to the power resulting from the deeds of the first Adam.
  - b. The power of grace is greater than the power of sin (Rom 5:20).
  - c. The relationship of the Second Adam to the first Adam is relative.

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The Second Adam is “much more” (Rom 5:9, 10, 15, 17, 20).

- 1) In Rom 5:12-21 Paul gave a word picture of Christ as “**the One**” who towers above the other **one** (Adam).
  - 2) There really is a sense that the only way in which the two Adams are related is that the Second is so much greater than the first totally.
  - 3) Paul did not focus on Adam to see how he was connected to Christ. He focuses on Christ to see how He was connected to Adam.
2. God finds man. Man does not find God (Jn 15:16; Lk 15:1-7; Rom 10:6, 7).
- a. God’s grace is overwhelmingly victorious over man’s sin.
  - b. In every way, we have much more in the Second Adam than we had in the first Adam.

Notes —

## Discussion Point

Use the following diagram to help explain and discuss how we as believers have much more in Christ than we had in the first Adam.

THE FIRST ADAM	THE SECOND ADAM	SCRIPTURES
Created in God’s image, according to God’s likeness	The radiance of His glory and the exact representation of His nature	Gen 1:26 Heb 1:3
Received his life from God who breathed into his nostrils the breath of life	Became a life giving Spirit	Gen 2:7 1 Cor 15:45
From the earth/earthly	From heaven/heavenly	1 Cor 15:47

# REDEMPTION & SALVATION

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## I. Christ: The Head of a Redeemed Race.

1. Christ is the Head of the “new man”, while Adam is the head of the old man.
  - a. This statement should be understood along with the understanding that there is not a fallen humanity (Adam) and a completely **new** humanity (“new” in the sense of never before existing).
  - b. Christ is not the New Adam. He is the Second Adam. That is, He is the original Adam.
    - 1) Thus, we are speaking of fallen humanity and **redeemed** humanity (brought back to its original state).
    - 2) Christ is not so much the representative of a **new** race as He is the representative of perfect humanity. He is like the original Adam, but more so because of His victory. This is redemption.
2. Humanism is confused about humanity.
  - a. The humanist looks to the first Adam solely. He desires humanity, which he believes to be good and without need for redemption. In reality, he loves something that is broken, fallen, and corrupt.
    - 1) The first Adam is his god.
    - 2) Therefore, he dies with the first Adam (see Rom 6:23).
  - b. The Christian looks to the Second Adam. He desires a real humanity, made new by the indwelling Spirit of life in Christ.
    - 1) The Second Adam is his God.
    - 2) He is therefore raised with Jesus(1 Cor 15:2, 20, 23).

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## J. Course Conclusion.

1. At our physical birth we have a first Adam experience. To be saved is to be born **again**. It is to have a Second Adam experience. Because we have two births, we have two natures. These two natures are in a constant battle. But we can rejoice in the Second Adam's superiority over the first Adam, and therefore the superiority of our "new" nature over our "old" nature.
2. Adam failed. Christ succeeded. To the degree that we allow the new nature (Christ) to govern our lives is the degree to which we will succeed also. **Hallelujah!**

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# REDEMPTION & SALVATION

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PRODUCT OF FAITH BIBLE COLLEGE

# THE HOLY SPIRIT

## The Holy Spirit: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. The Person and Presence of the Holy Spirit:
  - A. The Identity of the Holy Spirit.
  - B. The Nature of the Holy Spirit.

### CLASS #2:

- II. The Person and Presence of the Holy Spirit. (cont.)
  - C. The Activity of the Holy Spirit.

### CLASS #3:

- II. The Person and Presence of the Holy Spirit. (cont.)
  - C. The Activity of the Holy Spirit.

### CLASS #4:

- III. The Power of the Holy Spirit:
  - A. Introduction to the Spirit's Power.
  - B. Where is this Dynamic Power? How can I Experience it?

### CLASS #5:

- III. The Power of the Holy Spirit: (cont.)
  - C. What is the Dynamic Power for?  
Exam.

# THE HOLY SPIRIT

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## The Holy Spirit: Exam

### Possible 20 Point Questions

- 1) Choose three titles for the Holy Spirit which are used to describe Him (pp. 226, 227).
- 2) Defend the fact that the Holy Spirit is a Person, not an impersonal force or influence (p. 232, 233).
- 3) Describe the activity of the Holy Spirit in regeneration (pp. 235, 236).
- 4) Use Lk 11:5-13 to describe some principles concerning the gift of the Holy Spirit (pp. 254-256).
- 5) Where is the dynamite power of the Holy Spirit? How can you receive it (pp. 260-265)?
- 6) What is the purpose of the dynamite power of the Holy Spirit (pp. 266-268)?

### Possible 10 Point Questions

- 1) Why is it important to say **the** Holy Spirit (p. 225)?
- 2) List five variations of the name of the Holy Spirit (p. 225).
- 3) List four symbolic descriptions of the Holy Spirit (pp. 228-231).
- 4) Use one Scripture to show that the Holy Spirit is God (p. 231).
- 5) Use one Scripture to show one way in which the Spirit has divine characteristics (p. 232).
- 6) Use one Scripture to show the Spirit's involvement in the resurrection (p.237).
- 7) Describe one special task or function of the Holy Spirit in the Old Testament (pp. 238-241).
- 8) List the six different aspects of the abundant anointing of the Spirit upon the "coming one" (p. 242).
- 9) Show how the anointing of Jesus after His baptism reveals the Trinity (p.247).
- 10) Define the Greek word "**Dunamis**" (p. 259).
- 11) Where is the dynamite not found (pp. 259)?
- 12) Cite one Scripture that connects the power of the Holy Spirit to patience and joy (p. 266).

# THE HOLY SPIRIT

## I. Course Introduction.

Notes —

### A. The Importance of the Holy Spirit (see Gen 1:2; Jn 16:7; Rev 22:17).

1. From the time before Creation to the time of the departure of Jesus from this earth to the end of the age, we see the importance of the Holy Spirit in the Bible.
2. The ministry of the Holy Spirit is so important that Jesus actually says that it will be an advantage if He leaves because then the Holy Spirit would come.
3. The Holy Spirit is as important as God because the Holy Spirit is God.

### B. The Contents of This Course.

1. The person and presence of the Holy Spirit.
  - a. First we will study the Person of the Trinity known as the Holy Spirit. We will consider His identity and His nature.
  - b. Then, we will study the presence of the Holy Spirit. We will consider the activities of the Spirit.
  - c. Most of the materials from this part of the course are based on the teachings of Dr. J.R. Williams of Regent University.<sup>1</sup> Used by permission.
2. The power of the Holy Spirit.
  - a. Here we will focus on the Greek word in Acts 1:8, **Dunamis** (power).
    - 1) Jesus told His disciples to wait for the Holy Spirit because when He comes they will receive **Dunamis**.
    - 2) From the word **Dunamis** we derive our word “dynamite” (“dynamite” is a chemical explosive often used in construction and destruction).

# THE HOLY SPIRIT

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b. This part of the course will be divided into two sections according to two questions about the “dynamic power”.

- 1) Where is the dynamic power?
- 2) What is the dynamic power for?

## II. The Person and Presence of the Holy Spirit.

### A. The Identity of the Holy Spirit.

1. His name.

a. Spirit.

1) A spirit is immaterial, yet it is the essential reality of human existence. It is contrasted with:

- a) Flesh (Is 31:3).
- b) Flesh and bones (Lk 24:39).

2) The word **Spirit** signifies freedom of movement or action (See 2 Cor 3:17 and Jn 3:8).

3) It also represents energy, force, and dynamic movement (See Gen 1:2 and Acts 2:2).

b. Holy.

1) Here we have the idea of sacredness. The holy is separate from the common. There is a sense of awe associated with it.

- a) We also have the idea of “glory” (Ex 15:11).
- b) Holiness also indicates purity.

# THE HOLY SPIRIT

- c. The.
- 1) He is **The** Holy Spirit.
  - 2) He is unique. There is no other Holy Spirit.
2. Variations of His name.
- a. In the New Testament, the name **The Holy Spirit** is interchangeable with:
- 1) The Spirit (Lk 4:1, 2).
  - 2) The Spirit of God (Mt 12:28, 32).
  - 3) The Spirit of Christ (Rom 8:9).
  - 4) The Spirit of your Father (see Mt 10:20 and Lk 12:12).

## Discussion Point

What can be said about the Trinity with respect to these variations and interchanges?

- b. In the Old Testament, the name The Holy Spirit is interchangeable with:
- 1) Your Holy Spirit (see Ps 51:11; Is 63:10, 11).
  - 2) The/My/Your/His Spirit (Gen 1:2; 6:3; Num 11:26; Ps 104:30; Job 34:14).
  - 3) The Spirit of the Lord (most common).

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## Discussion Point

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What is the implication regarding the relationship between the Spirit and God?

### 3. Titles.

a. The Spirit of truth (see Jn 14:16, 17; 15:26; and 16:13).

- 1) This truth will focus on Jesus (Jn 14:26; 15:26; and 16:14, 15) who is the Truth (Jn 14:6).
- 2) This truth is beyond worldly knowledge. It is truth that **cannot be received** by the world (Jn 14:17). Also see 1 Cor 2:14 regarding this point.

b. The Spirit of holiness (see Rom 1:4 and Rom 8:11).

- 1) The Spirit of holiness is the Spirit who sanctifies the believer.
- 2) The Spirit of holiness is also the Spirit who raises him from the dead.

c. The Spirit of life (see Rom 8:2; 2 Cor 3:6; and Jn 6:63).

- 1) The believer is freed from the bondage of the law in the sense that he is now able to fulfill “the just requirement of the law” (Rom 8:4). He can do this because he has the one in him (Gal 2:20) who already has fulfilled the law (Mt 5:17).
- 2) We are set free from the law because we are able to keep the law. We are able to keep the law because we can now walk according to the Spirit (of life) and not according to the flesh (Rom 8:4).

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- d. The Spirit of adoption (see Rom 8:15 and Gal 4:5, 6).
- 1) We are adopted into the family of God. Thus, the Spirit comes to us. In this sense, He is identified as the Spirit of adoption.
  - 2) This identification of the Holy Spirit speaks of the intimate relationship that we now have with God. He is our Daddy (as the Aramaic name should be translated). By the Spirit of God, we not only have a relationship with God, but it is a deep, intimate, personal relationship.
- e. The Spirit of grace (see Heb 10:29).
- 1) The Spirit of grace is the Spirit who has been graciously working in our salvation.
  - 2) He draws us to the work of Christ (Jn 16:7-15).
- f. The Spirit of glory (see 1 Pt 4:14). This is especially connected with suffering for Christ's sake.
- g. The eternal Spirit (see Heb 9:14).
- 1) He is without beginning or end.
  - 2) The Holy Spirit is called the eternal Spirit. He is also called the Spirit of life. We could say that He is the Spirit of eternal life. This would be consistent with the emphasis of His identity as the Spirit of adoption since we are told in Jn 17:3 that eternal life is to know God (a deep, intimate, personal type of knowledge).

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## Discussion Point

Discuss the relationship between the titles of the Holy Spirit and the character of the Holy Spirit. Briefly discuss this same relationship regarding the titles and character of God and Jesus Christ.

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## 4. Symbolic descriptions of the Holy Spirit.

### a. Wind.

- 1) The Hebrew word “ruach” can mean “wind” or “spirit”. Consider the possible translations of Gen 1:2.
- 2) The Greek word “pneuma” can also mean “wind” or “spirit”. Consider the double use of the word in Jn 3:8.
- 3) The Holy Spirit (symbolized by wind) is seen on the day of Pentecost (Acts 2:2).
- 4) The word “ruach” can also mean “breath”.
  - a) Consider the description of the Spirit as breath in Ezek 37:5, 9.
  - b) Also consider the idea in Jn 20:22.
- 5) These types of descriptions of the Holy Spirit focus on Him as a moving force or a divine energy.

### b. Fire.

- 1) The close connection between the Spirit and fire is seen in Mt 3:11 and Lk 3:16. The fire is associated with the consuming of evil (Mt 3:12; and Lk 3:17).
- 2) In Is 4:4, 5, note how the fire of judgment becomes the flaming fire of glory.
- 3) Consider the implications of the previous points in the light of Acts 2:3, 4. The tongues of fire represent the cleansing power of the spoken word.

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## c. Water.

- 1) A very descriptive symbol of the Holy Spirit is flowing water. Note that it is never still water (see Jn 7:37-39; Jn 4:10, 14; Is 44:2, 3 and Is 32:15).
- 2) In connection with these ideas of the Spirit, we can also consider Ezek 47:1-9; Zech 14:8; and Rev 22:1, 2.

## d. Dove.

- 1) The most common image of the dove is seen with the dove descending on Jesus at His baptism (Lk 3:22).
- 2) The symbolism can be of the gentleness and innocence of a dove (Mt 10:16).
- 3) It also can point to the life giving activity of the Spirit.
  - a) In Gen 1:2, we see the Spirit “hovering” like a bird over the waters as God prepares to bring forth life.
  - b) Noah sends out a dove. It represents life returning to earth.
- 4) Also consider the possible symbolism of the dove in terms of sacrifice.
  - a) It was used in Old Testament sacrifices (Gen 15:9).
  - b) We are reminded of the gentleness of a dove and the gentleness of Jesus’ ministry (Mt 12:20) and of His willingness to die (Is 53:7).

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- 5) Another possible symbolism of the dove is related to redemption.
  - a) Jewish tradition interprets the voice of the turtledove in Song of Solomon 2:12 as being the voice of the Holy Spirit of redemption.
  - b) Remember that Jesus' ministry of redemption began after the Holy Spirit descended upon Him in the form of a dove.
- e. Seal.
  - 1) The symbol of the Holy Spirit represents God's ownership and protection (see Eph 1:13, 14 and Eph 4:30).
    - a) A seal indicates that something is owned by someone. The Holy Spirit is given to the believer to show that he belongs to God.
    - b) The Spirit is also given in order to protect the believer. A seal marks someone for protection (see Rev 7:3).
  - 2) The symbol also stands as a guarantee or a pledge.
    - a) A seal can be the proof of ownership of a future possession. It is a pledge.
    - b) Consider this point regarding 2 Cor 1:22.
  - 3) A seal can also represent a mark of confirmation or dedication (see Jn 6:27).
  - 4) In the symbolism of the seal, the Holy Spirit works in the believer in the area of assurance of salvation.

# THE HOLY SPIRIT

## f. Oil.

- 1) Oil is linked to the Holy Spirit by way of the idea of anointing or unction.
  - a) Soon after the Spirit comes upon Jesus He reports that “The Spirit of the Lord has anointed me” (Lk 4:18).
  - b) Consider 1 Jn 2:20, and 27 in light of Jn 14:26.
- 2) Consider the connection to anointing in 1 Sam 16:12, 13).

### Discussion Point

Reflect upon the various symbolic descriptions of the Holy Spirit: wind, breath, fire, water, dove, seal, and oil. Can you see the presence of the Holy Spirit in many biblical passages that otherwise, you might not have recognized? It is possible that we underestimate the dynamic presence of the Holy Spirit in the scriptural text and also in our daily lives.

## B. The Nature of the Holy Spirit.

### 1 The Holy Spirit is God.

- a. There is divine recognition and identification.
  - 1) Throughout the book of Acts the Holy Spirit is recognized as God (see 15:28; 21:11; 28:25).
  - 2) Study Acts 5:3, 4. Note how the Holy Spirit and God are interchanged (see also Mt 12:31, 32).
  - 3) We are the temples of **God** because the **Holy Spirit** dwells in us (see 1 Cor 3:16).
  - 4) It is also important to realize that to be filled with the Holy Spirit is to be filled with God.

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- b. The Spirit has divine characteristics.
    - 1) He is omnipresent, which means all present (see Ps 139:7-10 and Jn 14:16,17).
    - 2) He is omniscient, which means all knowing (see Is 40:13; 1 Cor 2:10; and Jn 16:13).
    - 3) He is omnipotent, which means all powerful (see Job 33:4; and of 1 Cor 12:11).
  - c. The Spirit does divine work.
    - 1) We will expand on this point in the next section of study.
    - 2) If the Spirit does the work of God, then He must be God.
2. The Holy Spirit is a person.
- a. He is given personal designations.
    - 1) He is called the Paraclete or Helper (Jn 14:16, 26; 15:26; 16:7). This term in the Greek is in the masculine gender. It is not neuter (which is without gender).
    - 2) In Jn 16:13 the word Spirit is followed by a masculine pronoun.
    - 3) Note the personal pronouns (Me and I) that are used to refer to the Holy Spirit in Acts 13:2.
  - b. He has personal characteristics.
    - 1) He has intelligence.
      - a) He speaks (Acts 13:2).
      - b) He gives guidance and makes decisions (Acts 15:28).
      - c) He has a mind (Rom 8:27).

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- 2) He has a will (see Acts 16:6, 7; 1 Cor 12:11; and Gen 6:3).
- 3) He has feelings (see Is 63:10; Eph 4:30; and Rom 8:26).
- c. He has personal relationships.
  - 1) Relationship with Jesus.
    - a) He leads and sends Him (Lk 4:1, 2).
    - b) He takes from Jesus in order to glorify Him (Jn 16:14).
  - 2) Relationship with Christians (see Acts 20:23; and 2 Cor 13:14).
3. The Holy Spirit is God, yet He is a distinct Person.
  - a. A study of Gen 1:1, 2 will show that God and the Spirit of God are distinct. It shows that there is a distinction, not a separation, between them.
  - b. Jesus is God and He was with God (Jn 1:1). The Holy Spirit is God and He is from God (see Ps 104:30; Is 44:3; Jn 14:26; 15:26; 16:7).
  - c. The Spirit proceeds from the Father (Jn 15:26).
    - 1) This is different than being sent from the Father. The Father decides when to send the Spirit. However, the Spirit proceeds from the Father eternally (note the continuous nature of the present tense that is used in 15:26). This does not happen by a decision. This happens according to the nature of God.
    - 2) At this point, we begin to enter into the paradoxical discussion of the Trinity. The Trinity is a profound mystery.

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## Discussion Point

Discuss further the concept that the Holy Spirit is God, yet is also distinct from God.  
What are some of the distinctions between them?

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## C. The Activity of the Holy Spirit.

### 1. Creation.

- a. God is intimately involved with His creation.
- b. Through the presence of the Holy Spirit (Gen 1:2), God brings creative order (Gen 1:2a).
  - 1) The Spirit seemed to be preparing for the Creation. He supplied the energy for Creation to happen. He is very involved in the creation process.
    - a) Later, we see this more clearly in the plural references to the Creator (Gen 1:26).
    - b) Consider Gen 1:1 while remembering that the Hebrew word for “God” here is in the plural (see also Ps 33:6).
  - 2) The Spirit is involved in the creation of life. He was involved in the original moment of Creation and is also involved in the ongoing process of creation activities (see Ps 104:30; Gen 2:7; and Job 33:4).
    - a) All of mankind, in the original Creation, depends on the Spirit of life (Rom 8:2; 2 Cor 3:6).
      - (1) Consider the implication of Acts 17:28.
      - (2) Consider Job 34:14, 15. The idea is that if the Spirit is taken away then all men will instantly disintegrate.
    - b) Consider the fact that in the Old Testament there is a breathing of the Spirit that affects all mankind in the original Creation. There is also a filling of the Spirit within certain individuals (Ex 31:3). With this in mind, how can we explain that in the New Testament there is a breathing of the Spirit (Jn 20:22) and a filling of the Spirit (Acts 2:4)?

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## 2. Sovereignty.

- a. God not only creates, but He maintains His creation. By His Spirit He remains sovereign over His creation.
  - 1) Review Job 34:14, 15 to see his principle.
  - 2) God's creation is created and maintained by the power of the Holy Spirit (see Heb 1:3; and Acts 1:8).
- b. In His sovereignty, God not only maintains His creation, but He also guides His creation. Through the Spirit of God, Deity is very involved in creation after it has been created (see Ps 139:7-10; Is 63:11-14; and Hag 2:4, 5).

## 3. Incarnation.

- a. Through the activity of the Holy Spirit, Jesus Christ is conceived in the womb of Mary.
- b. Study Lk 1:35 and Mt 1:20.
  - 1) Compare these verses with Gen 1:2.
  - 2) Someone might say that it is impossible to create something out of nothing. However, we know that with God "nothing will be impossible" (Lk 1:37).

## 4. Regeneration.

- a. Just as the power of the Spirit was used to create the original creation, it is also the power of the Spirit that creates a new creation in Christ.

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- b. Notice the role of the Spirit in the concept of newness (see Ezek 36:25-27).
  - 1) Be sure to note that the Scriptures do not say that the new creation will not need to do the Law. It does say that the new creation will be able to walk according to the Law.
  - 2) The Spirit is the cause. He is not the effect. The Spirit can not be earned.
- c. In light of the previous passage, also consider Ez 37:9, 10, 14.
- d. Now study Jn 3:5-8.
  - a) Here we can see the water, the Spirit, and the wind that we saw in Ez 36 and 37. Again the idea is one of new life or regeneration.
  - b) To be born again is to be born from above or to be born by the Spirit.
  - c) Note: Jesus was born by the Spirit at His physical birth.
- e. In Jn 20:22, we see the same word (**breathed**) that is in Gen 2:7 and Ez 37:9. Originally, in Gen 2:7 there was creation or generation. Now there is recreation or regeneration.
  - 1) The regeneration includes the fact that the Holy Spirit now dwells within the believer (Jn 14:17).
  - 2) The believer is now a **Temple of the Holy Spirit** (1 Cor 6:19).
  - 3) Thus, Christ lives in us (Col 1:27; Gal 2:20).
  - 4) This provides a check, a test, or a proof for Christianity (Rom 8:9; 2 Cor 13:5).

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## 5. Sanctification.

- a. As the Spirit of holiness, an important part of the activity of the Holy Spirit is to sanctify believers.
- b. Sanctification is a process (see 2 Cor 7:1; 1 Thes 5:23; Phil 2:12, 13).
- c. There is a step by step victory in the war with the flesh. The process includes a continuous putting to death the **deeds of the body** (Rom 8:13).
  - 1) This is accomplished by the power of the Spirit (Gal 5:16).
  - 2) The fruit of the individual victories comes in the form of the fruits of the Spirit (Gal 5:22).

## 6. Resurrection.

- a. The climax of the activity of the Holy Spirit will come in the final resurrection.
- b. At the resurrection, we will be **raised with a Spiritual body** (1 Cor 15:44), and we will be raised by the Spirit (Rom 8:11).
  - 1) The Spirit creates.
  - 2) He recreates.
  - 3) He raises the dead (“revives or recreates”).

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## D. The Work of the Holy Spirit Within the Community of Faith.

### Author's Comment:

Much of the activity of the Holy Spirit is done within the life of the Church. Perhaps, these are the most practical activities of the Spirit. The Holy Spirit enables God's people to do certain tasks and functions.

This aspect of the activity of the Holy Spirit is divided into three sections:

1. Special tasks and functions in the Old Testament.
2. Messianic tasks (this includes the ministry of Jesus).
3. Tasks within the Church.

1. Special tasks and functions in the Old Testament.
  - a. The designing of the tabernacle and the temple.
    - 1) The tabernacle (see Ex 31:3-5). Here we see the enabling of the Holy Spirit in order to complete a special task.
    - 2) The temple (see 1 Chron 28:12 in NIV; Ex 40:34; and 2 Chron 5:13, 14). Compare the result of the enabling of the Spirit in these situations.
  - b. The leading of the people.
    - 1) Study Num 11:17.
      - a) Moses led the people through the activity of the Spirit.
      - b) Then, Israel was led by a plurality of leadership when the Spirit was given to 70 others.

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- 2) Study Num 27:16-19 and Duet 34:9. Here again we see leadership linked with the Holy Spirit.

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## c. Judging.

- 1) After the period of leadership of Moses and Joshua, the Israelites were led by “judges”. These judges were enabled by the Holy Spirit to fight the enemies of Israel and to judge and rule over Israel.
- 2) See the following examples:
  - a) Othniel (Jud 3:10).
  - b) Gideon (Jud 6:34).
  - c) Jephthah (Jud 11:29).
  - d) Samson (Jud 13:25; 14:6; 14:19; 15:14).

## d. Ruling.

- 1) As we follow the history of Israel, we come to the period of the Kings. We can see the activity of the Holy Spirit in the ruling of the kings.
  - a) Saul (1 Sam 11:6 and 1 Sam 16:14).
  - b) David (1 Sam 16:13).
    - (1) The difference between Saul and David was that David never lost the Spirit.
    - (2) However, in Ps 51:11 we can feel the desperation of the thought that this was possible.
- 2) After David, there was no other mention of the activity of the Spirit being related to the ruling of the kings.

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### e. Prophesying.

- 1) The case of the 70 elders (see Num 11:25).
- 2) The case of Eldad and Medad.
  - a) The Spirit is connected with prophecy in Num 11:26-29.
  - b) Note that the Spirit can not be limited to a particular group of people or to a particular place.
    - (1) Eldad and Medad were not part of the group of 70 elders.
    - (2) They did not prophesy at the tabernacle.
- 3) The case of Balaam (see Num 24:2, 3, 9).
- 4) The case of Saul (see I Sam 10:5, 6, 12; and 1 Sam 19:21-24).
- 5) The case of David (see 2 Sam 23:1, 2). See the connection of the Spirit in the life of David with his prophesying.
- 6) Other cases.
  - a) Amasai (1 Chron 12:18).
  - b) Micaiah (1 Kgs 22:24; 2 Chron 18:23).
  - c) Jahaziel (2 Chron 20:14, 15).
  - d) Zechariah (2 Chron 24:20).
  - e) Micah (Mic 3:8).
  - f) Prophets, in general (Zech 7:12).

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f. Empowering.

- 1) The ability of Zerubbabel to rebuild the temple was according to the empowering of the Holy Spirit (see Zech 4:6, 7; and Zech 2:4-7).
- 2) Elijah was taken up by the power of the Spirit (see 1 Kgs 18:12 and 2 Kgs 2:16).
  - a) Ezekiel seems to have been “taken away” at times by the power of the Spirit (see Ez 3:14; 8:3; 11:1, 24; 43:5).
  - b) Compare this idea to the New Testament event found in Acts 8:39, 40.

g. Summary.

- 1) The Spirit of God is often seen in the Old Testament as the Spirit who enables.
  - a) He enabled someone to a specific task that he would not have been able to do.
  - b) He added something to what was natural. He worked in the supernatural.
- 2) In general, the activity of the Holy Spirit was temporary and occasional.
  - a) The Spirit came upon Samson from time to time.
  - b) The Spirit came upon Saul, but later departed from him.
  - c) The Spirit came upon a prophet at the moment of his prophesying.
- 3) The activity of the Spirit always had to do with the people of God (community of faith). Even in the case of Balaam who was not an Israelite, Israel and her cause were the focus.

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## Discussion Point

Discuss how the Old Testament activity of the Holy Spirit among God's people was consistently demonstrated by a temporary empowering for a specific task.

Why do you think the Spirit's empowering was temporary?

How does this contrast with the Spirit's empowering in the New Testament?

2. Messianic tasks.

a. The coming one.

1) Study Is 11:1, 2.

a) The coming One would be from the line of David.

(1) David was permanently anointed with the Spirit.

(2) So too, the Spirit would rest or remain on the coming One.

b) The coming One would receive the Spirit of the Lord in a more profound way than ever before. It would be an abundant anointing that would contain six different aspects.

(1) The spirit of wisdom.

(2) The spirit of understanding.

(3) The spirit of counsel.

(4) The spirit of might.

(5) The spirit of knowledge.

(6) The spirit of the fear of the Lord.

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c) These six aspects of the Spirit could be said to form the ideal qualities.

(1) Intellectual (wisdom and understanding).

(2) Practical (counsel and might).

(3) Religious (knowledge and the fear of the Lord).

## Discussion Point

Can you see a connection between the previous verses and Is 11:3, 5, 9?

2) Study Is 42:1-4.

a) The Spirit is put upon the Messiah.

b) The results are that justice, humility, tenderness, steadfastness, and patience would be identified with His ministry.

## Discussion Point

Discuss this type of ministry using Mt 12:18-21.

3) Study Is 61:1-3.

a) Here, we can clearly see the idea of anointing as it is connected with the activity of the Spirit.

b) The coming One would complete His mission by the anointing of the Spirit.

4) The quantity and the quality of the Spirit that would be upon the coming One goes beyond that of any other person before Him. It includes the particular anointing of judges, prophets, priests, and kings. The anointing is complete because the ministry would be complete. Moreover, the results of the ministry would be complete (see Jn 17:4; 19:30).

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- b. Forerunners to the Messiah.
- 1) John the Baptist (see Lk 1:15-17).
    - a) John the Baptist was a climactic representative of the Old Testament prophets (see Mal 4:5, 6; and Mt 11:14).
    - b) At the same time he represented more than any Old Testament prophet.
      - (1) He was filled with the Holy Spirit while he is still in the womb.
      - (2) He was a unique person with a unique anointing that was sent to do a unique ministry for a unique purpose.
  - 2) Mary the mother of Jesus (see Lk 1:35).
    - a) The enabling work of the Holy Spirit in human beings reaches to its greatest height when a virgin is enabled to give birth to God's Son.
    - b) The enabling of the Spirit was for a specific purpose. It was to enable Mary to become the mother of Jesus. It had nothing to do with Mary's own salvation or sanctification.
      - (1) She still needed a Saviour (Lk 1:47).
      - (2) She still needed to be filled with the Spirit (Acts 1:14).
  - 3) Elizabeth the mother of John the Baptist (see Lk 1:41, 42).
    - a) Compare the rejoicing of Elizabeth with the rejoicing of Mary in Lk 1:47 and the rejoicing of Jesus in Lk 10:21.
    - b) Note that Elizabeth was filled with the Spirit as the Spirit-filled baby in her womb leaped when the Spirit-anointed baby in Mary's womb was present.

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- 4) Zacharias the father of John the Baptist (see Lk 1:67, 68, 76).
  - a) What was the background of Zacharias being filled with the Spirit? (See Lk 1:5-23, 57-66. Especially focus on 1:7, 18 and 1:13, 60).
  - b) Zacharias struggled with faith and obedience.
  - c) He was filled with the Spirit after his faith and obedience were revived. This happened when he obeyed the instruction to name the boy John even though it was not a family name and therefore against the customs of his culture.
- 5) Simeon (see Lk 2:25-27, 30-32, 34, 35).
  - a) The Holy Spirit came upon Simeon to prepare him for the arrival of Joseph, Mary, and the baby Jesus.
  - b) Simeon blessed God and then rejoiced in the Spirit.
  - c) He was used to prophesy concerning the nature of salvation and the nature of the ministry of Jesus.
- 6) Summary of the forerunners to the Messiah.
  - a) The activity of the Holy Spirit in each of these accounts had to do with the supernatural enabling for a particular purpose.
    - (1) For prophecy concerning the Messiah.
    - (2) For preparing the way for Christ.
    - (3) For giving birth to the Son of God.
  - b) The activity of the Holy Spirit in each of these accounts focused on Jesus Christ. All references to the Holy Spirit pointed directly to the coming of Jesus.

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- c) There was a strong religious character of those who are activated by the Holy Spirit.
  - (1) Righteousness, humility, and commitment are some of the character traits of those who are used by the Spirit.
  - (2) Consider Lk 1:6, 15, 30, 38; 2:25.
- d) The activity of the Holy Spirit (except for the case of John the Baptist) was temporary and occasional.
  - (1) Elizabeth, Zacharias, and Simeon spoke by the Spirit temporarily.
  - (2) The Holy Spirit came upon Mary for one great occasion.
- e) The activity of the Holy Spirit was done in a context of faith, expectancy, and obedience.
  - (1) Review the points given previously about Mary (see Lk 1:38 and 1:45).
  - (2) Simeon waited in faith until the day that He saw the salvation of God.
- f) The atmosphere of the activity of the Holy Spirit was that of joy and blessing (see Lk 1:41-47; 1:64, 68; and Lk 2:27, 28, 34).
- (g) The activity of the Holy Spirit was done among the people of God.
  - (1) Consider the priestly line of Zacharias, Elizabeth, and John the Baptist (Lk 1:5).
  - (2) Consider 1:27 and 2:25.

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## c. The ministry of Jesus.

1) All four gospels have the baptism of Jesus and the descent of the Spirit upon Him as the background of the ministry of Jesus (see Mt 3:13-17; Mk 1:9, 10; Lk 3:21, 22; Jn 1:32, 33; and especially Lk 3:23).

a) The coming of the Spirit upon Jesus was for the whole of His ministry.

b) It was a permanent anointing (Jn 1:32).

c) It was an unlimited anointing (Jn 3:34).

d) This was the second major work of the Holy Spirit in the life of Jesus.

(1) First, He was born from above by the Spirit.

(2) Second, He was empowered by the Spirit for ministry.

e) The anointing of Jesus with the Holy Spirit was unique.

(1) The heavens were opened (literally “split in two”).

(2) The Spirit descended as a dove.

f) The anointing of Jesus revealed the Trinity.

(1) The Father spoke.

(2) The Son was proclaimed.

(3) The Spirit descended.

g) The anointing of Jesus was used as an opportunity to confirm the identity and ministry of Jesus (see Jn 6:27 regarding this point).

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- 2) How did the baptism of Jesus relate to the anointing of Jesus with the Spirit?
  - a) Jesus was baptized (even though He had no sins) in order to **Fulfill all righteousness** (Mt 3:15).
    - (1) He did that in order to identify with sinful humanity. He showed the need for repentance and forgiveness.
    - (2) This identification was the background for the coming of the Holy Spirit and the beginning of Jesus' ministry.
    - (3) However, the baptism did not cause the Spirit to descend. The descent of the Spirit was not the spiritual side of water baptism. The spiritual side of water baptism was the righteousness that Jesus fulfilled.
    - (4) The baptism and the descent of the Spirit were really two different events. There was a sense of separation of the two events in Lk 3:21, 22. He was baptized. He began to pray. Then the Spirit descended upon Him.
  - b) Baptism is essential preparation for the coming of the Spirit. However, the purpose of Jesus' baptism and the purpose of His anointing were completely different.
    - (1) The purpose of Jesus baptism was to fulfill all righteousness.
    - (2) The purpose of Jesus anointing was that He would have power for ministry (see Acts 10:38).

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3) How did the anointing of Jesus with the Spirit relate to Jesus as the One who baptized others with the Spirit (see Jn 1:33)?

- a) The suggestion is that since the Spirit came and remained upon Jesus, He would also anoint others for the ministry with the same Spirit.
- b) He was anointed with the Holy Spirit without measure (Jn 3:34). The word baptize means to “immerse or overwhelm”. He would also anoint others without measure.
  - (1) The baptism in water was related to repentance and righteousness.
  - (2) It signified the main role of Jesus. He is the Saviour (Jn 1:29)
  - (3) The baptism in the Spirit was related to power in ministry.
  - (4) It signified Jesus’ role as the One who baptizes others in the Holy Spirit (Jn 1:32, 33).
- c) Again, we must make the distinction between the baptism in water and the baptism in the Spirit.

4) The commencement of Jesus’ ministry.

- a) Study Lk 4:1.
  - (1) Jesus started His ministry as the One **upon whom** the Spirit had come in totality (full).
  - (2) Jesus started His ministry as the One **in whom** the Spirit was fully at work.

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b) Now consider Lk 4:1 together with Lk 4:2.

- (1) It was the Spirit who led Jesus into the wilderness to be tempted by the devil. In the beginning of His ministry Jesus had to be tempted by Satan.
- (2) He had to overcome every device of the evil one. The Spirit was He who initiated that process.

## Discussion Point

If Jesus was led by the Spirit into the wilderness and His leading resulted in Jesus being tempted by the devil, should we see these events as a possibility in our own lives?

Could it be that the wilderness and temptation period will actually be God's way of preparing us for lengthy service?

c) Study Lk 4:14, 15.

- (1) The victory over temptation resulted in a manifestation of the Spirit in the life of Jesus. He "returned in the power of the Spirit."
- (2) Note the order of events in these two verses. **A report** went out about Jesus even before He began to teach. The power of the Spirit upon Jesus was obvious.

d) Study Lk 4:18, 19.

- (1) We can see the connection between the activity of the Spirit and the purposes of Jesus' ministry.
- (2) This ministry is complete. It would include preaching, teaching, healing, and deliverance.
- (3) The activity of the Spirit is equally complete. As we have seen in other Scriptures, Jesus was **full** of the Spirit, **led** by the Spirit, **empowered** by the Spirit, and **anointed** by Him.

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5) The continuation of ministry.

- a) In the following verses, consider the implications regarding the activity of the Spirit in the speaking ministry of Jesus: Mk 1:21; Mt 7:28; Lk 4:32; Jn 6:63.
- b) In the following verses, consider the implications with respect to the activity of the Spirit in the healing and deliverance ministry of Jesus: Lk 5:17; Mt 12:28; Acts 10:38.
- c) The powerful ministry of Jesus was a continuous attack against evil forces. In Mt 12:29 Jesus states that the strong man (the devil) must first be bound before his goods can be plundered (deliverance of people under his control).
  - (1) The strong man is bound by the power of the Spirit. Recall the event in the wilderness. Jesus' victory over the devil led to the devil being bound. He had to depart from Jesus (Lk 4:13). Jesus returned in the power of the Spirit.
  - (2) There is the sense here that Jesus had to first overcome the attacks of the devil against Him. Then He would be strengthened to help others.
- d) A great part of Jesus ministry was the multiplication of that ministry (see Lk 10: 17-19).
  - (1) The Spirit that was upon Jesus enabled Him to delegate spiritual authority to others. Now they were able to minister in the power of the Spirit. The Spirit is continually at work.
  - (2) Indeed, "at that very time He rejoiced greatly" (Lk 10:21). The words "rejoiced greatly" are a translation of a unique Greek term that goes beyond regular rejoicing and indicates a rejoicing in the Holy Spirit.

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## Discussion Point

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It is apparent that Jesus needed the anointing of the Spirit upon Him (which occurred when the dove descended), to be able to minister in the fullness of God's power. Should we also conclude that we too need this same anointing? Take time to pray for the Holy Spirit to anoint the class for ministry and to receive a fresh empowering by the Spirit.

### 3. Tasks within the Church (The Spirit to come).

- a. The Paraclete or the Helper (see Jn 14:16, 17; Jn 14:26; Jn 15:26; Jn 16:7).
  - 1) Jesus would send the Spirit to His disciples.
  - 2) The Spirit would continue the ministry of Jesus (Jn 16:8).
  - 3) The disciples would extend the ministry of Jesus through the activity of the Holy Spirit.
  - 4) As discussed earlier, the Spirit had already come to the disciples for the purposes of regeneration (Jn 14:17; 20:22). However, it would not be until He has ascended to heaven that the Spirit would come upon them for the purposes of ministering the gospel (Jn 16:7).
  - 5) Jesus was anointed by the Spirit as the heavens were opened and the Spirit descended. Now the Spirit is sent (descend) from heaven (1 Pt 1:12).
  - 6) In both cases, the recipients of the empowering of the Holy Spirit were already born of the Spirit. Jesus was born of the Spirit in Mary's womb. The disciples were born of the Spirit when Jesus breathed upon them in Jn 20:22.

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- 7) The recipients of the empowering of the Holy Spirit at Pentecost were people of faith.
- a) Before the resurrection (thus, before Jn 20:22 and their regeneration), there was little faith (see Mt 6:30; 8:26; 14:31; 16:18; 17:20; Mk 14:50; Lk 24:12).
  - b) After the conversion event of Jn 20:22 (indicated by the idea of “turning again” as Peter did earlier that day) the community of faith was born. This community would then wait to receive power for ministry. This power is a gift.
  - c) The idea of the coming of the Holy Spirit on the day of Pentecost as a gift to those who have already been converted is seen clearly in the words of Peter in Acts 11:17 (also consider Acts 2:38, 39).
  - d) We must realize that the breathing of the Spirit in Jn 20:22 can not be the coming of the Spirit as promised in Jn 16:7, because Jesus had not yet gone away to heaven to be glorified (see Jn 16:7 with Jn 20:17; Jn 7:39; Phil 2:9-11; Eph 1:20, 21).
- 8) The disciples experienced two separate events with the Holy Spirit. These events occurred for two different purposes.
- a) The first event in Jn 20:22 was for the purpose of regeneration.
  - b) The second event was for the purpose of ministry to others.

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- c) Another way to see this is to study Jn 4:10-14 along with Jn 7:37-39.
- (1) There was a drinking of the Spirit. This is directly related to salvation (**A spring of water welling up to eternal life**).
  - (2) There was also an overflowing. This comes from those who believe and would be manifested after Jesus was glorified. The blessings of believers would overflow to others through the empowered ministry of believers (consider the connection that exists between the empowering of the Spirit and the work of ministry in Acts 1:8).
  - (3) The Spirit that came at Pentecost was only available for those who were already believers because its purpose was not to regenerate but to empower for ministry (consider the implications of such Scriptures as Jn 14:17, Acts 2:38, Acts 5:32, Acts 8:12-16).

## Discussion Point

Discuss further the difference between receiving the Spirit at salvation and the empowering of the Spirit for ministry.

Can you see our need for both? Have you experienced both?

If not, take time once again to pray for God's empowering by His Spirit.

- b. The gift of the Holy Spirit (see Lk 11:5-13).
- 1) The context of this passage is the idea of giving a gift (vs. 13) The Holy Spirit is defined as being a gift.
  - 2) This gift of the Holy Spirit is given to those who already are God's children (vs. 11-13).

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- 3) The gift is given for the purpose of ministry. Note the context of the story.
  - a) A friend wants to “minister” to his friend who comes to him late at night.
  - b) However, he has nothing with which to minister with (see Acts 3:6).
  - c) So he goes to another friend and asks him to give him a gift that he can “minister” with. The gift that is given is for ministry.
- 4) The giving of the Holy Spirit is closely related to dependence and desire.
  - a) The immediate context is the idea of persistent prayer (vs. 8-10).
  - b) The larger context is that of prayer and relationship with Jesus.
    - (1) The teaching of Lk 10:38-42 is that relationship with Jesus is most important.
    - (2) In Lk 11:1 we see Jesus praying. We are reminded of another connection between the coming of the Holy Spirit and the praying of Jesus (review Lk 3:21). As we look ahead, we also realize that the disciples were waiting and persevering in prayer (Acts 1:4, 14) when the Holy Spirit came upon them at Pentecost.

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- (3) The disciples ask for instruction on prayer (Lk 11:1). Jesus gives instructions (vs. 2, 3).
  - (a) These instructions include the request that the kingdom come. We are reminded here of the idea of the coming of the Holy Spirit.
  - (b) The instructions also include a request for daily bread. We are reminded here of the bread in the story to come that represents ministry to others.
- 5) Finally, we must emphasize that the gift is the Holy Spirit Himself. It is not simply something that the Spirit does or brings (like enabling us to speak in other tongues). It is the Spirit Himself that comes as the gift. Moreover, we might remind ourselves that the Holy Spirit is not tongues (although He does provide that gift). The Holy Spirit is God. And so the gift of the Holy Spirit is the gift of God Himself.
  - c. Final words of Jesus (see Acts 1:4, 5).
    - 1) The coming of the Spirit is the promise of the father (see Acts 2:33; Lk 24:47-49). For this to be a promise of their Father they must already be sons.
    - 2) As discussed earlier the concept of the baptism of the Holy Spirit is separate from the concept of salvation. There is an order to be recognized. Salvation precedes the baptism of the Spirit.

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3) Review Mk 1:8; Lk 3:16; Mt 3:11.

- a) John's baptism in water was for repentance and the forgiveness of sins (Mk 1:4; Lk 3:3).
- b) It was done in preparation for the ministry of the one who could actually take away the sins (Jn 1:29).
- c) Later, the same message of repentance was preached. The same method of water baptism used. However, **the change** was that the baptism was done **in the name of Jesus Christ** (Acts 2:38). Salvation became available. The preparation of John's baptism had become the realization of salvation through the work of Jesus on the cross.
- d) The fact that Jesus baptizes in the Holy Spirit is a different matter. Indeed, it is not mentioned again (after Lk 3:16) until Acts 1:5. Then it is directly related to the purpose of having power to be witnesses (Acts 1:8), and occurs after the Spirit does His regenerative work in Jn 20:22.
  - (1) Salvation must precede baptism in the Spirit.
  - (2) Salvation without the baptism in the Spirit is a salvation that is incomplete in the sense that it is still waiting to be empowered for ministry.

Notes —

## Author's Comment:

This issue of how and when a person is empowered by the Holy Spirit has been debated for many generations. Do not let doctrinal differences or theological background be a stumbling block to this extremely critical issue. We need the anointing of the Holy Spirit for ministry. Regardless of different terminology and methods used to describe and experience the reception of the Spirit, seek the full anointing of the Holy Spirit that enables us to be effective ministers of the Gospel!

# THE HOLY SPIRIT

Notes —

## III. The Power of the Holy Spirit.

### A. Introduction to the Spirit's Power.

#### Author's Illustration:

Two men went on a trip to visit Niagara Falls (one of the world's largest waterfalls). On the way they noticed and were amazed at the size and power of the Niagara River. Especially awesome were the rapids that began to form immediately before the Falls.

The one man said to the other, "Come with Me and I will show you the greatest unused power in the world." He took him to the bottom of the Falls where the water crashes down from hundreds of feet above. He said, "There is the greatest unused power in the world."

The other man disagreed. He said, "That is not quite true. The greatest unused power in the world is the dynamite of the Holy Spirit of God."

Unfortunately, this is true. The Holy Spirit offers to give Christians dynamite. However, it is not used as often as it should be.

#### Insert Your Illustration:

# THE HOLY SPIRIT

1. From Acts 1:8, the word **power** is from the Greek word “**Dunamis**”. It is a word that means “explosive power”. From this Greek word we get our word “dynamite”.
2. Where is this explosive power? How do I get it? What is the dynamic power used for?
3. Through an exhaustive study of the Greek word “**Dunamis**” (often translated “power”) we will seek to answer these questions in an organized way.

Notes —

## B. Where is this Dynamic Power? How Can I Get It?

1. The place this dynamic power **will not** be found.
  - a. It is not in Satan.
    - 1) The word **Dunamis** does appear in reference to the coming of the man of lawlessness (2 Thes 2:9).
    - 2) However, it is a fake **Dunamis** in the sense that it is manifested in the context of deception (note the reference to “false wonders”). It is a **Dunamis** that tries to replace the real **Dunamis**.
    - 3) The **Dunamis** of Satan is an inferior .
      - a) It is inferior to the **Dunamis** of Jesus (Eph 1:21).
      - b) It is inferior to the **Dunamis** of those sent by Jesus (Lk 10:19).
  - b. It is not in outward religion. Those who **hold to a form of Godliness** or religion deny the **Dunamis** of God (2 Tim 3:5).

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2. The place to find this dynamic power.

a. It is in the Church: the Head.

1) First, we must say that the dynamic power is found in God.

a) It is not resident in us to use at will. After a great manifestation of the dynamic power of God in which a lame man began to walk, Peter explained once and for all that the **Dunamis** is not our own (Acts 3:12).

b) It is found in God.

(1) Peter goes on to explain that it is from **The God of Abraham, Isaac, and Jacob** (Acts 3:13).

(2) Peter was simply used as a vessel for the dynamic power to flow through. Thus, Paul says in 2 Cor 4:7 with respect to the **Dunamis, that we have this treasure in earthen vessels.**

## Author's Illustration:

A story is told of a man who was walking down the street when he saw a very strange sight. There was a man pumping a hand pump at an incredible rate of speed. He went on for quite a long time and did not seem to get tired. The man who saw this decided to take a closer look. When he got closer he realized that what he thought was a man was only a wooden figure that was painted to look like a man. The wooden man was connected to the handle of the pump in a way that made it look like he was pumping. The water was pouring forth. But it was not because the wooden man was pumping. In fact, it was an artesian well and the water was actually pumping the man.

It is the same way with the power of God. A man who works for God and gets results is a man who the Holy Spirit is working through. The only thing the man has to do is to keep his hand on the handle.

# THE HOLY SPIRIT

**Insert Your Illustration:**

Notes —

- 2) More specifically, the dynamic power is found in the Holy Spirit (Acts 1:8) and in or by the name of Jesus (consider Acts 4:7-10 and 1 Cor 1:24).

## **Author's Comment:**

I remember praying over a crippled boy whose body was twisted and deformed. Another man was leading the prayer. He prayed for healing. At the moment he said the words **in the name of Jesus** the boy who was deformed instantly looked normal. His mangled legs straightened and he began to dance. Yes, there is dynamic power in the name of Jesus.

- 3) Finally, it must be remembered that the dynamite is governed by the sovereignty of God. **Dunamis** is found in God's sovereignty.
  - a) God chooses who gets the **Dunamis** and why he gets it (Rom 9:17).
  - b) God chooses to what degree the **Dunamis** is given (study Mt 25:15). Note that the difference of allotment was **according to his own Dunamis** (ability).
  - c) God chooses when to manifest the **Dunamis** (note the implication of Lk 5:17).

# THE HOLY SPIRIT

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- b. The dynamic power is in the church: the Body (the ministry of the Church).
  - 1) **Dunamis** is found in the unity, fellowship, and sharing that is within the Church (see Acts 4:33).
    - a) **Dunamis** is manifested in the context of verse 32.
    - b) What are the implications for our churches today?
  - 2) **Dunamis** is found in preaching.
    - a) Preaching the cross (1 Cor 1:18).
    - b) Preaching the gospel (see Rom 1:16; Acts 8:13; Rom 15:19; Mk 16:20).
  - 3) **Dunamis** is found in effective spiritual warfare.
    - a) Consider the implication of Rev 12:10.
    - b) Carlos Annacondia, an Argentinean evangelist, claims that his success in having such a powerful ministry is based on successful spiritual warfare. He breaks the strongholds of demonic forces before he begins his meetings. After that the dynamite explodes.
  - 4) **Dunamis** is found in the multiplication of ministry.
    - a) **Dunamis** is manifested in the context of the multiplication of Jesus ministry.
    - b) Consider the progression from Lk 6:12,13 to 6:19 to 9:1.

# THE HOLY SPIRIT

c. The dynamic power is found in the church: the individual member.

- 1) **Dunamis** is found in humility and weakness (see 1 Cor 2:3-5 and 2 Cor 12:9).
- 2) **Dunamis** is found in words.
  - a) Study 1 Cor 14:11. Note that the **meaning of the language** is the **Dunamis of the language**.
  - b) Words have power (1 Cor 2:4; Prov 15:1; Prov 26:22; Is 50:4; Mt 12:36, 37; Jms 3:1-12).

Notes —

## Author's Comment:

A notorious political leader once said, "Give me 26 lead soldiers and I will conquer the world." The soldiers he was referring to were the 26 letters of the English alphabet used on printing presses that are used to form English words.

- 3) **Dunamis** is found in suffering. Note the connection in 2 Tim 1:8.
- 4) **Dunamis** is found in relationship with Jesus (see Lk 8:46 and Lk 6:19).
  - a) **Dunamis** is manifested because someone **touched** Jesus.
  - b) We can still **touch** Jesus today through a personal and intimate relationship with Him.

# THE HOLY SPIRIT

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- 5) **Dunamis** is found in faith.
    - a) See Gal 3:5 (**Dunamis** is translated as **miracles**).
    - b) See Heb 11:11 (**Dunamis** is translated as **ability**).
    - c) See Mk 5:30, 34.
    - d) See Mt 13:54-58 (**Dunamis** is translated as **miracles** in vs. 58).
  - 6) **Dunamis** is found in obedience.
    - a) See the relationship between **Dunamis** and obedience in Rev 3:8.
    - b) See how the obedience of Jesus in the wilderness relates to the **Dunamis** seen in Lk 4:14 (see also Acts 5:32).
3. So where is the dynamic power? How do I get it?
- a. There is one word that summarizes the answer. The word is **death**.
    - 1) You can get it by dying to yourself. Dynamic power begins to be released when we begin to release our lives to God.
    - 2) All of the previous points have to do with dying to yourself and taking up your cross.
      - a) Dying to the desire to say that the power is in you.
      - b) Dying to possessions so that you can share.
      - c) Preaching the death of Jesus on the cross.
      - d) Dying to your desire to build your own kingdom and instead being willing to multiply ministry.

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- e) Dying to your pride.
  - f) Dying to your desire to be comfortable and instead being willing to suffer.
  - g) Dying to the desires of the flesh and instead being obedient.
- b. Actually, the question should not be: **Where is the dynamic power?** The question is: **Are you willing to die?**
- 1) In Acts 1:8 we have the Greek word **Dunamis** linked to the Greek word **matir** (translated **witnesses** - one who testifies to what has been seen or experienced).
  - 2) From this Greek word we get our word “martyr”, which means one who has been so convinced by what has been seen or experienced that they would risk death to assert the reality of that testimony. Yes, **death** and **Dunamis** are inseparable.
  - 3) See this same type of connection in Phil 3:10; Rev 5:12; Jn 12:24 (also Jn 15:2).
3. So where is the dynamic power?
- a. The source is God.
  - b. The vessel is the Church (Eph 1:19; 3:20).
    - 1) Note how in the previous two verses the **Dunamis** is **toward us** and **works within us**.
    - 2) It does not say that it only works in a few gifted evangelists. The Church is a body. The dynamite is available for each member.

# THE HOLY SPIRIT

Notes —

## C. What Is the Dynamic Power For?

### 1. Introduction.

- a. We must always remember that **Dunamis** is always manifested for the purpose of giving glory to Jesus (2 Thes 1:11, 12).
- b. Therefore this final study of the Greek word **Dunamis** will actually be a study of ways in which to give glory to Jesus.

### 2. The uses of **Dunamis**.

#### a. Dynamic power for the end times.

- 1) Jesus will return with **Dunamis** (Mt 24:29, 30).
- 2) We will be raised by **Dunamis** (1 Cor 6:14).
- 3) There is **Dunamis** (mighty angels in flaming fire) for judgment (2 Thes 1:7, 8).
- 4) **Dunamis** will be associated with the full reign of God (Rev 11:17).
- 5) A false **Dunamis** will be used by the enemy to deceive unbelievers (2 Thes 2:9).

#### b. Dynamic power for blessings for mankind in general.

- 1) There is **Dunamis** in general revelation (Rom 1:20).
- 2) **Dunamis** maintains, supports, and moves the world (Heb 1:3).

#### c. Dynamic power for practical blessings for the believer.

- 1) To have **steadfastness, patience and joy** (Col 1:11).
- 2) To be protected (1 Pt 1:5).
- 3) To have hope (Rom 15:13).

# THE HOLY SPIRIT

d. Dynamic power for spreading the gospel.

- 1) There is **Dunamis** for preaching (Acts 4:33).
- 2) There is **Dunamis** to turn people from their sins (Lk 1:17).
- 3) There is **Dunamis** to turn people to God (Rom 1:15, 16).
- 4) There is **Dunamis** for missions.
  - a) In the Old Testament (see the missiological implications of Rom 9:17).
  - b) In the New Testament (see the missiological implications of Rom 15:19).
  - c) For all believers (Acts 1:8).
- 5) There is **Dunamis (miracles and wonders)** to confirm the identity and the gospel of Jesus (Acts 2:22 and Mk 16:20).

e. Dynamic power to build the Church.

- 1) **Dunamis** to equip the Church.
  - a) Consider the implications for the Church found in the parable of the talents.
  - b) **Dunamis** is translated as **ability** in Mt 25:15.
  - c) The parable is about the use and multiplication of gifts.

## Discussion Point

Discuss this point in light of the principle of multiplication found in Eph 4: 11, 12.

- 2) **Dunamis** to mature the Church and each believer (see Col 1:28, 29).

Notes —

# THE HOLY SPIRIT

## Discussion Point

Discuss this point in light of the principle found in Eph 4:11-13.

- f. Dynamic power to do ministry.
  - 1) **Dunamis** to discipline (1 Cor 5:4).
  - 2) **Dunamis** (**ability**) to give (2 Cor 8:3).
  - 3) **Dunamis** for miracles.
    - a) In Jesus ministry (Lk 19:37). Note that **Dunamis** is translated as **miracles**.
    - b) In Stephen's ministry (Acts 6:8).
    - c) In general (1 Cor 12:10). Note that **Dunamis** is translated as **miracles**.
  - 4) **Dunamis** for casting out demons.
    - a) In Jesus ministry (Lk 4:36).
    - b) In the ministry of His disciples (Lk 10:19; 9:1; Acts 19:11,12).
3. Conclusion.
  - a. What is the dynamic power for?
    - 1) It is for all of the above purposes and much more (2 Pt 1:2, 3). All of which is ultimately for the glory of Jesus (2 Thes 1:11, 12).
    - 2) The dynamic power must be like a sign that always points to Jesus. This is true because the dynamite is associated with the Holy Spirit and the Holy Spirit always points to Jesus.

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# THE HOLY SPIRIT

b. Where is the dynamic power?

1) It is in the name of Jesus (Mk 16:17, 18).

2) Thus, it is in our death because to be in Jesus you must die to yourself.

c. We must allow the Holy Spirit to fill us with **Dunamis** again and again and again!

Notes —

# THE HOLY SPIRIT

## The Holy Spirit: Endnotes

Notes —

<sup>1</sup>J. Rodman Williams, The Holy Spirit: Presence and Power - class notes from Regent University course (Virginia Beach, VA: CBN University Media Center, 1986). The flow of the major points of the outline of this part of the course are adapted directly from the teachings of Dr. Williams. Used by permission.

# ANGELS & DEMONS

## Angels and Demons: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. Angels:
  - A. Scripture Verses Related to Angels.
  - B. The Nature of Angels.

### CLASS #2:

- II. Angels: (cont.)
  - C. The Number (quantity) and Variety of Angels.
  - D. Activities of Angels.

### CLASS #3:

- II. Angels: (cont.)
  - E. Can the Presence and Work of Angels be Experienced Today?
- III. Demons:
  - A. Introduction to the Demonic Realm.

### CLASS #4:

- III. Demons: (cont.)
  - B. Satan.

### CLASS #5:

- III. Demons: (cont.)
  - C. Demonic Spirits.
- Exam.

# ANGELS & DEMONS

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## Angels and Demons: Exam

### Possible 20 Point Questions

- 1) Describe three aspects of the nature of angels (pp. 275, 276).
- 2) Describe three activities of angels (pp. 278, 279).
- 3) Describe a correct Christian perspective regarding Satan and his demons (pp. 283).

### Possible 10 Point Questions

- 1) Who is the angel of the Lord? Use one Scripture reference (p. 277).
- 2) What do the cherubim do (p. 278)?
- 3) Refer to one Scripture that would indicate that the appearance of angels can be experienced today (p. 279).
- 4) List four points that describe the character of Satan (no references necessary; pp. 284).
- 5) List four main goals of Satan (no references necessary; p. 286).
- 6) Do demons have their own doctrines? Support your answer with a Scripture reference (p. 289).

# ANGELS & DEMONS

## I. Course Introduction.

Notes —

### A. The Spirit World is Real.

1. John G. Paton, a missionary to the New Hebrides Islands told a story about the reality of angels:

#### **Author's Illustration:**

His house was in the jungle. One night a tribe of natives came to attack them. He and his wife prayed all night. Suddenly the natives left.

One year later, the chief of that same tribe accepted Jesus Christ as his Savior. Mr. Paton asked the chief: "Why did your men all of the sudden leave my house the night that you came to attack one year ago?" The chief was very surprised by the question. He said, "We left when we saw all those huge men with guns all around your house."

Only in that moment did the missionary realize that angels had been sent to protect him that night.

#### **Insert Your Illustration:**

2. The spirit world does exist. Unfortunately, its members include fallen angels (demons) as well as God's angels.

# ANGELS & DEMONS

Notes —

## **B. The Contents of This Course.**

1. This course presents the doctrine of angels and demons. It is a foundational course that can be used to lead into the more practical course called “Spiritual Warfare.”
2. The course is divided into two major sections:
  - a. Angels. Portions adapted from the teachings of Dr. J.R. Williams, professor at Regent University<sup>1</sup>. Used by permission.
  - b. Demons.
3. The course is designed as a Bible study. Through the study of many Scriptures, we will build the doctrine of angels and demons. Take time to look up each reference and discuss the implications when appropriate.

## **II. Angels.**

### **A. Scripture Verses Related to Angels.**

1. Old Testament.
  - a. Gen 3:24; 16:7-11.
  - b. Ps 34:7; 78:49; 80:1; 91:11; 103:20; 148:2-5.
  - c. Is 6:2, 6.
2. New Testament.
  - a. Mt 1:20-25; 4:11; 18:10; 26:53; 28:1-5.
  - b. Mk 1:13; 8:38; 12:25.
  - c. Lk 1:26-37; 2:9-15; 15:10; 20:34-36.
  - d. Acts 1:10, 11; 5:19; 8:26; 10:3; 12:7, 23; 27:23, 24.
  - e. 1 Cor 6:3.

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- f. Col 1:16; 2:18.
- g. Heb 1:7,14; 2:7.
- h. 1 Pt 3:22.
- i. 2 Pt 2:4.
- j. Jude 6, 9.
- k. Rev 1:1; 5:11; 12:7; 19:10.

Notes —

## Discussion Point

After reviewing the above verses, discuss whether you believe angels are real or mythical. Briefly share testimonies of possible angelic encounters.

### B. The Nature of Angels.

1. They possess morality.
  - a. There are holy angels that are good.
  - b. There are fallen angels that are evil (see Mt 25:41; 2 Pt 2:4; Jude 6; Rev 12:7-9).

Note: We will consider these fallen angels in the second part of the course when we study the doctrine of demons.

- c. Angels are moral beings in the sense that they have made a decision. Each angel decided to either rebel from God or remain faithful to Him.

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2. They are spirits (see Heb 1:14).
  - a. They do not have bodies (see Lk 24:39).
  - b. They can appear in human form (see Gen 18:2; 19:1, 10; Josh 5:13, 14; Mk 16:5; Lk 24:4; Acts 1:10; and Heb 13:2).
  - c. They move without limits with respect to space and time (see Heb 1:7; Gen 28:12).
3. They are finite.
  - a. They were created (Ps 148).
    - 1) They are a creation of God (Col 1:16). They were created before man (see Job 38:4,7 and Gen 1-3).
  - b. They are not omnipresent (all present, can be everywhere at any-time) like God.
  - c. They are not omniscient (have complete knowledge) like God (Mt 24:36).
  - d. They are not omnipotent (all powerful) like God.
  - e. They are not divine (see Rev 22:8, 9).
4. They are personal beings.
  - a. They have names (Lk 1:26; Jude 9).
  - b. They have intelligence and wisdom.
    - 1) They hold conversations (see Gen 18: 1, 9, 22 and 19: 1, 2).
    - 2) They think (see 1 Pt 1:12).
    - 3) They understand (Eph 3:9, 10).
  - c. They have joy (see Job 38:7; Lk 15:10; Rev 19:6, 7).

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5. They are genderless.
  - a. They are not male and female (see Mk 12:25).
  - b. They do not marry (they do not need to reproduce themselves).
6. They are powerful (see Ps 103:20; 2 Thes 1:7).
  - a. Their actions often include a great display of power (see 1 Chron 21:14, 15; Acts 12:23; Rev 14:18).
  - b. Their power is often used to minister to God's people (see Dan 10:18; Lk 22:43).
7. They are immortal. They do not die (Lk 20:36).

## Discussion Point

How does the Biblical description of the nature of angels contradict some of the popular and sensational descriptions of angelic behavior?

### C. The Number (quantity) And The Variety of Angels.

1. The number or quantity of angels (see Deut 33:2; Dan 7:9, 10; Heb 12:22 and Rev 5:11, 12). There are very, very, very, many!
2. The variety of angels.
  - a. The "angel of the Lord." He seems to be the Lord Himself (see Gen 16:7, 10, 13; Ex 3:2, 6; Judg 6:11, 14).

## Discussion Point

We might conclude that the "angel of the Lord" is God Himself appearing in the form of an angel. What do you think?

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- b. The archangel: Head angel (see 1 Thes 4:16 and Jude 9).

## Discussion Point

What do previous Scriptures suggest regarding the nature and person of the “archangel?”

- c. The “cherubim”.

1) They guard the holiness of God (see Gen 3:24; Ex 25:18-22; 26:31).

2) They carry the throne of God (see 1 Sam 4:4; Ps 18:10; Ezek 1).

- d. The “seraphim” (see Is 6:2). They declare the holiness of God and worship Him.

- e. There seems to be some type of order, organization, and classification of the angels (see Col 1:16; Mt 26:53; Josh 5:14; Ps 89:6, 7; Ps 82:1; 2 Chron 18:18).

## Discussion Point

What are your conclusions regarding a possible order of the various types of angels?

### D. Activities of Angels.

1. Praise and worship of God (see Rev 5:11, 12 and 7:11). This seems to be the primary activity of angels.
2. Communication.
  - a. Proclaiming the truth of God (see Acts 7:53; Gal 3:19; Heb 2:2).
  - b. Interpretation (see Dan 8:19; 9:23; Zech 1-6; Rev 1:1).

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- c. Announcements (see Gen 22:12; Judg 13:3; Mt 1:20; Lk 1:13; 1:28; Mt 28:6; Acts 1:11).
  - d. Direction (see 2 Kings 1:3; Mt 2:13; Acts 5:20; 8:26; 10:4, 5; 27:24).
3. Ministry (consider Heb 1:14).
- a. Consoling and assuring (see Gen 16:9-11; 21:17; 1 Kings 19:5; Mt 4:11; Lk 22:42, 43).
  - b. Protection and deliverance (see Ex 23:20; Dan 6:22; Acts 5:19; 12:7-11).
    - 1) Protection (Ps 91:11,12).
    - 2) Deliverance (Ps 34:7).
  - c. Watching over, guarding men, “guardian” angels (see Mt 18:10; Ps 34; and 91).
4. The execution of divine judgment.
- a. Consider how the angels were used to execute judgment in the events of 1 Chron 21:15; 2 Kings 19:35; and Acts 12:23.
  - b. This activity of angels will especially be seen in the end times (see Mt 13:41; 2 Thes 1:7, 8; Rev 9:15).
5. Angels do the will of God (see Ps 103:20 and Mt 6:10).

Notes —

## **E. Can the Presence and Work of Angels Be Experienced Today?**

- 1. The Scriptures certainly indicate that the presence and work of angels is experienced by human beings and that it can be experienced today.
  - a. Consider the implications of Psalm 34 and 91 (specifically 34:7 and 91:11,12).
  - b. Review Heb 12:22; Heb 13:2; Mt 18:10; and Heb 1:14.

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2. Because the presence and work of angels can be experienced, it is necessary to give certain warnings.
  - a. Fallen angels can appear as “angels of light” (see 2 Cor 11:14).
  - b. Fallen angels will try to deceive people. They may even come and try to offer “another gospel” (see Gal 1:8).
    - 1) This is how Mormonism began. Joseph Smith, the founder of the Mormon religion, was given “new revelation” by an angel called Moroni. This was the beginning of the false sect known as Mormonism.
    - 2) This is how Islam began. Mohammed, the founder of the Islamic religion, was given “new revelation” and direction from an angel. This was the beginning of the false religion known as Islam.

### Discussion Point

What are the implications of Gal 1:8 regarding how we view angels?

Is it possible that we may have a visitation of “an angel of light,” who is actually a fallen angel?

How can we discern the truth in these situations?

Study and discuss the implications of 1 Tim 4:1 and 1 Jn 4:1.

(Note: this passage refers to false teachers primarily, but the tests are applicable to spirit beings and their messages as well).

How can the Church protect itself from “false spirits?”

# ANGELS & DEMONS

## Testing the spirits:

The presence and work of angels can be experienced today. Because this is true we must be careful of the counterfeits. The following tests can be applied when evaluating an angelic visitation:

1. Did the angel give direction or information that goes beyond or is not consistent with the Bible?

[Remember: there is no “new revelation” (additional, different). The Bible is complete (consider such Scriptures as Jude 3 and Rev 22:18).]

2. Do the angels focus on themselves or on people instead of Jesus?
3. Does the description of themselves and their appearance go beyond the Biblical descriptions of angels?
4. Does their activity go beyond the Biblical record concerning the activities of angels?

3. Although we know that the presence and work of angels can be experienced today, we also know that the appearance of an “angel” must be tested (see above).
  - a. We do not want to fall into either of the two extreme beliefs regarding the doctrine of angels:
    - 1) One extreme belief says that there are no angels and that their presence cannot be experienced by humans. This is the error of the Sadducees (Acts 23:8).
    - 2) The other extreme teaching causes a “worship of the angels” (see Col 2:18). This extreme teaching puts too much emphasis on angels and their visitations.

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- b. Thus, we confirm that angels exist and their presence and power **can** be experienced by man. We also submit that angelic visitations are not common and should be tested. Discernment is essential.

## Discussion Point

Briefly discuss any further questions or comments regarding angels.

### III. Demons.

#### A. Introduction to the Demonic Realm.

1. Some people do not believe that Satan and his demons exist.

#### Author's Illustration:

The lack of belief in the existence of demons results in holidays like we have in the United States called "Halloween." On this day adults and children mock the spirit world. Children dress as witches and little devils and walk the streets at night. People have parties where everyone dresses like demons and they laugh about spiritual things.

Why do people think that this is fun? The only answer? Ignorance. They do not understand the grave reality with which they are playing with.

This lack of belief in the existence of demons also results in a lack of interest in the study of demons and how to oppose them.

#### Insert Your Illustration:

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2. Other people believe in Satan and his demons, but have too much interest in them and their activities. They constantly study and talk about the activity of demons and are eager to experience their manifestation.
  - a. These type of people are very vulnerable to the devil and his deceptions.
  - b. They can easily be caught in demonic activity because their interest is too extreme.
3. Satan does not care which of these extreme beliefs shape your opinion of him. Both are errors, and Satan knows that he can successfully affect the lives of both groups of people.
4. Christians need to have a correct perspective regarding Satan and his demons.
  - a. They exist. They are our enemies. It is important to study about them in the same sense that it is important to know about your enemy in a war.
  - b. Nevertheless, our **focus** cannot be on solely our enemy. Our **focus** must be on our Commander in Chief, Jesus Christ.
    - 1) We should not acquire too much interest in the study of demons. We should not make it a focus of our study, but we should seek to be well informed.
    - 2) We should not allow ourselves to develop an interest in seeing demons manifested. We should not seek after demons or desire to experience their activity.
  - c. We must be balanced. We need to understand demons, but we do not need to be “interested” in them.
    - 1) We continue in this course to develop a doctrine of angels and demons.
    - 2) We want to understand Satan and his demons so that we can be prepared to fight them. We do not want to be interested in them.

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## Discussion Point

Which of the two extremes is most common in your culture and background? As a mature Christian, how have you been forced to change your behavior and beliefs regarding the demonic spiritual world?

### B. Satan.

1. Origin of Satan.
  - a. He was created by God (see Job 38:4-7 and Col 1:15-18).
  - b. He was perfect until he sinned (see Ezek 28:11-19).
  - c. He fell from heaven after he manifested his pride (see Is 14:12-20).
  - d. He was the greatest of the fallen angels (see Rev 12:7-9).
2. Character of Satan.
  - a. He is the father of lies (see Jn 8:44).
  - b. He is very astute and cunning (see Gen 3:1 and 2 Cor 11:3).
  - c. He is a slanderer (see Job 1:9).
  - d. He is ferocious (see Lk 8:29).
  - e. He is deceptive (see 2 Cor 11:14 and Rev 12:9).
  - f. He is powerful (see Eph 2:2).
  - g. He is prideful (see 1 Tim 3:6).
  - h. He is a coward (see Jms 4:7).
  - i. He is evil (see 1 Jn 2:13).
3. Existence or reality of Satan.

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- a. The Bible claims that he exists. In the following passages consider how the Bible clearly claims that there is a devil: 1 Chron 21:1; Ps 109:6 and 1 Pt 5:8, 9).
  - b. Jesus considered him to be real (see Mt 4:1-11; Lk 10:18; 13:16).
  - c. The apostles considered the devil to be a real, personal being (see Eph 4:27; 6:10-18; 1 Thes 2:18; Jms 4:7).
4. Work and activities of Satan.
- a. One of his main activities is to lie (see 1 Jn 3:8).
  - b. He reigns over the kingdoms of this world (see Eph 2:2; 2 Cor 4:4; Jn 12:31).
  - c. He reigns over an organized and structured hierarchy of powers.
    - 1) Consider how there seems to be a structure in Eph 6:10-12.
    - 2) Consider how Dan 10:12-11:1 seems to indicate a hierarchy/structure.
    - 3) Consider the implications of Mt 12:24-30. How does this passage point to the organization of the kingdoms of this world?
  - d. He controls the fallen angels and easily influences fallen man.
    - 1) Fallen angels. In the following passages, consider the implications of Satan's control over the fallen angels (demons): Mt 25:41; and Rev 12:7-12.
    - 2) In regard to fallen man, consider the implications of the words "your father the devil" in Jn 8:44.
  - e. He acts in religious activities that are not true worship of God (see 2 Cor 11:14; Rev 2:9; 3:9).
  - f. He is the enemy of the true Church (see 1 Pt 5:8 and Rev 12:4).

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- g. He is the author of persecution, tribulation, and sickness (see Lk 13:16; Acts 10:38; 1 Cor 5:5).
- h. He attacks in deceptive ways and provokes people to sin.

## Discussion Point

Consider the following Scriptures and discuss the ways in which Satan functions to deceive people and cause them to fall into sin: Jn 13:2; Acts 5:3; 1 Cor 7:5; 2 Cor 2:11; 11:14; Eph 4:27; 1 Tim 3:7.

### 5. Goals of Satan.

- a. To undo the work of God (see Mk 4:15).
- b. To turn men away from God (see Job 2:4, 5).
- c. To cause evil (see Jn 13:2, 27).
- d. To receive worship from men (see Lk 4:6-8; 2 Thes 2:3, 4).

### 6. Methods of Satan.

- a. He disguises himself (see 2 Cor 11:14).
- b. He uses doubt (see Gen 3:1).
- c. He abuses the Scriptures (see Mt 4:6).
- d. He uses devices and schemes (see 2 Cor 2:11).
- e. He tries to keep people bound (see Lk 13:16).

# ANGELS & DEMONS

## 7. Power of Satan.

### a. His power over those who are evil.

- 1) They are his “sons” (see Acts 13:10 and 1 Jn 3:10).
- 2) They do his will (see Jn 8:44).
- 3) He can possess them (see Lk 22:3).
- 4) He can blind them (see 2 Cor 4:4).
- 5) He deceives them (see Rev 20:7, 8).
- 6) He “catches” them (see 1 Tim 3:7).
- 7) He terrorizes them (see 1 Sam 16:14).

### b. His power over believers.

- 1) He can tempt them (see 1 Chron 21:1).
- 2) He can afflict them (see Job 2:7).
- 3) He accuses them (see Zech 3:1).
- 4) He deceives them (see 2 Cor 11:3).

Notes —

# ANGELS & DEMONS

## Notes —

8. The believer's response to Satan.
  - a. We should be watching for him (see 1 Pt 5:8).
  - b. We must fight him (see Eph 6:11-16).
  - c. We must resist him (see Jms 4:7; 1 Pt 5:9).
  - d. We should not give him any opportunity (see Eph 4:27).
  - e. We should not be ignorant of his methods (see 2 Cor 2:11).
  - f. We should overcome him by:
    - 1) The Word of God (Mt 4:1-11; 1 Jn 2:14).
    - 2) The name of Jesus (Eph 1:19-22; 2:6).
    - 3) Regeneration and faith (1 Jn 2:29; 3:9; 5:1-4, 18).
    - 4) The Holy Spirit (Rom 8:1-13; Gal 5:15-26).
    - 5) The blood of Christ and our testimony (Rev 12:11).
9. The victory of Christ over Satan.
  - a. It was predicted in the beginning (see Gen 3:15).
  - b. It is realized during the life and ministry of Jesus (see Mt 4:1-11; Lk 10:18; Mk 3:27, 28).
  - c. It is completed when Jesus judges Satan (see Mk 3:27; Jn 12:31; 16:11; Rom 16:20; and Mt 25:41).

# ANGELS & DEMONS

Notes —

## C. Demonic Spirits.

### 1. Nature of Demons.

- a. They are wicked (see Lk 10:17, 18).
- b. They are powerful (see Lk 8:29; Mk 5:1-18).
- c. They are numerous (see Mk 5:8, 9).
- d. They are unclean (See Mt 10:1).
- e. They are under Satan's command (see Mt 12:24-30).
- f. They are intelligent. They have knowledge (see Acts 16:16; Mt 8:29; Lk 4:41).
- g. They have a form of faith (see Jms 2:19).
- h. They have feelings (see Mt 8:29; Mk 5:7).
- i. They have a will, emotions, and desires (see Mt 8:28-31; 12:43-45; Acts 8:7).
- j. They have their own doctrines (see 1 Tim 4:1).

### 2. Activities and abilities of Demons.

- a. They can cause sickness, both physical and emotional (see Mt 4:23,24; 9:32, 33; 17:14-21; Mk 5:1-8; and 9:25).
- b. They are a source of lust (see Jn 8:44; 1 Jn 2:15-17).
- c. They can manifest supernatural strength (see Mk 5:1-8).
- d. They are the source of witchcraft and false teaching and false prophecy (see 1 Tim 4:1, 2; 1 Jn 4:1-6; 1 Kings 22:21-24; 2 Chron 33:6; 1 Sam 18:8-10).
- e. They can possess humans (see Mt 8:29).
- f. They can imitate dead people (see 1Sam 28:9-15; 1Chron 10:13).

# ANGELS & DEMONS

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3. The power of the believer over demons.
  - a. We have victory through Christ (see Mt 8:16, 17; 12:28; Mk 16:17; Lk 10:17; 1 Jn 4:1-6; 2 Tim 2:1; and 1 Jn 5:4&5).
  - b. The believer does not have to fear the devil and his demons. Through Christ we are able to be successful in spiritual warfare. We can be victorious.
  - c. The companion MOTMOT course, entitled Spiritual Warfare provides more information on how the believer can be victorious over demons.

# ANGELS & DEMONS

Notes —

## Class Activity:

We will end the course with open discussions of the distinction that seems to be made between demons who are free to work and those who are bound. Discuss each topic.

### Topic #1

Study Jude 6 and 2 Pt 2:4.

The Bible implies the existence of fallen angels who are still free to work (for example, Ps 96:5 and 1 Cor 10:20), and some who are bound and inoperative (Jude 6).

### Topic #2

Read Gen 6:1-4.

Some theologians believe that the fallen angels of Jude 6 are referred to in Gen 6:2. They connect the harsher punishment of these angels with their act of intercourse with women (which was to not keep their own domain).

### Topic #3

Read 1 Pt 3:19, 20.

Some theologians connect the preaching of Jesus to the spirits in prison to the fallen angels who are bound. They believe that Jesus went to the place where they were held to proclaim the victory of God.

There does seem to be a connection between 2 Pt 2:4, 5 and 1 Pt 3:19, 20 (note the repeated ideas of “spirits in prison” and Noah as one of the eight persons who was saved from the flood).

What do you think?

# ANGELS & DEMONS

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## Angels and Demons: Endnotes

<sup>1</sup>J. Rodman Williams, Basic Christian Theology: Part One - class notes from Regent University course (Virginia Beach, VA: CBN University Media Center, 1986). The flow of the major points of the outline concerning “angels” are adapted directly from the teachings of Dr. Williams. Used by permission.

# AUTHORITY & ALLEGIANCE

## Syllabus: Authority, Allegiance, and the Scripture

Notes —

### CLASS #1:

- I. Introduction.
- II. Authority of the Scriptures.

### CLASS #2:

- III. Ten Types of Authority that compete with Scripture.

### CLASS #3:

- III. Ten Types of Authority that compete with Scripture (cont'd).

### CLASS #4:

- III. Ten Types of Authority that compete with Scripture (cont'd).

### CLASS #5:

- III. Ten Types of Authority that compete with Scripture (cont'd).
- IV. Course Conclusion.
- EXAM.

# AUTHORITY & ALLEGIANCE

Notes —

## Authority, Allegiance, and the Scriptures: Exam

### Possible 20 Point Questions

- 1) Define the authenticity and authority of the Scriptures using both internal and external evidences (pp. 297-300).
- 2) Select one example of false doctrine that is a result of traditionalism. Explain what the doctrine is, why people believe it, the proper response, and what can be kept or valued from it (pp. 318-329).
- 3) Define and describe the two main tenets of popular humanism (pp. 307, 308).

### Possible 10 Point Questions

- 1) List four ways in which the incarnate Word and the written word are directly related (no scripture necessary) (p. 296).
- 2) Offer a few points that serve as a general biblical response to utilitarianism (p. 305).
- 3) Define humanism (p. 306, 307).
- 4) Explain how legalism and hedonism are opposite to one another (pp. 314, 315).
- 5) Offer a few points that serve as a general response to universalism (p. 316).
- 6) Explain how the Jehovah Witness doctrine is based on extreme humanism (p. 330).

# AUTHORITY & ALLEGIANCE

Notes —

## I. Course Introduction.

### Purpose of the Course:

It is not the purpose of this course to “prove” the authenticity of the Scriptures. We will only offer a brief defense by establishing some basic evidences. Ultimately, the establishment of the Scriptures as your ultimate authority requires a step of faith. We will proceed assuming that this step of faith has been taken.

It is our purpose to become aware of some of the types of authorities that compete with the Scriptures for our allegiance. We must be challenged to avoid such authorities ourselves, and be equipped to minister to those who are trapped within such false authorities.

It is not our intent to reject every action that may be associated with each type of authority, but to clearly lift up the Word of God as THE ultimate authority to which all others are subordinate.

### A. There are three key issues within this course.

#### 1. Authority.

- a. Actions are based on beliefs, just as a Christian’s behavior is a result of theology. Another way to say this is that what a person does is derived from what that person values and believes.
- b. Belief is based on what is perceived to be true and authoritative. That is, belief is based on the particular perception of authority from which a person views the world.
- c. Christians may speak of having a “biblical world view”. This means they view all of life with the Bible as their ultimate authority. They understand reality or truth to be founded upon the Scriptures. Their beliefs are based on the Bible. Their values are based on the Bible. Ultimately, their actions are based on the Bible.
- d. The most visible thing about a person is their actions. However, the most profound influence upon a person is what they view as authoritative; so authority is really a deeper issue. It precedes and determines actions.

# AUTHORITY & ALLEGIANCE

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## 2. Allegiance.

- a. How many different authorities can a person adhere to? Jesus answered this question when He said “No servant can serve two masters, for either he will hate one, and love the other, or else he will hold to one, and despise the other. **You cannot serve God and mammon**” (Lk 16:13).
- b. What authority influences your world view? What determines truth? What is your life subordinated to or ultimately based upon? What do you see as authoritative?
- c. Many different authorities attempt to gain our allegiance. The challenge for the Christian is to be in allegiance to God alone, as He has revealed Himself and His will in His word.

## 3. Scripture.

- a. For the Christian, the Scripture must be the basis for what is true. When we speak of the Scripture, we mean the Word of God, both the Incarnate Word (Jesus) and the written Word (the Bible).
- b. The Incarnate Word is eternal (Jn 1:1), conceived by the Holy Spirit (Lk 1:35), born a common man (Phil 2:7), and fully perfect (Heb 4:15).
- c. The written Word is eternal (Ps 119:89), conceived by the Holy Spirit (2Tim 3:16), written in common language (1Cor 2:4-10), and fully perfect (Ps 19:7,8).

### **B. Contents of this course.**

#### 1. The authority of the Scriptures.

- a. Internal evidences.
- b. External evidences.

#### 2. Allegiances that compete with Scripture.

- a. We will consider ten types of authority that compete with Scripture.
  - 1) Traditionalism.

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2) Utilitarianism.

3) Intellectualism (Humanism).

4) Sensationalism.

5) Materialism.

6) Spiritism.

7) Legalism.

8) Hedonism.

9) Denominationalism.

10) Universalism.

b. Most of our attention will be given to traditionalism and intellectualism (humanism). The other types of authority are more for class discussion and application.

## II. Authority of the Scriptures.

### A. Internal evidences.

1. Jesus' view of the Scriptures.

a. The most important reason to accept the authority of the Scriptures is that according to what is recorded in the Bible, Jesus Himself held that view. If Jesus viewed the Scriptures as authoritative, then we should also. In this way, the whole question of authority can be simply answered.

#### Author's Comment:

In regard to the authorship of the Pentateuch, we should simply accept that Moses authored the books of the Law because Jesus viewed him as the author (see Mk 7:10; Lk 24:27).

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- b. The following points show some of the ways in which Jesus viewed the Old Testament as authoritative.
    - 1) He viewed the Old Testament as inspired by the Holy Spirit (Mt 22:43).
    - 2) He viewed the Old Testament as the Word of God (Jn 10:35).
    - 3) He viewed the Old Testament as historically accurate (Mt 12:40).
    - 4) He viewed the Old Testament as the standard for understanding (Mt 22:29).
    - 5) He viewed the Old Testament as the final word (Mt 4:4,7,10).
    - 6) He viewed the Old Testament as consistent with Himself (Jn 5:39; Lk 24:27,44).
    - 7) He viewed the Old Testament as reliable (Mt 26:54,56; Lk 24:44-46).
  - c. Jesus also validated the establishment and authority of the New Testament.
    - 1) He declared to the apostles in John 14:25,26 that the Holy Spirit would bring to their remembrance all that He said to them (thus the writing of the Gospels).
    - 2) He also told them in John 16:13 that the Holy Spirit would guide them into all the truth and reveal what was to come (thus the writing of the remainder of the New Testament).
2. The Scripture's view of itself.
- a. The Scripture is God-breathed or inspired (2Tim 3:16; 2Sam 23:2).
  - b. The Scripture was God sent or initiated (2Pt 1:20,21; Jer 1:9).
  - c. The Scripture gives testimony of its own authors (Gal 3:8; 2Pt 3:15,16).

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## 3. Fulfillment of prophecy.

- a. The Scripture foretells of the coming Messiah (see Is 52:13-53:12).
- b. The Scripture foretells the history of nations (consider the destruction of Tyre as it was prophesied in Ezekiel 26).
- c. The Scripture foretells the history of Israel (consider the exile as it was prophesied in Hos 9:17, and the restoration as a nation as it was prophesied in Jeremiah 31).

Notes —

## B. External evidences.

### 1. History of the Bible.

- a. Its unity - the same messages are expressed within the different parts of the book (redemption, covenant, the Kingdom of God, the reality of the Messiah).
- b. Its diversity - written over a 1500 year period by more than 40 different authors from completely different backgrounds.
- c. Its preservation - no other book has been preserved with such careful attention. The discovery of the Dead Sea Scrolls supports this.
- d. Its distribution - read by more people in the world and in more languages than any other book.
- e. Its influence - has consistently influenced people from all cultures in a way that has radically changed their lives.

### 2. Archaeological discoveries.

- a. Historical consistency.
  - 1) The ancestors of the people of Israel have been shown to have come from Mesopotamia (Gen 11:28).
  - 2) A man named Erastus was a high ranking city official in Corinth at the time Romans 16:23 was written.

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- b. Geographical consistency.
  - 1) There were walls of a city that fell outward around the time of the writings of Joshua concerning Jericho.
  - 2) There were cities of the same biblical names and the same locations as Paul described with respect to his missionary trips.
- 3. Scientific discoveries.
  - a. It has been discovered that the earth “hangs on nothing” (Job 26:7).
  - b. It has been discovered that life is in the blood (Gen 9:4).

### III. Ten Types of Authority that Compete with Scripture.

#### A. Traditionalism (Systems of Tradition).

- 1. Definition.
  - a. Truth is determined by what has been valued in the past. In its extreme form, traditionalism becomes a person’s primary authority.
  - b. Aspects of traditionalism may also affect those who intellectually view scripture as their primary authority, but actually refer to traditions to know how to live and act.
- 2. Religiosity can be the result of traditionalism. Religiosity puts an emphasis on form and ritual instead of content and faith. It can result in superficiality. It often results in doctrines that are extra or non biblical. The Bible calls these doctrines “traditions of men” (see Mk 7:8).
- 3. It is important to remember that we should not identify someone as “lost in religiosity” (and unsaved) simply because of the name of their particular denomination.
  - a. For example, some Christians think all Methodists are unsaved religious people.
  - b. Other Christians automatically consider someone who is a Roman Catholic as being “lost in religiosity”.

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4. In general, evangelical Christians have made two great mistakes concerning their perspective of the more traditional expressions of the Church (often referred to as “high church”).
  - a. At one extreme, we have those who say that the more traditional or highly formal liturgical churches are almost like cults. They say that it is not possible for a “high church” person to be saved.
  - b. At the other extreme, we have those who are “hyper-ecumenical”. This is the position of tolerance at the expense of truth. Unity at the cost of authority of the Bible. They say, “traditionalists think in one way that is acceptable and we think in another way that is just as acceptable.”
5. Both extremes are wrong. They are too simplistic.
  - a. It must be remembered that the more liturgical churches are based on central Christian doctrines. Therefore, it is possible for a member of that church to be saved.
  - b. However, we must not ignore the possible negative effects of misplaced tradition (superficiality and false doctrine).
    - 1) To do this for the sake of “unity” will only produce false unity.
    - 2) Superficiality and false doctrine must be challenged, because it encourages religiosity and separates us from entering the Kingdom of God.
  - c. The key point is that God’s word, rightly interpreted, should be viewed as the deciding factor in such disputes.

Notes —

## Author’s Comment:

Vol. 3 of this series Bible Study is recommended to provide confident skills for biblical interpretation.

6. Two points must be emphasized for ministering to people caught in the trap of traditionalism.
  - a. Accept the fact that a “traditionalist” can be a Christian.

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## Notes

- 1) How can a traditionalist be a true believer when, for example, they sometimes do not even fully understand the doctrine of salvation?
- 2) This question is answered in Acts 15:5, in the same way that “certain ones of the sect of the Pharisees (those who would be prone to tradition as their authority) who had believed” could be called believers, yet not understand the doctrine of salvation.
  - a) In Acts 15:1 we read about the beginning of the confusion that led to the Council at Jerusalem. Some were saying, “Unless you are circumcised according the custom of Moses, you cannot be saved.”
  - b) In Acts 15:5, those people who were called believers (in the book of Acts a believer is always a Christian) agreed with the confused understanding of the doctrine of salvation. Yet, they were still saved.
- 3) We must remember that salvation concerns the whole person, not the mind only. God does not depend on a perfect grasp of doctrine within people to save them. Thus, someone can be saved; one could know the Lord Jesus Christ as their personal Savior and intimate Lord, and still not have a perfect understanding of doctrine.

### Author's Comment:

In ministering to a person who is trapped in traditionalism, you must look at the heart of the person. A Christian will know if another person is a Christian without knowing the name of their church. Is Jesus in their heart? Do they love Jesus? Have they given their life to Jesus?

### Discussion Point

What is the difference between a traditionalist who is unsaved and a believer who is influenced by tradition as their authority? In what ways in your own life or church are you vulnerable to traditionalism?

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- b. To help traditionalists, be prepared to challenge false doctrine. The goals are to evangelize unsaved traditionalists, and to discourage superficiality and teach correct doctrine to believers who are negatively influenced by traditionalism.

Notes —

## Author's Comment:

We must challenge false doctrine on two levels:

- 1) The "What?" of false doctrine: What do these doctrines say? What is taught and believed that is not biblical?
- 2) The "Why?" of false doctrine: Why is the doctrine wrong? Why do they have the doctrine? Why does the individual believe the doctrine?
  - It might be necessary to understand level #1 (the what) in order to talk with a person regarding their false doctrine.
  - It is definitely necessary to understand level #2 (the why) in order to evangelize an unsaved person or correct someone who is saved.
  - If you only understand level #1 (the what), then you will only be equipped to argue with the person.
  - If you also understand level #2 (the why), then you can meet that person's need by replacing the false doctrine with the biblical doctrine (by replacing the incorrect authority of traditionalism with the ultimate authority of Scripture). In many cases, a person believes a false doctrine because he is trying to fill up an empty place in his relationship with God. This only results in frustration. Only the true doctrine can satisfy him.

## Discussion Point

Refer to the Appendix for several examples of false doctrine produced by traditionalism. Promote discussion of how to avoid such pitfalls and how to minister to those who are influenced by them.

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## 7. Summary of Traditionalism.

### a. What is Traditionalism?

- 1) Extra or non-biblical doctrines that reduce the greatness of Jesus.
- 2) Doctrines that are based on the traditions of men, instead of the Bible.
- 3) Doctrines that minimize the work of the cross.
- 4) Doctrines that promote a good works theology.
- 5) Doctrines that focus on the tangible in place of the spiritual.

### b. Why do people become trapped in traditionalism?

- 1) Because they lack a personal relationship with Jesus.
- 2) Because they lack Bible knowledge.
- 3) Because they lack the Spirit (the power of the Spirit is replaced by tangible substitutes).
- 4) Because they attempt to earn salvation.
- 5) Because they seek piety through superficial holiness.
- 6) Because they lack faith in the work of the cross.
- 7) Because their doctrine has never made the transition from the old covenant to the new covenant. Tradition is Master!

### c. The solution to Traditionalism.

- 1) Jesus! Jesus! Jesus! Lift Him up. Magnify Him. Stress faith. Focus on the Bible. Emphasize the successful, sufficient, complete and final work of the cross. Challenge the unsaved person to make their own personal decision. They must repent and give their life to Jesus. Most important, offer them the opportunity to have a personal, real and intimate relationship with Jesus.

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- 2) The most important book for a traditionalist to read is Hebrews.
  - 3) The most important verses for a traditionalist are Gal 2:21 and Mk 7:6-9.
- d. What from traditionalism can be kept?
- 1) There are many bridges to evangelize unsaved traditionalists and minister to believers influenced by traditionalism.
  - 2) The general biblical response (to traditionalism) is that we must allow Mk 7:6-9 to challenge us. Traditions can be very helpful, but only when they are subordinate to the Word of God.

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## Discussion Point

Discuss ways in which you are vulnerable to traditionalism? How can you protect yourself?

### B. Utilitarianism.

1. Definition of Utilitarianism.
  - a. Truth is determined by usefulness of results. A successful outcome justifies any method used to arrive at that outcome. In its extreme form, utilitarianism becomes a person's primary authority.
  - b. Utilitarianism can also creep into the lives of believers who intellectually assent to the Scriptures as their primary authority.
2. The general biblical response (to utilitarianism) is that we must allow the "great cloud of witnesses" of Hebrews 11 to show us that "results" do not act as our primary authority.
  - a. Many of the greatest people of faith did "not receive what was promised" (Heb 11:39). Their faith was not in a certain result, but in the One who provides those results...in the Word of God.
  - b. Results are very important, but only when the methods to obtain those results are subordinate to the Word of God.

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## Discussion Point

Discuss ways in which you are vulnerable to utilitarianism? How can you protect yourself? Read 1Cor 1:18-25 and discuss how utilitarianism might be associated with the “wisdom of this world”.

## Discussion Point

As a conclusion to this section, discuss ways in which traditionalism and utilitarianism are opposite to one another.

### C. Intellectualism.

1. Definition of Intellectualism - truth is not received by man, but is created and/or figured out by man.
2. There are various forms of intellectualism.
  - a. Deism - God is considered as an “absentee landlord,” for the most part, He is not involved in His creation, but leaves man to exist on his own.
  - b. Relativism - Truth is relative and depends on the situation. There are no absolutes.
  - c. Secularism - Truth is determined by temporal or worldly concerns. The sacred is divorced from everyday life.
  - d. Humanism - Truth is established in accordance with the welfare and happiness of mankind in this life, because man is God.
3. In its extreme form, intellectualism and/or humanism becomes a person’s primary authority. Intellectualism and/or humanism can also negatively affect those who make Scripture their primary authority.
  - a. The Humanist Manifesto states, “No deity will save us. We must save ourselves.” For the humanist, man is God. Humanism is a religion that believes that man is God.

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- b. Augustine said, “Sin is believing the lie that you are self-created, self-dependent, and self-sustained.” In this sense, humanism is the ultimate sinful ideology. It is the ultimate idolatry (man worshipping man).
- c. Humanism exists everywhere that man exists.
  - 1) Pure humanists are atheists. Actually, there is no such thing as atheism since all people have a god, even if the god is the person himself.
  - 2) At the same time, humanism has entered every religion. Unfortunately, it has even entered Christianity.
  - 3) There are two results of humanism within the Church:
    - a) The churches are filled with “good” people who are not Christians. There are tares among the wheat (Mt 13:24-30).
    - b) The churches are filled with weak Christians (often called nominal Christians). These are people who are saved. However, humanistic ideas and philosophies keep them from growing in the Lord.
- d. There are two main tenets of popular humanism.
  - 1) Situational ethics - This principle defines the moral code of humanism.
    - a) It says that everything is relative. There are no absolutes.
    - b) It is an egotistical morality, since man is God, man makes the rules. The rules depend on what benefits man the most.
    - c) It is a utilitarian philosophy (the result justifies the method). Morality is judged in terms of the result. If the result is positive for the individual, then the action is considered moral.

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## Author's Illustration

A humanist might say, "If it feels good then do it." A humanist definitely would say, "Do whatever works out best for you" (see Jdg 21:25). This is why people can have abortions and say that it was the morally correct thing to do.

## Insert Your Illustration

- 2) Tolerance - This principle defines "love" for the humanist.
  - a) It claims that love is to tolerate all things.
  - b) 1Cor 13:7 says love "bears all things". Biblical love bears all things. It accepts and supports the person even if it cannot and will not accept and support the actions of the person.
  - c) Humanistic love tolerates all things. It accepts the person and his wrong actions, but does nothing to help the person. It is a love of words only.

## Author's Illustration

Humanistic love says, "I am O.K. and you are O.K.". It says, "You do not bother me and I will not bother you."

## Insert Your Illustration

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3) The root and result of both of these tenets is that man is considered sovereign. Man is god. Man makes the rules. Whatever man does is acceptable.

e. Since man is God, the most important topic in humanism is human rights. Man must defend his rights. He must hold onto his rights at all costs.

## Author's Illustration

A humanist would say, "When a man has lost his rights he has lost his life" (compare this with Mt 5:38-41; Mt 16:24-26; Phil 2:5-7).

## Insert Your Illustration

f. Humanism always leads to hedonism (the excessive love of pleasures and the avoidance of discomfort).

- 1) Humanism says that man is God.
- 2) Reality says that man has a sin nature.
- 3) The result is that in humanism, god has a sin nature.
  - a) God is free to do what he likes.
  - b) Thus, god (man) will act according to his nature.
  - c) The result is hedonism.

g. Especially in the Western world, humanism appears to be "good".

- 1) Humanists are seen as good people who want to live as brothers with all peoples of the world. They want to do what is good for mankind.

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## Notes

- 2) The people who have biblical values and morals are seen as the “bad” people (even though part of the reason why humanism appears to be “good” is because it does hold to certain Christian principles and practices).
- h. The following is a list of some of the other beliefs in humanism:
    - 1) The universe was not created.
    - 2) Man is evolving toward perfection (evolution).
    - 3) The supernatural does not exist.
    - 4) There is no life after death.
    - 5) There needs to be a new world order.
    - 6) Socialism is the best political action.
  - i. The humanist supposedly believes in tolerance.
    - 1) However, humanism is militantly against Christianity (or any other form of orthodox religion).
    - 2) The Humanist Manifesto promotes tolerance, but aggressively opposes religion.

### **Author’s Comment:**

In humanism, “Man can do whatever makes him happy as long as it does not involve religion.” This is inconsistent. A humanist may not even be willing to listen to your testimony until you challenge him on this level.

- j. Humanism says that man has the power within himself to make the world a perfect place to live. It is only a matter of time (evolution).

# AUTHORITY & ALLEGIANCE

## Discussion Point

Notes —

If humanism were true, why then do things only seem to be getting worse? More crime. More murders. More starving. More pollution. More divorce. More violence. More wars. More pornography. Challenge the humanist. Where is their hope? History shows us that it is hopeless to hope in man. Without God there is no hope.

### Evangelizing Humanists:

Humanism is an intellectual religion. Do not waste time with intellectual arguments. Challenge their mind only for creating an opportunity to challenge their heart.

- 1) Use the Word of God. Trust in the power of the Word (Rom 1:16).
  - 2) Contrast the failures of mankind with the solutions of Christ. Try to find an area in their life that has problems. Offer Jesus as the solution.
  - 3) Focus on their natural need for forgiveness. Pray for conviction of sin.
  - 4) Offer eternal life. Humanism offers no hope for the future. All human beings have a natural desire for eternal life. Here is a great opportunity in the evangelism of humanists.
  - 5) Finally, explain that they can have a relationship with God. Humanists replace fellowship with God with social awareness (supporting a cause or a social issue). This, however, does not fill the empty place left in the life of someone who does not know God. Touch the need of their heart. Offer them Jesus!
4. The general biblical response (to humanism) is that we must consider the implications of Jn 15:5 (Deism), Prov 3:6 and Col 3:23 (secularism), Heb 13:8 (relativism), 1Cor 10:31,33 (humanism), and Jn 6:44 and 1Cor 2:14 (intellectualism, in general). The human mind and abilities are very important, but only when the mind and abilities are subordinate to the Word of God.

# AUTHORITY & ALLEGIANCE

Notes —

## Discussion Point

Discuss ways in which you are vulnerable to intellectualism and/or humanism.  
How can you protect yourself?

### D. Sensationalism.

1. Definition of Sensationalism.
  - a. Truth is based on experience and emotion.
  - b. An advanced form of this type of authority is mysticism (truth is completely transcendent and without reason) In its extreme form, sensationalism becomes a person's primary authority.
  - c. Aspects of sensationalism can also negatively affect those who make Scripture their primary authority.
2. The general biblical response (to sensationalism) is that we must consider such scriptures as 1Sam 3:21 and Is 22:14. Experience and emotion are very important, but only when those experiences and emotions are subordinate to the Word of God.

## Discussion Point

Discuss ways in which you are vulnerable to sensationalism? How can you protect yourself?

## Discussion Point

In conclusion to this section, discuss ways in which intellectualism and sensationalism are opposites to one another.

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Notes —

## E. Materialism.

1. Definition of Materialism.
  - a. Truth is defined according to the tangible, physical environment only. As in naturalism, nothing supernatural exists.
  - b. From such authority is formed liberation theology and hyper-prosperity theology.
  - c. In its extreme form, materialism becomes a person's primary authority.
  - d. Aspects of materialism can also negatively affect those who make Scripture their primary authority.
2. The general biblical response (to materialism) is that we must consider the implications of Acts 8:18, 1Tim 6:10, Lk 16:13, and Rom 14:17. Material things can be very important, but only when those material things are subordinate to the Word of God.

### Discussion Point

Discuss ways in which you are vulnerable to materialism. How can you protect yourself?

## F. Spiritism.

1. Definition of Spiritism.
  - a. Truth is obtained through contact and communion with spirits.
  - b. In its extreme form, spiritism becomes a person's primary authority.
  - c. Aspects of spiritism can also negatively affect those who make Scripture their primary authority.
2. The general biblical response (to Spiritism) is that we must consider such scriptures as Deut 18:10-11 and 1Chron 10:13. Communication with the spirit world is very important, but only when that communication is subordinate to the Word of God (that is, only when the communication is with the Holy Spirit).

# AUTHORITY & ALLEGIANCE

Notes —

## Discussion Point

Discuss ways in which you are vulnerable to spiritism? How can you protect yourself?

## Discussion Point

In conclusion to this section, discuss ways in which materialism and spiritism are opposites to one another.

### G. Legalism.

1. Definition of Legalism.
  - a. Truth is found on the surface of things as opposed to within the substance of things. Methods and forms are stressed at the expense of content. The external is focused upon while the internal is ignored.
  - b. In its extreme form, legalism becomes a person's primary authority.
  - c. Aspects of legalism can also negatively affect those who make Scripture their primary authority.
2. The general biblical response (to legalism) is that we must consider the implications of Rom 7:6 and Mt 23:23-24. Forms are very important, but only when those forms are subordinate to the Word of God.

## Discussion Point

Discuss ways in which you are vulnerable to legalism. How can you protect yourself?

# AUTHORITY & ALLEGIANCE

Notes —

## H. Hedonism.

1. Definition of Hedonism.
  - a. Truth is based on pleasure and the avoidance of discomfort. For example, sex outside of marriage is practiced when truth, values, beliefs and actions are based on pleasure.
  - b. In its extreme form, hedonism becomes a person's primary authority. Even Christians can be overtaken with pleasure as an obsession.
2. The general biblical response (to hedonism) is that we must consider such scriptures as Lk 8:14, Titus 3:3, 2Tim 4:3, and 1Tim 5:6. Pleasure can be very important, but only when those pleasures are subordinate to the Word of God.

### Discussion Point

Discuss ways in which you are vulnerable to hedonism? How can you protect yourself?

### Discussion Point

In conclusion to this section, discuss ways in which legalism and hedonism are opposites to one another.

## I. Denominationalism.

1. Definition of Denominationalism.
  - a. At its best, denominations provide administering systems for church governance. They provide doctrinal unity for those within and allows for the sharing of resources.
  - b. Denominations as service organizations for church governance and shared resources can be good. However, when denominations, as defenders of doctrine, exalt their views, traditions and interpretations over the scriptures, then their efforts can be reduced to divisiveness and rigidity.
  - c. In extreme form, denominationalism becomes a person's primary authority.

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2. The general biblical response (to denominationalism) is that we must consider the implications of 1Cor 3:3, Acts 5:29, and 1Cor 11:18. Unifying around a common vision can be very important, but only when the purposes to do that are subordinate to the Word of God.

## Discussion Point

Discuss ways in which you are vulnerable to denominationalism. How can you protect yourself?

### J. Universalism.

1. Definition to Universalism.
  - a. Truth is based on the concept of universal brotherhood and the eventual salvation of all people.

### Author's Comment

Unitarians form themselves around this view of authority and the modern day ecumenical movement can, in some cases, represent a mild form of this structure.

- b. In its extreme form, universalism becomes a person's primary authority.
  - c. Aspects of universalism can also negatively affect those who make Scripture their primary authority.
2. The general biblical response (to universalism) is that we must consider such scriptures as Mt 7:13,14, Lk 13:24, and Mt 22:14. God's grace, mercy, and love are very important, but only when those attributes of God are understood according to and subordinate to the Word of God.

# AUTHORITY & ALLEGIANCE

## Discussion Point

Discuss ways in which you are vulnerable to universalism? How can you protect yourself?

## Discussion Point

In concluding this section, discuss ways in which denominationalism and universalism are opposites to one another.

## Course Conclusion:

We are instructed to not conform to this world, but to be transformed by the renewing of our minds (Rom 12:2). Some of this renewing must come by not conforming to other types of authorities. We must be transformed to have formed within ourselves a source of authority based on the Word of God. In this way our world view will positively influence our beliefs, which will in turn, positively affect our values, and ultimately, our actions.

Notes —

# AUTHORITY & ALLEGIANCE

## APPENDIX

Notes —

### A. Examples of Traditionalism.

#### Example #1

#### 1. Mariolatry.

##### a. What does it mean?

- 1) At it's worst it is a cultic doctrine that makes Mary a God. She is worshipped. At it's best it is a series of dogma that has no biblical basis. It produces an extreme distortion of the identity of Mary.
- 2) The idea of the Immaculate Conception was created by Pope Pius IX in 1854. It says that Mary was born without original sin. For this to be true, one of the following must be true also:
  - a) Mary was not born within humanity (that is to say that she was not human).
  - b) There was a chain of sinless births. This would have to extend back to Adam being sinless. This would deny the fall of man.
  - c) Basic theology does not deny the fall of man. Therefore, the usual implication of the Immaculate Conception is that Mary is extra-human.
- 3) The Ascension of Mary was created by Pope Pius XII in 1950. Mary was taken bodily (translated) into heaven. This is not in the Bible.
- 4) Prayers to Mary (called the rosary) and other prayers, are offered to Mary so that she will answer them and help people who pray them.
- 5) All of these doctrines result in some degree of worship of Mary.

##### b. Why do people practice this?

- 1) For some it may be difficult to approach Jesus because the personal relationship that he offers may not be taught in the church.

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- 2) God is viewed as being far away. There is an unhealthy fear of God that makes him unapproachable. This leaves an empty place in the life of people.
  - 3) The empty place is filled by an understandable figure, a mother figure! The mother figure is caring, compassionate, and soft. She is very approachable.
- c. The proper response.
- 1) Jesus! It is necessary to offer the personal aspects of Jesus. Evangelism must emphasize the opportunity to have a real and intimate relationship with God through Jesus.
  - 2) The following scriptures could be used: Jn 15:14; Mt 11:28; Lk 10:38-42; 1Tim 2:5. To show that Mary was a human being, you could use Lk 2:22-24 and Lev 12:8 to show that she had to offer sacrifices to God like anyone else.
  - 3) She needed forgiveness. She needed a savior like all other human beings (Lk 1:47).
  - 4) It can also be shown that Jesus himself would not agree with the exalted position given to Mary (Lk 11:27,28; Mk 3:31-35).
- d. What can be kept or valued?
- 1) We can give honor to Mary as we give to Paul (an example to be imitated).
  - 2) We can imitate Mary's pure faith (Lk 1:38,45), and her simple humility (Lk 1:46-48).

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## Example #2

Notes —

2. Baptism and salvation of infants.
  - a. What does it mean?
    - 1) Infants are sprinkled with water.
    - 2) This cleanses them of original sin and they are saved.
  - b. Why do people practice this?
    - 1) The need for a personal salvation experience may not be taught in the church. The gospel is not presented in a way that challenges the individual that he needs to make a decision. He needs to repent and give his life to Jesus.
    - 2) Instead, someone else makes the decision for you when you are a baby. Biblically, that is impossible.
  - c. The proper response.
    - 1) Jesus! It is necessary to emphasize the need for repentance. Then the Holy Spirit can convict the person that he is a sinner. It must be understood that to receive a personal Savior the person must make a personal decision. Jesus taught that we must decide to give our lives to Him.
    - 2) The following Scriptures could be used: Rom 6:3-10; Acts 8:36-38; Acts 2:38; Mt 16:24-25.
  - d. What can be kept or valued?
    - 1) We can dedicate our babies to the Lord and express our commitment to teach them about Jesus.
    - 2) This communicates to the whole church body that we desire that they grow up as Christians.

# AUTHORITY & ALLEGIANCE

## Example #3

Notes —

### 3. Purgatory.

#### a. What is it?

- 1) It is a place and state of punishment. The soul suffers in order to be cleansed before going to heaven. Prayers of the saints and money make possible the transfer.
- 2) In the Roman Catholic tradition, for example, this is done through the Mass (prayers are said and money is given).

#### b. Why do people believe in it?

- 1) There is a lack of understanding and acceptance of the final, sufficient, and complete work of the cross.

#### c. The proper response.

- 1) Jesus! It is necessary to emphasize the work of the cross and the cleansing power of the blood. Focus on the fact that there is complete forgiveness of sins in Jesus.
- 2) The following Scriptures could be used: Jn 19:30 (“It is finished” the debt is paid in full). Also 1Jn 1:9.

#### d. What can be kept or valued?

- 1) The idea that Christians suffer is very biblical. We do suffer the sufferings of Christ in this life because Christ is in us (not because we are saved by suffering). See Phil 3:10; Jn 15:20; 2Tim 3:12; Col 1:24.

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## Example #4

Notes —

4. Penance.
  - a. What is it?
    - 1) Sins are confessed to a human representative of God and the representative gives the person a certain act to do in addition to turning from the sin.
    - 2) The completion of the act insures forgiveness.
  - b. Why do people practice this?
    - 1) There is a lack of ability to trust Jesus completely for forgiveness of sins.
    - 2) There is a desire to earn forgiveness.
  - c. The proper response.
    - 1) Jesus! It is necessary to emphasize the “penance” of confession and repentance unto God. Explain the doctrine of forgiveness by the blood of the cross.
    - 2) Use the following scriptures: 1Jn 2:1,2; Jn 6:28,29; Gal 2:21.
  - d. What can be kept or valued?
    - 1) Christians do need to confess sins one to another (Jms 5:16).

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## Example #5

Notes —

5. The Mass (from Roman Catholic tradition).
  - a. What is it?
    - 1) The Mass is a sacrifice (without blood). Day and night, worldwide, Jesus is being sacrificed (over 50,000 times a day).
    - 2) He dies again and again with each Mass that is given as if the sacrifice at Calvary was not complete and final.
  - b. Why do people practice it?
    - 1) There is a lack of ability to see the immediate availability of salvation.
    - 2) The sacrifice at Calvary is not seen as being complete. The work of Jesus on the cross is not viewed as a complete and final work.
  - c. The proper response.
    - 1) Jesus! Show that the sacrifice of Jesus on the cross was final and complete. Salvation is available now in Christ. Furthermore, stress the resurrection and the ascension. Jesus is not on the cross anymore. He is in heaven!
    - 2) Use the following scriptures: Eph 1:20; Mt 27:51; Heb 9:24-28; Heb 10:11,12; Heb 6:4,6.
  - d. What can be kept or valued?
    - 1) The idea of meeting together to celebrate the cross.

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## Example #6

Notes —

6. Mediators other than Jesus.
  - a. What is it?
    - 1) Jesus is replaced by others who are mediators between God and man.
      - a) Living representatives of God - the mediator stands in for Jesus and represents Him on earth. In one tradition, he is said to be “alter Christus” (another Christ). The mediator performs many acts on behalf of the people.
      - b) Dead representatives of God—specific prayers are offered to specific spirits in order to receive their help.
  - b. Why do people practice this?
    - 1) When there is no personal Jesus, to provide solutions, there is a need for substitutes.
  - c. The proper response.
    - 1) Jesus! Jesus must be accepted as the only mediator. Emphasize that Jesus is always available and always wants to help us.
    - 2) Use the following scriptures: Jn 14:6; Is 8:19; 1Tim 2:5; Mt 27:51; 1Pt 2:9; 1Sam 28:8-19; Rom 8:26; Heb 7:25.
  - d. What can be kept or valued?
    - 1) We are representatives of Christ. His ambassadors (2Cor 5:20). Christ lives in us (1Pt 2:9).

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## Example #7

Notes —

### 7. Excessive authority given to a leader.

In this illustration we will refer to the tradition of the Roman Catholic church, regarding the Pope. It should be realized, however, that other churches can and do err in this area even though they use different titles.

#### a. What is it?

- 1) The Pope has a Divine title (Holy Father). He sits as Christ in the Vatican. His words are God's words. He is infallible. He makes undeniable doctrine.
- 2) Pope Leo XIII claimed that he held the place of God almighty upon the earth.
- 3) Boniface VIII declared that he was God. He said that "to be subject to the Pope is necessary for salvation."

#### b. Why do people practice this?

- 1) The lack of a relationship with Jesus creates a great need for a replacement.
- 2) The spiritual is replaced with the tangible.

#### c. The proper response.

- 1) Jesus! Emphasize that Jesus is a personal Savior. He alone is perfect. He alone is the Head of the Church.
- 2) Use the following scriptures: Rom 3:10,23 and Eph 1:22.

#### d. What can be kept or valued?

- 1) Respect for leaders of the Church (1Thes 5:12,13).

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## Example #8

Notes —

8. Statues, shrines, and necklaces.
  - a. What is it?
    - 1) All of these things become objects of worship (idols).
      - a) Prayers are offered to statues.
      - b) A shrine is a special place to worship.
      - c) Necklaces are worn as Holy objects.
    - 2) All of these objects are revered as being special and Holy.
  - b. Why do people practice this?
    - 1) Many times people steeped in tradition have a theology of good works instead of a theology of faith.
    - 2) The spiritual world seems so distant. Like faith, it seems so intangible. Worship in the Spirit seems so intangible. People turn to a more tangible form of theology and worship.
  - c. The proper response.
    - 1) Jesus! Emphasize the reality of the resurrection. Show that Jesus is a personal Savior. Spiritual relationship with Him through faith is something that is real. It can be experienced.
    - 2) Use the following scriptures: Eph 2:8-10; Jn 4:20-24; Acts 17:22-31; Mk 7:3,4,18-20.
  - d. What can be kept or valued?
    - 1) It is dangerous to keep anything that can be worshipped!

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## Example #9

Notes —

9. The Eucharist and transubstantiation (the physical presence of Christ at communion).
  - a. What is it?
    - 1) Miraculously, the bread and wine are changed into the actual body and blood of Christ.
    - 2) The elements are thought of and treated as if they were God.
  - b. Why do people practice this?
    - 1) People have the need for the tangible.
  - c. The proper solution.
    - 1) Jesus! Stress the spiritual presence of Jesus Christ.
    - 2) Use Mt 28:20.
  - d. What can be kept or valued?
    - 1) The actual spiritual presence of Jesus at the Lord's Supper.

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## Example #10

Notes —

10. Sacraments as a way to salvation.
  - a. What is it?
    - 1) Sacraments form a system of religious rites. This system serves as a channel through which to receive salvation.
  - b. Why do people practice this?
    - 1) It builds confidence. Because of a lack of faith in the work of the cross, there is a need for a tangible system of events that will insure salvation.
  - c. The proper response.
    - 1) Jesus! He is the only true channel to salvation.
    - 2) Use Eph 2:8-10 and Jn 14:6.
  - d. What can be kept or valued?
    - 1) The symbolic use of biblical sacraments (baptism and the Lord's Supper).

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## Example #11

Notes —

### 11. Lack of Assurance.

- a. What is it?
  - 1) In some traditions the idea of assurance of salvation is impossible.
  - 2) The Council of Trent, for example, stated: “Anathema is the person who says they have assurance of salvation.”
- b. Why do people practice this?
  - 1) One of the dangers of traditionalism is the promotion of salvation by works.
  - 2) A person cannot know his final status of salvation until after his works are completed (after he dies). Thus, assurance of salvation is impossible.
- c. The proper response.
  - 1) Jesus! Explain that we cannot trust in our own lives. We must trust in the life of Jesus. Jesus life is over. There is no more waiting for the person who trusts in a life that has already happened.
  - 2) Use the following scriptures: Jn 1:12; 3:16,36; 19:30; Acts 4:12; 2Cor 1:9; Phil 3:3-9; 1Jn 2:5; 3:2,14,19,24; 5:13.
- d. What can be kept or valued?
  - 1) It is true that we must endure until the end. We must finish the race (Mt 24:13; 1Cor 9:24-27).

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Notes —

## B. Religious Cults.

### Author's Comment:

We are warned to be weary of other supposed authorities (see Col 2:8). In extreme cases of not adhering to this warning we can be taken "captive through philosophy and empty deception. Those who fall prey to this deception may even fall into a cult. We will briefly consider two of the most deceptive cults.

1. Jehovah Witness.
  - a. It began in 1879 under the leadership of Charles Russell.
  - b. They use the Bible as their Holy Book. However, they place reason above the Bible. If what is written in the Bible goes against human reason then it is denied. Their doctrine (false doctrine), therefore, is based on extreme humanism.
  - c. Their doctrines: they deny the Trinity, they deny the divinity of Christ, they deny the pre-existence of Jesus, they deny salvation by faith, they deny the need for a supernatural Savior, they say that Jesus already returned (secretly) in 1914.
2. Mormonism.
  - a. It began in 1830 under the leadership of Joseph Smith.
  - b. They use the Bible as a Holy Book. However, the Book of Mormon is used as a higher authority (Smith received the contents of this book from the angel Moroni and he translated them from mysterious golden plates). Thus, their doctrine (false doctrine) is based on extreme cases of both traditionalism and mysticism.
  - c. Their doctrines: they deny the Trinity, they deny the divinity of Christ, they deny the pre-existence of Jesus, they deny salvation by faith, they deny the need for a supernatural Savior, they deny the fall of man (in Mormon doctrine Adam is God the Father), they believe in and practice salvation by polygamy.

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3. Evangelizing people who are part of a cult.

a. Most important is to emphasize the divinity of Jesus Christ. This, of course, is a foundational problem. Use the following scriptures:

Jn 20:28	Heb 1:8	Jn 17:5
Jn 8:51-59	Mt 28:18	Jn 10:30
Lk 5:21-24	Mk 2:5-11	Col 1:16
Heb 1:3	Matt 14:33	Jn 9:38
Jn 14:9	Jn 8:58	Mk 14:62

Use Is 6:1-3 with Jn 12:41, and Is 8:13 with 1Pt 3:15 (especially with Jehovah's Witnesses).

- b. Focus on the availability of salvation by faith in Jesus. Salvation by works is another foundational problem. Ask the question: "Have you been forgiven?"
- c. Offer the opportunity to have a relationship with God. Perhaps, this is the most foundational problem.

Notes —

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Notes —

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