

DISCIPLESHIP

I. PRAYER

“Lord make me an instrument of your peace, where there is hatred let me sow love and where there is injury, pardon, where there is doubt, faith, where there is despair, hope, where there is darkness, light, where there is sadness, joy O, Divine Master grant that I may not so much seek to be consoled, as to console, to be understood, as to understand, and to be loved, as to love, for it is in giving that we receive, it is in pardoning that we are pardoned and it is in dying that we are born to eternal life”. Saint Francis of Assisi

“I shall pass through this world but once; any good thing therefore I can do, or any kindness I can show to any human being, let me do it now, let me not defer it, or neglect it, for I shall not pass this way again”. Stephen Grellet

I. DEFINITION

The word “disciple” (mathetes in Gk. #3101) is used 261 times in the Gospel and Acts. The Old Testament word that is translated “disciple” (“limmud” in Hebrew #3928) is found in three locations: Isaiah 8:16, Isaiah 54:13 and Isaiah 50:4. It is also translated “accustomed” in Jeremiah 2:24 and Jeremiah 13:23.

** Special Note: In Isaiah 50:4 we see that God's desire is to awaken and speak to His disciples. We often hear some one say that “God spoke to me”. This is most often stated in hindsight after the thoughts or impressions have been proven to be thoughts and impressions given to them by God. Too often the person never explains the process that confirmed that they were indeed hearing God's voice. First we must remember that God will confirm His voice exactly as He has spoken. God had Jeremiah record a passage that provides us with a great deal of clarity when we are attempting to discern God's voice. See Jeremiah 32:6-8. Note that Jeremiah knew it was God who spoke after God confirmed His Word!*

1. A disciple is a pupil who submits to the processes of learning under a teacher. One who is disposed to learn, accepting in their mind and life, the views and practices of their teacher.

2. In the epistles the term "follower or imitator" is used (mimetes in Gk. #3402). It is used in exhortations to pattern one's life after God.

{ ^{NAU} Ephesians 5:1 Therefore be** imitators of God, as beloved children; (**= present imperative)

{ ^{NAU} 1 Corinthians 11:1 Be** imitators of me, just as I also am of Christ. (**= present imperative)

3. In the broad sense Jesus used “disciple”, in reference to all of His followers who come under the influence of His teaching and strive to conform to His principles.

{ ^{NAU} John 8:31 So Jesus was saying to those Jews who had believed Him, "If you (emphatic you) continue (meno in Gk. # 3306) in My word, then you are truly disciples of Mine; ³² and you will know the truth, and the truth will make you free." (Note: that this verse is quoted again at the bottom of this page under point # 7 with space for notes)

4. The true disciples of Jesus are those who respond to His invitation, and learn **from Jesus!**

{ ^{NAU} Matthew 11:29 "Take * My yoke upon you, and learn * from Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS. (* = Aorist imperative) (KJV has "of" NKJV "from")

5. In the O.T. we see that a disciple was one with a responsibility.

{ ^{NAU} Isaiah 8:16 Bind up the testimony, seal the law (or teaching) among my disciples.

{ ^{NAU} Isaiah 50:4 The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple. ⁵ The Lord GOD has opened My ear; And I was not disobedient Nor did I turn back.

6. The term “disciple” refers to a teacher-student relationship, with a root meaning "to learn". Therefore it is necessary for the disciple to:

a. Adopt the philosophy _____

b. Practice the way of life of the teacher

c. Remain in close physical proximity with his teacher

All could become disciples, the simple requirement was to follow Him.

7. All true disciples were required to abide in His words.

{ ^{NAU} John 8:31 So Jesus was saying to those Jews who had believed Him, "If you (*emphatic you*) continue in My word, then you are truly disciples of Mine; ³² and you will know the truth, and the truth will make you free."

8. The disciples were required not only to listen, but to adopt the instructor's teachings as their way of life.

{ ^{NAU} Luke 6:40 "A pupil (mathetes) is not above his teacher; but everyone, after he has been fully trained, will be like his teacher..."

{ ^{NAU} John 15:7 "If you abide in Me, and My words (rhema) abide in you, ask whatever you wish, and it shall be done for you. ⁸"My Father is glorified by this, that you bear much fruit, and so prove to be My disciples."

As Jesus' disciples, can we ask for anything? Note the conditions in John 15:7:

- a. If you abide in Jesus
- b. If Jesus' Words abide in you

9. The sum of Christ teaching is Love (*Jn. 13:34-35*) and our obedience to this command proves our discipleship.

{ ^{NAU} John 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵"By this all men will know that you are My disciples, if you have love for one another." *

Note: Three there are 3 Greek words for "Love: "Eros", "Philos", "Agapo"

10. Jesus' words were hard to take and many who started with Him refused to continue.
(*Jn. 6:60,66; see verses 59-71*)

{ ^{NAU} John 6:60 Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"

{ ^{NAU} John 6:66 As a result of this many of His disciples withdrew, and were not walking with Him anymore. *In verse 67 the "you" is emphatic.* _____

11. Those disciples who remained, had to refuse to follow others in the crowd. They had to place their trust only in Jesus. _____

12. Only those disciples that continued with Jesus:

a. They learned about the resurrection.

{ ^{NAU} Matthew 16:21 From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

b. They learned of the "End of the Age" (see Mark 13).

c. They gained a fuller understanding of the Father's love and the coming of the Holy Spirit. (see Jn.14-16)

d. They learned that they must endure as they waited for the Lord's return.

{ ^{NAU} Luke 12:35 "Be dressed ** in readiness, and keep your lamps lit. ³⁶ "(Greek has the emphatic you here) Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. ³⁷ "Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. ³⁸ "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. ³⁹ "But be sure ** of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. ⁴⁰ "You (emphatic you) too, be ** ready; for the Son of Man is coming at an hour that you do not expect." ⁴¹ Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" ⁴² And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? ⁴³ "Blessed is that slave whom his master finds so doing when he comes. ⁴⁴ "Truly I say to you that he will put him in charge of all his possessions. ⁴⁵ "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; ⁴⁶ the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. ⁴⁷ "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, ⁴⁸

but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more. (** = Present Imperative)

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13. It was not uncommon for a disciple to memorize much of his teachers words.

14. The disciples of Jesus were called and chosen by Him. They just obeyed His call.

{ ^{NAU} Matthew 4:19 And He said to them, "Follow * Me, and I will make you fishers of men."
 20 Immediately they left their nets and followed Him. (* = Aorist Imperative)

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{ ^{NAU} John 15:16 "You (emphatic you) did not choose Me, but I chose you, and appointed you, that you (emphatic you) would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name, He may give to you.

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15. There was no formal call just the call to follow. In the Jewish tradition the student had to link up with a teacher. But those whom Jesus called did not seem to have the necessary qualifications for fellowship with Him, only a willingness to learn.

I. THE DIFFICULTIES OF THE CALL

1. Jesus was always on the move. The phrase " follow Me" is found 19 times in the Gospels and the phrase "followed Him" 21 times. _____

2. They left their occupations - in the strict sense they had to place Jesus first.. (immediately)

{ ^{NAU} Mark 1:18 Immediately they left their nets and followed Him. ¹⁹ Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. _____

3. They had to leave father and mother.

{ ^{NAU} Matthew 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. _____

4. They had to forsake all.

{ ^{NAU} Luke 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple...

{ ^{NAU} Luke 14:33 "So then, none of you can be My disciple who does not give up all his own possessions. _____

5. All disciples must take up their cross even unto death. Jesus made it clear that there would be suffering to follow Him.

{ ^{NAU} Matthew 10:38 "And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ "He who has found his life will lose it, and he who has lost his life for My sake will find it. _____

6. The disciple was not above the teacher.

{ ^{NAU} Matthew 10:24 "A disciple is not above his teacher, nor a slave above his master. ²⁵ "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!

{ ^{NAU} Luke 6:40 "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

7. Their relationship had to be personal not just to repeat Jesus' teachings, but to be a witness. A witness of who He is. _____

8. The disciple had to accept unconditionally the authority of Jesus. This acceptance could not be just a mere verbal confession, but a true belief that resulted in outward obedience. True "Discipleship" is not a limited affair it is continuous and final fulfillment of our lives.
There will never be an equal partnership with Jesus, we will always remain His disciples.

9. The Disciples were called to share in the work of Christ.

10. We must be careful of our relationships with other disciples. There is only one teacher, Jesus. We must remain aware that we are all brothers in Christ. It is the Holy Spirit who brings each of the disciples into the teachings of Jesus. _____

{ ^{NAU} Matthew 23:8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers.

11. We are not to be called leaders. Jesus is the only Leader and Head of the Church, in the absolute sense. We must beware not to overstep our position of leadership. What ever position we have been called to, we must remain submitted to the only true Leader, Jesus.

{ ^{NAU} Matthew 23:10 "Do not be called leaders; for One is your Leader, that is, Christ.

12. Disciples are witnesses of the Living God not bearers of a tradition.

13. They were sent out in pairs.

{ ^{NAU} Luke 10:1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

REMEMBER

Jesus is not the head of a school, but the Living Lord of His people. He was more than the disciples' teacher, He was their Lord, and it was essential that they have His same love expressed in and through their lives to the world.

I. THE SERMON ON THE MOUNT**A. Introduction:** The Sermon on the Mount:

1. Reveals the principles of the kingdom.
2. Are not merely the statements of a teacher.
3. Openly declares Jesus' deity.

a. Jesus gave assurance, in knowing who would enter heaven and see God.

{ ^{NAU} Matthew 5:10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹² "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

b. Jesus came to fulfill the Law

{ ^{NAU} Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸ "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹ "Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. ²⁰ "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not (double negative) enter the kingdom of heaven.

c. Jesus declares Himself equal to the Law. In the following statements, Jesus defines the Law and declares His authority over and above the Law. "You have heard **BUT I SAY...**"

{ ^{NAU} Matthew 5:21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER ' and 'Whoever commits murder shall be liable to the court.' ²² "**But I say to you** that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.

{ ^{NAU} Matthew 5:27 "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; ²⁸ "**but I say to you** that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

{ ^{NAU} Matthew 5:31 "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; ³² "**but I say to you** that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

{ ^{NAU} Matthew 5:33 "Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' ³⁴ "But I say to you, make no oath at all, either by heaven, for it is the throne of God,

{ ^{NAU} Matthew 5:38 "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' ³⁹ "**But I say to you**, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

{ ^{NAU} Matthew 5:43 "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' ⁴⁴ "**But I say to you**, love your enemies and pray for those who persecute you,

B. Principles of the Kingdom

Note: Following Jesus was going to be different. _____

1. The things of value - Character

Matthew 5:3-12; "The Beatitudes"

- ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- ⁴ "Blessed are those who mourn, for they shall be comforted.
- ⁵ "Blessed are the gentle, for they shall inherit the earth.
- ⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
- ⁷ "Blessed are the merciful, for they shall receive mercy.
- ⁸ "Blessed are the pure in heart, for they shall see God.
- ⁹ "Blessed are the peacemakers, for they shall be called sons of God.
- ¹⁰ "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

¹¹ "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.

¹² "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

CHARACTER - the things of value

Humility - Poor in spirit (vs. 3)

Repentance - those who mourn (vs. 4)

Meekness - Gentle (vs. 5)

Spiritual hunger - hunger for righteousness (vs. 6)

Mercy - merciful (vs. 7)

Purity - Pure in heart (vs. 8)

Peacemaking - Peace maker (vs. 9)

Endurance in persecution (vss. 11-12)

2. Relationship to the world - we are **salt** and **light**

{ ^{NAU} Matthew 5:13 "You are the **salt** of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. ¹⁴ "You are the **light** of the world. A city set on a hill cannot be hidden; ¹⁵ nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. ¹⁶ "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

a. Salt - noted in relationship to judgment!

{ ^{NAU} Mark 9:42 "Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea. ⁴³ "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, ⁴⁴ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. ⁴⁵ "If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, ⁴⁶ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. ⁴⁷ "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, ⁴⁸ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. ⁴⁹ "For everyone will be salted with fire. ⁵⁰ "Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another."

b. Salt is linked to God. It symbolizes endurance and value, as opposed to corruption & putrefaction. It was used with sacrifices. _____

{ ^{NAU} Exodus 30:35 "With it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy

{ ^{NAU} Leviticus 2:13 "Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt

{ ^{NAU} Numbers 18:19 "All the offerings of the holy gifts, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before the LORD to you and your descendants with you."

c. Newborns were rubbed with salt. It was also used to drive away evil spirits.

{ ^{NAU} Ezekiel 16:4 "As for your birth, on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths.

d. The salting of Christians is through trials. In 1 Cor. 3:13, we see that everything which is contrary to the will of God will be purged.

{ ^{NAU} 1 Corinthians 3:13 each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.

{ ^{NAU} 1 Peter 1:7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

{ ^{NAU} 1 Peter 4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;

e. The speech of a Christian is seasoned with salt.

{ ^{NAU} Colossians 4:6 Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person. _____

3. Relationship to God's word - Jesus came not to changed the Law, but to fulfill it.

{ ^{NAU} Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸ "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹ "Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

Capital Punishment

Definitions:

Crime - an act or omission that violates the law, forbidding such an act.

Punishment - a penalty on the one responsible for the crime

Note: In the Bible crimes are regarded as an offense against God. Thus all crime is sin. The O.T. had a body of laws which were divinely given and failure to discipline individuals who broke the law, brought judgment on the whole community. (Lev. 26:3-45; Deut.28) *Idolatry, immorality and murder were crimes involving the whole community, therefore the punishment was a public action.*

a. Different words are used in the Old Testament to describe crimes.

The most common words used are:

2398 chata - miss the mark (sin) to miss, go wrong, sin

02398 chata' {khaw-taw'}

□ a primitive root; TWOT - 638; v

□ NAS- Bear blame (2), Bewildered (1) Bore loss (1) Bring sin (1) Cleanse (5) Cleansed (1) Cleansing (1) Commit (2) Commits sin (1) Committed (21) Committed sin (1) Done wrong (1) Errs (1) Fault (1) Fear loss (1) Forfeits (1) Indicted (1) Miss (1) Not reach (1) Offended (1) Offered for sin (1) Offers for sin (1) Purged (1) Purified (3) Purify (6) Purify from uncleanness (3) Sin (56) Sinful (1) Sinned (87) Sinner (7) Sinning (4) Sins (23)

□ 1) to sin, miss, miss the way, go wrong, incur guilt, forfeit, purify from uncleanness 1a) (Qal) 1a1) to miss 1a2) to sin, miss the goal or path of right and duty 1a3) to incur guilt, incur penalty by sin, forfeit 1b) (Piel) 1b1) to bear loss 1b2) to make a sin-offering 1b3) to purify from sin 1b4) to purify from uncleanness 1c) (Hiphil) 1c1) to miss the mark 1c2) to induce to sin, cause to sin 1c3) to bring into guilt or condemnation or punishment 1d) (Hithpael) 1d1) to miss oneself, lose oneself, wander from the way 1d2) to purify oneself from uncleanness

6586 pasha - revolt or refuse subjection to rightful authority (transgress)

06586 pasha` {paw-shah'}

□ a primitive root [identical with 06585 through the idea of expansion]; TWOT - 1846; v

□ NAS- Been in rebellion (1) Committed (1) Offended (1) Rebel (1)
 Rebelled (6) Rebellion (1) Revolted (7) Transgress (3) Transgressed (10)
 Transgressing (1) Transgression (1) Transgressors (8)

□ 1) to rebel, transgress, revolt 1a) (Qal) 1a1) to rebel, revolt 1a2) to
 transgress 1b) (Niphal) to be rebelled against

5753 avah- bent or crooked (do iniquity)

05753 `avah {aw-vaw'}

□ a primitive root; TWOT - 1577; v

□ NAS- Bent (1) Bewildered (1) Distorts (1) Made crooked (1) Perverse (2)
 Perverted (2)

□ 1) to bend, twist, distort 1a) (Niphal) to be bent, be bowed down, be
 twisted, be perverted 1b) (Piel) to twist, distort 1c) (Hiphil) to do perversely
 2) to commit iniquity, do wrong, pervert 2a) (Qal) to do wrong, commit
 iniquity 2b) (Hiphil) to commit iniquity

b. Certain crimes were guilty of death.

The judgment is God's and the punishment of evil doers is an expression of His divine justice. The Old Testament laws do not show difference between the poor and the wealthy.

{ ^{NAU} Genesis 9:6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

{ ^{NAU} Genesis 4:14 "Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me."

{ ^{NAU} Leviticus 24:21 "Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death.

{ ^{NAU} Romans 13:4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

{ ^{NAU} Acts 25:11 "If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to them. I appeal to Caesar."

4. A new standard of righteousness - exceeding the Pharisees, or you would not enter the Kingdom of Heaven.

{ ^{NAU} Matthew 5:19 "Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. ²⁰ "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

5. A deeper meaning to the Law:

- i. anger = murder; leave God's altar and reconcile with your brother;
- ii. lust = adultery
- iii. divorce is only for adultery
- iv. vows were to be avoided
- v. seek love over revenge
- vi. love your enemy;
- vii. perfection is God's standard. (Mt. 5:21-48)

{ ^{NAU} Matthew 5:21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER ' and 'Whoever commits murder shall be liable to the court.' ²² "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell. ²³ "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, ²⁴ leave * (aorist imperative) your offering there before the altar and go * (aorist imperative); first be reconciled * (aorist imperative) to your brother, and then come and present * (aorist imperative) your offering. ²⁵ "Make * (aorist imperative) friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. ²⁶ "Truly I say to you, you will not (Double Negative) come out of there until you have paid up the last cent. ²⁷ "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; ²⁸ but I say (emphatic) to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. ²⁹ "If your right eye makes you stumble, tear * (aorist imperative), it out and throw * (aorist imperative) it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. ³⁰ "If your right hand makes you stumble, cut it off * (aorist imperative), and throw it * (aorist imperative); from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell. ³¹ "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; ³² but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

³³ "Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' ³⁴ "But I say to you, make no oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. ³⁶ "Nor shall you make an oath by your head, for you cannot make one hair white or black. ³⁷ "But let your statement be, ** (present imperative), 'Yes, yes ' or 'No, no'; anything beyond these is of evil. ³⁸ "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' ³⁹ "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also. ⁴¹ "Whoever forces you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you. ⁴³ "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' ⁴⁴ "But I say to you, love ** (present imperative) your enemies and pray ** (present imperative) for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ "Therefore you (emphatic you) are to be ** (present imperative) perfect, as your heavenly Father is perfect.

6. Religious acts are to be done in secret - giving, praying and fasting

{ ^{NAU} Matthew 6:1 "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. ² "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. ³ "But when you give to the poor, do not let your left hand know what your right hand is doing, ⁴ so that your giving will be in secret; and your Father who sees what is done in secret will reward you. ⁵ "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. ⁶ "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. ⁷ "And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. ⁸ "So do not be like them; for your Father knows what you need before you ask Him.

{ ^{NAU} Matthew 6:16 "Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. ¹⁷ "But you, when you fast, anoint your head and wash your face ¹⁸ so that your fasting will not be noticed by men, but by your Father who is in secret;

and your Father who sees what is done in secret will reward you.

7. A new way to pray - forgiving others was a must or God would not forgive you.

{ ^{NAU} Matthew 6:9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. ¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.' ¹⁴ "For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵ "But if you do not forgive others, then your Father will not forgive your transgressions.

Forgiveness

We are commanded to forgive, but we are not commanded to forget.

{ ^{NAU} Luke 17:1 He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come! ² "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble. ³ "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ⁴ "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." ⁵ The apostles said to the Lord, "Increase our faith!" ⁶ And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you. ⁷ "Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? ⁸ "But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'? ⁹ "He does not thank the slave because he did the things which were commanded, does he?

v Forgiveness refers to the act of pardon, remission of sin or restoration of a friendly relationship.

v The central concept is covering of sin from the sight of God. _____

v Forgiveness depends upon just payment of the penalty for sin. _____

v Forgiveness is not forgetting, but being committed not to raise the issue again.

v Forgiveness determines the change of our actions, not the wiping out of our memories.

Note: Fear can hinder forgiveness. When God is calling us to forgive we may fear that there is no true repentance and that the offense might continue. Where there is true repentance there is fruit.

{ ^{NAU} Matthew 3:8 "Therefore bear fruit in keeping with repentance; _____"

v Forgiveness means no longer dwelling on the sin that was forgiven.

v Forgiveness is the promise not to raise the issue again to the offender, nor to others, or to himself.

v Sometimes we refuse to forgive because we feel that person or persons haven't suffered enough.

REMEMBER

God no longer brings up the things we have done, contrary to his law. He placed them in the sea and said "NO FISHING!"

8. Our treasures are to be in heaven - Your heart is where your treasure is.

{ ^{NAU} Matthew 6:19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹ for where your treasure is, there your heart will be also.

9. The portal of the body is the eye - fill it with light.

{ ^{NAU} Matthew 6:22 "The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. ²³ "But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!"

10. To love riches is to hate God

{ ^{NAU} Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.

11. No longer are we to be anxious about food, drink or clothing - God will provide

{ ^{NAU} Matthew 6:25 "For this reason I say to you, do not be worried¹ about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?²⁶ "Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?²⁷ "And who of you by being worried can add a single hour to his life?²⁸ "And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,²⁹ yet I say to you that not even Solomon in all his glory clothed himself like one of these.³⁰ "But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little

1 ¹mh. mh, qn (particle neg) **merimna/te** merimna, w vmpa--2p (verb imper pres act 2nd per pl)

2 In a good sense *care for, be concerned about* (1Co 7:32); in a bad sense *be anxious, be overly concerned about, be worried about* (Ph 4:6) RWP

3 **Mat 6:25 - Be not anxious for your life** (mh merimnate th| psuch| u`mwn). This is as good a translation as the Authorized Version was poor; "Take no thought for your life." The old English word "thought" meant anxiety or worry as Shakespeare says: "The native hue of resolution Is sicklied o'er with the pale cast of thought." Vincent quotes Bacon (Henry VII): "Harris, an alderman of London, was put in trouble and died with thought and anguish." But words change with time and now this passage is actually quoted (Lightfoot) "as an objection to the moral teaching of the Sermon on the Mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future." We have narrowed the word to mere planning without any notion of anxiety which is in the Greek word. The verb *merimnaw* is from *merij* (*merizw*, because care or anxiety distracts and divides. It occurs in Christ's rebuke to Martha for her excessive solicitude about something to eat (Lu 10:41). The notion of proper care and forethought appears in 1Co 7:32; 12:25; Php 2:20. It is here the present imperative with the negative, a command not to have the habit of petulant worry about food and clothing, a source of anxiety to many housewives, a word for women especially as the command not to worship mammon may be called a word for men. The command can mean that they must stop such worry if already indulging in it. In verse 31 Jesus repeats the prohibition with the ingressive aorist subjunctive: "Do not become anxious," "Do not grow anxious." Here the direct question with the deliberative subjunctive occurs with each verb (*fagwmen* (*piwmen* (*peribalwmeqa*). This deliberative subjunctive of the direct question is retained in the indirect question employed in verse 25. A different verb for clothing occurs, both in the indirect middle (*peribalwmeqa*, fling round ourselves in 31, *endushsqe*, put on yourselves in 25). **For your life** (th| psuch|). "Here *psuch|* stands for the life principle common to man and beast, which is embodied in the *swma*: the former needs food, the latter clothing" □(McNeile). *Psuch* in the Synoptic Gospels occurs in three senses (McNeile): either the life principle in the body as here and which man may kill (Mr 3:4) or the seat of the thoughts and emotions on a par with *kardia* and *dianoia* (Mt 22:37) and *pneuma* (Lu 1:46; cf. Joh 12:27; 13:21) or something higher that makes up the real self (Mt 10:28; 16:26). In Mt 16:25 (Lu 9:25) *psuch* appears in two senses paradoxical use, saving life and losing it.

faith! ³¹ "Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' ³² "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

12. Seek His Kingdom

{ ^{NAU} Matthew 6:33 "But seek first His kingdom and His righteousness, and all these things will be added to you. _____

13. Seek His Righteousness

{ ^{NAU} Matthew 6:33 "But seek first His kingdom and His righteousness, and all these things will be added to you. _____

14. Take one day at a time

{ ^{NAU} Matthew 6:34 "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. _____

15. Don't judge

{ ^{NAU} Matthew 7:1 "Do not judge ** (present imperative + negative) so that you will not be judged. ² "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. ³ "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴ "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? ⁵ "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

16. What is Holy is not to be treated as common.

{ ^{NAU} Matthew 7:6 "Do not give ** (present imperative + negative) what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces. _____

17. When you pray know that your Father knows how to give good gifts, simply ASK, SEEK, KNOCK.

{ ^{NAU} Matthew 7:7 "Ask, ** (present imperative) and it will be given to you; seek, ** (present imperative), and you will find; knock, ** (present imperative), and it will be opened to you. ⁸ "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹ "Or what man is there among you who, when his son asks for a loaf, will give him a stone? ¹⁰ "Or if he asks for a fish, he will not give him a snake, will he? ¹¹ "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

18. Treat others as you wish to be treated

{ ^{NAU} Matthew 7:12 "In everything, therefore, treat ** (present imperative) people the same way you want them to treat you, for this is the Law and the Prophets. _____

19. The way that leads to life is narrow - the way that leads to destruction is broad

{ ^{NAU} Matthew 7:13 "Enter ** (present imperative) through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴ "For the gate is small and the way is narrow that leads to life, and there are few who find it.

20. Beware of false prophets - the type of fruit shows the type of tree

{ ^{NAU} Matthew 7:15 "Beware ** (present imperative) of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶ "You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? ¹⁷ "So every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸ "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹ "Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ "So then, you will know them by their fruits.

21. Doing the will of the Father merits one's entrance into heaven, not just calling Jesus "Lord"

{ ^{NAU} Matthew 7:21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

22. Service is not a true sign that we are doing the will of the Father. (prophesy, casting out demons, performing miracles)

{ ^{NAU} Matthew 7:22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' ²³ "And then I will declare to them, 'I never (*ouvde, pote* compound Negative; double negation + time reference # 3763) knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

23. We must hear and act appropriately to the Words of Jesus. If we fail to do both, our lives will be devastated when the struggles come. No one will escape the coming rain, floods and wind that will slam upon all our lives.

{ ^{NAU} Matthew 7:24 "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. ²⁵ "And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. ²⁶ "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. ²⁷ "The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell-- and great was its fall."

I. HOW DO WE MEASURE UP

1. Deny yourself and take up your cross daily.

{ ^{NAU} Luke 9:23 And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. ²⁴ "For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. ²⁵ "For what is a man profited if he gains the whole world, and loses or forfeits himself?

2. Not ashamed of Jesus in this world

{ ^{NAU} Mark 8:37 "For what will a man give in exchange for his soul? ³⁸ "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

3. Jesus must come first

{ ^{NAU} Luke 9:57 As they were going along the road, someone said to Him, "I will follow You wherever You go." ⁵⁸ And Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." ⁵⁹ And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." ⁶⁰ But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." ⁶¹ Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." ⁶² But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

4. We are to pray for labors in the Lord's harvest

{ ^{NAU} Matthew 9:35 Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. ³⁶ Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. ³⁷ Then He said to His disciples, "The harvest is plentiful, but the workers are few. ³⁸ "Therefore beseech the Lord of the harvest to send out workers into His harvest."

Have compassion on those who are distressed, downcast and those without a leader.

5. The disciples were called to heal and they were given authority over unclean spirits.

{ ^{NAU} Matthew 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. ² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him. ⁵ These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel. ⁷ "And as you go, preach, saying, 'The kingdom of heaven is at hand.' ⁸ "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.

{ ^{NAU} Luke 10:19 "Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing (there is a triple negations here!) will injure you.

Deliverance from demons is accomplished by "exousia" authority not by "dunamis" power

Deliverance is not attached to the "fullness of the Spirit" (Ephesians 5:18)

Deliverance is not apart of the "manifestation of the Holy Spirit" to witness (Acts 2)

Deliverance is not apart of the "Gifts of the Spirit" (1 Corinthians 12 -13)

6. Preach repentance and the Kingdom of God.

{ ^{NAU} Matthew 10:7 "And as you go, preach, ** (present imperative) saying, 'The kingdom of heaven is at hand. _____

{ ^{NAU} Matthew 4:17 From that time Jesus began to preach and say, "**Repent**, ** (present imperative) for the kingdom of heaven is at hand." _____

{ ^{NAU} Matthew 11:20 Then He began to denounce the cities in which most of His miracles were done, because they did not **repent**.

{ ^{NAU} Matthew 12:41 "The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they **repented** at the preaching of Jonah; and behold, something greater than Jonah is here.

{ ^{NAU} Mark 1:14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; **repent** ** (present imperative) and believe ** (present imperative) in the gospel." _____

{ ^{NAU} Mark 6:12 They went out and preached that men should **repent**.

{ ^{NAU} Luke 5:32 "I have not come to call the righteous but sinners to **repentance**."

{ ^{NAU} Luke 13:3 "I tell you, no, but unless you **repent**, you will all likewise perish.

{ ^{NAU} Luke 13:5 "I tell you, no, but unless you **repent**, you will all likewise perish."

{ ^{NAU} Luke 15:7 "I tell you that in the same way, there will be more joy in heaven over one sinner who **repents** than over ninety-nine righteous persons who need no **repentance**.

{ ^{NAU} Luke 15:10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

{ ^{NAU} Luke 24:45 Then He opened their minds to understand the Scriptures, ⁴⁶ and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, ⁴⁷ and that **repentance** for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. ⁴⁸ "You are witnesses of these things.

7. A hard road ahead

a. The disciples fate

{ ^{NAU} Matthew 10:17 "But beware ** (present imperative) of men, for they will hand you over to the courts and scourge you in their synagogues; ¹⁸ and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. ¹⁹ "But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. ²⁰ "For it is not you (emphatic you) who speak, but it is the Spirit of your Father who speaks in you. ²¹ "Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. ²² "You will be hated by all because of My name, but it is the one who has endured to the end who will be saved. ²³ "But whenever they persecute you in one city, flee ** (present imperative) to the next; for truly I say to you, you will not (double negative) finish going through the cities of Israel until the Son of Man comes. ²⁴ "A disciple is not above his teacher, nor a slave above his master. ²⁵ "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!

b. Called to a fearless confession

{ ^{NAU} Matthew 10:26 "Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. ²⁷ "What I tell you in the darkness, speak * (aorist imperative) in the light; and what you hear whispered in your ear, proclaim * (aorist imperative) upon the housetops. ²⁸ "Do not fear ** (present imperative plus negative) those who kill the body but are unable to kill the soul; but rather fear ** (present imperative) Him who is

able to destroy both soul and body in hell. ²⁹ "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. ³⁰ "But the very hairs of your head are all numbered. ³¹ "So do not fear; ** (present imperative plus negative); you (emphatic you) are more valuable than many sparrows. ³² "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. ³³ "But whoever denies Me before men, I will also deny him before My Father who is in heaven.

c. Division in households

{ ^{NAU} Matthew 10:34 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶ and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

d. Conditions of discipleship

{ ^{NAU} Matthew 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. ³⁸ "And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ "He who has found his life will lose it, and he who has lost his life for My sake will find it.

{ ^{NAU} Luke 14:26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. ²⁷ "Whoever does not carry his own cross and come after Me cannot be My disciple.

e. Rewards are given to those who receive you.

{ ^{NAU} Matthew 10:40 "He who receives you receives Me, and he who receives Me receives Him who sent Me. ⁴¹ "He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴² "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not (double negative) lose his reward."

8. Disciples are called Jesus' brothers and sisters because they do the Father's will.

{ ^{NAU} Matthew 12:46 While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. ⁴⁷ Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You." ⁴⁸ But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" ⁴⁹ And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! ⁵⁰ "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

{ ^{NAU} Luke 8:19 And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. ²⁰ And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." ²¹ But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

9. Disciples were granted to know the mysteries of the Kingdom.

{ ^{NAU} Matthew 13:10 And the disciples came and said to Him, "Why do You speak to them in parables?" ¹¹ Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. ¹² "For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. ¹³ "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. ¹⁴ "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT (double negative) UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT (double negative) PERCEIVE; ¹⁵ FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' ¹⁶ "But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ "For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

{ ^{NAU} Deuteronomy 29:1 These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb. ² And Moses summoned all Israel and said to them, "You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; ³ the great trials which your eyes have seen, those great signs and wonders. ⁴ "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. ⁵ "I have led you forty years in the wilderness; your clothes have not worn out on you, and your sandal has

not worn out on your foot. ⁶ "You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God. ⁷ "When you reached this place, Sihon the king of Heshbon and Og the king of Bashan came out to meet us for battle, but we defeated them; ⁸ and we took their land and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. ⁹ "So keep the words of this covenant to do them, that you may prosper in all that you do.

{ ^{NAU} Isaiah 42:18 Hear, you deaf! And look, you blind, that you may see. ¹⁹ Who is blind but My servant, Or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, Or so blind as the servant of the LORD? ²⁰ You have seen many things, but you do not observe them; Your ears are open, but none hears.

{ ^{NAU} Ezekiel 12:2 "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house.

{ ^{NAU} John 9:41 Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains.

10. The disciples were told to feed the multitudes (*Mat. 14:13-21. Note verse 16!*)

{ ^{NAU} Matthew 14:13 Now when Jesus heard about John, He withdrew from there in a boat to a secluded place by Himself; and when the people heard of this, they followed Him on foot from the cities. ¹⁴ When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick. ¹⁵ When it was evening, the disciples came to Him and said, "This place is desolate and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves." ¹⁶ But Jesus said to them, "They do not need to go away; **you** (emphatic you) give them something to eat!" ¹⁷ They said to Him, "We have here only five loaves and two fish." ¹⁸ And He said, "Bring them here to Me." ¹⁹ Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave them to the crowds, ²⁰ and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full baskets. ²¹ There were about five thousand men who ate, besides women and children.

11. Disciples were used as vehicles of God's blessings. As Jesus came, giving His life for God's people, so must we.

{ ^{NAU} Matthew 15:36 and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples gave them to the people.

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12. We are commanded, by the Father, to listen to Jesus.

{ ^{NAU} Matthew 17:5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen ** (present imperative) to Him!"

{ ^{NAU} Luke 8:18 "So take care ** (present imperative) how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

{ ^{NAU} Mark 4:24 And He was saying to them, "Take care ** (present imperative) what you listen to. By your standard of measure it will be measured to you; and more will be given you besides.

{ ^{NAU} Mark 9:7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen ** (present imperative) to Him!"

{ ^{NAU} Luke 9:34 While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. ³⁵ Then a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen ** (present imperative) to Him!"

13. Coming to Jesus in childlike humility is required. (*Mat. 18:3, Mark 10:15*)

Flee youthful lust (*2 Tim.2:22 ; 1 Cor. 13:11*)

{ ^{NAU} Matthew 18:3 and said, "Truly I say to you, unless you are converted and become like children, you will not (double negative) enter the kingdom of heaven. ⁴ "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

{ ^{NAU} Mark 10:15 "Truly I say to you, whoever does not receive the kingdom of God like a child will not (double negative) enter it at all."

{ ^{NAU} 2 Timothy 2:22 Now flee ** (present imperative) from youthful lusts and pursue ** (present imperative) righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

{ ^{NAU} 1 Corinthians 13:11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

Note that the term here for "Child" is different that the word used in Matthew 18:3

14. We are required to forgive. (*See earlier note on forgiveness - pages 16- 17*)

{ ^{NAU} Matthew 18:21 Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" ²² Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. ²³ "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. ²⁴ "When he had begun to settle them, one who owed him ten thousand talents was brought to him. ²⁵ "But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. ²⁶ "So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' ²⁷ "And the lord of that slave felt compassion and released him and forgave him the debt. ²⁸ "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' ²⁹ "So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' ³⁰ "But he was unwilling and went and threw him in prison until he should pay back what was owed. ³¹ "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. ³² "Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. ³³ 'Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' ³⁴ "And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed

him. ³⁵ "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

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{ ^{NAU} Matthew 6:14 "For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵ "But if you do not forgive others, then your Father will not forgive your transgressions.

{ ^{NAU} Ephesians 4:32 Be kind to one another, tender-hearted, forgiving ** (present imperative) each other, just as God in Christ also has forgiven you.

{ ^{NAU} Colossians 3:12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; ¹³ bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should **you**. (emphatic you)

15. Disciples have a reward.

{ ^{NAU} Mark 10:28 Peter began to say to Him, "Behold, we have left everything and followed You." ²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, ³⁰ but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. ³¹ "But many who are first will be last, and the last, first."

16 We are to be ready for and working when Christ returns.

{ ^{NAU} Luke 12:35 ('you' is present in the Greek text) "Be dressed ** (present imperative) in readiness, and keep your lamps lit. ³⁶ "Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. ³⁷ "Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. ³⁸ "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves. ³⁹ "But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. ⁴⁰ "You too, be ready; for the Son of Man is coming at an hour that you do not expect." ⁴¹ Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" ⁴² And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? ⁴³ "Blessed is that slave whom his master finds so doing when he comes. ⁴⁴ "Truly I say to you that he will put him in charge of all his possessions. ⁴⁵ "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; ⁴⁶ the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. ⁴⁷ "And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes,

17. We can not serve two masters. (*"Mammon" is Semitic for money or riches*)

{ ^{NAU} Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth. (mammon)

{ ^{NAU} 1 Timothy 6:6 But godliness actually is a means of great gain when accompanied by contentment. ⁷ For we have brought nothing into the world, so we cannot take anything out of it either. ⁸ If we have food and covering, with these we shall be content. ⁹ But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

{ ^{NAU} Matthew 13:22 "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.

{ ^{NAU} Mark 4:18 "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word,¹⁹ but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and **choke the word**, and it becomes unfruitful.

{ ^{NAU} Luke 8:14 "The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are **choked** with worries and riches and pleasures of this life, and bring no fruit to maturity.

18. We are to deal with our sins forcibly, truly seeing the danger of sin.

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{ ^{NAU} Mark 9:42 "Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.⁴³ "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire,⁴⁴ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.⁴⁵ "If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell,⁴⁶ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.⁴⁷ "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell,⁴⁸ where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.⁴⁹ "For everyone will be salted with fire.

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{ **19.** We are to handle well the riches of this world that God places in our care.

{ ^{NAU} Luke 16:1 Now He was also saying to the disciples, "There was a rich man who had a manager, and this manager was reported to him as squandering his possessions.² "And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'³ "The manager said to himself, 'What shall I do, since my master

is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.⁴ 'I know what I shall do, so that when I am removed from the management people will welcome me into their homes.'⁵ "And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?'⁶ "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'⁷ "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'⁸ "And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.⁹ "And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.¹⁰ "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.¹¹ "Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?¹² "And if you have not been faithful in the use of that which is another's, who will give you that which is your own?¹³ "No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. (mammon)

20. We are called to catch men.

{ ^{NAU} Luke 5:10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, ** (present imperative + negative) from now on you will be catching men."

21. We must act upon Jesus' words, not just hear them and mockingly call Him Lord.

{ ^{NAU} Luke 6:46 "Why do you call Me, 'Lord, Lord,' and do not do what I say?⁴⁷ "Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:⁴⁸ he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.⁴⁹ "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

22. We too **MUST** repent.

{ ^{NAU} Luke 13:1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.² And Jesus said to them, "Do

you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? ³ "I tell you, no, but unless you repent, you will all likewise perish. ⁴ "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? ⁵ "I tell you, no, but unless you repent, you will all likewise perish." ⁶ And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. ⁷ "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' ⁸ "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; ⁹ and if it bears fruit next year, fine; but if not, cut it down.'"

23. Just being in the presence of the Lord will not save us nor make us disciples.

{ ^{NAU} Luke 13:23 And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, ²⁴ "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. ²⁵ "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' ²⁶ "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; ²⁷ and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.' ²⁸ "In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out. ²⁹ "And they will come from east and west and from north and south, and will recline at the table in the kingdom of God.

24. We must count the cost.

{ ^{NAU} Luke 14:25 Now large crowds were going along with Him; and He turned and said to them, ²⁶ "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. ²⁷ "Whoever does not carry his own cross and come after Me cannot be My disciple. ²⁸ "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? ²⁹ "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, ³⁰ saying, 'This man began to build and was not able to finish.' ³¹ "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? ³² "Or else, while the other is still far away, he sends a delegation and asks for terms of peace. ³³ "So then, none of you can be My disciple who does not give up all his own possessions. ³⁴ "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? ³⁵ "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

25. We must do the works of God.

{ ^{NAU} John 6:28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" ²⁹ Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

26. Many disciples departed when they found the words of Jesus hard to follow.

{ ^{NAU} John 6:41 Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." ⁴² They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?" ⁴³ Jesus answered and said to them, "Do not grumble among yourselves. ⁴⁴ "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. ⁴⁵ "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me. ⁴⁶ "Not that anyone has seen the Father, except the One who is from God; He has seen the Father. ⁴⁷ "Truly, truly, I say to you, he who believes has eternal life. ⁴⁸ "I am the bread of life. ⁴⁹ "Your fathers ate the manna in the wilderness, and they died. ⁵⁰ "This is the bread which comes down out of heaven, so that one may eat of it and not die. ⁵¹ "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." ⁵² Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?" ⁵³ So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. ⁵⁴ "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. ⁵⁵ "For My flesh is true food, and My blood is true drink. ⁵⁶ "He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. ⁵⁸ "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever." ⁵⁹ These things He said in the synagogue as He taught in Capernaum. ⁶⁰ Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" ⁶¹ But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? ⁶² "What then if you see the Son of Man ascending to where He was before? ⁶³ "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. ⁶⁴ "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. ⁶⁵ And He was saying, "For this reason I have said to you,

that no one can come to Me unless it has been granted him from the Father." ⁶⁶ As a result of this many of His disciples withdrew and were not walking with Him anymore. ⁶⁷ So Jesus said to the twelve, "You do not want to go away also, do you?" ⁶⁸ Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. ⁶⁹ "We have believed and have come to know that You are the Holy One of God."

27. To be Jesus' disciples we must abide in His words. (*John.8:31-32; Note the context of the whole chapter*)

{ ^{NAU} John 8:31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

{ ^{NAU} Matthew 16:5 And the disciples came to the other side of the sea, but they had forgotten to bring any bread. ⁶ And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees." ⁷ They began to discuss this among themselves, saying, "He said that because we did not bring any bread." ⁸ But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? ⁹ "Do you not yet understand or remember the five loaves of the five thousand, and how many baskets full you picked up? ¹⁰ "Or the seven loaves of the four thousand, and how many large baskets full you picked up? ¹¹ "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." ¹² Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

28. We are to serve others.

{ ^{NAU} John 13:12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? ¹³ "You call Me Teacher and Lord; and you are right, for so I am. ¹⁴ "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. ¹⁵ "For I gave you an example that you also should do as I did to you. ¹⁶ "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. ¹⁷ "If you know these things, you are blessed if you do them.

29. We must love like Christ to be His disciple.

{ ^{NAU} John 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵ "By this all men will know that you are My disciples, if you have love for one another."

30. We are to keep the Lord's commandments.

{ ^{NAU} John 14:21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

a. Teach (Matthew 28:19-20)

b. Love (John 13:34-35)

c. Preach (Acts 10:42)

d. Believe (1 John 3:23)

{ ^{NAU} Matthew 28:19 "Go (passive participle) therefore and make disciples (aorist imperative) of all the nations, baptizing (present participle) them in the name of the Father and the Son and the Holy Spirit, ²⁰ **teaching** (present participle) them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

{ ^{NAU} John 13:34 "A new commandment I give to you, that you **love** one another, even as I have **loved** you, that you also **love** one another. ³⁵ "By this all men will know that you are My disciples, if you have **love** for one another."

{ ^{NAU} Acts 10:42 "And He ordered us to **preach** to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead."

{ ^{NAU} 1 John 3:23 This is His commandment, that we **believe** in the name of His Son Jesus Christ, and love one another, just as He commanded us.

Also see John 15:10-14

{ ^{NAU} John 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. ¹¹ "These things I have spoken to you so that My joy may be in you, and that your joy may be made full. ¹² "This is My commandment, that you love one another, just as I have loved you. ¹³ "Greater love has no one than this, that one lay down his life for his friends. ¹⁴ "You are My friends if you do what I command you.

31. We can do nothing without Christ.

{ ^{NAU} John 15:5 "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

32. We are chosen by Jesus.

{ ^{NAU} John 15:16 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. _____

33. The world will hate you. (*John 15:18: Note the context, verses 18-19*)

{ ^{NAU} John 15:18 "If the world hates you, you know that it has hated Me before it hated you. ¹⁹ "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.

34. In the world we will have tribulation.

{ ^{NAU} John 16:33 "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

35. We can use the Word of God to assure others that their sins are forgiven.

{ ^{NAU} John 20:23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

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 { **36.** We are to go in pairs.

{ ^{NAU} Mark 6:7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; ⁸ and He instructed them that they should take nothing for their journey, except a mere staff-- no bread, no bag, no money in their belt-- ⁹ but to wear sandals; and He added, "Do not put on two tunics." ¹⁰ And He said to them, "Wherever you enter a house, stay there until you leave town. ¹¹ "Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them."

{ ^{NAU} Luke 22:35 And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." ³⁶ And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. ³⁷ "For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment." ³⁸ They said, "Lord, look, here are two swords." And He said to them, "It is enough."

37. We are to preach repentance.

{ ^{NAU} Mark 6:12 They went out and preached that men should repent. ¹³ And they were casting out many demons and were anointing with oil many sick people and healing them.

38. We must work with Jesus and not resist His directions.

{ ^{NAU} Luke 5:1 Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; ² and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. ³ And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat. ⁴ When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵ Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." ⁶ When they had done this, they enclosed a great quantity of fish, and their nets began to break; ⁷ so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink. ⁸ But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sin-

ful man, O Lord!" ⁹ For amazement had seized him and all his companions because of the catch of fish which they had taken; ¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." ¹¹ When they had brought their boats to land, they left everything and followed Him.

39. We are to feed the hungry, and go to the sick and to those in prison.

{ ^{NAU} Matthew 25:31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. ³² "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; ³³ and He will put the sheep on His right, and the goats on the left. ³⁴ "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; ³⁶ naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' ³⁷ "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? ³⁸ 'And when did we see You a stranger, and invite You in, or naked, and clothe You? ³⁹ 'When did we see You sick, or in prison, and come to You?' ⁴⁰ "The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' ⁴¹ "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; ⁴² for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; ⁴³ I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' ⁴⁴ "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' ⁴⁵ "Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' ⁴⁶ "These will go away into eternal punishment, but the righteous into eternal life."

40. We are commanded to make disciples of others.

{ ^{NAU} Matthew 28:19 "Go (passive participle) therefore and make disciples (aorist imperative) of all the nations, baptizing (present participle) them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching (present participle) them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

I. THE MASTER PLAN OF EVANGELISM

II. The following is taken from the book; Master Plan of Evangelism by Robert E. Coleman; Spire Books, Fleming H. Revell Co. 1977

Selection
 Association
 Consecration
 Impartation
 Demonstration
 Delegation
 Supervision
 Reproduction

Introduction

To change the world you must change men!
 God does not work with programs, God's method is men.

{ ^{NAU} John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

This statement of our LORD reveals that the only method that will bring us to the Father is revealed in Jesus' life and words. All of our activities and plans are destined to **fail**. We can be deceived by what appears to be success for a season.

Question:

We must settle a key question. Can man achieve the goals of God by man's wisdom, man's ingenuity or man's programs? _____

The only methods that will receive God's praise are the methods that we find revealed in His Son and God's Word. All that we find recorded in God's Word is intended to teach us how to follow God, which is displayed in the life of Jesus. The scriptural accounts of Jesus, constitute our best and only inerrant textbook on evangelism. As we look at Jesus, we have the Master teacher who never made a mistake.

As we examine the life of Jesus we see that His idea of evangelism was not some occasional sporadic endeavor. The plan of Jesus was plain from the beginning, to save out of the world a people for Himself, and to build a Church of the Spirit that would never perish. This offer was made to the whole world.

{ ^{NAU} John 4:42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

{ ^{NAU} 1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

Jesus made no distinction between home and foreign missions. The world is to be reached. Jesus never lost track of His goal and we must never lose sight, of His goal.

When we live and direct our lives according to God's plan, we can be confident of the outcome. Following His plan assures our future success. Jesus wasted no time or energy in doing what would fail. He was following God's plan. God's plan will not fail us, as it did not fail Jesus.

Question:

We must ask ourselves, "Are my efforts of evangelism producing an ever-expanding company of dedicated men, reaching the world with the gospel?" _____ If not, our efforts are in vain.

God is building **His** Kingdom. He alone has the plans. All human efforts to build His Kingdom **must** follow His plans. For His Kingdom will transcend all time and creation.

Selection

Jesus was not concerned with programs, but with the men that the multitudes would follow. Men are, and have always been God's method of winning the world. He has never changed His method.

In choosing the 12, there was little or no immediate effect upon the religious life of His day. Note, that Jesus focused on the men, not the immediate results.

The men He chose would not impress us as being key men. None were prominent in the synagogue nor priesthood, none were wealthy nor had degrees.

Questions:

Looking at this group you might think; How could God ever use them? They were impulsive, temperamental, easily offended and had all the prejudices of their environment. Could this group

win the world? By the world's standards they were unlearned, but Jesus chose them, because they were teachable.

Sometimes they were slow to understand spiritual things, but they were honest enough to confess their need.

What was significant about them was their sincere yearning for God and the realities of His life. They were fed up with hypocrisy and were looking to experience the reality of God's presence. When they experienced the reality of God in Jesus, they were pliable in His hands.

Jesus concentrated on a few. Transforming the world can only take place by first transforming the individuals in it. This is accomplished only by following the method that Jesus used, focusing on one person at a time. He gathered together a small group of 12. Then within the twelve, He worked with an even smaller group of three; Peter, James and John. God has always focused on a small group to reach the multitudes. This can be seen through out the entire Bible.

In Jesus' high priestly prayer, recorded in John 17, we should note that His prayer focused on the Twelve.

{ ^{NAU} John 17:12 "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

This prayer focus reveals that Jesus knew that the success of the mission, of reaching the world, depended on the leadership of these men. The success would depend on their faithfulness. The world would be reached by these few, if they remained faithful. The success of Jesus' method can be seen today in how the Gospel is reaching the world.

{ ^{NAU} John 17:9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

Regarding mass evangelism, Jesus did not neglect to evangelize the masses. He preached to the crowds, but His main focus was the individuals. Many will often join the crowds, but those who follow the LORD **must** be able to stand alone.

If we were to measure the effectiveness of Jesus' ministry by numbers, there were 500 who saw Him ascend (*1Cor.15:6*) and only 120 who waited in Jerusalem for the Holy Spirit (*Acts 1:15*). So for three years of ministry, His was not the world's most productive mass outreach. But remember God's focus was on the world, not numbers.

Masses can be easily misled if they don't have competent men to lead them. Evangelism must first lay a foundation in which an effective and continuing outreach ministry is established to reach the masses.

Men are God's only method. Men are more important than places and equipment. Working with men takes time. Jesus' small beginning did not greatly effect the religious community at the time, but it was one of the profound moves of God, that would change the world. The foundation of the Church was being established. This foundation and method is the only method that will usher in the Kingdom of God. We can not evaluate the power and effectiveness of God's work from our limited perspective.

These men had no formal education, nor position in the world or religious community. They had all the traits of fallen humanity. This should humble us, for we can never see those whom God will use to win the world for Himself.

Honest men were needed. Those who would admit their ignorance to the Master's teaching.

Association

The essence of Jesus' training program was by association, letting His disciples follow Him. There were no formal schools or seminaries, no outlined course of study, nor membership classes.

Knowledge was not communicated by our Lord in terms of Laws & dogmas, but by the living personality of the One who walked among them. Knowledge was gained by association before it was understood by explanation. The invitation of Jesus was to come and see. Here lies the simple way of learning the truths of God. One living sermon is worth a hundred explanations.

Before anyone, who followed Jesus, was given the directive to preach or cast out demons they were to "be with Him".

Jesus spent more time with the disciples as time progressed, not less. He not only spent time with them, He gave His life for them.

The Importance of Follow-up

Jesus went home to Zaccheus after his conversion.

{ ^{NAU} Luke 19:7 When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner."

Jesus stayed in Samaria two days after the meeting with the woman at the well and the men of the town.

{ ^{NAU} John 4:43 After the two days He went forth from there into Galilee.

One person can never meet all the needs of the people that God places in their reach, but what we can do is prepare others to meet those needs.

We must see ourselves - first as the body of Christ and secondly as individuals. One can only fulfill his individual part in the ministry that the Lord has called him to. God calls some to minister to individuals and some to minister to the corporate body. We are to see ourselves as part of a team. Each team member needs to be fully equipped and inspired, focusing on their responsibilities.

Building men is not easy, it requires constant personal attention. It is much like a father with his children. We should not expect new believers, when left alone, to find solutions to the innumerable problems that confront their lives. When anyone of those problems could mean disaster to their faith. If Jesus the son of God found it necessary to stay almost constantly with his few disciples for three years, and even one of them was lost, how can we expect to do this job on an assembly line basis, a few days out of the year.

A new believer should have a mature Christian friend to associate with, until that new believer can disciple another individual.

CONSECRATION

{ ^{NAU} Matthew 11:29 "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.

Jesus requires obedience. Our first steps in following Jesus may seem easy, because we have only just begun our walk with Him. The disciples were not required to be smart, but they had to be loyal obedient followers. As they continued to walk with Him, they would invariably take on His character.

“Following Jesus” means the surrender of one's whole life to Him in absolute submission to His sovereignty. There can be **NO** compromising. You cannot serve two masters.

^{NAU} Matthew 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.

There had to be a complete forsaking of sin, which include:

- v old thought patterns,
- v old habits,
- v and the pleasures of the world

Question:

What areas are you struggling with? _____

The new disciples were being conformed to the Kingdom of God. They could no longer reside in the kingdom of darkness.

Love was now the only standard of conduct, and this love was to manifest itself in obedience to Christ, and expressed in devotion to those whom He died to save.

{ ^{NAU} John 14:21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." ²² Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" ²³ Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

Jesus' death on the cross was a willful denial of Self for others. Many departed upon hearing what Jesus required. But Jesus did not run after them. He was training leaders for the Kingdom

and if they were going to be fit vessels of service, they had to pay the price. You can not follow Jesus through the course of this life without turning loose of the world. _____

{ ^{NAU} Luke 14:33 "So then, none of you can be My disciple who does not give up all his own possessions. _____

Our capacity to receive God's revelation will grow, provided we continue to practice the truth we do understand. _____

{ ^{NAU} Ephesians 5:11 Do not participate in the unfruitful deeds of darkness, but instead even expose them; ¹² for it is disgraceful even to speak of the things which are done by them in secret. ¹³ But all things become visible when they are exposed by the light, for everything that becomes visible is light. ¹⁴ For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." ¹⁵ Therefore be careful how you walk, not as unwise men but as wise, ¹⁶ making the most of your time, because the days are evil.

We do not commit our lives to a doctrine, but to a person. As we continue in His word we will know the truth. (*John 8:31f*) Jesus is our example. He displayed absolute obedience to the Father's will, and the cross was the crowning climax of that commitment to the will of God. The sole duty of God's servant is to obey the Master's will. Obedience can not be compromised. It is a commitment unto death. The only way to victory is to follow the LORD's pattern.

{ ^{NAU} Luke 22:42^(Jesus was saying) "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

No one can be a leader until he has first learned to follow. The Satanic forces are organized and will destroy any half hearted disciple. There is no victory over the enemy without strict obedience to the Master. We are engaged in warfare and we must follow the Master's orders to survive, because we are in life and death battles. We can not be indifferent to our responsibility of obedience.

We are called to be obedient to God's word. It is not our duty to reason why He speaks as He does, we are only to carry out His orders. Unless we are dedicated and ready to obey what we now know, there will be no further progress. _____

Peter's conflicts with our LORD point to the need for obedience. The first area is in relationship to our activities, when we are laboring apart from His directions. (*Luke 5:5*) The second area is when Jesus gives us directions that confuse or offend us. (*John 13:8*)

{ ^{NAU} Luke 5:5 Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets.

{ ^{NAU} John 13:8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

Impartation

Jesus gave Himself to His disciples and He sanctified Himself for them.

{ ^{NAU} John 17:18 "As You sent Me into the world, I also have sent them into the world. ¹⁹ "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

He pointed out the true meaning of love which was displayed at Calvary. This love is to become our standard. He gave freely, that they would freely give. He served them, that they may serve others.

Love is the only way to win the response of men. The love that is required of us, can only be manifested in and through our lives, once we have been born again.

{ ^{NAU} John 15:5 "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

{ ^{NAU} John 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷ that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

Jesus is God's full and final Revelation to mankind. The Holy Spirit is God, operating in the lives of the believers. The Holy Spirit is another comforter, in the same way that we see Jesus comforting when He walked among men. _____

We must wait for the reality of the Holy Spirit to enter the lives of the new believers. The supernatural work that we are called to, demands supernatural help. All of our combined wisdom and strength will fail us. Without an endowment of power from on high, our efforts are in vain. The Holy Spirit's work in our lives must not be reduced to a theory or creed. He is a reality, providing comfort and instruction just like Jesus. Yet, unlike Jesus the Holy Spirit is not limited to a physical body. As a spirit, He is able to be present in every believer, providing constant instruction and guidance. He is coordinating our movement, focusing our efforts in our unseen battles that will bring the victory and Glory to our LORD. It is only by His presence in our lives that we can go into the world for the LORD Jesus.

It does not depend on who we are, but on who He is. The Holy Spirit's presence in us, makes all the difference in our activity. We must reach the place where we can give ourselves away in sincere devotion to our Lord. Whenever we see that we have the ability to give our lives for Christ, it assures and proves that Christ truly possesses us.

Demonstration

Jesus showed the disciples how to live with God and with man.

1. The practice of prayer.

Jesus allowed His disciples to see Him in prayer. When they asked for instruction He provided a model that centered their focus and revealed the perfect pattern for our prayers.

2. Using Scriptures

There are numerous references to the Old Testament in the Gospel accounts. Jesus clearly stated that the Scripture must be a vital part of our lives.

{ ^{NAU} Matthew 4:4 But He answered and said, "It is written, ^a"MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD."

Jesus demonstrated to the disciples how to make the Scriptures relevant to their own lives by living the Word before them. He lived as man was intended to live before God, properly responding to both God and man.

{ ^{NAU} Mark 12:30 ^aAND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' ³¹ "The second is this, ^aYOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

Because the Holy Spirit resides in every true believer, the life of Jesus will become progressively more visible with the passing of time. So, from the first moments of being born again, until the believers death, others will be able to see the increasing conformity of the believer's life, to the Word of God. Yet, it must never be forgotten that Jesus is the only man who lived completely obedient to God's will. He alone stands as the man who is completely without sin. We, His followers, must constantly pursue God with all our hearts, always seeking to have our lives in harmony with the Word of God. We will be doing everything we can to keep our lives from contradicting His Word. Following these principles, we can be assured that our lives will bear the fruit of the Holy Spirit, because it is God who is in us providing the power and desire to pursue our LORD in personal discipline, devotion and love of the Word of God. Therefore we will find all true followers of Jesus, teaching others His Word and living a relevant and victorious life in the midst of a pagan world.

3. Personal Evangelism

We should always remember that everything that Christ did had some relevance to the work of evangelism, either by explanation of a spiritual truth or revealing to them how they should live with men and deal the enemy. Every facet of Jesus' life must be seen as revealing God in His fullness and living each moment being about His Father's business.

4. Teaching naturally

Jesus used the situations around him to teach. The disciples never knew that God was training them. Never let your method obscure the message. If all that is remembered is the method and not the truth of God's Word, you must change your method. When we observe Jesus, we can see no fixed method in His teaching. God's Truth will draw attention to itself, our presentations are secondary. Presentations are not the primary focus.

Jesus did not use charts and quick easy gimmicks to show the disciples how to reach the world. He was, and still is, the only living method that will accomplish God's will. Jesus helped the disciples to see the need in all classes of people and the best method of approaching them. They observed how Jesus drew people to Himself. Watching how He won their confidence and inspired their faith. They saw how He gently and naturally opened the way of salvation and called them to a decision. The disciples watched the Master soul winner at work.

Class was always in session, as they listened and observed the Lord. If they did not understand what He meant, all they needed to do was ask. They observed Jesus interacting with large and small groups. _____

Jesus did not ask anyone to do or be anything, which He had not demonstrated in His own life. When they observed Him they could see that His method worked! _____

{ ^{NAU} Romans 15:18 For I will not presume to speak of anything ¹except what ^aChrist has accomplished through me, ²resulting in the obedience of the Gentiles by word and deed, ¹⁹ in the power of ^{1a}signs and wonders, ^bin the power of the Spirit; so that ^cfrom Jerusalem and round about as ^dfar as Illyricum I have ²fully preached the gospel of Christ.

We must demonstrate the reality of God! People need to see a demonstration of God's power, not an explanation of it.

If we seek to train men, we must accept that they will follow us also. We are to exhibit the reality of Christ in our lives. They will imitate those things which they see and hear. _____

Demonstration is a key part of the Master's method and nothing else will work to make disciples.

Delegation

He assigned them work. The steps were progressive. The first step is their personal relationship to God. The desire to serve God will develop from their personal relationship. The ordering is not to be reversed!

{ ^{NAU} John 21:15 So when they had ^afinished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you ^{1b}love Me more than these?" He said to Him, "Yes, Lord; You know that I ²love You." He said to him, "Tend ^cMy lambs." ¹⁶ He said to him again a second time, "Simon, son of

John, do you ¹love Me?" He said to Him, "Yes, Lord; You know that I ²love You." He said to him, "^aShepherd My sheep." ¹⁷ He said to him the third time, "Simon, son of John, do you ¹love Me?" Peter was grieved because He said to him ^athe third time, "Do you ¹love Me?" And he said to Him, "Lord, ^bYou know all things; You know that I ¹love You." Jesus said to him, "^cTend My sheep.

Jesus' method was to get the disciples into a vital experience with God, showing them how God worked before telling them they had to do it. _____

The disciples baptized before they were ordained to preach. In the beginning, the disciples only responsibility was to follow Jesus. We must be patient with new converts. Children are carried before they are required to walk. _____

When Jesus did send them out, He sent them to the Jews. The Jews were the ones that they had the most in common with and would be the most receptive to His message. Later, Jesus expanded the call to the entire world.

{ ^{NAU} Acts 1:8 but you will receive power ^awhen the Holy Spirit has come upon you; and you shall be ^bMy witnesses both in Jerusalem, and in all Judea and ^cSamaria, and even to ^dthe remotest part of the earth."

When Jesus gave the instruction to not move from house to house and to search for a worthy person, it focused their attention on the most promising individuals. This would also provide them with the best place for future follow up. Those who are the most receptive were those who would be potential leaders later. _____

He also warned them that there were those who would refuse them. Jesus never let his disciples underestimate the strength of the enemy, nor the natural resistance of men to the gospel.

{ ^{NAU} Matthew 10:40 "^aHe who receives you receives Me, and ^bhe who receives Me receives Him who sent Me.

{ ^{NAU} John 13:20 "Truly, truly, I say to you, ^ahe who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Jesus gave them His Power and Authority. They were not operating in their own power, but in His. Any kindness shown to them would not go unrewarded.

The disciples were sent two by two. In his book, The College of the Apostles, 1896, James I. Vancer grouped the disciples into pairs that would complement their virtues and minimize their faults.

Peter the extremist with Andrew the conservative.

James the elder with John the youth.

Philip the dullard with Bartholomew the sage.

Thomas the man of doubts with Matthew of strong convictions.

James the champion of duty with Jude champion of doctrine.

Simon the zealot with Judas the traitor.

{ ^{NAU} Luke 10:1 Now after this ^athe Lord appointed ¹seventy ^bothers, and sent them ^cin pairs ahead of Him to every city and place where He Himself was going to come.

Jesus made it clear that disciples are sent men. Evangelism is not an optional accessory to our life, it is the heartbeat of all that we are called to be and do.

What ever is done for Christ must be in fulfilling this call to reach the whole world.

Supervision

After the disciples went out they were expected to return and share their experiences with the group. Jesus examined them, noting their actions and reactions. Jesus did not expect more from His disciples than they were capable of accomplishing, but He did expect them to do their best. He also expected them to improve as they grew in knowledge and grace.

It is crucial that those engaged in the work of evangelism have personal supervision and guidance until such time as they mature enough to carry on alone.

Remember:

Keep a clear vision - The World

We must learn that Christ is not merely concerned with firstfruits and verbal confessions. The goal is to have mature disciples. Those we reach must become His disciples and every disciple must be brought to maturity. We have not been called to hold the fort, but to storm the heights.

Reproduction

Jesus expected the disciples to reproduce. If they remained faithful to His plan, it was a matter of time before the world would be reached.

{ ^{NAU} Numbers 14:21 but indeed, ^aas I live, ^{1b}all the earth will be filled with the glory of the LORD.

{ ^{NAU} John 17:20 "I do not ask on behalf of these alone, but for those also who believe in Me through their word;

{ ^{NAU} Isaiah 55:10 "For as the ^arain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing ^bseed to the sower and bread to the eater; ¹¹ So will My ^aword be which goes forth from My mouth; It will ^bnot return to Me empty, Without ^caccomplishing what I desire, And without succeeding in the matter for which I sent it.

Jesus desires all to be saved but not everyone will be saved. He has given us the responsibility to clearly and convincingly proclaim the gospel to every creature.

Remember:

There is no such thing as a barren Christian.

{ ^{NAU} John 15:16 "^aYou did not choose Me but I chose you, and appointed you that you would go and ^bbear fruit, and that your fruit would remain, so that ^cwhatever you ask of the Father in My name He may give to you.

Our focus must be to reproduce the Christian life in human personality, first in ourselves and then in others.

The Great Commission is not just "to go" or "baptize" or "teach". It is to MAKE DISCIPLES. The Great Commission is not merely to go to the ends of the earth preaching the gospel, nor to baptize a lot of converts in the name of the Triune God, nor to teach them the precepts of Christ., but to make disciples. The disciples raised up men, like themselves, who were so constrained by the Commission of Christ that they not only followed Him, but also lead others to follow Him.

Pray for Harvesters (workers)

{ ^{NAU} Luke 10:2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.

Just praying for a lost world is fruitless. We must pray that the LORD of the harvest would send out laborers. Jesus died for the world. The only hope for the world is to have men going out into it, with the gospel of salvation. After the lost have been won to Christ, we are not to just leave them on their own, but to work with them faithfully, patiently, painstakingly until they become fruitful Christians. _____

Question:

Are those who have followed us to Christ, now leading others to Him? Are they teaching and making disciples like ourselves? _____

What really counts is the faithfulness with which our converts go out and make leaders out of their converts and not simply making more followers.

The effectiveness of our ministry should never be in numbers or budgets, but how many mature Christians are actively winning souls and TRAINING them to win the multitudes.

We must realize that evangelism is not done by something, but by someone. God's nature, being personal is only fully expressed through a person. _____

God's love is fully expressed in the person of Jesus Christ. Now we as followers of Jesus are to reflect His love as we yield to the guidance of the Holy Spirit.

We don't need better methods - we need better men!

Men who know their Redeemer from something more than hearsay.
 Men who see His vision and feel His passion for the world.
 Men who are willing to be nothing in order that He might be everything.
 Men who want only for Christ to produce His life in and through them according to His own good pleasure.

I. THE DISCIPLINES OF A DISCIPLE

The following is taken from the book; Celebration of Discipline by Richard J. Foster, 1978, Harper & Row publishers.

THE INWARD DISCIPLINES

Meditation
Prayer
Fasting
Study

THE OUTWARD DISCIPLINES

Simplicity
Solitude
Submission
Service

THE CORPORATE DISCIPLINES

Confession
Worship
Guidance
Celebration

The Inward Disciplines

1. The Discipline of Meditation

Satan majors in noise, hurry and crowds in our society. We must be willing to go beyond our superficial culture, to recreate silences and the inner world of contemplation.

Isaac meditated.

{ ^{NAU} Genesis 24:63 Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

David also meditated.

{ ^{NAU} Psalm 63:6 When I remember You on my bed, I meditate on You in the night watches,

Meditation brings you to the place where you can listen.

{ ^{NAU} Psalm 119:148 My eyes anticipate the night watches, That I may meditate on Your word.

Psalm 1, declares that a blessed man delights in the Law of the Lord and on His Law he meditates day and night.

{ ^{NAU} Psalm 1:2 But his delight is in the law of the LORD, And in His law he meditates day and night.

In Psalm 119 we see an example of meditating on God's word when confronted with a lie.

{ ^{NAU} Psalm 119:78 May the arrogant be ashamed, for they subvert me with a lie; But I shall meditate on Your precepts.

Meditation is not an attempt to empty the mind as in the Eastern religions, but to fill our minds with the Greatness of God. Meditation also demands us to change and focus of our minds upon Him, in order to enter into His presence. All believers are invited to enter the Holy of Holies and converse with the Living God. _____

We must also pursue God honoring leisure-time activity. We must also find a place that is quiet and free from interruptions for meditation.

2. The Discipline of Prayer

Prayer is the deepest and highest work of the Holy Spirit. Real prayer is to get in harmony with God's thoughts and purposes. We should desire the things He desires and to love the things He loves.

Prayer must become the essence of our lives; it should be like breathing.

{ ^{NAU} Mark 1:35 ^aIn the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and ^bwas praying there.

Real prayer is learned, "Lord teach us to pray". We must not be afraid of failure.

We must be willing to hear, know, and obey the will of God before we pray.

Prayer also requires us to be still to know that He is God. Being still and quiet will help us to focus on God's power.

As we turn our prayers towards others, we must first have God's compassion.

3. The Discipline of Fasting

There are many examples of those who fasted in scripture: Moses, David, Elijah, Esther, Daniel, Anna the prophetess, Paul, and Jesus. Fasting refers to abstaining from food for Spiritual purposes.

Biblical fasting is not motivated by vanity (desire to loose weight) or a desire for power (releasing hidden powers with in you).

Jesus assumed that His followers would fast. We find the disciples fasting after He returned to Glory. Some may find that the discipline of fasting can be more difficult than giving their time or money.

{ ^{NAU} Matthew 6:16 "aWhenever you fast, do not put on a gloomy face as the hypocrites do, for they ¹neglect their appearance so that they will be noticed by men when they are fasting. ^bTruly I say to you, they have their reward in full.

{ ^{NAU} Matthew 9:15 And Jesus said to them, "The ¹attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast.

Fasting is often associated with prayer and ministry to the Lord. If our fasting is not unto God we have failed.

{ ^{NAU} Luke 2:37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with ^afastings and prayers.

{ ^{NAU} Acts 13:2 While they were ministering to the Lord and fasting, ^athe Holy Spirit said, "Set apart for Me ^bBarnabas and Saul for ^cthe work to which I have called them."

Fasting will often reveal the things that control us. Your anger, bitterness, pride, and lust will all surface when you fast.

4. The Discipline of Study

We are transformed by the renewing of our mind.

{ ^{NAU} Romans 12:2 And do not ^abe conformed to ^bthis ¹world, but be transformed by the ^crenewing of your mind, so that you may ^{2d}prove what the will of God is, that which is good and ³acceptable and perfect.

{ ^{NAU} Philippians 4:8 Finally, brethren, ^awhatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is ¹lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, ² dwell on these things.

Question:

What will set you free? _____

Without knowledge of the truth we will never be set free.

{ ^{NAU} John 8:31 So Jesus was saying to those Jews who had believed Him, "^aIf you continue in My word, then you are truly ^bdisciples of Mine; ³² and ^ayou will know the truth, and ^bthe truth will make you free."

Steps in study

- | | |
|------------------|---------------------------|
| 1. Repetition | - channels the mind |
| 2. Concentration | - centers the mind |
| 3. Comprehension | - insight and discernment |
| 4. Reflection | - what has significance |

Our success in study is directly dependent upon the humility of the student not the teacher.
Some subjects to Study: God's word; God's world (creation); Ourselves (body)

The Outward Disciplines

1. The Discipline of Simplicity

Simplicity is the inward reality that results in an outward lifestyle. We buy things we do not need to impress people that we do not like.

Experiencing the inward reality of simplicity liberates us outwardly.

Speech becomes truthful and honest.

The lust for status and position are gone.

We cease from showy extravagance.

Our goods becomes available to others.

{ ^{NAU} Matthew 6:25 "^aFor this reason I say to you, ¹do not be ^bworried about your ²life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? ²⁶ "^aLook at the birds of the ¹air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? ²⁷ "^aAnd who of you by being ^aworried can ^badd a single ¹hour to his ²life? ²⁸ "^aAnd why are you ^aworried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, ²⁹ yet I say to you that not even ^aSolomon in all his glory

clothed himself like one of these. ³⁰ "But if God so clothes the ^agrass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? ^bYou of little faith! ³¹ "Do not ^aworry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' ³² "For the Gentiles eagerly seek all these things; for ^ayour heavenly Father knows that you need all these things. ³³ "But ¹seek first ²His kingdom and His righteousness, and ^aall these things will be ³added to you.

All that we possess, we have received as a gift from God. We are responsible to care for all that He has given to us. We are to utilize what we have for His purposes and to further His Kingdom. He often wants us to make what we have available to others. When we truly release our possessions to God, we will experience a freedom from anxiety and the control that often accompanies our possessions.

The outward expression of simplicity

1. Buy things for their usefulness rather than their status.
2. Reject anything that is producing an addiction in you.
3. Develop a habit of giving things away.
4. Refuse to be propagandized by the custodians of modern gadgetry.
5. Learn to enjoy things without owning them.
6. Develop a deeper appreciation for the creation.
7. Look with a healthy skepticism at all buy now pay later schemes.
8. Obey Jesus' instructions about plain honest speech.
9. Reject anything that will breed the oppression of others.
10. Shun whatever would distract you from your main goal of seeking His kingdom and His righteousness first.

2. The Discipline of Solitude

Loneliness is inner emptiness. Solitude is inner fulfillment.
Solitude is not a place, but a state of mind and heart.

If we possess inward solitude we will not fear being alone, for we know that we are not alone. Neither do we fear being with others, for they do not control us. In the midst of noise and confusion we are settled into a deep inner silence.

Jesus began His ministry with 40 days of being alone and He often sought times of silence. Jesus spent a night alone with the Father before He chose the 12.

{ ^{NAU} Luke 6:12 It was ¹at this time that He went off to ^athe mountain to ^bpray, and He spent the whole night in prayer to God. ¹³ And when day came, ^aHe called His disciples to Him and chose twelve of them, whom He also named as ^bapostles:

Seeking out a solitary place was a regular practice of Jesus. He often spent all night in prayer.

Solitude and Silence

Without silence there can be no solitude.

Silence involves our listening.

The purpose of silence and solitude is to be able to see and hear clearly.

We must learn the discipline of silence, when to speak and when to be quiet.

A person who is under the discipline of silence is a person who can say what is needed, only when it needs to be said.

{ ^{NAU} Proverbs 25:11 Like apples of gold in settings of silver Is a ^aword spoken in ¹right circumstances.

Question:

Do we fear silence because we feel that we will be controlled by others? _____

Silence is intimately related to trust. Silence is the freedom to let our justification rest entirely with God. _____

Steps that lead into Solitude

1. Take advantage of the little solitudes that fill our day.
2. Find and develop a quiet place.
3. Try to live a whole day without words.
4. Four times a year withdraw for 3 to 4 hours for the purpose of reorienting your life's goal.

3. The Discipline of Submission

Submission frees us from the burden of always needing to get our own way. We must also focus on our inward attitude. It is possible to outwardly do what people ask and inwardly be in rebellion against them. In submission we enter the freedom of giving up our rights for the good of others. _____

{ ^{NAU} Mark 8:34 And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and ^atake up his cross and follow Me.

Mark 8:34 points out that our happiness is not dependent upon getting what we want. We are to hold other's interest above our own. Without having a spirit of self pity, "poor me" or martyrdom.

Submission is the first requirement of leadership. All Power is discovered in submission to God. Christ had only one focus, the will of God. His life can always be seen in light of the cross, "not my will but Yours LORD". _____

Seven Acts of Submission

1. Submission is to the triune God ; as Thou wilt, what Thou wilt, when Thou wilt.
 2. Submission is to the Scripture; first to hear the Word, second to receive the Word, third to obey the Word.
 3. Submission is to our family. ^{NAU} Philippians 2:4 ^ado not merely look out for your own personal interests, but also for the interests of others.
 4. Submission is to our neighbors and those we meet in the course of our daily lives.
 5. Submission is to the believing community of the Body of Christ.
 6. Submission is to the broken and despised (widows and orphans).
 7. Submission is to the world.
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4. The Discipline of Service

The cross is the sign of submission. The towel is the sign of service

John 13:14 is the call to service.

{ ^{NAU} John 13:14 "If I then, ^athe Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

There is no glory seen in washing someone's feet. It is mundane, ordinary and trivial. There is no adventure in martyrdom or in self denial.

Service enables us to say "no" to the world's games of promotion and authority. It abolishes our need and desire for a pecking order.

Jesus gives us a new authority that does not manipulate or control.

Self-righteous Service & True-Service

1. Self-righteous service comes through human effort; True-Service comes from relationship with the Divine.
 2. Self-righteous service is impressed with the big deal; True-Service finds it almost impossible to distinguish the small from the large service.
 3. Self-righteous service requires external rewards; True-Service rest contented in hiddenness.
 4. Self-righteous service is highly concerned about results; True-Service is free of the need to calculate results.
 5. Self-righteous service picks and chooses whom to serve; True-Service is indiscriminate in its ministry.
 6. Self-righteous service is affected by moods and whims; True-Service ministers simply and faithfully because there is a need.
 7. Self-righteous service is temporary; True-Service is a life style.
 8. Self-righteous service is without sensitivity ; True-Service can withhold the service as freely as perform it.
 9. Self-righteous service fractures community; True-Service builds community.
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When we serve unnoticed it produces humility; our flesh wants to draw attention to what we do. There is a difference between choosing to serve and choosing to be a servant. When we choose to serve we are still in control. God always looks at the heart that motivates our service. We must strive service and remain unnoticed. _____

We should seek to serve in small ways. We can serve as a guard over another's reputations.

{ ^{NAU} Titus 3:2 to malign no one, ^ato be peaceable, ^agentle, ^bshowing every consideration for all men.

We are to speak evil of no one. We can give the service of common courtesy. We can also give the service of hospitality and the service of listening to others.

The Corporate Disciplines

1. The Discipline of Confession

There is Private confession (*1Tim.2:5*) and Public confession (*James 5:16*).

{ ^{NAU} 1 Timothy 2:5 For there is ^aone God, and ^bone mediator also between God and men, the ^cman Christ Jesus,

{ ^{NAU} James 5:16 Therefore, ^aconfess your sins to one another, and pray for one another so that you may be ^bhealed. ^cThe effective ¹prayer of a righteous man can accomplish much.

The discipline of confession brings an end to pretense. We think no one is struggling as we are with sin, so we hide behind lies and hypocrisy. We must remember that the fellowship of the saints is also a fellowship where we are all striving against sin and many times we fail.

2. The Discipline of Worship

The Father seeks worshipers.

{ ^{NAU} John 4:23 "But ^aan hour is coming, and now is, when the true worshipers will worship the Father ^bin spirit and truth; for such people the Father seeks to be His worshipers.

Worship is the human response to Divine invitation. Worship must precede our service.

{ ^{NAU} Mark 12:30 ^aAND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

{ ^{NAU} Matthew 4:10 Then Jesus said to him, "Go, Satan! For it is written, ^a"YOU SHALL WORSHIP THE LORD YOUR GOD, AND ¹SERVE HIM ONLY."

Our service should flow out of worship. Service as a substitute for worship is idolatry. To often "Activity" can become the enemy of adoration. The first call of the O.T. priesthood was to minister to God first. If we truly experience His presence in a worship service it should make us hungry for His presence every day.

Genuine worship has only one leader, Jesus. Christ alone decides what instruments He will use. To truly enter into worship we must still all human initiated activity!

God's call for worship involves our whole being. The body, mind, spirit and emotions should all be laid on the altar of worship.

Genuine worship begins with a holy expectancy. It should end with holy obedience! If we fail to obey the Spirit of God as He directs, we may only have an experience that gratifies our flesh.

{ ^{NAU} 2 Timothy 3:1 But realize this, that in the last days difficult times will come. ² For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, ³ unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, ⁴ treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, ⁵ holding to a form of godliness, although they have denied its power; Avoid such men as these.

3. Discipline of Guidance

Fallen man exalts his independence and will rarely submit to another's guidance. As follower's of Jesus we are to submit to His guidance. His guidance is often found when there is an agreement with others in His body. When two or three are gathered in His name, He declares that He is in their midst.

{ ^{NAU} Matthew 18:19 "Again I say to you, that if two of you agree on earth about anything that they may ask, ^ait shall be done for them ¹by My Father who is in heaven. ²⁰ "For where two or three have gathered together in My name, ^aI am there in their midst."

When we give up our independence for interdependence, we will discover the safety and wisdom of God in corporate guidance.

{ ^{NAU} Psalm 133:1 A Song of Ascents, of David. Behold, how good and how pleasant it is For brothers to dwell together in unity! ² It is like the precious oil upon the head, Coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes. ³ It is like the dew of Hermon Coming down upon the mountains of Zion; For there the LORD commanded the blessing-- life forever.

In Acts 13:1-3 we see how God guided the leaders in releasing Barnabus and Paul to His call upon their lives.

{ ^{NAU} Acts 13:1 Now there were at ^aAntioch, in the ^bchurch that was there, ^cprophets and ^dteachers: ^eBarnabas, and Simeon who was called Niger, and Lucius of ^fCyrene, and Manaen who had been brought up with ^gHerod the tetrarch, and Saul. ² While they were ministering to the Lord and fasting, ^athe Holy Spirit said, "Set apart for Me ^bBarnabas and Saul for ^cthe work to which I have called them." ³ Then, when they had fasted and ^aprayed and ^blaid their hands on them, ^cthey sent them away.

We should always be open to receive council from our brothers and sisters in Christ to help us discern God's will.

4. The Discipline of Celebration

{ ^{NAU} John 15:11 "aThese things I have spoken to you so that My joy may be in you, and that your ^bjoy may be made full.

{ ^{NAU} Nehemiah 8:10 Then he said to them, "Go, eat of the fat, drink of the sweet, and ^asend portions to him who has nothing prepared; for this day is holy to our Lord. Do not be grieved, for the joy of the LORD is your strength. " (_____

Joy is one part of the fruit of the Spirit.

{ ^{NAU} Galatians 5:22 But ^athe fruit of the Spirit is ^blove, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, ^aself-control; against such things ^bthere is no law.

Obedience produces joy. You will not have joy if you fail to obey Jesus in the routine experiences of life.

If we make two new disciples each year - look what will happen!

1	Focus on 1 Believer	Work with 6 Months	2007
2	6 months later		
4	6 months	End of 1 year	2008
8			
16		End of 2nd year	2009
32			
64		End of 3rd year	2010
128			
256		End of 4th year	2011
512			
1,024		End of 5th year	2012
2,048			
4,096		End of 6th year	2013
8,192			
16,384		End of 7th year	2014
32,768			
65,536		End of 8th year	2015
131,072			
262,144		End of 9th year	2016
524,288			
1,048,576		End of 10th year	2017
2,097,152			
4,194,304		End of 11th year	2018
8,388,608			
16,777,216		End of 12th year	2019
33,554,432			
67,108,864		End of 13th year	2020
134,217,728			
268,435,456		End of 14th year	2021
536,870,912			
1,073,741,824		End of 15th year	2022
2,147,483,648			
4,294,967,296		End of 16th year	2023