

MARK 1:38-39

THE MESSAGE OF JESUS

Have you ever wished you could sit in the back of the crowd and listen to the greatest man who ever lived, Jesus Christ, and hear what He said to the lost and seeking crowds? Have you ever wondered how Jesus led someone to salvation? We have the records of Nicodemus, the woman at the well, the man at Bethesda, Zacchaeus, and so on. But, the actual method, words, gospel presentation and so on would be fascinating wouldn't it?

This morning we are going to do just that. We are going to hear the soul winning methods of Jesus. How? Though the eyes and ears of those who spent time alone with Jesus. Though the hearts and minds of those who heard Him soul winning for 3 plus years. Thus the Book of Acts is the most critical source in the universe for our views of evangelism. Acts records the first 30 years of evangelism from the lens of inspiration, on the film of God's Word! Through the inspired words of the Gospels and Acts when we listen to the Message of Jesus captured by the Apostles of Jesus.

Where do we begin? Our text is Mark 1:38-39.

Before we read this text let me share that if Jesus left us here to do His work on earth. If Jesus saved us to share the Gospel, the Good News of Salvation. Then there are few things more exciting than to actually learn from Him our Master, His message and the way He called men and women, boys and girls to Salvation. This is perhaps one of the most vital messages I could ever share with you as your pastor. As we start get ready with your pen, paper and notebook. Mark God's Word so that again and again you can revisit these pages and see the Message of Jesus. We are starting with Jesus going about preaching to all He could find in Galilee.

Galilee in the time of Jesus was composed of no less than 3.6 million people living in 240 towns and villages of about 15,000 each. This was what the Governor of Galilee named Josephus said, from the era of Jesus ministry. So into a heavily populated area, Jesus went out preaching a message to all who would hear. With Him went twelve camcorders that constantly recorded it all. They captured His words, His passion, and His method. Then He left and asked them to keep up the work of the Gospel. That is what we will see this morning, and then conclude this evening!

Please stand with me and listen to God's Word in Mark 1:38-39

But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth." And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Pray

Now please turn with me to the end of the Gospel by Luke.

As we turn there we are passing over the 89 chapters of the Gospels.

We are passing over the 250 different events recorded about the 3 plus years of Christ's Earthly ministry.

We are passing over the countless sermons, personal soul winning events and private teachings Jesus performed and offered to His Disciples.

Now in Luke 24:44-49 we find Jesus summarizing His ministry and formulating the sending off of His Men to their ministries. Listen carefully:

Luke 24:44-49 Then He said to them, "**These are the words which I spoke to you while I was still with you**, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."⁴⁵ And He opened their understanding, that they might comprehend the Scriptures.⁴⁶ Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷ **"and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.**⁴⁸ **"And you are witnesses of these things.**⁴⁹ "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem **until you are endued with power from on high."**

Wow, they are given a message and told to wait until they are connected with the very intimate, indwelling power source of God's Spirit. Then when they are online, bang, they are to launch out and do what they saw, heard, and learned from the very life and ministry of Jesus.

Now turn to the launching pad. It is found in the book of the Acts of the Holy Spirit. That is the sequel to Luke. Luke wrote as the Holy Spirit inspired Him **WHAT HAPPENED** (that is the content of the Gospels) and then he wrote **HOW THEY SHARED WHAT HAPPENED** (that is the book of Acts) and then in the Epistles we have **WHY ALL THIS HAD TO HAPPEN**. That in brief is a summary of the entire New Testament.

Now as we turn to Acts we are actually turning on a video that lasts 30 years. What did I just say? Acts is not so much a book on doctrine as it is a divinely recorded and edited video of 30 years of sharing the greatest message ever given, by the greatest witnesses ever chosen. You see, the Holy Spirit

empowered the Apostles to go and take the Gospel to the World. And records a news reporter quality full color videotape of the 30 years from Pentecost to Paul's Imprisonment. The Book of Acts is our most critical insight into how they shared the Gospel!

So Acts is a video report of how the Apostles and disciples shared the Gospel message in every possible setting. What we get is to see how the eyewitnesses shared with the world what happened in the life, ministry, death, and resurrection of Jesus. As we go through all 28 chapters we find that there are 22-recorded events where a Gospel Message is presented. We will start this morning and finish the 22 events tonight.

The **FIRST** Gospel Presentation is in Acts 2. The time has come. After being called to be a fisherman for eternal souls. After being given on site, hands on training for three plus years. After being tutored privately, commissioned publicly, and filled with the very Holy Spirit of God, Peter steps up to the microphone to deliver his first sermon. I'm sure his pulse was throbbing in anticipation, his heart pounding with excitement to at last say what he had been taught, shown, and commanded him, to say. So here it is, here is Gospel Presentation number one in Acts chapter 2. Peter preaches the first sermon after Christ's death, burial, resurrection, and sending the Holy Spirit down to indwell the Church. What does he say? Many things, all-important

Note in Acts 2:21 a verse we all know from soul winning, it is actually a quote from Joel 2:32:

And it shall come to pass that whoever calls on the name of the Lord **shall be saved.**'

Now to the conclusion in Acts 2:37-39

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, **what shall we do?**"³⁸ Then Peter said to them, "**Repent**, and let every one of you be baptized in the name of Jesus Christ **for the remission of sins**; and you **shall receive the gift of the Holy Spirit**. 39 "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

The result? Note Acts 2:41

Then those who **gladly received his word** were baptized; and that day about **three thousand souls** were added to them.

So, what was the summary of the first message? One word, REPENT.

Let's go to the **SECOND** gospel presentation in Acts 3:19. Again it is Peter preaching after the wonderful healing of the man who had been unable to walk for over 40 years (Acts 4:22). What is the gospel message? Listen to Acts 3:19 and then v. 26:

v. 19 **"Repent therefore and be converted, that your sins may be blotted out,** so that times of refreshing may come from the presence of the Lord,

v. 26 "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in **turning away every one of you from your iniquities."**

What is the message? Now we have two parts: repent and turn (turn is the meaning of "be converted" which is the translation of the Greek word *epistrepho*. *Strepho* means "to turn around" and *epi* means, "on, at, around, etc." it is a preposition attached to a word to magnify the meaning. So in street talk it would be "really turn around, away from iniquity".

What happened to those who listened? Listen to Luke's accounting in Acts 4:4:

However, **many of those who heard the word believed;** and the number of the men came to be **about five thousand.**

So, what was the summary of the 2nd message? REPENT and TURN AWAY FROM INIQUITY.

Now to the **THIRD** gospel presentation in Acts 4:12

"Nor is there salvation in any other, for there is no other name under heaven given among men by which **we must be saved.**"

There is a common description we use today. Peter said again, the third description of salvation: be saved. From what we might ask? Well when the name of the Messiah was given as Jesus it was stated in Matthew 1:21

"And she will bring forth a Son, and you shall call His name Jesus, for He will **save His people from their sins.**"

So what is saved? Saved from sins. Thus we can say in summary after the 3rd Gospel message? REPENT and TURN AWAY FROM INIQUITY, and BE SAVED FROM SIN.

The **FOURTH** Gospel Message comes in Acts 5:31-32 as Peter is again speaking, declaring the way of salvation:

"Him God has exalted to His right hand to be Prince and Savior, to give **repentance** to Israel and **forgiveness of sins**.³² "And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

So what is our GOSPEL MESSAGE SUMMARY after the 4th message on how to be saved? REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS.

Now, as we turn to Acts 8 several things are happening. Time has passed, greater persecution has started, and others are preaching the Apostolic Message of Salvation. Philip has gone to the next level. Jesus said in Acts 1:8:

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea **and Samaria**, and to the end of the earth."

The **FIFTH** Gospel Message we find is no longer directed just to Jews, now Samaritans, half Jew and half Gentile, are getting the message. Now we see for the first time a false believer. Jesus warned of this in the Gospels, now we see it. Note Acts 8:13:

Then Simon himself also **believed**; and when he **was baptized** he continued with Philip, and was amazed, seeing the miracles and signs, which were done.

So he believed and was baptized, but something was missing. When the Apostle Peter who has given every recorded Gospel Message on this videotape so far shows up to confirm the veracity of this evangelistic outreach he declares something was lacking from this man's conversion. Listen and note the report in Acts 8:21-23:

"You have **neither part nor portion in this matter** (what matter? Salvation), for your **heart is not right in the sight of God**. (Wow, what makes a heart right in God's sight Peter?) **22 "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.**²³ "For I see that you are poisoned by bitterness and bound by iniquity."

Simon believed and was baptized but did not receive the Holy Spirit, which was the seal of true conversion and New Birth. This means that belief and baptism without repentance was insufficient. He never repented of his sin so he was never saved! Salvation again is stated by Peter to involve a turning from sin, which is called repentance.

So what is our GOSPEL MESSAGE SUMMARY after the 5th message on how to be saved? Really REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS.

Quickly now, here is a vital point. Philip has now experienced a lesson just like Peter had gotten repeatedly at the feet of Jesus. Philip had his gospel message inspected by Peter. Philip was shown that as Jesus warned, there would be those who believed and went through baptism, but were never saved. What does Philip do? He emphasizes something. Look now at the SIXTH Gospel Message in Acts 8:35-37:

Then Philip opened his mouth, and beginning **at this Scripture, preached Jesus** to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you **believe with all your heart**, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

So what is our GOSPEL MESSAGE SUMMARY after the 6th message on how to be saved? Really REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS, when you BELIEVE WITH ALL YOUR HEART.

Philip began to beware of false professors. He didn't look for merely believing the facts; he sought a heart of faith for Jesus. What lesson had Philip learned from Peter on soul winning? I think Peter has drawn Philip back to Christ's first warning of false professors of faith. Jesus had taught Peter and the apostles this type of person who said all the right things and yet lacked true saving faith. Why don't we go there to Matthew 7 before we celebrate the Lord's Supper this morning?

Peter must have shared with Philip what he had heard so clearly from the lips of Jesus. As Jesus taught His men to be soul winners He said false professions would come. Listen to Jesus in Matthew 7:21 and 23:

v. 21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but **he who does the will of My Father in heaven**.

v. 23 "And then I will declare to them, 'I never knew you; depart from Me, **you who practice lawlessness!**'

Jesus said saved people turn from doing their own will and going their own way as a lost person to doing God's will and way as a saved person.

Remember Matthew 7:13-23 presents Christ's way of describing true and genuine salvation:

1. True believers are those who ENTER GOD'S WAY [v. 13-15 it is narrow, small and they are few]
2. True believers are those who BEAR GOD'S FRUIT [v.16-20]
3. True believers are those who DO GOD'S WILL [V. 21]
4. True believers are those who KNOW GOD INTIMATELY [v. 22-23]
5. True believers are those who OBEY GOD'S WORD [v.24a if God says it they believe and obey]
6. True believers are those who BUILD THEIR LIVES UPON THE ROCK [v. 24b]

So this morning we have watched the video for 8 chapters of Acts. What do we see contained in the Gospel Message they presented? One thing for sure, they never quite explain it the same exact way. There seem to be many ways to say the same simple message of salvation. But what is our GOSPEL MESSAGE SUMMARY after the 6th message on how to be saved?

Really REPENT and TURN AWAY FROM INIQUITY, and
BE SAVED by RECEIVING FORGIVENESS of SINS, when you
BELIEVE WITH ALL YOUR HEART. And if you have been saved by God's
miraculous grace so richly and freely bestowed through Christ, then you
are a True believer who has ENTERED GOD'S WAY, BEARS GOD'S FRUIT,
DOES GOD'S WILL, KNOWS GOD INTIMATELY, OBEYS GOD'S WORD, and
BUILDS YOUR LIFE UPON THE ROCK.

You say, that sounds impossible. It is humanly, that is why only those born FROM ABOVE, are truly saved. Let's celebrate the Great Salvation symbolized in the Lord's Supper this morning.

MARK 1:38-39

THE MESSAGE OF JESUS-2

Twelve men changed the world. Eleven of them ate, slept, sailed, and walked with Jesus. The 12th man was a latecomer, so he got three years alone in the desert with Jesus¹. Who were these men? The Apostles, the sent ones, those entrusted with the Gospel of God's Grace. Peter and the eleven and then, Paul the 12th and Final Apostle. Together they appear on a divine videotape on Evangelism. Together they demonstrate in public what they had been trained, taught, and commanded by Jesus.

Jesus saved them to share the Gospel, the Good News of Salvation. There are few things more exciting than to actually learn from Him our Master, His message and the way He called men and women, boys and girls to Salvation. That is what those Fishers of Divine Souls were taught.

As we continue this study tonight, get ready with your pen, paper and notebook. Mark God's Word so that again and again you can revisit these pages and see the Message of Jesus. Remember that Galilee in the time of Jesus was composed of no less than 3.6 million people living in 240 towns and villages of about 15,000 each. So into a heavily populated area, Jesus went out preaching a message to all who would hear. With Him went twelve tape recorders that captured His words, His passion, and His method. Then He left and asked them to keep up the work of the Gospel. They did so fanning out the furthest corners of the Roman Empire. They blazed the Gospel across untold millions of people from India to Britain, from Russia to Africa. They took Christ's call seriously

Now as we turn to Acts we are actually turning on a video that lasts 30 years. What did I just say? Acts is not so much a book on doctrine as it is a divinely recorded and edited video of 30 years of sharing the greatest message ever given, by the greatest witnesses ever chosen. You see, the Holy Spirit empowered the Apostles to go and take the Gospel to the World. So Acts is a video report of how the Apostles and disciples shared the Gospel message in every possible setting. What we get is to see how the eyewitnesses shared with the world what happened in the life, ministry, death, and resurrection of Jesus. As we go through all 28 chapters we find that there are 22-recorded events where a Gospel Message is presented.

¹ Galatians provides valuable historical information about Paul's background (chaps. 1, 2), including his 3-year stay in Nabatean Arabia (1:17, 18), which Acts does not mention; his 15-day visit with Peter after his stay in Arabia (1:18, 19); his trip to the Jerusalem Council (2:1-10); and his confrontation of Peter (2:11-21). (MacArthur Study Bible, Galatians Intro.)

This morning we saw the first six. The seventh is in Acts 9. Let's start there tonight. Acts 9: 1-6 introduces us to Saul, who becomes Paul, the latecomer, as one born out of due time as Paul later describes himself. This is one of the more amazing portions of Scripture. What dazzles us is the inspired record of Paul being converted by none other than Jesus Christ. The setting is the road to Damascus. The place is the dusty road; Paul is lying on his face, and then is looking up at a light brighter than the noonday Sun. His eyes are being seared, but his soul is even more enflamed. He is talking to God, or is it Jesus, or is it the Lord against whom he had fought? Then Jesus speaks and explains the plan of salvation. Jesus calls it "The Way" and gives seven elements of genuine faith. Note what Jesus calls those who are saved in Acts **9:2 who were of the Way**. This description of Christianity, derived from Jesus' description of Himself (John 14:6), appears six times in Acts (19:9, 23; 22:4; 24:14, 22). This is an appropriate title because Christianity is the way of God (18:26), the way into the Holy Place (Heb. 10:19, 20), and the way of truth (John 14:6; 2 Pet. 2:2).

The actual record of Christ's words to Paul is not revealed until Paul's witness to Agrippa in Acts 26:18. Let's turn there for just a moment to catch the flavor of Christ's soul winning pattern used on Paul.

Please stand with me as we listen to God's Word in Acts 26:18-20.

v. 18 'to **open their eyes**, in order **to turn them from darkness to light**, and **from the power of Satan to God**, that they may **receive forgiveness of sins and an inheritance** among those who are **sanctified by faith in Me.**'

Salvation is always presented in a divine style in Acts. Remember?

Let's quickly sketch what we saw in your Bibles this morning:

MESSAGE ONE: The time has come. After being called to be a fisherman for eternal souls. After being given on site, hands on training for three plus years. After being tutored privately, commissioned publicly, and filled with the very Holy Spirit of God, Peter steps up to the microphone to deliver his first sermon. I'm sure his pulse was throbbing in anticipation, his heart pounding with excitement to at last say what he had been taught, shown, and commanded him, to say.

So here it is, here is Gospel Presentation number **ONE** in Acts chapter 2. Peter preaches the first sermon after Christ's death, burial, resurrection, and sending the Holy Spirit down to indwell the Church. What does he say? Many things, all-important in Acts 2:37-39:

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, **what shall we do?**"³⁸ Then Peter said to them, "**Repent**, and let every one of you be baptized in the name of Jesus Christ **for the remission of sins**; and you **shall receive the gift of the Holy Spirit**. 39 "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

So, what was the summary of the first message? One word, REPENT.

MESSAGE TWO: Let's go to the **SECOND** gospel presentation in Acts 3:19. Again it is Peter preaching after the wonderful healing of the man who had been unable to walk for over 40 years (Acts 4:22). What is the gospel message? Listen to Acts 3:19 and then v. 26:

v. 19 "**Repent therefore and be converted**, that your **sins may be blotted out**, so that times of refreshing may come from the presence of the Lord,

v. 26 "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in **turning away every one of you from your iniquities**."

So, what was the summary of the 2nd message? REPENT and TURN AWAY FROM INIQUITY.

MESSAGE THREE: Now to the **THIRD** gospel presentation in Acts 4:12

"Nor is there salvation in any other, for there is no other name under heaven given among men by which **we must be saved**²."

So what is saved? Saved from sins. Thus we can say in summary after the 3rd Gospel message? REPENT and TURN AWAY FROM INIQUITY, and BE SAVED FROM SIN.

MESSAGE FOUR: The **FOURTH** Gospel Message comes in Acts 5:31-32 as Peter is again speaking, declaring the way of salvation:

"Him God has exalted to His right hand to be Prince and Savior, to give **repentance** to Israel and **forgiveness of sins**.³² "And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

² There is a common description we use today. Peter said again, the third description of salvation: be saved. From what we might ask? Well when the name of the Messiah was given as Jesus it was stated in Matthew 1:21 "And she will bring forth a Son, and you shall call His name Jesus, for He will **save His people from their sins**."

So what is our GOSPEL MESSAGE SUMMARY after the 4th message on how to be saved? REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS.

The **FIFTH** Gospel Message is no longer directed just to Jews, now Samaritans, half Jew and half Gentile, are getting the message. Now we see for the first time a false believer. Jesus warned of this in the Gospels, now we see it. Note Acts 8:13:

Then Simon himself also **believed**; and when he **was baptized** he continued with Philip, and was amazed, seeing the miracles and signs, which were done.

So he believed and was baptized, but something was missing. When the Apostle Peter who has given every recorded Gospel Message on this videotape so far shows up to confirm the veracity of this evangelistic outreach he declares something was lacking³ from this man's conversion. Listen and note the report in Acts 8:21-23:

"You have **neither part nor portion in this matter** (what matter? Salvation), for your **heart is not right in the sight of God**. (Wow, what makes a heart right in God's sight Peter?) 22 **"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.** 23 "For I see that you are poisoned by bitterness and bound by iniquity."

So what is our GOSPEL MESSAGE SUMMARY after the 5th message on how to be saved? Really REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS.

MESSAGE SIX: Look now at the **SIXTH** Gospel Message in Acts 8:35-37:

Then Philip opened his mouth, and beginning **at this Scripture, preached Jesus** to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you **believe with all your heart**, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

So this morning we have watched the video for 8 chapters of Acts. What do we see contained in the first six Gospel Message they presented? What is our GOSPEL MESSAGE SUMMARY after the 6th message on how to be saved? Really

³ Simon believed and was baptized but did not receive the Holy Spirit, which was the seal of true conversion and New Birth. This means that belief and baptism without repentance was insufficient. He never repented of his sin so he was never saved! Salvation again is stated by Peter to involve a turning from sin, which is called repentance.

REPENT and TURN AWAY FROM INIQUITY, and BE SAVED by RECEIVING FORGIVENESS of SINS, when you BELIEVE WITH ALL YOUR HEART.

Now rapidly, what are the rest of the messages in Acts? First let me sum them up, then go back and point out some key elements.

The **SEVENTH** Gospel Message is in Acts 9:4-6 which records the Conversion of Saul of Tarsus into Paul the Apostle, where the Gospel Message is described as Turning to God in Acts 26:18-20.

The **EIGHTH** Gospel Message in Acts 10:35 to 11:18 where the Gospel Message is described as believing, receiving remission of sins, and God granting repentance.

The **NINTH** Gospel Message is in Acts 11:20-21 where the Gospel Message is described as believing and turning.

The **TENTH** Gospel Message is in Acts 10:38-39, 48 where the Gospel Message is described as forgiveness to all who believe, who do so at the appointment of God.

The **ELEVENTH** Gospel Message is in Acts 14:27-15:9 where the Gospel Message is described as God opening the door of faith and purifying the heart.

The **TWELVTH** Gospel Message is in Acts 15:19 where the Gospel Message is described as turning to God and away from what offends God's Word and people.

The **THIRTEENTH** Gospel Message is in Acts 16:14 where the Gospel Message is described as the Lord opening the heart to heed His Word.

The **FOURTEENTH** Gospel Message is in Acts 16:31 where the Gospel Message is described as believing.

The **FIFTEENTH** Gospel Message is in Acts 17:1-7 where the Gospel Message is described by pagans who observed the process as getting a new King of your life.

The **SIXTEENTH** Gospel Message is in Acts 17:30 where the Gospel Message is described as God commanding all to repent.

The **SEVENTEENTH** Gospel Message is in Acts 18:8-13 where the Gospel Message is described as believing, when God draws one to worship Him.

The **EIGHTEENTH** Gospel Message is in Acts 19:8-26 where the Gospel Message is described as a Kingdom, following a Way, which people follow instead of their own way. (Isaiah 53:6)

The **NINTEENTH** Gospel Message is in Acts 20:21-25 where the Gospel Message is described as repentance, faith, to the Gospel of Grace (Titus 2:11), and into God's Kingdom (only need a King!).

The **TWENTIETH** Gospel Message is in Acts 24:14-25 where the Gospel Message is described as a Way, of Worship, that involves righteousness, self-control, and averts judgment that makes the lost to fear. Thus not an easy to believe, try Jesus message!

The **TWENTY-FIRST** Gospel Message is in Acts 26:14-20 where we see the Gospel Message directly from Jesus, soul winning in Acts. Jesus describes salvation as opened eyes, turning, receiving, and being sanctified. How did Paul sum up what he heard? He told the **LOST** to "repent, and turn to God, and do works befitting repentance"

The **TWENTY-SECOND** and final Gospel Message is in Acts 28:31 where the Gospel Message is described as coming into God's Kingdom (only need a King!). The starting message is repent and the concluding message is God's Kingdom, both rarely if ever used in our new way of doing God's business. Should we go back and check out the way we are doing God's Work, to be sure it is God's Way?

The **SEVENTH** Gospel Message is in Acts 9:4-6 which records the Conversion of Saul of Tarsus into Paul the Apostle, where the Gospel Message is described as Turning to God in Acts 26:18-20.

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Please turn there Acts 25:13. Meet the cast for a moment. Paul is facing pagans, steeped in sin, lost and doomed men and women. What does he tell lost people?

First is a little known figure introduced in Acts **24:27 Porcius Festus succeeded Felix**. Festus was a member of the Roman nobility, unlike the former slave, Felix. Little is known of his brief tenure as governor (he died two years after assuming office), but the Jewish historian Josephus described him as better than either his predecessor or his successor.

King Agrippa. Herod Agrippa II, was

- ✓ the son of the Herod who killed James and imprisoned Peter. He was
- ✓ the last of the Herods, who play a prominent role in NT history. He was
- ✓ the grand-nephew of Herod Antipas, the Herod of the gospels who wanted Jesus to do a trick, and then mocked Jesus at his crucifixion and to whom Jesus would not even utter a word (Mark 6:14–29; Luke 3:1; 13:31–33; 23:7–12), and he was
- ✓ the great-grandson of Herod the Great, who ruled at the time Jesus was born, and murdered the innocents at Bethlehem in cruel, calculated, cold bloodedness (Matt. 2:1–19; Luke 1:5). He was
- ✓ a man who knew so much, but cared so little.

Bernice. Not Agrippa's wife, but his consort and sister. (Their sister, Drusilla, was married to the former governor, Felix). Agrippa was living in an incestuous⁴ relationship with his own sister, which was the talk of Rome, where Agrippa had grown up. His wicked partner in sin, Bernice, for a while even became the mistress of Emperor Vespasian, then of his son Titus, but always returned to her brother.

So how does Paul do personal evangelism with big shots who have sordid lives? He hits them with God's Word, God's Law, God's Holiness, and their utter failure to meet His standard.

Acts 24:25 righteousness, self-control, and the judgment. God demands "righteousness" of all men, because of His holy nature (Matt. 5:48; 1 Pet. 1:15, 16). For men and women to conform to that absolute standard requires "self-control." The result of failing to exhibit self-control and to conform oneself to God's righteous standard is (apart from salvation) "judgment." **Felix was afraid.** Living with a woman he had lured away from her husband, Felix obviously lacked "righteousness" and "self-control." The realization that he faced "judgment" alarmed him, and he hastily dismissed Paul. **when I have a convenient time.** The moment of conviction passed, and Felix foolishly passed up his opportunity to repent (cf. 2 Cor. 6:2).⁵

⁴ Drawn from Acts 12, 25 and 26 by John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

⁵ John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

The **TWENTY-FIRST** Gospel Message is in Acts 26:14-20 where we see the Gospel Message directly from Jesus, soul winning in the Book of Acts. Jesus describes salvation as opened eyes, turning, receiving, and being sanctified. How did Paul sum up what he heard? He told the **LOST** to "repent, and turn to God, and do works befitting repentance"

This is one of the more amazing portions of Scripture. What dazzles us is the inspired record of Paul being converted by none other than Jesus Christ. The setting is the road to Damascus. The place is the dusty road; Paul is lying on his face, and then is looking up at a light brighter than the noonday Sun. His eyes are being seared, but his soul is even more enflamed. He is talking to God, or is it Jesus, or is it the Lord against whom he had fought? Then Jesus speaks and explains the plan of salvation. Jesus calls it "The Way" and gives seven elements of genuine faith. Note what Jesus calls those who are saved in Acts **9:2 who were of the Way**. This description of Christianity, derived from Jesus' description of Himself (John 14:6), appears six times in Acts (19:9, 23; 22:4; 24:14, 22). This is an appropriate title because Christianity is the way of God (18:26), the way into the Holy Place (Heb. 10:19, 20), and the way of truth (John 14:6; 2 Pet. 2:2).

The actual record of Christ's words to Paul is not revealed until Paul's witness to Agrippa in Acts 26:18. Let's turn there for just a moment to catch the flavor of Christ's soul winning pattern used on Paul.

v. 18 'to **open their eyes**, in order **to turn them from darkness to light**, and **from the power of Satan to God**, that they may **receive forgiveness of sins** and **an inheritance** among those who are **sanctified by faith in Me.**'

So what did that mean to Paul? He explains it in v. 19-20:

"Therefore, King Agrippa, **I was not disobedient to the heavenly vision**,²⁰ "but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and **then to the Gentiles**, that they should **repent, turn to God, and do works befitting repentance**.

What did Paul tell the lost? Did his message differ for the Jews? No, one Gospel, one salvation, one faith!

The **TWENTY-SECOND** and final Gospel Message is in Acts 28:31 where the Gospel Message is described as coming into God's Kingdom (only need a King!). The starting message is repent and the concluding message is God's Kingdom, both rarely if ever used in our new way of doing God's business. Should we go back and check out the way we are doing God's Work, to be sure it is God's Way?

THE MASTER'S MESSAGE IN MATTHEW-1

HEARING CHRIST'S VOICE

There is something ever Born Again believer in this room has in common with Christ's Apostles. Christ called them and they heard Him and followed. Christ called each of us and we heard Him and we also follow. In fact every believer of all time has that special common connection with all of us. The call of Christ and the obedient response. Remember what Jesus said? My Sheep hear what? ____ ____ (Hear my voice)!

So, the last Gospel has this call most clearly and beautifully explained. To begin our look at the master's Message this morning turn with me to the Gospel by John, chapter 10.

This morning may I ask, what was it Christ's Apostles heard when He called them to salvation? The answer is, they heard the Master's Message. And what is the Master's Message? It is the marvelous content of the Gospels. It is the message Jesus gave to those who heard Him preach. It is what we are studying this morning. Christ's call to them as to us may be described as the Master's Message.

First in our Bibles is Matthew who records no less than 32 different gospel accounts. We will study the 9 by Mark, the 32 by Luke and the 26 by John at another time. This morning we will begin on what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. We could call this the Good News of Salvation According to Jesus. Here are the gospel presentations of Jesus in the Gospel by Matthew.

One⁶ of the greatest of all the characteristics of *Matthew is his supreme desire to communicate the gospel*. Because of this Matthew was the great systematizer. It was his habit to gather together in one place all that he knew about the teaching of Jesus on any given subject. The result is that in *Matthew* we find five great blocks in which the teaching of Jesus is collected and systematized. All these sections have to do with the Kingdom of God. They are as follows:

- (a) The Sermon on the Mount, or The Law of the Kingdom (5–7).
- (b) The Duties of the Leaders of the Kingdom (10).
- (c) The Parables of the Kingdom (13).
- (d) Greatness and Forgiveness in the Kingdom (18).
- (e) The Coming of the King (24, 25).

Matthew does more than collect and systematize. It must be remembered that Matthew was writing in an age when printing had not been invented, when books were few and far between because they had to be hand-written. In an age like that, comparatively few people could possess a book; and, therefore, if they wished to know and to use the teaching and the story of Jesus, they had to carry them in their memories.

⁶ Drawn from, quoted, and adapted from Barclay, William, *Daily Study Bible Series: The Gospel of Matthew - Volume 1 Chapters 1-10 (Revised Edition)*, (Louisville, KY: Westminster John Knox Press) 2000, c1975.

Matthew therefore always arranges things in a way that is easy for the reader to memorize. He arranges things in threes and sevens. There are three messages to Joseph; three denials of Peter; three questions of Pilate; seven parables of the Kingdom in chapter 13; seven woes to the Scribes and Pharisees in chapter 23.

The genealogy of Jesus with which the gospel begins is a good example of this. The genealogy is to prove that Jesus is the Son of David. In Hebrew there are no figures; when figures are necessary the letters of the alphabet stand for the figures. In Hebrew there are no written vowels. The Hebrew letters for David are *DWD*; if these letters were taken as figures and not as letters, they add up to 14; and the genealogy consists of three groups of names, and in each group there are 14 names. Matthew does everything possible to arrange the teaching of Jesus in such a way that people will be able to assimilate and to remember it. Every teacher owes a debt of gratitude to Matthew, for Matthew wrote what is above all the teacher's gospel.

Matthew has one final characteristic which dominated all his writing, and that was *Jesus is the King*. He writes to call everyone to acknowledge and bow before Jesus as Master, Savior, Lord, and King of their life. Matthew's starting **genealogy** is to prove that Jesus is the Son of David (1:1–17). The title, **Son of David**, is used oftener in *Matthew* than in any other gospel (15:22; 21:9; 21:15). The wise men come looking for him who is **King of the Jews** (2:2). The **triumphal entry** is a deliberately dramatized claim to be King (21:1–11). Before Pilate, **Jesus deliberately accepts the name of King** (27:11). Even on the Cross **the title of King is affixed**, even if it were in mockery, over his head (27:37). In the Sermon on the Mount *Matthew* shows us Jesus quoting the Law and five times abrogating it with a regal: **"but I say to you ..."** (5:21, 27, 34, 38, 43). The **final claim of Jesus** is: "All authority has been given to me" (28:18). *Matthew's* picture of Jesus is of the man born to be King. Jesus walks through his pages as if in the purple and gold of royalty.

1. Characterized as Repenting of sin *Matthew 4:17* From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." **The kingdom of heaven**⁷, a phrase Matthew uses some 32 times, is synonymous with the kingdom of God. It had become common for Jews at the end of the Old Testament era, and especially during the intertestamental period, to substitute out of reverence the word heaven for the Hebrew tetragrammaton (YHWH), God's covenant name (often rendered as Yahweh, or Jehovah). Used in that way, **heaven** was simply another way of saying *God*. Both phrases refer to the rule of God, **kingdom of heaven** emphasizing the sphere and character of His rule, and kingdom of God emphatically pointing to the ruler Himself. God rules His kingdom with heavenly principles and heavenly blessings and in heavenly power, majesty, and glory. Entering the kingdom means coming under the sovereign rule of God. Our Lord is talking directly about entering God's kingdom by faith, through salvation that will result in future millennial blessing and eternal glory. The phrase "enter the kingdom of heaven" is used three times in the book of Matthew (see also 7:21; 19:23–24) and in each case refers to personal salvation. It is the same experience as entering into life (18:8) and entering into the joy of the Lord (25:21). The fact that a person must **enter the kingdom** assumes he is born outside of it under the rule of Satan and that he is not naturally a heavenly citizen under the rule of God. The purpose of the gospel is to show men how they may **enter the kingdom** and become its citizens, moving from the kingdom of darkness to the kingdom of God's beloved Son (Col. 1:13). It is God's desire to have men come into His kingdom, and He does not wish "for any to perish but for

⁷ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

all to come to repentance" (2 Pet. 3:9). The purpose of Christ's ministry and the ministries of John the Baptist and the apostles was to call people to the kingdom. That is still the supreme task of the church. The central focus of Matthew's gospel is to draw men and women into the kingdom through faith in Jesus Christ, and that is doubtlessly one of the reasons the Holy Spirit placed this book at the beginning of the New Testament. Throughout his gospel, Matthew carefully and systematically presents the components of genuine belief.

2. Characterized as Confessing ("poor in spirit"); Sorrowing ("mourn"); Yielding ("meek"); Hungering and Thirsting; Loving ("merciful"); Sanctifying ("pure"); Giving ("peacemakers"); Enduring ("persecuted") *Matthew 5:1-10* Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them, saying: 3 "Blessed are the **poor in spirit**, for theirs is the kingdom of heaven. 4 Blessed are **those who mourn**, for they will be comforted. 5 Blessed are **the meek**, for they will inherit the earth. 6 Blessed are **those who hunger and thirst for righteousness**, for they will be filled. 7 Blessed are **the merciful**, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are **the peacemakers**, for they will be called sons of God. 10 Blessed are those who are **persecuted because of righteousness**, for theirs is the kingdom of heaven. This reminds us of another "component⁸ of the faith that grants entrance to the kingdom is the recognition of spiritual bankruptcy. That, too, is a work of God, not man, because it is the Holy Spirit who convicts of sin (John 16:8-11). The Beatitudes begin with a call to humility, expressed there as poverty of spirit (Matt. 5:3). The person who genuinely wants to enter God's kingdom sees himself as utterly unworthy and undeserving. His awareness of his sin brings guilt and frustration over his inadequacy to remove it. He knows that he cannot himself cleanse his sin and that he has nothing to offer God that could merit forgiveness for it. The Greek term behind "poor in spirit" refers to a beggar who has absolutely no resources of his own. Because the repentant and bankrupt person is deeply aware of his sin, he mourns over it (v. 4); because he has no righteousness of his own, he hungers and thirsts for God's righteousness (v. 6); and because he cannot himself cleanse his sin, he longs for the purity of heart (v. 8) that only God can provide."
3. Characterized as Partaking of Christ's Imputing ("righteousness exceed") *Matthew 5:20* For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.
4. Characterized as Flesh Denying ("throw away") *Matthew 5:29* If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.
5. Characterized as Giving *Matthew 6:2* "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.
6. Characterized as Praying *Matthew 6:5* "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full.
7. Characterized as Fasting *Matthew 6:16* "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full.
8. Characterized as Investing *Matthew 6:20* But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in

⁸ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

	and steal.
9.	Characterized as Trusting <i>Matthew 6:25</i> "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"
10.	Characterized as Entering ("narrow gate") <i>Matthew 7:13</i> "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
11.	Characterized as Fruit Bearing ("good fruit") <i>Matthew 7:13</i> "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
12.	Characterized as Doing God's Will <i>Matthew 7:21</i> "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.
13.	Characterized as Truth Practicing <i>Matthew 7:24</i> "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.
14.	Characterized as others Forgiving <i>Matthew 9:2</i> Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."
15.	Characterized as Kingdom Entering <i>Matthew 10:7</i> As you go, preach this message: 'The kingdom of heaven is near.'
16.	Characterized as Acknowledging Christ and Confessing Him <i>Matthew 10:32</i> "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.
17.	Characterized as Loving Christ Supremely <i>Matthew 10:37</i> "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me;
18.	Characterized as Denying Self and Following Christ <i>Matthew 10:39</i> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.
19.	Characterized as Partaking of God's Revealing Christ to them <i>Matthew 11:27</i> "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.
20.	Characterized as Coming and Resting <i>Matthew 11:28</i> "Come to me, all you who are weary and burdened, and I will give you rest.
21.	Characterized as Fruit Producing <i>Matthew 13:8</i> Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.
22.	Characterized as Seeing and Hearing <i>Matthew 13:16</i> But blessed are your eyes because they see, and your ears because they hear.
23.	Characterized as Hearing, Understanding, and Producing <i>Matthew 13:23</i> But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."
24.	Characterized as Persisting Faith <i>Matthew 15:28</i> Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour.
25.	Characterized as Trusting ("change, childlike") <i>Matthew 18:3</i> And he said:

"I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. "As⁹ He took the young child in His arms and held him up before the disciples, the Lord gathered up all those elements of salvation: **"Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven."** The phrase **are converted** translates an aorist passive of *strepho*, which elsewhere in the New Testament is always translated with an idea of "turning" or "turning around." It means to make an about face and go in the opposite direction. Peter used a form of the term twice in his message shortly after Pentecost, as he called his hearers to "repent therefore and return, that your sins may be wiped away" and declared of Jesus that "God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways" (Acts 3:19, 26). The term is used repeatedly in the book of Acts to speak of conversion (11:21; 15:19; 26:18, 20). Paul used the word when speaking of the Thessalonian believers, who had turned "to God from idols to serve a living and true God" (1 Thess. 1:9). Conversion is the other half of repentance. Repentance is being sorry for sin and turning away from it; conversion is the expression of will that fully turns from sin to the Lord. Psalm 51:13 alludes to these two halves of the turning when it declares, "and sinners will be converted to Thee." Jesus' use here of the passive voice indicates that the disciples could not be **converted** from sin to righteousness by their own efforts but needed someone else to turn them around. Although the response of a person's will is required, only God has the power to convert."

26. Characterized as Admitting Lostness ("all these kept") *Matthew 19:17* "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."

27. Characterized as Submitting to God ("went away") *Matthew 19:21* Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."

28. Characterized as Wearing Christ's Robe (v. 14 "chosen") *Matthew 22:12* 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless. 14 "For many are invited, but few are chosen."

29. Characterized as having Cleaning inside *Matthew 23:26* Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

30. Characterized as Knowing God *Matthew 25:12* "But he replied, 'I tell you the truth, I don't know you.'

31. Characterized as Possessing (like engrafted Word of James) *Matthew 25:29* For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.

32. Characterized as Doing God's Way *Matthew 25:40* "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

1. *Mark 1:15* "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" REPENT and BELIEVE

2. *Mark 2:5* When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." SINS FORGIVEN

3. *Mark 2:17* On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." CALLED

4. *Mark 3:35* Whoever does God's will is my brother and sister and mother." DOING GOD'S WILL

5. *Mark 4:8* Still other seed fell on good soil. It came up, grew and produced a crop, multiplying thirty, sixty, or even a hundred times." GERMINATION, GROWTH, FRUITFULNESS

⁹ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

6. <i>Mark 8:34</i> Then he called the crowd to him along with his disciples and said: "If anyone would come after me , he must deny himself and take up his cross and follow me . COME – DENY – TAKE - FOLLOW
7. <i>Mark 9:43</i> If your hand causes you to sin, cut it off . It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. DROP ANYTHING THAT HINDERS SALVATION
8. <i>Mark 10:15</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS DEPENDENCE
9. <i>Mark 10:18</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone. NO ONE GOOD BUT GOD <i>10:21</i> Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor , and you will have treasure in heaven. Then come, follow me." NOTHING GRASPED BUT GOD <i>10:24</i> The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! HEAVEN IS HARD TO ENTER <i>10:27</i> Jesus looked at them and said, "With man this is impossible , but not with God; all things are possible with God." SALVATION IS IMPOSSIBLE TO GAIN

THE MASTER'S MESSAGE SERIES

MATTHEW PART 2

The Gospel of Jesus Christ was sweeping the Roman Empire.

For over 20 years the Eleven Apostles and Paul had been preaching, planting churches and writing epistles.

In every corner of the world people's lives were being gloriously transformed by the Gospel.

And in the midst of that, after 20 plus years of ministering the gospel of Jesus Matthew the saved sinner is moved along by the Holy Spirit to write a letter, a Gospel picture of the saving ministry of Jesus. As Matthew the Publican, turned disciple, called to be an Apostle, sat to write God's Word, in another city, another man was speaking God's Word, that man was Paul the Apostle to the Gentiles. It is amazing how wonderfully the same Spirit of God, breathing out the Word of God, produces such a perfect correspondence in two completely different places.

What do I mean? Well, at the same time the Gospel by Matthew was showing Jesus calling men and women in Israel to repent and believe in Him as their Christ, Paul was writing that he had been called to preach and teach the very same message. Why? Because Christ's message, and the Apostles message, and the Early Church's message, and our message today – are all the same. Repent and believe in Jesus and you will be saved.

The Four Gospels, and their powerful presentations of Christ's gospel messages, were written FOR Christ's Church, TO Christ's Church, and BY the Apostles of Christ's Church. The Four Gospels were written after the birth of Christ's Church in Acts 2. The Four Gospels were written to those who were saved and trained in Christ's Church, from the very era when Paul and the Apostles were taking the Good News to every creature. The Four Gospels should be the richest treasure trove to Christ's Church, mining the very words of Christ as He speaks to every heart laden with sin as God the Son, the Savior of the world.

This morning we continue to look at God's Word through Matthew. Matthew had as his target to draw men and women into the kingdom through faith in Jesus Christ. For that very reason the Holy Spirit placed this book at the beginning of the New Testament. For all 28 chapters of the gospel by Matthew, we see the careful and systematic presentation of all the components of genuine saving faith.

But before we read Matthew, please listen again to Jesus speaking to Paul and commanding him as to what the ministry of the Gospel would be for him. Acts 26:12-20. Please stand and listen to the Master's Message given to Paul.

This morning as we turn now to Matthew we are studying what Jesus teaches as real repentance. We could distill the essence Christ's message in the Gospels to be that "repentance is an aggressive pursuit of holiness". Real repentance¹⁰ means that a man has come, not only to be sorry for the consequences of his sin, but also to hate sin itself. Repentance means that the man who was in love with sin comes to hate sin because of its exceeding sinfulness.

(**repent**) is a rich New Testament term. It speaks of a change of purpose, of turning from sin to God (1 Thess. 1:9). It is an essential component of a genuine conversion. True repentance involves more than fear of consequences. Commentator Albert Barnes¹¹ rightly notes that "false repentance dreads the *consequences* of sin; true repentance dreads *sin itself*". True repentance hates sin for what it is—an affront to God. Knowing that sin is evil and that God hates it motivates the truly repentant person to forsake it. Genuine repentance thus forsakes sin and turns in total commitment to Jesus Christ. 12

The object of men's repentance is God's forgiveness, and that is the dual theme of the gospel—men must turn from sin in order for God to forgive, cleanse, and save them. The only people who ever receive salvation and enter God's kingdom are those who acknowledge their sinfulness and repent of it. It follows, then, that those who consider themselves already to be righteous see no need for repentance or forgiveness—and thereby shut themselves out from salvation in the kingdom of God.

The first component presented in this Gospel for the early church was that the only way to enter the kingdom was repentance. The message of John the Baptist was "Repent, for the kingdom of heaven is at hand" (3:2). Note the call of Matthew 3:8, John said they must bring " **fruits worthy of repentance**". Remember what we have learned in the past, repentance itself is not a work, but works are its inevitable fruit. Repentance and faith are always presented in God's Word as inextricably linked. Repentance means turning from one's sin, and faith means turning to God just as Paul defined it in 1 Thess. 1:9. To understand this truth we need to remember that repenting and believing are like opposite sides of the same coin. That is why both are linked to conversion (Mark 1:15; Acts 3:19; 20:21). Note that the works John demanded to see were "fruits" of repentance. But repentance itself is no more a "work" than faith.¹³

The repentance preached by John the Baptist was the same message that the Lord began His own ministry (4:17). The initial call for entering the kingdom was a call for people to recognize and repent of their sin, which involves genuine desire to turn away from it. This repentance is not a human work but a divine gift that only God can grant as Paul declares in II Timothy 2:25 **God ... will grant them repentance**. Cf. Acts 11:18; see 2 Cor. 7:9,10. All true repentance is produced by God's sovereign grace (Eph. 2:7), and without such grace human effort to change is futile (cf. Jer. 13:23). When God, by grace, grants saving faith it includes the granting of repentance from sin. Neither is a human work..¹⁴

¹⁰ Barclay, William, *Daily Study Bible Series: The Gospel of Mark (Revised Edition)*, (Louisville, KY: Westminster John Knox Press) 2000, c1975.

¹¹ Barnes' *Notes on the New Testament: Acts/Romans* [1884–85; reprint, Grand Rapids: Baker, n.d.], 52. Emphasis in original.

¹² MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

¹³ Some adaption and some quotes from John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

¹⁴ Quoted from MacArthur, John F., *The MacArthur New Testament Commentary: Matthew*, (Chicago: Moody Press) 1983.

This morning we will begin on what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. We could call this the Good News of Salvation According to Jesus. Here are the gospel presentations of Jesus in the Four Gospels.

First in our Bibles is Matthew who records no less than 30 different gospel accounts. We will study those at another time. This morning our focus is upon Mark, the first and oldest and most copied of the Four Gospels. Mark gives us 9 gospel insights from the life and ministry of Jesus.

1. JESUS CHARACTERIZES SALVATIONS AS Repenting of sin *Matthew 4: 17* From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." This marks the beginning of Christ's public ministry. Note that His message was an exact echo of what John the Baptist preached. **Repent, for the kingdom of heaven is at hand.** The opening word of this first sermon sets the tone for Jesus' entire earthly ministry (cf. Luke 5: 32). Repentance was a constant motif in all His public preaching. And in His closing charge to the apostles, He commanded them to preach repentance as well (Luke 24: 47).¹⁵
2. **JESUS CHARACTERIZES SALVATIONS AS CONFESSING** ("poor in spirit"); **SORROWING** ("mourn"); **YIELDING** ("meek"); **HUNGERING AND THIRSTING**; **LOVING** ("merciful"); **SANCTIFYING** ("pure"); **GIVING** ("peacemakers"); **ENDURING** ("persecuted") *Matthew 5: 1-10* Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them, saying: 3 "Blessed are the **poor in spirit**, for theirs is the kingdom of heaven. 4 Blessed are **those who mourn**, for they will be comforted. 5 Blessed are **the meek**, for they will inherit the earth. 6 Blessed are **those who hunger and thirst for righteousness**, for they will be filled. 7 Blessed are **the merciful**, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are **the peacemakers**, for they will be called sons of God. 10 Blessed are those who are **persecuted because of righteousness**, for theirs is the kingdom of heaven. This reminds us of another "component"¹⁶ of the faith that grants entrance to the kingdom is the recognition of spiritual bankruptcy. That, too, is a work of God, not man, because it is the Holy Spirit who convicts of sin (John 16: 8-11). The Beatitudes begin with a call to humility, expressed there as poverty of spirit (Matt. 5: 3). The person who genuinely wants to enter God's kingdom sees himself as utterly unworthy and undeserving. His awareness of his sin brings guilt and frustration over his inadequacy to remove it. He knows that he cannot himself cleanse his sin and that he has nothing to offer God that could merit forgiveness for it. The Greek term behind "poor in spirit" refers to a beggar who has absolutely no resources of his own. Because the repentant and bankrupt person is deeply aware of his sin, he mourns over it (v. 4); because he has no righteousness of his own, he hungers and thirsts for God's righteousness (v. 6); and because he cannot himself cleanse his sin, he longs for the purity of heart (v. 8) that only God can provide."

¹⁵ John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

¹⁶ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

3.	JESUS CHARACTERIZES SALVATIONS AS PARTAKING OF CHRIST'S IMPUTED RIGHTEOUSNESS ("righteousness exceed") <i>Matthew 5:20</i> For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.
4.	JESUS CHARACTERIZES SALVATIONS AS FLESH DENYING ("throw away") <i>Matthew 5:29</i> If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.
5.	JESUS CHARACTERIZES SALVATIONS AS HEAVENLY MINDED AS SEEN IN SPIRITUAL INVESTING <i>Matthew 6:20</i> But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.
6.	JESUS CHARACTERIZES SALVATIONS AS TRUSTING <i>Matthew 6:25</i> "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"
7.	JESUS CHARACTERIZES SALVATIONS AS ENTERING ("narrow gate") <i>Matthew 7:13</i> "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
8.	JESUS CHARACTERIZES SALVATIONS AS FRUIT BEARING ("good fruit") <i>Matthew 7:13</i> "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
9.	JESUS CHARACTERIZES SALVATIONS AS DOING GOD'S WILL <i>Matthew 7:21</i> "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.
10.	JESUS CHARACTERIZES SALVATIONS AS TRUTH PRACTICING <i>Matthew 7:24</i> "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.
11.	JESUS CHARACTERIZES SALVATIONS AS HAVING ONE'S SINS FORGIVEN <i>Matthew 9:2</i> Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."
12.	JESUS CHARACTERIZES SALVATIONS AS SINNERS REPENTING <i>Matthew 9:13</i> But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners." The object of men's repentance is God's forgiveness, and that is the dual theme of the gospel-men must turn from sin in order for God to forgive, cleanse, and save them. The only people who ever receive salvation and enter God's kingdom are those who acknowledge their sinfulness and repent of it. It follows, then, that those who consider themselves already to be righteous see no need for repentance or forgiveness-and thereby shut themselves out from salvation in the kingdom of God. That is the central truth of Matthew 9:9-17. Here one discovers one of the most definitive, dramatic, insightful, and comprehensive statements our Lord ever made. It gives the divine perspective on His ministry and the basic rationale of the incarnation. It is among the most important statements ever recorded in the Bible: "I did not come to call the righteous, but sinners" (v. 13b). That truth gives the essence of the gospel and the purpose for the incarnation. Jesus came into the world to call sinners to Himself. For those who know they have a terminal spiritual

	illness and who have no trust or hope in themselves to be cured, Jesus says, "I am the way, and the truth, and the life" (John 14:6). ¹⁷
13.	JESUS CHARACTERIZES SALVATIONS AS KINGDOM ENTERING <i>Matthew 10: 7</i> As you go, preach this message: 'The kingdom of heaven is near.'
14.	JESUS CHARACTERIZES SALVATIONS AS ACKNOWLEDGING CHRIST AND CONFESSING HIM <i>Matthew 10: 32</i> "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.
15.	JESUS CHARACTERIZES SALVATIONS AS LOVING CHRIST SUPREME <i>Matthew 10: 37</i> "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me;
16.	JESUS CHARACTERIZES SALVATIONS AS DENYING SELF AND FOLLOWING CHRIST <i>Matthew 10: 39</i> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.
17.	JESUS CHARACTERIZES SALVATIONS AS PARTAKING IN THE MIRACLE OF GOD'S REVEALING CHRIST TO THEM <i>Matthew 11: 27</i> "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.
18.	JESUS CHARACTERIZES SALVATIONS AS COMING AND RESTING IN JESUS <i>Matthew 11: 28</i> "Come to me, all you who are weary and burdened, and I will give you rest. The person who humbly receives God's revelation of Himself and His way of salvation, who turns from the unbearable burden of his sin and self-effort, and who comes to Christ empty-handed is the only person God will save. ¹⁸
19.	JESUS CHARACTERIZES SALVATIONS AS GENUINE REPENTANCE <i>Matthew 12: 41</i> The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here. 12:41 men of Nineveh ... repented. See <i>Jon. 3: 5–10</i> . The revival in Nineveh under Jonah's preaching was one of the most extraordinary spiritual revivals the world has ever seen. Some have suggested that the repentance of the Ninevites stopped short of saving faith, because the city reverted within one generation to its old pagan ways (cf. <i>Nah. 3: 7, 8</i>). From Jesus' words here, however, it is clear that the revival under Jonah represented authentic saving conversions. Only eternity will reveal how many souls from that one generation were swept into the kingdom as a result of the revival. ¹⁹
20.	JESUS CHARACTERIZES SALVATIONS AS FRUIT PRODUCING <i>Matthew 13: 8</i> Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.
21.	JESUS CHARACTERIZES SALVATIONS AS SPIRITUAL LIFE DEMONSTRATED IN SEEING AND HEARING <i>Matthew 13: 16</i> But blessed are your eyes because they see, and your ears because they hear. As contrasted to v. 20 the unrepentant heart where there is no repentance, no remorse over sin, no recognition of lostness, no contrition, no brokenness. And there is no humility, which is the first mark of true conversion (<i>Matt. 5: 3</i>). ²⁰

¹⁷MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

¹⁸MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

¹⁹John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

²⁰MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

22. **JESUS CHARACTERIZES SALVATIONS AS HEARING, UNDERSTANDING, AND PRODUCING** *Matthew 13:23* But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

23. **JESUS CHARACTERIZES SALVATIONS AS PERSISTING FAITH** *Matthew 15:28* Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour. She had demonstrated godly repentance. Faith that apprehends the blessings of Christ involves repentance that comes from a deep and sincere sense of unworthiness. In his book *All of Grace* (Chicago: Moody, pp. 97-100) Charles Spurgeon wrote: Repentance is the inseparable companion of faith. All the while that we walk by faith and not by sight, the tear of repentance glitters in the eye of faith. That is not true repentance which does not come of faith in Jesus, and that is not true faith in Jesus which is not tinctured with repentance. Faith and repentance, like Siamese twins, are vitally joined together. ... Faith and repentance are but two spokes in the same wheel, two handles of the same plow. Repentance has been well described as a heart broken for sin and from sin, and it may equally well be spoken of as turning and returning. It is a change of mind of the most thorough and radical sort, and it is attended with sorrow for the past and a resolve of amendment in the future. ... Repentance of sin and faith in divine pardon are the warp and woof of the fabric of real conversion. Repentance adds nothing to faith but is rather an integral part of it. Saving faith is repentant faith. "Repentance toward God and faith in [the] Lord Jesus Christ" are inseparable (Acts 20:21). Because they are inseparable, Scripture sometimes refers to salvation as repentance. Paul declares that "the kindness of God leads you to repentance" (Rom. 2:4), and Peter that God does not desire "for any to perish but for all to come to repentance" (2 Pet. 3:9).²¹

24. **JESUS CHARACTERIZES SALVATIONS AS TRUSTING IN HELPLESS DEPENDENCE** ("change, childlike") *Matthew 18:3* And he said: "I tell you the truth, unless you (KJV "are converted) change and become like little children, you will never enter the kingdom of heaven. "As²² He took the young child in His arms and held him up before the disciples, the Lord gathered up all those elements of salvation: **"Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven."** The phrase **are converted** translates an aorist passive of *strephe*, which elsewhere in the New Testament is always translated with an idea of "turning" or "turning around." It means to make an about face and go in the opposite direction. Peter used a form of the term twice in his message shortly after Pentecost, as he called his hearers to "repent therefore and return, that your sins may be wiped away" and declared of Jesus that "God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways" (Acts 3:19, 26). The term is used repeatedly in the book of Acts to speak of conversion (11:21; 15:19; 26:18, 20). Paul used the word when speaking of the Thessalonian believers, who had turned "to God from idols to serve a living and true God" (1 Thess. 1:9). Conversion is the other half of repentance. Repentance is being sorry for sin and turning away from it; conversion is the expression of will that fully turns from sin to the Lord. Psalm 51:13 alludes to these two halves of the turning when it declares, "and sinners will be converted to Thee." Jesus' use here of the passive voice indicates that the disciples could not be **converted** from sin to righteousness by their own efforts but needed someone else to turn them around. Although the response of a person's will is required, only God has the power to convert."

25. **JESUS CHARACTERIZES SALVATIONS AS ADMITTING LOSTNESS** ("all these kept") *Matthew 19:17* "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the

²¹MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

²² MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

	commandments."
26.	JESUS CHARACTERIZES SALVATIONS AS SUBMITTING TO GOD ("went away") <i>Matthew 19:21</i> Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."
27.	JESUS CHARACTERIZES SALVATIONS AS WEARING CHRIST'S ROBE (v. 14 "chosen") <i>Matthew 22:12</i> 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless. 14 "For many are invited, but few are chosen." This day you either have Christ's robe on or not. You are saved or lost, you are having Christ or you don't. It is one or the other!
28.	JESUS CHARACTERIZES SALVATIONS AS HAVING SUPERNATURAL CLEANING INSIDE <i>Matthew 23:26</i> Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.
29.	JESUS CHARACTERIZES SALVATIONS AS KNOWING GOD <i>Matthew 25:12</i> "But he replied, 'I tell you the truth, I don't know you.'
30.	JESUS CHARACTERIZES SALVATIONS AS POSSESSING (like engrafted Word of James) <i>Matthew 25:29</i> For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.
31.	JESUS CHARACTERIZES SALVATIONS AS DOING GOD'S WAY <i>Matthew 25:40</i> "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

OCCURRENCES OF SOME FORM OF THE WORD "REPENT" IN ENGLISH TRANSLATIONS

- In the NASB, some form of the word (repent, repentant, repented, repentance, etc.) is found 73 times with 56 of these occurring in the New Testament.
- In the ASB, some form of the word occurs 103 times with 61 in the New Testament.
- In the KJV, some form of the word occurs 112 times with 66 in the New Testament.
- In the NIV, some form of the word occurs 74 times with 55 in the New Testament.
- In the NKJV, some form of the word occurs 72 times with 58 in the New Testament.
- In the RSV, some form of the word occurs 99 times with 59 in the New Testament.
- In the NRSV, some form of the word occurs 72 times with 57 in the New Testament.

Clearly, repentance is a prominent concept of Scripture.

Scripture repeatedly deals with two ideas. First is the matter of man's sin, which leads to the deadly wrath of God in time and eternity for violating God's standard. And second, God's Salvation leading to Divine Blessing. There are 1,189 chapters in the Bible. Only 4 of them don't involve a fallen world: the first 2 and the last 2—before the Fall and after the creation of the new heaven and new earth. The rest is the chronicle of the tragedy of sin.

In the OT, God showed the disaster of sin—starting with Adam and Eve, to Cain and Abel, the patriarchs, Moses and Israel, the kings, priests, some prophets, and Gentile nations. Throughout the OT is the relentless record of continual devastation produced by sin and disobedience to God's law. In the OT, God showed the blessedness of repentance from sin, faith in Himself, and obedience to His Word—from Abel, through

the patriarchs, to the remnant in Israel—and even Gentiles who believed (such as the people of Nineveh). God’s standard for man, His will, and His moral law were always made known. To those who faced their inability to keep God’s standard, recognized their sin, confessed their impotence to please God by their own effort and works, and asked Him for forgiveness and grace—there came merciful redemption and blessing for time and eternity.

In the NT, the tragedy of sin becomes more clear. The preaching and teaching of Jesus and the apostles begin and end with a call to repentance. Scripture repeatedly promises wonderful rewards in time and eternity that come to people who trust God and seek to obey Him. In the NT, God again showed the full blessedness of redemption from sin for repentant people. There were those who responded to the preaching of repentance by John the Baptist. Others repented at the preaching of Jesus. Still others from Israel obeyed the gospel through the apostles’ preaching. And finally, there were Gentiles all over the Roman Empire who believed the gospel. To all those and to all who will believe through all of history, there is blessing promised in this world and the world to come.²³

What Is “Lordship Salvation” All About?

The gospel call to faith presupposes that sinners must repent of their sin and yield to Christ’s authority. That, in a sentence, is what “lordship salvation” teaches. Therefore, let me attempt to state the crucial points of my position as plainly as possible. These articles of faith are fundamental to all evangelical teaching:

- Christ’s death on the cross paid the full penalty for our sins and purchased eternal salvation. His atoning sacrifice enables God to justify sinners freely without compromising the perfection of divine righteousness (Rom. 3:24–26). His resurrection from the dead declares His victory over sin and death (1 Cor. 15:54–57).
- Salvation is by grace through faith in the Lord Jesus Christ alone—plus and minus nothing (Eph. 2:8–9).
- Sinners cannot earn salvation or favor with God (Rom. 8:8).
- God requires of those who are saved no preparatory works or prerequisite self-improvement (Rom. 10:13; 1 Tim. 1:15).
- Eternal life is a gift of God (Rom. 6:23).
- Believers are saved and fully justified before their faith ever produces a single righteous work (Eph. 2:10).
- Christians can and do sin (1 John 1:8, 10). Even the strongest Christians wage a constant and intense struggle against sin in the flesh (Rom. 7:15–24). Genuine believers sometimes commit heinous sins, as David did in 2 Samuel 11.

Alongside those truths, I believe Scripture teaches these:

- The gospel calls sinners to faith joined in oneness with repentance (Acts 2:38; 17:30; 20:21; 2 Pet. 3:9). Repentance is turning from sin (Acts 3:19; Luke 24:47). It is not a work but a divinely bestowed grace (Acts 11:18; 2 Tim.

²³John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

2:25). Repentance is a change of heart, but genuine repentance will effect a change of behavior as well (Luke 3:8; Acts 26:18–20).

- Salvation is all God's work. Those who believe are saved utterly apart from any effort on their own (Titus 3:5). Even faith is a gift of God, not a work of man (Eph. 2:1–5, 8). Real faith therefore cannot be defective or short-lived but endures forever (Phil. 1:6, cf. Heb. 11).
- The object of faith is Christ Himself, not only a creed or a promise (John 3:16). Faith therefore involves personal commitment to Christ (2 Cor. 5:15). In other words, all true believers follow Jesus (John 10:27–28).
- Real faith inevitably produces a changed life (2 Cor. 5:17). Salvation includes a transformation of the inner person (Gal. 2:20). The nature of the Christian is different, new (Rom. 6:6). The unbroken pattern of sin and enmity with God will not continue when a person is born again (1 John 3:9–10).
- The "gift of God," eternal life (Rom. 6:23), includes all that pertains to life and godliness (2 Pet. 1:3; Rom. 8:32), not just a ticket to heaven.
- Jesus is Lord of all, and the faith He demands involves unconditional surrender (Rom. 6:17–18; 10:9–10). He does not bestow eternal life on those whose hearts remain set against Him (James 4:6).
- Those who truly believe will love Christ (1 Pet. 1:8–9; Rom. 8:28–30; 1 Cor. 16:22). They will therefore long to obey Him (John 14:15, 23).
- Behavior is an important test of faith. Obedience is evidence that one's faith is real (1 John 2:3). On the other hand, the person who remains utterly unwilling to obey Christ does not evidence true faith (1 John 2:4).
- Genuine believers may stumble and fall, but they *will* persevere in the faith (1 Cor. 1:8). Those who later turn completely away from the Lord show that they were never truly born again (1 John 2:19).

That is my position on "lordship salvation." Anyone who supposes I have some deeper agenda has misunderstood what I am saying.²⁴

²⁴ John F. MacArthur, *Faith Works: The Gospel According to the Apostles*, (Dallas: Word Publishing) 1997.

THE MASTER'S MESSAGE SERIES

MATTHEW PART 3

Our Great God has revealed Himself as God the Savior.

God is not willing that any should perish in a Christless and Eternal Hell.

God wants everyone to hear His truth, receive His Gospel, and Repent unto life eternal.

Revelation 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people.

This evangelistic angel²⁵ is preaching the good news concerning everlasting life and entrance into the kingdom of God, and is urging the people of the world to change their allegiance from the beast to the Lamb. It is also called in the NT the gospel of God, the gospel of grace, the gospel of Christ, the gospel of peace, the glorious gospel, and the gospel of the kingdom. It is good news that God saves by the forgiveness of sin and opens His kingdom to all who will repent and believe. The whole world will hear this preaching by the angel as God graciously calls all to salvation.

God's Gospel is Eternal and He has always sought to make it known. From the pagan butchers of Ninevah to whom the Lord sent His unwilling evangelist Jonah, to the end of time when the Earth lies in ruins, while the Universe is experiencing a Cosmic Quake, when demons are howling through the skies, God again sends an evangelist in the form of an angel to proclaim the everlasting Gospel which offers everlasting life.

But great as all the past and future offers of salvation were and will be, the greatest of all was when God the Savior came Himself to seek out and save lost people.

And the Gospel by Matthew captures Jesus on earth, as the greatest display of the love of God the Savior.

And the Gospel by Matthew captures Jesus who came perfectly, lived perfectly, proclaimed the way to God perfectly, and died to save all who come to Him perfectly and eternally.

And the Gospel by Matthew captures this very same Gospel of Jesus Christ that was sweeping the Roman Empire, when the Holy Spirit of God moved upon Matthew the Apostle to write what is for us God's First Letter describing the Master's Message. The Four Gospels, and their powerful presentations of Christ's gospel messages, were written FOR Christ's Church, TO Christ's Church, and BY the Apostles of Christ's Church. The Four Gospels were written after the birth of Christ's Church in Acts 2. The Four Gospels were written to those who were saved and trained in Christ's Church, from the very era when Paul and the Apostles were taking the Good News to every creature. The Four Gospels should be the richest treasure trove to Christ's Church, mining the very words of Christ as He speaks to every heart laden with sin as God the Son, the Savior of the world.

²⁵ John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

This morning as we turn now to Matthew we are studying what Jesus teaches as real repentance. We could distill the essence Christ's message in the Gospels to be that "repentance is an aggressive pursuit of holiness". Real repentance²⁶ means that a man has come, not only to be sorry for the consequences of his sin, but also to hate sin itself. Repentance means that the man who was in love with sin comes to hate sin because of its exceeding sinfulness.

Listen again as we stand and in Matthew 7, hear the voice of Jesus pleading with the lost to come and partake of His salvation.

All true²⁷ repentance is only produced by God's sovereign grace as *Ephesians 2:7* says, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus", and without such grace human effort to change is futile *Jeremiah 13:23* "Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil". When God, by grace, grants saving faith it will always include His granting of repentance from sin. Neither saving faith nor repentance is a human work.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. We could call this the Good News of Salvation According to Jesus in Matthew, who records no less than 30 different gospel accounts. We will study those at another time.

1. JESUS CHARACTERIZES SALVATIONS AS REPENTING OF SIN *Matthew 4:17*

From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." This marks the beginning of Christ's public ministry. Note that His message was an exact echo of what John the Baptist preached. **Repent, for the kingdom of heaven is at hand.** This is the opening word of this first sermon. Repentance sets the tone for Jesus' entire earthly ministry. Repentance was a constant theme throughout all Christ's public preaching. And in His closing charge to His apostles, Jesus commanded them to do likewise. Look at *Luke 24:47* and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

2. JESUS CHARACTERIZES SALVATIONS AS CONFESSING ("poor in spirit"); SORROWING ("mourn"); YIELDING ("meek"); HUNGERING AND THIRSTING; LOVING ("merciful"); SANCTIFYING ("pure"); GIVING ("peacemakers"); ENDURING ("persecuted") *Matthew 5:1-10*

Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them, saying: 3 "Blessed are the **poor in spirit**, for theirs is the kingdom of heaven. 4 Blessed are **those who mourn**, for they will be comforted. 5 Blessed are **the meek**, for they will inherit the earth. 6 Blessed are **those who hunger and thirst for righteousness**, for they will be filled. 7 Blessed are **the merciful**, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are **the peacemakers**, for they will be called sons of God. 10 Blessed are

²⁶ Barclay, William, *Daily Study Bible Series: The Gospel of Mark (Revised Edition)*, (Louisville, KY: Westminster John Knox Press) 2000, c1975.

²⁷ Quoted from MacArthur, John F., *The MacArthur New Testament Commentary: Matthew*, (Chicago: Moody Press) 1983.

those who are **persecuted because of righteousness**, for theirs is the kingdom of heaven. This reminds us of another “component²⁸ of the faith that grants entrance to the kingdom is the recognition of spiritual bankruptcy. That, too, is a work of God, not man, because it is the Holy Spirit who convicts of sin (John 16:8-11). The Beatitudes begin with a call to humility, expressed there as poverty of spirit (Matt. 5:3). The person who genuinely wants to enter God’s kingdom sees himself as utterly unworthy and undeserving. His awareness of his sin brings guilt and frustration over his inadequacy to remove it. He knows that he cannot himself cleanse his sin and that he has nothing to offer God that could merit forgiveness for it. The Greek term behind “poor in spirit” refers to a beggar who has absolutely no resources of his own. Because the repentant and bankrupt person is deeply aware of his sin, he mourns over it (v. 4); because he has no righteousness of his own, he hungers and thirsts for God’s righteousness (v. 6); and because he cannot himself cleanse his sin, he longs for the purity of heart (v. 8) that only God can provide.”

3. **JESUS CHARACTERIZES SALVATIONS AS PARTAKING OF CHRIST'S IMPUTED RIGHTEOUSNESS** (“righteousness exceed”) *Matthew 5:20* For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.
4. **JESUS CHARACTERIZES SALVATIONS AS FLESH DENYING** (“throw away”) *Matthew 5:29* If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.
5. **JESUS CHARACTERIZES SALVATIONS AS HEAVENLY MINDED AS SEEN IN SPIRITUAL INVESTING** *Matthew 6:20* But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.
6. **JESUS CHARACTERIZES SALVATIONS AS TRUSTING** *Matthew 6:25* “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?”
7. **JESUS CHARACTERIZES SALVATIONS AS ENTERING** (“narrow gate”) *Matthew 7:13* “Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
8. **JESUS CHARACTERIZES SALVATIONS AS FRUIT BEARING** (“good fruit”) *Matthew 7:13* “Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.
9. **JESUS CHARACTERIZES SALVATIONS AS DOING GOD’S WILL** *Matthew 7:21* “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.
10. **JESUS CHARACTERIZES SALVATIONS AS TRUTH PRACTICING** *Matthew 7:24* “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.
11. **JESUS CHARACTERIZES SALVATIONS AS HAVING ONE’S SINS FORGIVEN** *Matthew 9:2* Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.”
12. **JESUS CHARACTERIZES SALVATIONS AS SINNERS REPENTING** *Matthew 9:13* But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.” The object of men’s repentance is God’s forgiveness, and that is the dual theme of the gospel—men

²⁸ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

must turn from sin in order for God to forgive, cleanse, and save them. The only people who ever receive salvation and enter God's kingdom are those who acknowledge their sinfulness and repent of it. It follows, then, that those who consider themselves already to be righteous see no need for repentance or forgiveness-and thereby shut themselves out from salvation in the kingdom of God. That is the central truth of Matthew 9:9-17. Here one discovers one of the most definitive, dramatic, insightful, and comprehensive statements our Lord ever made. It gives the divine perspective on His ministry and the basic rationale of the incarnation. It is among the most important statements ever recorded in the Bible: "I did not come to call the righteous, but sinners" (v. 13b). That truth gives the essence of the gospel and the purpose for the incarnation. Jesus came into the world to call sinners to Himself. For those who know they have a terminal spiritual illness and who have no trust or hope in themselves to be cured, Jesus says, "I am the way, and the truth, and the life" (John 14:6).²⁹

13. **JESUS CHARACTERIZES SALVATIONS AS KINGDOM ENTERING** *Matthew 10:7* As you go, preach this message: 'The kingdom of heaven is near.'
14. **JESUS CHARACTERIZES SALVATIONS AS ACKNOWLEDGING CHRIST AND CONFESSING HIM** *Matthew 10:32* "Whoever **acknowledges** me before men, I will also acknowledge him before my Father in heaven.
15. **JESUS CHARACTERIZES SALVATIONS AS LOVING CHRIST SUPREME** *Matthew 10:37* "Anyone who loves his father or mother more than me is not worthy of me; anyone who **loves** his son or daughter **more than me** is not worthy of me;
16. **JESUS CHARACTERIZES SALVATIONS AS DENYING SELF AND FOLLOWING CHRIST** *Matthew 10:39* Whoever finds his life will lose it, and whoever **loses his life for my sake** will find it.
17. **JESUS CHARACTERIZES SALVATIONS AS PARTAKING IN THE MIRACLE OF GOD'S REVEALING CHRIST TO THEM** *Matthew 11:27* "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.
18. **JESUS CHARACTERIZES SALVATIONS AS COMING AND RESTING IN JESUS** *Matthew 11:28* "Come to me, all you who are weary and burdened, and I will give you rest.
The person who humbly receives God's revelation of Himself and His way of salvation, who turns from the unbearable burden of his sin and self-effort, and who comes to Christ empty-handed is the only person God will save.³⁰
19. **JESUS CHARACTERIZES SALVATIONS AS GENUINE REPENTANCE** *Matthew 12:41* The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here. **12:41 men of Nineveh ... repented.** See *Jon. 3:5-10*. The revival³¹ in Nineveh under Jonah's preaching was one of the most extraordinary spiritual revivals the world has ever seen. From Jesus' words here, however, it is clear that the revival under Jonah represented authentic saving conversions. Only eternity will reveal how many souls from that one generation were swept into the kingdom as a result of the revival. In his book *All of Grace* Charles Spurgeon³² wrote:
I. Repentance is the inseparable companion of faith. All the while that we walk by faith

²⁹MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

³⁰MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

³¹ John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

³² (Chicago: Moody, pp. 97-100).

and not by sight, the tear of repentance glitters in the eye of faith. That is not true repentance which does not come of faith in Jesus, and that is not true faith in Jesus which is not tinctured with repentance. Faith and repentance, like Siamese twins, are vitally joined together. ... Faith and repentance are but two spokes in the same wheel, two handles of the same plow. Repentance has been well described as a heart broken for sin and from sin, and it may equally well be spoken of as turning and returning. It is a change of mind of the most thorough and radical sort, and it is attended with sorrow for the past and a resolve of amendment in the future. ... Repentance of sin and faith in divine pardon are the warp and woof of the fabric of real conversion. Repentance adds nothing to faith but is rather an integral part of it. Saving faith is repentant faith. "Repentance toward God and faith in [the] Lord Jesus Christ" are inseparable (Acts 20:21). Because they are inseparable, Scripture sometimes refers to salvation as repentance. Paul declares that "the kindness of God leads you to repentance" (Rom. 2:4), and Peter that God does not desire "for any to perish but for all to come to repentance" (2 Pet. 3:9).

20. **JESUS CHARACTERIZES SALVATIONS AS FRUIT PRODUCING** *Matthew 13:8* Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.

21. Jesus speaks much of salvation in His Mystery Parables:

22. Jesus warns of Distractions in His parable of the Sower (13:1-23): Only a small percentage of the seed sown produces fruit and only a percentage of that is top quality

23. Jesus warns of Deceptions in His Parable of the Tares (13:24-30, 36-43): Satan sows his own false ministers in among God's true people to confuse and deceive

24. Jesus warns of Distortions in His Parable of the Mustard Tree (13:31-32): The professing church assumes the role of a world imperial power and harbors many evil spirits

25. Jesus warns of Defilements in Christ's Parable of the Leaven (13:33): where we see that Doctrinal error like leaven permeates all of Christendom.

26. HIS ORIGINAL PEOPLE are in His Parable of the Hid Treasure (13:44): The Jewish people are buried in the world, but are still the objects of God's watchful care and will one day be reconstituted as a nation in God's purpose and time.

27. HIS OTHER PEOPLE are described in His Parable of the Pearl (13:45-46): The church, not named by the Lord here but the evident subject of the parable, is the special object of the absent King's affection.

28. HIS PEOPLE DURING THE CONSUMMATION of this age are in His Parable of the Dragnet (13:47-52): The present mystery phase of the kingdom, containing so much of a mixture of good and evil, will be terminated by divine intervention

29. **JESUS CHARACTERIZES SALVATIONS AS SPIRITUAL LIFE DEMONSTRATED IN SEEING AND HEARING** *Matthew 13:16* But blessed are your eyes because they see, and your ears because they hear. As contrasted to v. 20 the unrepentant heart where there is no repentance, no remorse over sin, no recognition of lostness, no contrition, no brokenness. And there is no humility, which is the first mark of true conversion (Matt. 5:3).³³

30. **JESUS CHARACTERIZES SALVATIONS AS HEARING, UNDERSTANDING, AND PRODUCING** *Matthew 13:23* But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop,

yielding a hundred, sixty or thirty times what was sown."

31. **JESUS CHARACTERIZES SALVATIONS AS PERSISTING FAITH** *Matthew 15:28*
Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour. She had demonstrated godly repentance. Faith that apprehends the blessings of Christ involves repentance that comes from a deep and sincere sense of unworthiness.
32. **JESUS CHARACTERIZES SALVATIONS AS TRUSTING IN HELPLESS DEPENDENCE** ("change, childlike") *Matthew 18:3* And he said: "I tell you the truth, unless you (KJV "are converted) change and become like little children, you will never enter the kingdom of heaven. "As³⁴ He took the young child in His arms and held him up before the disciples, the Lord gathered up all those elements of salvation: **"Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven."** The phrase **are converted** translates an aorist passive of *strepheo*, which elsewhere in the New Testament is always translated with an idea of "turning" or "turning around." It means to make an about face and go in the opposite direction. Peter used a form of the term twice in his message shortly after Pentecost, as he called his hearers to "repent therefore and return, that your sins may be wiped away" and declared of Jesus that "God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways" (Acts 3:19, 26). The term is used repeatedly in the book of Acts to speak of conversion (11:21; 15:19; 26:18, 20). Paul used the word when speaking of the Thessalonian believers, who had turned "to God from idols to serve a living and true God" (1 Thess. 1:9). Conversion is the other half of repentance. Repentance is being sorry for sin and turning away from it; conversion is the expression of will that fully turns from sin to the Lord. Psalm 51:13 alludes to these two halves of the turning when it declares, "and sinners will be converted to Thee." Jesus' use here of the passive voice indicates that the disciples could not be **converted** from sin to righteousness by their own efforts but needed someone else to turn them around. Although the response of a person's will is required, only God has the power to convert."
33. **JESUS CHARACTERIZES SALVATIONS AS ADMITTING LOSTNESS** ("all these kept") *Matthew 19:17* "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."
34. **JESUS CHARACTERIZES SALVATIONS AS SUBMITTING TO GOD** ("went away") *Matthew 19:21* Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."
35. **JESUS CHARACTERIZES SALVATIONS AS WEARING CHRIST'S ROBE** (v. 14 "chosen") *Matthew 22:12* 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless. 14 "For many are invited, but few are chosen." This day you either have Christ's robe on or not. You are saved or lost, you are having Christ or you don't. It is one or the other!
36. **JESUS CHARACTERIZES SALVATIONS AS HAVING SUPERNATURAL CLEANING INSIDE** *Matthew 23:26* Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.
37. **JESUS CHARACTERIZES SALVATIONS AS KNOWING GOD** *Matthew 25:12*
"But he replied, 'I tell you the truth, I don't know you.'"
38. **JESUS CHARACTERIZES SALVATIONS AS POSSESSING A TREASURE** (like engrafted Word of James) *Matthew 25:29* For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.
39. **JESUS CHARACTERIZES SALVATIONS AS DOING GOD'S WAY** *Matthew 25:40*
"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'"

³⁴ MacArthur, John F., *The MacArthur New Testament Commentary: MATTHEW*, (Chicago: Moody Press) 1983.

APPENDIX

OCCURRENCES OF SOME FORM OF THE WORD "REPENT" IN ENGLISH TRANSLATIONS

- In the NASB, some form of the word (repent, repentant, repented, repentance, etc.) is found 73 times with 56 of these occurring in the New Testament.
- In the ASB, some form of the word occurs 103 times with 61 in the New Testament.
- In the KJV, some form of the word occurs 112 times with 66 in the New Testament.
- In the NIV, some form of the word occurs 74 times with 55 in the New Testament.
- In the NKJV, some form of the word occurs 72 times with 58 in the New Testament.
- In the RSV, some form of the word occurs 99 times with 59 in the New Testament.
- In the NRSV, some form of the word occurs 72 times with 57 in the New Testament.

Clearly, repentance is a prominent concept of Scripture.

Scripture repeatedly deals with two ideas. First is the matter of man's sin, which leads to the deadly wrath of God in time and eternity for violating God's standard. And second, God's Salvation leading to Divine Blessing. There are 1,189 chapters in the Bible. Only 4 of them don't involve a fallen world: the first 2 and the last 2—before the Fall and after the creation of the new heaven and new earth. The rest is the chronicle of the tragedy of sin.

In the OT, God showed the disaster of sin—starting with Adam and Eve, to Cain and Abel, the patriarchs, Moses and Israel, the kings, priests, some prophets, and Gentile nations. Throughout the OT is the relentless record of continual devastation produced by sin and disobedience to God's law. In the OT, God showed the blessedness of repentance from sin, faith in Himself, and obedience to His Word—from Abel, through the patriarchs, to the remnant in Israel—and even Gentiles who believed (such as the people of Nineveh). God's standard for man, His will, and His moral law were always made known. To those who faced their inability to keep God's standard, recognized their sin, confessed their impotence to please God by their own effort and works, and asked Him for forgiveness and grace—there came merciful redemption and blessing for time and eternity.

In the NT, the tragedy of sin becomes more clear. The preaching and teaching of Jesus and the apostles begin and end with a call to repentance. Scripture repeatedly promises wonderful rewards in time and eternity that come to people who trust God and seek to obey Him. In the NT, God again showed the full blessedness of redemption from sin for repentant people. There were those who responded to the preaching of repentance by John the Baptist. Others repented at the preaching of Jesus. Still others from Israel obeyed the gospel through the apostles' preaching. And finally, there were Gentiles all over the Roman Empire who believed the gospel. To all those and to all who will believe through all of history, there is blessing promised in this world and the world to come.³⁵

What Is "Lordship Salvation" All About?

³⁵John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

The gospel call to faith presupposes that sinners must repent of their sin and yield to Christ's authority. That, in a sentence, is what "lordship salvation" teaches. Therefore, let me attempt to state the crucial points of my position as plainly as possible. These articles of faith are fundamental to all evangelical teaching:

- Christ's death on the cross paid the full penalty for our sins and purchased eternal salvation. His atoning sacrifice enables God to justify sinners freely without compromising the perfection of divine righteousness (Rom. 3:24–26). His resurrection from the dead declares His victory over sin and death (1 Cor. 15:54–57).
- Salvation is by grace through faith in the Lord Jesus Christ alone—plus and minus nothing (Eph. 2:8–9).
- Sinners cannot earn salvation or favor with God (Rom. 8:8).
- God requires of those who are saved no preparatory works or prerequisite self-improvement (Rom. 10:13; 1 Tim. 1:15).
- Eternal life is a gift of God (Rom. 6:23).
- Believers are saved and fully justified before their faith ever produces a single righteous work (Eph. 2:10).
- Christians can and do sin (1 John 1:8, 10). Even the strongest Christians wage a constant and intense struggle against sin in the flesh (Rom. 7:15–24). Genuine believers sometimes commit heinous sins, as David did in 2 Samuel 11.

Alongside those truths, I believe Scripture teaches these:

- The gospel calls sinners to faith joined in oneness with repentance (Acts 2:38; 17:30; 20:21; 2 Pet. 3:9). Repentance is turning from sin (Acts 3:19; Luke 24:47). It is not a work but a divinely bestowed grace (Acts 11:18; 2 Tim. 2:25). Repentance is a change of heart, but genuine repentance will effect a change of behavior as well (Luke 3:8; Acts 26:18–20).
- Salvation is all God's work. Those who believe are saved utterly apart from any effort on their own (Titus 3:5). Even faith is a gift of God, not a work of man (Eph. 2:1–5, 8). Real faith therefore cannot be defective or short-lived but endures forever (Phil. 1:6, cf. Heb. 11).
- The object of faith is Christ Himself, not only a creed or a promise (John 3:16). Faith therefore involves personal commitment to Christ (2 Cor. 5:15). In other words, all true believers follow Jesus (John 10:27–28).
- Real faith inevitably produces a changed life (2 Cor. 5:17). Salvation includes a transformation of the inner person (Gal. 2:20). The nature of the Christian is different, new (Rom. 6:6). The unbroken pattern of sin and enmity with God will not continue when a person is born again (1 John 3:9–10).
- The "gift of God," eternal life (Rom. 6:23), includes all that pertains to life and godliness (2 Pet. 1:3; Rom. 8:32), not just a ticket to heaven.
- Jesus is Lord of all, and the faith He demands involves unconditional surrender (Rom. 6:17–18; 10:9–10). He does not bestow eternal life on those whose hearts remain set against Him (James 4:6).
- Those who truly believe will love Christ (1 Pet. 1:8–9; Rom. 8:28–30; 1 Cor. 16:22). They will therefore long to obey Him (John 14:15, 23).

- Behavior is an important test of faith. Obedience is evidence that one's faith is real (1 John 2:3). On the other hand, the person who remains utterly unwilling to obey Christ does not evidence true faith (1 John 2:4).
- Genuine believers may stumble and fall, but they *will* persevere in the faith (1 Cor. 1:8). Those who later turn completely away from the Lord show that they were never truly born again (1 John 2:19).

That is my position on "lordship salvation." Anyone who supposes I have some deeper agenda has misunderstood what I am saying.³⁶

³⁶ John F. MacArthur, *Faith Works: The Gospel According to the Apostles*, (Dallas: Word Publishing) 1997.

THE MASTER'S MESSAGE SERIES

Part 4

Have you ever wished you could sit in the back of the crowd and listen to the greatest man who ever lived, Jesus Christ, and hear what He said to the lost and seeking crowds? Have you ever wondered how Jesus led someone to salvation? We have the records of Nicodemus, the woman at the well, the man at Bethesda, Zacchaeus, and so on. But, the actual method, words, gospel presentation and so on would be fascinating wouldn't it?

This morning we are going to do just that. We are going to hear the soul winning methods of Jesus. How? Though the eyes and ears of those who spent time alone with Jesus. Through the hearts and minds of those who heard Him soul winning for 3 plus years.

Remember, Galilee in the time of Jesus was composed of no less than 3.6 million people living in 240 towns and villages of about 15,000 each. This was what the Governor of Galilee named Josephus said, from the era of Jesus ministry. So into a heavily populated area, Jesus went out preaching a message to all who would hear. With Him went twelve camcorders that constantly recorded it all. They captured His words, His passion, and His method. Then He left and asked them to keep up the work of the Gospel. That is what we will see this morning.

Twelve men changed the world. Eleven of them ate, slept, sailed, and walked with Jesus. The 12th man was a latecomer, so he got three years alone in the desert with Jesus³⁷. Who were these men? The Apostles, the sent ones, those entrusted with the Gospel of God's Grace. Peter and the eleven and then, Paul the 12th and Final Apostle. Together they appear on a divine videotape on Evangelism.

Jesus taught them His Message, the Master's Message.

Jesus taught them to share the Gospel, the Good News of Salvation.

There are few things more exciting than to actually learn from Him our Master, His message and the way He called men and women, boys and girls to Salvation. That is what those Fishers of Divine Souls were taught.

Remember³⁸ of the greatest of all the characteristics of *Matthew is his supreme desire to communicate the gospel*. Because of this Matthew was the great systematizer. It was his habit to gather together in one place all that he knew about the teaching of Jesus on any given subject. The result is that in *Matthew* we find five great blocks in which the teaching of Jesus is collected and systematized. All these sections have to do with the Kingdom of God. They are as follows:

- (a) The Sermon of the Kingdom (5–7).
- (b) The Servants of the Kingdom (10).

³⁷ Galatians provides valuable historical information about Paul's background (chaps. 1, 2), including his 3-year stay in Nabatean Arabia (1:17, 18), which Acts does not mention; his 15-day visit with Peter after his stay in Arabia (1:18, 19); his trip to the Jerusalem Council (2:1–10); and his confrontation of Peter (2:11–21). (MacArthur Study Bible, Galatians Intro.)

³⁸ Drawn from, quoted, and adapted from Barclay, William, *Daily Study Bible Series: The Gospel of Matthew - Volume 1 Chapters 1-10 (Revised Edition)*, (Louisville, KY: Westminster John Knox Press) 2000, c1975.

- (c) The Stories of the Kingdom (13).
- (d) Salvation in the Kingdom (18).
- (e) The Second Coming of the King (24, 25).

We pick up this morning in the 3rd discourse, Matthew 13. Jesus speaks much of salvation in His Mystery Parables, let's listen to Him in Matthew 13:1-9.

- ✓ Jesus warns of Distractions in His parable of the Sower (13:1-23): Only a small percentage of the seed sown produces fruit and only a percentage of that is top quality
- ✓ Jesus warns of Deceptions in His Parable of the Tares (13:24-30, 36-43): Satan sows his own false ministers in among God's true people to confuse and deceive
- ✓ Jesus warns of Distortions in His Parable of the Mustard Tree (13:31-32): The professing church assumes the role of a world imperial power and harbors many evil spirits
- ✓ Jesus warns of Defilements in Christ's Parable of the Leaven (13:33): where we see that Doctrinal error like leaven permeates all of Christendom.
- ✓ HIS ORIGINAL PEOPLE are in His Parable of the Hid Treasure (13:44): The Jewish people are buried in the world, but are still the objects of God's watchful care and will one day be reconstituted as a nation in God's purpose and time.
- ✓ HIS OTHER PEOPLE are described in His Parable of the Pearl (13:45-46): The church, not named by the Lord here but the evident subject of the parable, is the special object of the absent King's affection.
- ✓ HIS PEOPLE DURING THE CONSUMMATION of this age are in His Parable of the Dragnet (13:47-52): The present mystery phase of the kingdom, containing so much of a mixture of good and evil, will be terminated by divine intervention

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. We could call this the Good News of Salvation According to Jesus in Matthew, who records no less than 30 different gospel accounts. We will study those at another time.

1. **JESUS CHARACTERIZES SALVATIONS AS REPENTING OF SIN** *Matthew 4:17*
From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." This marks the beginning of Christ's public ministry. Note that His message was an exact echo of what John the Baptist preached. **Repent, for the kingdom of heaven is at hand.** This is the opening word of this first sermon. Repentance sets the tone for Jesus' entire earthly ministry. Repentance was a constant theme throughout all Christ's public preaching. And in His closing charge to His apostles, Jesus commanded them to do likewise. Look at *Luke 24:47* and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.
2. **JESUS CHARACTERIZES SALVATIONS AS CONFESSING** ("poor in spirit"); **SORROWING** ("mourn"); **YIELDING** ("meek"); **HUNGERING AND THIRSTING**; **LOVING** ("merciful"); **SANCTIFYING** ("pure"); **GIVING** ("peacemakers"); **ENDURING** ("persecuted") *Matthew 5:1-10* Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he

began to teach them, saying: 3 "Blessed are the **poor in spirit**, for theirs is the kingdom of heaven. 4 Blessed are **those who mourn**, for they will be comforted. 5 Blessed are **the meek**, for they will inherit the earth. 6 Blessed are **those who hunger and thirst for righteousness**, for they will be filled. 7 Blessed are **the merciful**, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are **the peacemakers**, for they will be called sons of God. 10 Blessed are those who are **persecuted because of righteousness**, for theirs is the kingdom of heaven.

3. **JESUS CHARACTERIZES SALVATIONS AS PARTAKING OF CHRIST'S IMPUTED RIGHTEOUSNESS** ("righteousness exceed") *Matthew 5:20* For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

4. **JESUS CHARACTERIZES SALVATIONS AS FLESH DENYING** ("throw away") *Matthew 5:29* If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

5. **JESUS CHARACTERIZES SALVATIONS AS HEAVENLY MINDED AS SEEN IN SPIRITUAL INVESTING** *Matthew 6:20* But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

6. **JESUS CHARACTERIZES SALVATIONS AS TRUSTING** *Matthew 6:25* "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"

7. **JESUS CHARACTERIZES SALVATIONS AS ENTERING** ("narrow gate") *Matthew 7:13* "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.

8. **JESUS CHARACTERIZES SALVATIONS AS FRUIT BEARING** ("good fruit") *Matthew 7:13* "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.

9. **JESUS CHARACTERIZES SALVATIONS AS DOING GOD'S WILL** *Matthew 7:21* "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

10. **JESUS CHARACTERIZES SALVATIONS AS TRUTH PRACTICING** *Matthew 7:24* "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

11. **JESUS CHARACTERIZES SALVATIONS AS HAVING ONE'S SINS FORGIVEN** *Matthew 9:2* Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

12. **JESUS CHARACTERIZES SALVATIONS AS SINNERS REPENTING** *Matthew 9:13* But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

13. **JESUS CHARACTERIZES SALVATIONS AS KINGDOM ENTERING** *Matthew 10:7* As you go, preach this message: 'The kingdom of heaven is near.'

14. **JESUS CHARACTERIZES SALVATIONS AS ACKNOWLEDGING CHRIST AND CONFESSING HIM** *Matthew 10:32* "Whoever **acknowledges** me before men, I will also acknowledge him before my Father in heaven.

15.	JESUS CHARACTERIZES SALVATIONS AS LOVING CHRIST SUPREME <i>Matthew 10:37</i> "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me;
16.	JESUS CHARACTERIZES SALVATIONS AS DENYING SELF AND FOLLOWING CHRIST <i>Matthew 10:39</i> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.
17.	JESUS CHARACTERIZES SALVATIONS AS PARTAKING IN THE MIRACLE OF GOD'S REVEALING CHRIST TO THEM <i>Matthew 11:27</i> "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.
18.	JESUS CHARACTERIZES SALVATIONS AS COMING AND RESTING IN JESUS <i>Matthew 11:28</i> "Come to me, all you who are weary and burdened, and I will give you rest. The person who humbly receives God's revelation of Himself and His way of salvation, who turns from the unbearable burden of his sin and self-effort, and who comes to Christ empty-handed is the only person God will save. ³⁹
19.	JESUS CHARACTERIZES SALVATIONS AS GENUINE REPENTANCE <i>Matthew 12:41</i> The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here.
20.	JESUS CHARACTERIZES SALVATIONS AS FRUIT PRODUCING <i>Matthew 13:8</i> Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.
21.	JESUS CHARACTERIZES SALVATIONS AS SPIRITUAL LIFE DEMONSTRATED IN SEEING AND HEARING <i>Matthew 13:16</i> But blessed are your eyes because they see, and your ears because they hear. As contrasted to v. 20 the unrepentant heart where there is no repentance, no remorse over sin, no recognition of lostness, no contrition, no brokenness. And there is no humility, which is the first mark of true conversion (Matt. 5:3). ⁴⁰
22.	JESUS CHARACTERIZES SALVATIONS AS HEARING, UNDERSTANDING, AND PRODUCING <i>Matthew 13:23</i> But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."
23.	JESUS CHARACTERIZES SALVATIONS AS PERSISTING FAITH <i>Matthew 15:28</i> Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour. She had demonstrated godly repentance. Faith that apprehends the blessings of Christ involves repentance that comes from a deep and sincere sense of unworthiness.
24.	JESUS CHARACTERIZES SALVATIONS AS TRUSTING IN HELPLESS DEPENDENCE ("change, childlike") <i>Matthew 18:3</i>
25.	JESUS CHARACTERIZES SALVATIONS AS ADMITTING LOSTNESS ("all these kept") <i>Matthew 19:17</i> "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the

³⁹ MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

⁴⁰ MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.

	commandments."
26.	JESUS CHARACTERIZES SALVATIONS AS SUBMITTING TO GOD ("went away") <i>Matthew 19:21</i> Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."
27.	JESUS CHARACTERIZES SALVATIONS AS WEARING CHRIST'S ROBE (v. 14 "chosen") <i>Matthew 22: 12</i> 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless. 14 "For many are invited, but few are chosen." This day you either have Christ's robe on or not. You are saved or lost, you are having Christ or you don't. It is one or the other!
28.	JESUS CHARACTERIZES SALVATIONS AS HAVING SUPERNATURAL CLEANING INSIDE <i>Matthew 23:26</i> Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.
29.	JESUS CHARACTERIZES SALVATIONS AS KNOWING GOD <i>Matthew 25: 12</i> "But he replied, 'I tell you the truth, I don't know you.'
30.	JESUS CHARACTERIZES SALVATIONS AS POSSESSING A TREASURE (like engrafted Word of James) <i>Matthew 25:29</i> For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.
31.	JESUS CHARACTERIZES SALVATIONS AS DOING GOD'S WAY <i>Matthew 25:40</i> "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

10.	<i>Mark 1: 15</i> "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" REPENT and BELIEVE
11.	<i>Mark 2:5</i> When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." SINS FORGIVEN
12.	<i>Mark 2: 17</i> On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." CALLED
13.	<i>Mark 3: 35</i> Whoever does God's will is my brother and sister and mother." DOING GOD'S WILL
14.	<i>Mark 4:8</i> Still other seed fell on good soil. It came up, grew and produced a crop, multiplying thirty, sixty, or even a hundred times." GERMINATION, GROWTH, FRUITFULNESS
15.	<i>Mark 8: 34</i> Then he called the crowd to him along with his disciples and said: "If anyone would come after me , he must deny himself and take up his cross and follow me . COME – DENY – TAKE - FOLLOW
16.	<i>Mark 9:43</i> If your hand causes you to sin, cut it off . It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. DROP ANYTHING THAT HINDERS SALVATION
17.	<i>Mark 10: 15</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS DEPENDENCE Hear our Lord's words: "I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." The word translated "never" is very strong. New Testament scholar William Lane comments: "The solemn pronouncement is directed to the disciples, but has pertinence for all men confronted by the gospel because it speaks

of the condition for entrance into the Kingdom of God." *No one will get into the Kingdom of God unless he or she receives God's salvation like a child—no one!* How are we to understand and apply this? For starters, coming as a "little child" does not infer innocence. Any two-year-old dispels such a notion! Neither does "like a little child" suggest the wondrous *subjective* states we often find in children such as trustfulness, receptivity, simplicity, or wonder, beautiful as these are. What Jesus has in mind here is an *objective* state which every child who has ever lived, regardless of race, culture, or background, has experienced—*helpless dependence*. Every single child in the world is absolutely, completely, totally, objectively, subjectively, existentially helpless! And so it is with every child who is born into the Kingdom of God. Children of the Kingdom enter it helpless, ones for whom everything must be done.

*Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress:
Helpless, look to Thee for grace.*

There is no other fundamental meaning for verse 15. Have you come to Christ like this? Is it his grace plus your nothingness? The realization that one is as helpless as a child naturally fosters humility. Jesus gave reference to this connection when, in a similar but separate statement, he said, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven" (Matthew 18:3, 4). The world refuses to come to Christ because of its "self-respect"—often a euphemism for pride and independence. Come as a helpless child? How humiliating! But Jesus says, "That is the way you must come—as a baby, in profound obedience." Do you desire to be held in Christ's arms, to hear him pronounce blessings over you? Eternity will reveal that is all we ever wanted, and our Spirit-given response is, "Dearest Father"—"Abba Father!" (Romans 8:15; Galatians 4:6). No one will receive the Kingdom of God without this helpless dependence and humility. Jesus said, "Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these." 41

18. *Mark 10:18* "Why do you call me good?" Jesus answered. "**No one is good—except God** alone. NO ONE GOOD BUT GOD *10:21* Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell **everything you have and give to the poor**, and you will have treasure in heaven. Then come, follow me." NOTHING GRASPED BUT GOD *10:24* The disciples were amazed at his words. But Jesus said again, "Children, **how hard it is to enter** the kingdom of God! HEAVEN IS HARD TO ENTER *10:27* Jesus looked at them and said, "With man **this is impossible**, but not with God; all things are possible with God." SALVATION IS IMPOSSIBLE TO GAIN

THE MASTER'S MESSAGE SERIES

LUKE

If ever a man wrote a book filled with the Best news anyone could ever get, Dr. Luke is that man.

His key message is, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He presents Jesus Christ as the compassionate Son of man, who came to live among sinners, love them, help them, and die for them. In this Gospel you meet individuals as well as crowds, women and children as well as men, poor people as well as rich people, and sinners along with saints. It's a book with a message for *everybody*, because Luke's emphasis is on the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10) ⁴².

The Lord of glory Jesus, has come down to our level,
Jesus entered into our conditions (sin excepted),
Jesus subjected Himself to our circumstances, and
Jesus lived His life on the same plane as ours is lived.
Jesus was born as none other ever was,
Jesus lived as none other did, and
Jesus died as none other ever could.

This morning we open to the Gospel of Luke, the longest book in the New Testament. The Gospel by Luke was written by a physician from the church at Antioch, who became a companion of Paul on several missionary journeys⁴³ and was the only author of a New or Old Testament book who was probably a Gentile rather than a Jew. Luke, more than any of the other gospel writers, highlights the universal scope of the gospel call, portraying Jesus as the Son of Man, offered to the world. Luke repeatedly related accounts of Gentiles, Samaritans, and other outcasts who found grace in Jesus' eyes. This emphasis is precisely what we would expect from a close companion of Paul the "apostle of the Gentiles" (Rom. 11:13).

From the earliest days of the church, it has been noted that every one of the four gospels was written from a certain point of view. Very often on stained glass windows the writers of the gospels are pictured; and usually to each there is attached a symbol. The symbols vary but one of the commonest allocations is this.

- ✓ The emblem of *Mark* is a *man*. Mark is the simplest and most straightforward of the gospels. It has been well said that its characteristic is *realism*. It is the nearest to being a report of Jesus' life.
- ✓ The emblem of *Matthew* is a *lion*. Matthew was a Jew writing for Jews and he saw in Jesus the Messiah, the lion of the tribe of Judah, the one whom all the prophets had predicted.
- ✓ The emblem of *John* is the *eagle*. The eagle can fly higher than any other bird. It is said that of all creatures only the eagle can look straight into the sun. John is the theological gospel; its flights of thought are higher than those of any of the others. It

⁴² Quoted from Wiersbe, Warren W., *The Bible Exposition Commentary*, (Wheaton, IL: Victor Books) 1997.

⁴³ cf. Acts 16:10-17; 20:5-21:18; 27:1-28:16.

is the gospel where the philosopher can find themes to think about for a lifetime and to solve only in eternity.

- ✓ The symbol of *Luke* is the *calf*. The calf is the animal for sacrifice; and Luke saw in Jesus the sacrifice for all the world. In Luke above all, the barriers are broken down and Jesus is for Jew and gentile, saint and sinner alike. He is the saviour of the world.

Another fascinating element is the unfolding progression of the Gospel Message.

At the close of Matthew's Gospel, we read of *the Resurrection of Christ* (28:1–8).

At the close of Mark's Gospel, we read of *the Ascension of Christ* (16:19).

At the close of Luke's Gospel, we hear of *the Coming of the Holy Spirit* (24:49).

While at the close of John's Gospel, reference is made to *the Return of Christ* (21:21–23)⁴⁴!

Please stand with me as we read Luke 19:10, the message of the Gospel by Luke is that Christ the Perfect Man came into the world perfectly as no other ever did, lived a perfect life like no other ever could, and then died the perfect death like no one ever would.

LUKE IS THE GOSPEL FOR EVERYONE because the outstanding characteristic of Luke is that all the barriers are down; Jesus Christ is for all men without distinction. There are several occasions when Luke brings out the wider implications of the gospel of Christ.

1. LUKE SHOWS CHRIST'S COMPASSION IN the angel's goodwill message is directed TO ALL MEN (2:14);
2. LUKE SHOWS CHRIST'S COMPASSION as Simeon foretells that Jesus is to be A LIGHT FOR THE GENTILES (2:32);
3. LUKE SHOWS CHRIST'S COMPASSION when He describes John the Baptist in the words of Isaiah as a voice crying in the wilderness, Luke continues the quotation to include the words 'ALL MANKIND WILL SEE GOD'S SALVATION' (Is. 40:3–5, cited in Lk. 3:4–6);
4. LUKE SHOWS CHRIST'S COMPASSION FOR THE SAMARITANS (Luke 9:51–56). Luke alone tells the parable of the Good Samaritan (10:30–37). The one grateful leper is a Samaritan (Luke 17:11–19). Luke refuses to shut the door on any man.
5. LUKE SHOWS CHRIST'S COMPASSION FOR THE GENTILES WHOM THE ORTHODOX JEW WOULD HAVE CONSIDERED UNCLEAN. He shows us Jesus citing the widow of Zarephath and Naaman the Syrian as shining examples (4:25–27). The Roman centurion is praised for the greatness of his faith (7:9). Luke tells us of that great word of Jesus, "Men will come from east and west, and from north and south, and sit at the table in the kingdom of God" (13:29).
6. LUKE SHOWS CHRIST'S COMPASSION FOR THE POOR. When Mary brings the offering for her purification it is the offering of the poor (2:24). When Jesus is, as it were, setting out his credentials to the emissaries of John, the climax is, "The poor have good news preached to them" (7:22). He alone tells the parable of the Rich Man and the Poor Man (16:19–31). In Luke's account of the Beatitudes the saying of Jesus runs, not, as in Matthew (5:3), "Blessed are the poor in spirit," but simply, "Blessed are you poor" (Luke 6:20). Luke's gospel has been called "the gospel of the underdog." His heart runs out to everyone for whom life is an unequal struggle.

⁴⁴ Why Four Gospels?, *Why Four Gospels?*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1999.

7. LUKE SHOWS CHRIST'S LOVE FOR OUTCASTS AND SINNERS. He alone tells of the woman who anointed Jesus' feet and bathed them with her tears and wiped them with her hair in the house of Simon the Pharisee (7:36–50); of Zachaeus, the quisling tax-gatherer (19:1–10); of the Penitent Thief (23:43); and he alone has the immortal story of the prodigal son and the loving father (15:11–32). All four gospel writers quote from Isaiah 40 when they give the message of John the Baptist, "Prepare the way of the Lord; make straight in the desert a highway for our God"; but only Luke continues the quotation to its triumphant conclusion, "And all flesh shall see the salvation of God" (Isaiah 40:3–5; Matthew 3:3; Mark 1:3; John 1:23; Luke 3:4, 6). Luke of all the gospel writers sees no limits to the love of God⁴⁵.

Luke's gospel highlights Jesus' compassion for Gentiles, Samaritans, women, children, tax collectors, sinners, and others often regarded as outcasts in Israel. From the outset of Jesus' public ministry (4:18) to the Lord's final words on the cross (23:40–43), Luke underscored this theme of Christ's ministry to the pariahs of society. Again and again he showed how the Great Physician ministered to those most aware of their need (cf. 5:31, 32; 15:4–7; 31, 32; 19:10).

The **NUMERICAL**⁴⁶ position which Luke occupies in the Sacred Canon, supplies a sure key to its interpretation. It is the third book in the New Testament, and the forty-second in the Bible as a whole, which is significant, for 42 is 7 x 6, and seven stands for perfection while six is the number of man: putting the two together we get *the Perfect Man!* And this is precisely what the Holy Spirit brings before us in this forty-second book of the Bible. What an evidence this is, not only of the Divine inspiration of Scripture but, that God has unmistakably superintended the placing of the different books in the Sacred Canon just as we now have them!

Even the **STRUCTURE** of this book shows Christ's compassion. Starting⁴⁷ with 9:51, Luke devoted 10 chapters of his narrative to a travelogue of Jesus' final journey to Jerusalem. Much of the material in this section is unique to Luke. This is the heart of Luke's gospel, and it features a theme Luke stressed throughout: Jesus' relentless progression toward the cross. This was the very purpose for which Christ had come to earth (cf. 9:22, 23; 17:25; 18:31–33; 24:25, 26, 46), and He would not be deterred. The saving of sinners was His whole mission (19:10).

The early church fathers noted that both Paul⁴⁸ and Luke emphasized the universality of salvation. Even Luke's parables focused on the response of individuals to God's grace, while Matthew's parables concerned the kingdom. Luke, like Paul, spoke often of faith, of repentance, of mercy, and of forgiveness. Thus Irenaeus held that Luke, Paul's companion, "put down in a book the Gospel preached by him," and Origen called Luke "the Gospel commended by Paul." If Mark was the "interpreter" of Peter, Tertullian wrote, Luke was the "illuminator" of the Apostle Paul.

⁴⁵ Barclay, William, *Daily Study Bible Series: The Gospel of Luke (Revised Edition)*, (Louisville, KY: Westminster John Knox Press) 2000, c1975.

⁴⁶ Why Four Gospels?, *Why Four Gospels?*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1999.

⁴⁷ Adapted from John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

⁴⁸ For instance, "grace" is found some 146 times in the New Testament. Of these, all but 21 are in the writings of Paul and Luke. And 190 of the 243 occurrences of "faith" are found in the writings of these two. It's not surprising, then, that this Gospel, like Paul's ministry, is a Gospel directed to the Gentiles, and particularly for the better educated Hellenists. In some of the most beautiful literary Greek found in any ancient writing, Luke tells the story of Jesus, a true human being who is the Son of God.

Perhaps⁴⁹ the most fascinating feature of Luke is the beauty of its language. Paul wrote elegant Greek, and displayed a rich vocabulary. About 250 Greek words that Luke used are found *only* in this Gospel in the whole New Testament. And there are another 61 words used only in the Book of Acts, also written by Luke. In addition, much of the material in Luke's Gospel is found only here, with no parallel in Matthew, Mark, or John. Summary: All of 1-2 is unique; most of 7, 13-17, 19, and 24 is unique; and every chapter has material unique to Luke. Over half the verses in this Gospel contain words of Jesus. Forgiveness and individual response to the Saviour are emphasized in this Gospel written for Gentiles. Luke's concern was not the future of Israel, but personal salvation. In a most significant sense Luke is the Gospel of the Good News for each individual human being born into our world.

Luke⁵⁰ has a cosmopolitan emphasis, stressing the universality of the gospel and that Jesus is the redeemer of the world. This is emphasized through linking the genealogy of Jesus with Adam, the common ancestor of all mankind. This emphasis is particularly seen in Luke's use of parables. "Admission to the Kingdom is open to Samaritans (9:51-6, 10:30-7, 17:11-19) and pagans (2:32, 3:6, 38, 4:25-7, 7:9, 10:1, 24:47) as well as to Jews (1:33, 2:10); to publicans, sinners and outcasts (3:12, 5:27-32, 7:37-50, 19:2-10, 23:43) as well as to respectable people (7:36, 11:37, 14:1); to the poor (1:53, 2:7, 6:20, 7:22) as well as to the rich (19:2, 23:50); and to women as well as to men." This stresses the purpose for Luke's writing: "For the Son of Man has come to seek and to save that which was lost" (Luke 19:10).

Dr. Luke is named only three times in the New Testament: in Colossians 4:14; 2 Timothy 4:11; and Philemon 24. He wrote Acts (compare Luke 1:1-4 with Acts 1:1) and traveled with Paul (note the "we" sections in Acts 16:10-17; 20:4-15; 21:1-18, and 27:1-28:16). He was probably a Gentile (compare Colossians 4:11 and 14) and was trained as a physician, and maybe that very fact gave him the wide sympathy he possessed. It has been said that a minister sees men at their best; a lawyer sees men at their worst; and a doctor sees men as they are. Luke saw men and loved them all. No wonder he began his book with detailed accounts of the births of two important babies! No wonder he emphasized Christ's sympathy for hurting people! He wrote with the mind of a careful historian and with the heart of a loving physician⁵¹.

(1:3) LUKE IS THE GOSPEL FOR THE GENTILES because it is clear that Luke wrote mainly for gentiles. Theophilus was a gentile, as was Luke himself, and there is nothing in the gospel that a gentile could not grasp and understand. When he is tracing the descent of Jesus, he traces it not to Abraham, the founder of the Jewish race, as Matthew does, but to Adam, the founder of the human race. (cp. Matthew 1:2 and Luke 3:38). Because of this Luke is the easiest of all the gospels to read. He was writing, not for Jews, but for people very like ourselves.

LUKE IS THE GOSPEL FOR PRAYER because there is more recorded in Luke of Jesus' teaching on prayer than in the other gospels. Luke records nine prayers of Jesus, of which seven are contained in no other gospel. These prayers are associated with important events—at the baptism (3:21), after a day of miracles (5:15-16), before choosing the disciples (6:12), before the first prediction of the passion (9:18-22), at the transfiguration (9:29), on the return of the seventy (10:17-21), before teaching the disciples how to pray (11:1), in Gethsemane (22:39-46), on the cross (23:34, 46). Once he withdraws into a desert (5:16) and once he spends a whole night in prayer (6:12). Two of Luke's special parables deal with

⁴⁹ Drawn from Richards, Lawrence O., *The Teacher's Commentary*, (Wheaton, IL: Victor Books) 1987.

⁵⁰ Enns, Paul, *The Moody Handbook of Theology*, (Chicago, Ill.: Moody Press) 1996.

⁵¹ Quoted from Wiersbe, Warren W., *The Bible Exposition Commentary*, (Wheaton, IL: Victor Books) 1997.

prayer—the friend at midnight (11:5 ff.) and the persistent widow (18:1–8) (*cf.* also the Pharisee and the tax collector (18:9–14)). Luke alone relates that Jesus prayed for Peter (22:31–32), that he exhorted the disciples to pray in Gethsemane (22:40), that he prayed for his enemies (23:34) and for himself (22:41). Jesus' love of quiet places is seen in 4:42 (a lonely place), 9:10 (apart to Bethsaida) and 21:37 (he went out at night and lodged on the Mount of Olives).

LUKE IS THE GOSPEL FOR WOMEN because Luke gives a very special place to women. All told, Luke mentions thirteen women not mentioned elsewhere in the gospels, including two who formed the subject of parables. Of particular interest is the inclusion of the story of the birth narrative told from Mary's point of view. It is in Luke that we read of Elizabeth, of Anna, of the widow at Nain, of the woman who anointed Jesus' feet in the house of Simon the Pharisee. It is Luke who makes vivid the pictures of Martha and Mary and of Mary Magdalene, the women who supported Jesus with their gifts and those who lamented over him on his way to the cross. Women figure prominently in both the birth and resurrection narratives (*cf.* 23:49 (at the cross); 23:55–24:11 (at the tomb)). Luke, as a Gentile, would know much of the degradation of women and would be concerned to emphasize all he had heard of the attitude of the Lord towards them.

LUKE IS THE GOSPEL FOR CHILDREN because Luke alone refers to the childhood of John the Baptist and of Jesus. On three occasions he specially mentions 'only children' (8:42; 9:38). In the account of the children being brought to Jesus, Luke uses the word for 'infants' (*Brevfh*; 18:15), whereas both Matthew and Mark have a different word, *paidia* (children).

LUKE IS THE GOSPEL FOR INTRODUCING THE HOLY SPIRIT because starting at the temptation Jesus is described as 'full of the Holy Spirit' and is led by the Spirit into the wilderness (4:1). He begins his ministry in the power of the Spirit (4:14). He rejoices in the Spirit when offering the prayer, 'I praise you, Father', leading to the declaration of filial consciousness (10:21–22). The disciples are bidden to wait for the enduement of 'power from on high' (24:49), a clear allusion to the descent of the Holy Spirit at Pentecost.

LUKE IS THE GOSPEL FOR PRAISING GOD because in Luke the phrase *praising God* occurs oftener than in all the rest of the New Testament put together. Luke uses words expressing joy or rejoicing many times (*e.g.* 1:14, 44, 47; 10:21), in addition to words expressing leaping for joy (6:23), laughter (6:21) and merriment (15:23, 32). In three of Luke's parables there is an element of rejoicing when the lost is found (15), and also in the story of Zacchaeus. The gospel begins and ends with rejoicing⁵² (*cf.* 1:47; 24:52–53). This praise reaches its peak in the three great hymns that the church has sung throughout all her generations—the *Magnificat* (1:46–55); the *Benedictus* (1:68–79); and the *Nunc Dimittis* (2:29–32). There is a radiance in Luke's gospel which is a lovely thing, as if the sheen of heaven had touched the things of earth.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. We could call this the Good News of Salvation According to Jesus in Matthew, who records no less than 30 different gospel accounts. We will study those at another time.

⁵² Guthrie, Donald, *New Testament Introduction*, (Downers Grove, Illinois, USA: InterVarsity Press) 1997.

1. <i>Luke 1:77-78</i> to give his people the knowledge of salvation through the forgiveness of their sins , 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY
2. <i>Luke 3:8</i> Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE
3. <i>Luke 4:18</i> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, GOOD NEWS FREEING – SEEING - LIFTING
4. <i>Luke 5:20</i> When Jesus saw their faith, he said, "Friend, your sins are forgiven." SINS FORGIVEN BY FAITH
5. <i>Luke 5:32</i> I have not come to call the righteous, but sinners to repentance." REPENTING SINNERS
6. <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST
7. <i>Luke 5:38</i> No, new wine must be poured into new wineskins. NEW WINE INSIDE NEW BOTTLES
8. <i>Luke 6:35</i> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. LOVING SONS OF MOST HIGH
9. <i>Luke 6:43</i> "No good tree bears bad fruit, nor does a bad tree bear good fruit. BEARING GOOD FRUIT
10. <i>Luke 6:47</i> I will show you what he is like who comes to me and hears my words and puts them into practice. PRACTICING Poem Luke 6:46 from cathedral in Lubeck, Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!
11. <i>Luke 7:48</i> Then Jesus said to her, "Your sins are forgiven ." FORGIVEN SINNERS
12. <i>Luke 7:50</i> Jesus said to the woman, "Your faith has saved you ; go in peace ." BELIEVING AND PEACEFUL
13. <i>Luke 8:1</i> After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, RECIPIENTS OF THE GOOD NEWS
14. <i>Luke 8:8</i> Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a

	while, but in the time of testing they fall away. ROOTED TRUTH 8: 14-15 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. UNCHOKED RIGHTEOUSNESS 15 But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop. GOOD – HEAR – RETAIN – BEAR FRUIT
15.	<i>Luke 9:23</i> Then he said to them all: "If anyone would come after me , he must deny himself and take up his cross daily and follow me. SALVATION EQUALS FOLLOWING CHRIST
16.	<i>Luke 12:21</i> "This is how it will be with anyone who stores up things for himself but is not rich toward God ." RICH TOWARD GOD 12:34 For where your treasure is, there your heart will be also. HEAVENWARD HEARTS
17.	<i>Luke 12:37-38</i> It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. 38 It will be good for those servants whose master finds them ready , even if he comes in the second or third watch of the night. WATCHING and WAITING
18.	<i>Luke 13:5-6</i> I tell you, no! But unless you repent , you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to look for fruit on it , but did not find any. REPENTANT and FRUITFUL
19.	<i>Luke 13:24-27</i> "Make every effort to enter through the narrow door , because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, ' I don't know you or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, ' I don't know you or where you come from. Away from me, all you evildoers! ' WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS
20.	<i>Luke 14:26-27, 33</i> "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life —he cannot be my disciple. 27 And anyone who does not carry his cross and follow me cannot be my disciple. 33 In the same way, any of you who does not give up everything he has cannot be my disciple . COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST
21.	<i>Luke 15:10</i> In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents ." REPENTING SINNERS
22.	<i>Luke 16:8</i> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light . PEOPLE OF LIGHT
23.	<i>Luke 16:13</i> "No servant can serve two masters . Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." DEVOTED TO ONLY ONE MASTER
24.	<i>Luke 16:31</i> "He said to him, 'If they do not listen to Moses and the Prophets , they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
25.	<i>Luke 18:13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ' God, have mercy on me, a

sinner.' SEEKING GOD'S MERCY	
26.	<i>Luke 18:17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION
27.	<i>Luke 18:19-27</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone. 22 When Jesus heard this, he said to him, " You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. " 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS
28.	<i>Luke 19:10</i> For the Son of Man came to seek and to save what was lost. " FOUND BY CHRIST
29.	<i>Luke 24:47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-2

As we open to the 3rd Gospel again this morning it is Jesus Christ we see on every page. He is our compassionate Son of man, who came to live among sinners, love them, help them, and die for them. In this Gospel we meet individuals as well as crowds, women and children as well as men, poor people as well as rich people, and sinners along with saints. It's a book with a message for *everybody*, because Luke's emphasis is on the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10) ⁵³.

LUKE RECORDS MORE THAN ANY OTHER GOSPEL ABOUT PRAISING GOD because in Luke the phrase *praising God* occurs oftener than in all the rest of the New Testament put together. Luke uses words expressing joy or rejoicing many times (e.g. 1:14, 44, 47; 10:21), in addition to words expressing leaping for joy (6:23), laughter (6:21) and merriment (15:23, 32). In three of Luke's parables there is an element of rejoicing when the lost is found (15), and also in the story of Zacchaeus. The gospel begins and ends with rejoicing⁵⁴ (cf. 1:47; 24:52–53). This praise reaches its peak in the three great hymns that the church has sung throughout all her generations—the *Magnificat* (1:46–55); the *Benedictus* (1:68–79); and the *Nunc Dimittis* (2:29–32). There is a radiance in Luke's gospel which is a lovely thing, as if the sheen of heaven had touched the things of earth.

The Lord of glory Jesus, has come down to our level,
Jesus entered into our conditions (sin excepted),
Jesus subjected Himself to our circumstances, and
Jesus lived His life on the same plane as ours is lived.
Jesus was born as none other ever was,
Jesus lived as none other did, and
Jesus died as none other ever could.

This morning we open to the Gospel of Luke, the longest book in the New Testament. The Gospel by Luke was written by a physician from the church at Antioch, who became a companion of Paul on several missionary journeys⁵⁵ and was the only author of a New or Old Testament book who was probably a Gentile rather than a Jew. Luke, more than any of the other gospel writers, highlights the universal scope of the gospel call, portraying Jesus as the Son of Man, offered to the world. Luke repeatedly related accounts of Gentiles, Samaritans, and other outcasts who found grace in Jesus' eyes. Please stand with me as we read Luke 1:1-6 as the Gospel by Luke demonstrates that Christ the Perfect Man came into the world perfectly as no other ever did, lived a perfect life like no other ever could, and then died the perfect death like no one ever would.

⁵³ Quoted from Wiersbe, Warren W., *The Bible Exposition Commentary*, (Wheaton, IL: Victor Books) 1997.

⁵⁴ Guthrie, Donald, *New Testament Introduction*, (Downers Grove, Illinois, USA: InterVarsity Press) 1997.

⁵⁵ cf. Acts 16:10–17; 20:5–21:18; 27:1–28:16.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world.

<p>1. ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ETERNAL SAVATION</p>
<p>2. LIGHT, LIFE, AND PEACE <i>Luke 1:47-79 v. 47</i> And my spirit has rejoiced in God my Savior. <i>1:52</i> He has put down the mighty from their thrones, And exalted the lowly. <i>v. 53</i> He has filled the hungry with good things, And the rich He has sent away empty. <i>v. 68</i> "Blessed is the Lord God of Israel, For He has visited and redeemed His people, <i>v. 69</i> And has raised up a horn of salvation for us In the house of His servant David, <i>v. 72</i> To perform the mercy promised to our fathers And to remember His holy covenant, <i>v. 77</i> to give his people the knowledge of salvation through the forgiveness of their sins, <i>v. 78</i> because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY</p>
<p>3. SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON</p>
<p>4. FRUIT OR FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE <i>3:17</i> His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."</p>
<p>5. HEARING CHRIST'S VOICE AND FOLLOWING <i>Luke 5:20</i> When Jesus saw their faith, he said, "Friend, your sins are forgiven." SINS FORGIVEN BY FAITH <i>5:27</i> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." HEARING VOICE AND FOLLOWING JESUS <i>5:32</i> I have not come to call the righteous, but sinners to repentance." BY REPENTING SINNERS</p>
<p>6. ENGAGED TO CHRIST <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST <i>5:38</i> No, new wine must be poured into new wineskins. WITH NEW WINE INSIDE NEW BOTTLES</p>
<p>7. CHRISTLIKE, GOODHEARTED, AND LORD OBEYING <i>Luke 6:35-47 v. 35</i> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. LOVING SONS OF MOST HIGH <i>v. 40</i> A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. CHRISTLIKE <i>6:43</i> "No good tree bears bad fruit, nor does a bad tree bear good fruit. BEARING GOOD FRUIT <i>6:45</i> A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. <i>6:47</i> Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: LORD OBEYING from cathedral in Lubeck,</p>

Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!

8. **IN AGREEMENT WITH GOD ABOUT SIN** *Luke 7:29-30* And when all the people heard Him, even the tax collectors **justified** (*homologeo* said same thing as God does) **God**, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. 7:48 Then Jesus said to her, "Your **sins are forgiven.**" **FORGIVEN SINNERS** 7:50 Jesus said to the woman, "Your **faith has saved you;** go in **peace.**" **BELIEVING AND PEACEFUL** Do not confuse this event with a similar one involving Mary of Bethany (John 12:1-8), and do not identify this woman with Mary Magdalene (Mark 16:9; Luke 8:2) as many continue to do. The woman admitted she was a sinner and gave evidence that she was a *repentant* sinner. If you check a harmony of the Gospels, you will discover that just before this event, Jesus had given the gracious invitation, "Come unto Me... and I will give you rest" (Matt. 11:28-30). Perhaps that was when the woman turned from her sin and trusted the Saviour. Her tears, her humble attitude, and her expensive gift all spoke of a changed heart. Jesus proved that He was indeed a prophet by reading Simon's thoughts and revealing his needs. The parable does not deal with the *amount* of sin in a person's life but the *awareness* of that sin in his heart. How much sin must a person commit to be a sinner? Simon and the woman were both sinners. Simon was guilty of sins of the spirit, especially pride, while the woman was guilty of sins of the flesh (see 2 Cor. 7:1). Her sins were known, while Simon's sins were hidden to everyone except God. *And both of them were bankrupt and could not pay their debt to God.* Simon was just as spiritually bankrupt as the woman, only he did not realize it. Forgiveness is a gift of God's grace; the debt was paid in full by Jesus Christ (Eph. 1:7; 1 Peter 1:18-19). The word *frankly* means "graciously and freely." The woman accepted God's free offer of salvation and expressed her love openly. Simon rejected that offer and remained unforgiven. There are two errors we must avoid as we interpret our Lord's words. First, we must not conclude that this woman was saved by her tears and her gift. Jesus made it clear that it was *her faith* alone that saved her (Luke 7:50), for no amount of good works can pay for salvation (Titus 3:4-7).⁵⁶

9. **GOSPEL OF ENDURING FRUIT BEARING** *Luke 8:1* After this, Jesus traveled about from one town and village to another, **proclaiming the good news** of the kingdom of God. The Twelve were with him, **RECIPIENTS OF THE GOOD NEWS** *Luke 8:8* Still other seed fell on **good soil**. It came up and **yielded a crop**, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." **HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL** 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no **root**. They believe for a while, but in the time of testing they fall away. **ROOTED TRUTH** 8:14-15 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. **UNCHOKED RIGHTEOUSNESS** 15 But the seed on good soil stands for those with a noble and good heart, who **hear the word, retain it, and by persevering**

	produce a crop. GOOD – HEAR – RETAIN – BEAR FRUIT
10.	DESIRING JESUS <i>Luke 9:23</i> Then he said to them all: "If anyone would come after me , he must deny himself and take up his cross daily and follow me. SALVATION EQUALS FOLLOWING CHRIST
11.	REGISTERED IN HEAVEN BY GOD <i>Luke 10:22-23</i> All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." 23 Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;
12.	CHRIST'S CHILDREN SEEK: <i>Luke 11:2-4</i> So He said to them, "When you pray, say: (GOD AS FATHER) Our Father in heaven, (WORSHIPPING HIM) Hallowed be Your name. (SUBMISSIVE TO HIM) Your kingdom come. Your will be done On earth as it is in heaven. 3 (DEPENDING ON HIM) Give us day by day our daily bread. 4 And forgive us our sins, (LOVING OTHERS) For we also forgive everyone who is indebted to us. (SEEKING HOLINESS) And do not lead us into temptation, But deliver us from the evil one."
13.	INSIDE OUTEDNESS <i>Luke 11:28</i> But He said, "More than that, blessed are those who hear the word of God and keep it! " 11:34 The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light . But when your eye is bad, your body also is full of darkness. 11:39 Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. INSIDE OUT LIVING
14.	CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED <i>Luke 12:8</i> "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. 12:21 "This is how it will be with anyone who stores up things for himself but is not rich toward God. " RICH TOWARD GOD 12:31 But seek the kingdom of God, and all these things shall be added to you. 12:34 For where your treasure is, there your heart will be also. HEAVENWARD HEARTS 12:37-38 It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. 38 It will be good for those servants whose master finds them ready , even if he comes in the second or third watch of the night. WATCHING and
15.	SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING <i>Luke 13:5-6</i> I tell you, no! But unless you repent , you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to look for fruit on it , but did not find any. REPENTANT and FRUITFUL 13:24-27 "Make every effort to enter through the narrow door , because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, ' I don't know you or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers! ' WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS
16.	IMPOSSIBLY COMING TO CHRIST <i>Luke 14:26-27, 33</i> "If anyone comes to me and does not hate his father and mother, his wife and children, his

	brothers and sisters—yes, even his own life —he cannot be my disciple. 27 And anyone who does not carry his cross and follow me cannot be my disciple. 33 In the same way, any of you who does not give up everything he has cannot be my disciple . COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST
17.	<i>sin repenting Luke 15: 7</i> I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. <i>15: 10</i> In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. " REPENTING SINNERS
18.	LIGHT LIVING, GOD SERVING, AND WORD RECEIVING <i>Luke 16:8</i> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light . PEOPLE OF LIGHT <i>Luke 16: 13</i> "No servant can serve two masters . Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." DEVOTED TO ONLY ONE MASTER <i>16:31</i> "He said to him, 'If they do not listen to Moses and the Prophets , they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
19.	<i>Luke 18:13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ' God, have mercy on me, a sinner. '" SEEKING GOD'S MERCY
20.	<i>Luke 18: 17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION
21.	<i>Luke 18: 19-27</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone . 22 When Jesus heard this, he said to him, " You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. " 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST- KNOWING GOD IS BOSS
22.	<i>Luke 19:10</i> For the Son of Man came to seek and to save what was lost. " FOUND BY CHRIST
23.	<i>Luke 24:47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-3

This New Years' Eve we are examining the Gospel. We are exploring how Jesus explained the pathway to eternal life. Have you ever heard anyone say, "Well you can't take it with you!" That is true. God no less says the same thing. But so many have tried. Most notably we think of the god-kings of Egypt. Those Pharaohs built giant banks (known as pyramids) to house their fabulous wealth so they could "take it with them". Now empty and looted they stand as silent witnesses to the folly of trying to hold onto this earth.

God's Salvation completely changes our ending of earthly life. Perhaps the contrast between the last hours of life in two vastly different men will help us see how great is our salvation.

The first man was the incredibly wealthy, last king of Assyria (in what is today Iran). Ancient sources give a remarkably clear picture of the destruction of Nineveh. There had been rebellions in empire for some time. The armies of Nineveh supported by her allies repulsed many of them. But in the year 612 B.C. the doom of the city arrived. Combined armies of Babylonians and Scythians marched up the left bank of the Tigris River and surrounded the city. It happened in early spring at the time of the annual rainfalls. Since the rains were especially hard that year, the Tigris and other rivers flooded and apparently washed away a portion of the walls, leaving a breach for the armies to enter the city.

The Greek historian Diodorus Siculus (c. 20 B.C.) says that the river not only broke down the walls of the city, it also inundated part of it. At this point, the king, SARDANAPALUS, remembering an oracle to the effect that Nineveh would only fall when the river itself declared war against it, believed that the oracle was fulfilled and abandoned any hope of saving himself. He built a gigantic funeral pyre in the royal precincts, heaped up large quantities of gold and costly clothes, shut his concubines and eunuchs in a chamber he had made in the midst of the pyre, and then burned himself, his family, his concubines and eunuchs, and the palace. For centuries the wealth of the ancient world had been pouring into Nineveh as a result of the Assyrian conquests. Now it burned!

The second man was neither wealthy nor a king. His name was CT Studd. After serving 15 years in China and 6 in India, he invested his final 21 in the heart of Africa's vast, dark jungles among the fierce, cannibal, head-hunting pygmies. As his breaths became shallow and labored, and his skin turned black. We need to remember the passing of this hero of heroes in the Lord's army of faithful servants.

CT Studd. A former lean and fit athlete, now gaunt and emaciated. All his gleaming white teeth now either broken, brown or long gone. Stooped, halting with each step he is surrounded by thousands of glistening black bodies wearing banana leaves. They

have come to hear their beloved Bwana for the last time. He speaks to them only after over two hours of singing the songs he had so lovingly taught them: "Wounded for me, wounded for me, there on the cross He was wounded for me, gone my transgressions and now I can sing, all because Jesus was wounded for me!"

There in front of him sit 5,000 former headhunters. Now their oiled bodies, formerly the habitation of dark, foul fiends from the pit are temples of the Living God. Once naked and grossly immoral lovers of darkness, now not only clothed in Christ but also modestly clothed in banana leaves. Before their beloved father in the faith they sit in an immense sea of white-toothed smiles. With faces turned heavenward they sing of the sweet by and by and that beautiful shore they will someday see.

Passed now are the years of darkness and savagery. The former enemies sit shoulder to shoulder. No weapons of war are left, only the bond of love. This would be the last sight of his dear saintly converts Studd would see. After his message uttered between gasps for air, with every ear strained to catch each word, he is carried back to his hut. Exhausted, he rests, though only his Savior knew it was his last. In the night the Faithful Shepherd who had led him to China, then India and finally to the very heart of Africa - took CT home. In the morning only the shriveled earthly tent was left. But around that hut and to the furthest reaches of the jungles and on mission stations around the world, the footprints of this giant can be found today.

CT Studd gave every thing to Christ. And in return he lost nothing. SARDANAPALUS kept everything to the end and died as it was destroyed. Jim Elliot summed it up the best, "He is no fool who gives what he cannot keep to gain what he cannot lose." This morning let's find what we can give up that will last forever!

As we open to the 3rd Gospel again this morning it is Jesus Christ we see on every page as our compassionate Savior, who came to live among sinners, love them, help them, and die for them. Luke is a book with a message for *everybody*, because of the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10)⁵⁷. There is a radiance in Luke's gospel which is a lovely thing, as if the sheen of heaven had touched the things of earth.

The Lord of glory Jesus, has come down to our level,
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This morning we open to the Gospel of Luke, the longest book in the New Testament. The Gospel by Luke was written by a physician from the church at Antioch, who became a companion of Paul on several missionary journeys⁵⁸ and was the only author of a New or Old Testament book who was probably a Gentile rather than a Jew. Luke, more than

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any of the other gospel writers, highlights the universal scope of the gospel call, portraying Jesus as the Son of Man, offered to the world. Luke repeatedly related accounts of Gentiles, Samaritans, and other outcasts who found grace in Jesus' eyes. Please stand with me as we read Luke 5:17,20,27-32 as the Gospel by Luke demonstrates that Christ the Perfect Man came into the world perfectly as no other ever did, lived a perfect life like no other ever could, and then died the perfect death like no one ever would.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world.

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2. SALVATION IS LIGHT, LIFE, AND PEACE <i>Luke 1:47-79</i> v. 47 And my spirit has rejoiced in God my Savior. 1:52 He has put down the mighty from their thrones, And exalted the lowly. v. 53 He has filled the hungry with good things, And the rich He has sent away empty. v. 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people, v. 69 And has raised up a horn of salvation for us In the house of His servant David, v. 72 To perform the mercy promised to our fathers And to remember His holy covenant, v. 77 to give his people the knowledge of salvation through the forgiveness of their sins , v. 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY
3. SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON
4. JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance . And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE <i>3:17</i> His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."
5. SALVATION IS HEARING CHRIST'S VOICE AND FOLLOWING HIM <i>Luke 5:20</i> When Jesus saw their faith , he said, "Friend, your sins are forgiven ." SINS FORGIVEN BY FAITH <i>5:27</i> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, " Follow Me ." HEARING VOICE AND FOLLOWING JESUS <i>5:32</i> I have not come to call the righteous, but sinners to repentance ." BY REPENTING SINNERS
6. BELIEVERS ARE ENGAGED TO CHRIST REGENERATED AND INDWELT <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST <i>5:38</i> No, new wine must be poured into new wineskins . WITH NEW WINE INSIDE NEW BOTTLES
7. GENUINE BELIEVERS ARE CHRISTLIKE, GOODHEARTED, AND LORD OBEYING <i>Luke 6:35-47</i> v. 35 But love your enemies, do good to them, and

lend to them without expecting to get anything back. Then your reward will be great, and you will be **sons of the Most High**, because he is kind to the ungrateful and wicked. **LOVING SONS OF MOST HIGH** v. 40 A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. **CHRISTLIKE** 6:43 "No good tree bears bad fruit, nor does a bad tree **bear good fruit**. **BEARING GOOD FRUIT** 6:45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. 6:47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: **LORD OBEYING** from cathedral in Lubeck, Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!

8. **JESUS CALLS US TO AGREE WITH GOD ABOUT OUR SIN** *Luke 7:29-30* And when all the people heard Him, even the tax collectors **justified** (*homologeo* said same thing as God does) **God**, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. 7:48 Then Jesus said to her, "Your **sins are forgiven**." **FORGIVEN SINNERS** 7:50 Jesus said to the woman, "Your **faith has saved you**; go in **peace**." **BELIEVING AND PEACEFUL** Do not confuse this event with a similar one involving Mary of Bethany (John 12:1-8), and do not identify this woman with Mary Magdalene (Mark 16:9; Luke 8:2) as many continue to do. The woman admitted she was a sinner and gave evidence that she was a *repentant* sinner. If you check a harmony of the Gospels, you will discover that just before this event, Jesus had given the gracious invitation, "Come unto Me... and I will give you rest" (Matt. 11:28-30). Perhaps that was when the woman turned from her sin and trusted the Saviour. Her tears, her humble attitude, and her expensive gift all spoke of a changed heart. Jesus proved that He was indeed a prophet by reading Simon's thoughts and revealing his needs. The parable does not deal with the *amount* of sin in a person's life but the *awareness* of that sin in his heart. How much sin must a person commit to be a sinner? Simon and the woman were both sinners. Simon was guilty of sins of the spirit, especially pride, while the woman was guilty of sins of the flesh (see 2 Cor. 7:1). Her sins were known, while Simon's sins were hidden to everyone except God. *And both of them were bankrupt and could not pay their debt to God*. Simon was just as spiritually bankrupt as the woman, only he did not realize it. Forgiveness is a gift of God's grace; the debt was paid in full by Jesus Christ (Eph. 1:7; 1 Peter 1:18-19). The word *frankly* means "graciously and freely." The woman accepted God's free offer of salvation and expressed her love openly. Simon rejected that offer and remained unforgiven. There are two errors we must avoid as we interpret our Lord's words. First, we must not conclude that this woman was saved by her tears and her gift. Jesus made it clear that it was *her faith* alone that saved her (Luke 7:50), for no amount of good works can pay for salvation (Titus 3:4-7).⁵⁹

9. **JESUS TAUGHT A GOSPEL OF ENDURING FRUIT BEARING** *Luke 8:1* After this, Jesus traveled about from one town and village to another, **proclaiming the good news** of the kingdom of God. The Twelve were with him, **RECIPIENTS OF**

THE GOOD NEWS *Luke 8:8* Still other seed fell on **good soil**. It came up and **yielded a crop**, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." **HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL** *8:13* Those on the rock are the ones who receive the word with joy when they hear it, but they have no **root**. They believe for a while, but in the time of testing they fall away. **ROOTED TRUTH** *8:14-15* The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. **UNCHOKED RIGHTEOUSNESS** *15* But the seed on good soil stands for those with a noble and good heart, who **hear the word, retain it, and by persevering produce a crop**. **GOOD – HEAR – RETAIN – BEAR FRUIT**

10. **SALVATION IS DESIRING JESUS** *Luke 9:23* Then he said to them all: "If **anyone would come after me**, he must deny himself and take up his cross daily and follow me. **SALVATION EQUALS FOLLOWING CHRIST**

11. **TRUE BELIEVERS HAVE BEEN REGISTERED IN HEAVEN BY GOD** *Luke 10:20-22* Nevertheless do not rejoice in this, that the spirits are subject to you, but rather **rejoice because your names are written in heaven**." *21* In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. *22* All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." Check Hebrews 12

12. **THE EVIDENCE OF CHRIST'S CHILDREN IS THEY SEEK:** *Luke 11:2-4* So He said to them, "When you pray, say: **(GOD AS FATHER)** Our Father in heaven, **(WORSHIPPING HIM)** Hallowed be Your name. **(SUBMISSIVE TO HIM)** Your kingdom come. Your will be done On earth as it is in heaven. *3* **(DEPENDING ON HIM)** Give us day by day our daily bread. *4* And forgive us our sins, **(LOVING OTHERS)** For we also forgive everyone who is indebted to us. **(SEEKING HOLINESS)** And do not lead us into temptation, But deliver us from the evil one."

13. **JESUS CALLED FOR INSIDE OUTEDNESS** *Luke 11:28* But He said, "More than that, blessed are those who hear the word of God **and keep it!**" *11:34* The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is **full of light**. But when your eye is bad, your body also is full of darkness. *11:39* Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your **inward part** is full of greed and wickedness. **INSIDE OUT LIVING**

14. **YOU CAN BE ASSURED OF HEAVEN IF YOU ARE: CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED** *Luke 12:8* "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. *12:21* "This is how it will be with anyone who stores up things for himself but is not **rich toward God**." **RICH TOWARD GOD** *12:31* But seek the kingdom of God, and all these things shall be added to you. *12:34* For where your treasure is, there your heart will be also. **HEAVENWARD HEARTS** *12:37-38* It will be good for those servants whose master **finds them watching** when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. *38* It will be good for those servants whose master **finds them ready**, even

if he comes in the second or third watch of the night. WATCHING and

15. **JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING** *Luke 13:5-6* I tell you, no! But **unless you repent**, you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to **look for fruit on it**, but did not find any. REPENTANT and FRUITFUL 13:24-27 "Make every effort to **enter through the narrow door**, because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, '**I don't know you** or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, '**I don't know you** or where you come from. Away from me, all you **evildoers!**' WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS

16. **SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST** *Luke 14:26-27, 33* "If anyone **comes to me** and does not **hate** his father and mother, his wife and children, his brothers and sisters—yes, **even his own life**—he cannot be my disciple. 27 And anyone who does not **carry his cross** and **follow me** cannot be my disciple. 33 In the same way, any of you who does not **give up everything** he has cannot be **my disciple**. COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST

17. **GENUINE CHRISTIANS ARE SIN REPENTING** *Luke 15:7* I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. 15:10 In the same way, I tell you, there is rejoicing in the presence of the angels of God **over one sinner who repents.**" REPENTING SINNERS

18. **JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING** *Luke 16:8* "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are **the people of the light**. PEOPLE OF LIGHT *Luke 16:13* "No **servant** can serve two **masters**. Either he will hate the one **and love** the other, or he will be **devoted to** the one and despise the other. You cannot **serve** both **God** and Money." DEVOTED TO ONLY ONE MASTER 16:31 "He said to him, 'If they do not **listen to Moses and the Prophets**, they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD

19. **A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING** *Luke 18:13* "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, '**God, have mercy on me, a sinner.**'" SEEKING GOD'S MERCY

20. **A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING** *Luke 18:17* I tell you the truth, anyone who will not receive the kingdom of God **like a little child** will never enter it." HELPLESS CHILDLIKE RECEPTION

21. **A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING** *Luke 18:19-27* "Why do you call me good?" Jesus answered. "**No one is good—except God alone**. 22 When Jesus heard this, he said to him, "**You still lack one thing. Sell everything** you have and give to the poor, and you will have treasure in heaven. Then **come, follow me.**" 27 Jesus replied, "What is **impossible with men** is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS

22. **A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST** *Luke 19:10*

For the Son of Man came to seek and to **save what was lost.**" FOUND BY CHRIST

23. **A TRUE BELIEVER IS REPENTANT AND FORGIVEN** *Luke 24:47* and **repentance and forgiveness of sins** will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-4

This morning the Gospel of Jesus Christ is the most wonderful message ever conceived, and the most powerful formula ever devised. What do I mean? Well when someone hears and believes God's Word their life is revolutionized.

What can this Gospel do? As you turn back towards Romans 1:16-17, listen to this testimonial of the power unleashed by the Gospel proclaimed by the Book you hold in your hands! During⁶⁰ Ravi Zacharias's ministry in Vietnam in 1971, one of his interpreters who traveled with him was Hien Pham. Within four years Vietnam fell, and Hien's fate was unknown, until seventeen years later, in 1988.

Shortly after Vietnam fell to the Communists, Hien was arrested. Accused of aiding and abetting the Americans he was in and out of prison for several years. During one long jail term, the sole purpose of his jailers was to indoctrinate him against the West-and especially against democratic ideals and the Christian faith. He was cut off from reading anything in English and restricted to communist propaganda in French or Vietnamese. This daily overdose of the writings of Marx and Engels began to take its toll on him. One of the books he was given to read pictured the communist man as a bird in the ironclad cage of capitalism, throwing itself against the bars of "capitalist oppression" and bloodying itself in the process. Yet still it continued to struggle in its quest for freedom.

Hien began to buckle under the onslaught. *Maybe*, he thought, I *have* been lied to. Maybe God does *not* exist. Maybe my whole life *has* been governed by lies. Maybe the West *has* deceived me. The more he thought, the more he moved toward a decision. Finally, he made up his mind. He determined that when he awakened the next day, he would not pray anymore or ever think of his Christian faith again.

The next morning, he was assigned to clean the latrines of the prison. It was the most dreaded chore, shunned by everyone, and so with much distress he began the awful task. As he cleaned out a tin can filled to overflowing with toilet paper, his eye caught what he thought was English printed on one piece of paper. He hurriedly washed it off and slipped it into his hip pocket, planning to read it at night. Not having seen anything in English for such a long time, he anxiously waited for a free moment. Under his mosquito net that night after his roommates had fallen asleep, he pulled out a small flashlight and shining it on the damp piece of paper he read at the top corner, "Romans, Chapter 8." Literally trembling with shock, he began to read:

And we know that in all things God works for the good of those who love him, who have been called according to his purpose....

What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us -how will he not also, along with him, graciously give us all things? ...

⁶⁰ Ravi Zacharias, Deliver us from evil, p. 191ff.

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ...

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Rom. 8:28, 31, 32, 35, 37-39)

Hien wept. He knew his Bible, and he had not seen one for so long. Not only that, he knew there was not a more relevant passage of conviction and strength for one on the verge of surrendering to the threat of evil. He cried out to God, asking for forgiveness, for this was to have been the first day in years that he had determined not to pray. Evidently the Lord had other plans.

The next day, Hien asked the camp commander if he could clean the latrine again. He continued with this chore on a regular basis, because he had discovered that some official in the camp was using a Bible as toilet paper. Each day Hien picked up a portion of Scripture, cleaned it off, and added it to his nightly devotional reading. In this way he retrieved a significant portion of the Bible.

The day came when, through an equally providential set of circumstances, Hien was released, and years later Hien arrived on American soil where today he is a businessman-forever grateful for America and praying that she would open her heart as a nation to Christ.

Now join me as we stand and read Romans 1:16-17; and then 8:37-39. Note with me how the Apostle Paul describes the Powerful Gospel of Christ we have been studying these past weeks.

That is the powerful message of Christ's Gospel in Luke. We find again this morning Jesus Christ on every page as our compassionate Savior, who came to live among sinners, love them, help them, and die for them. Luke is a book with a message for *everybody*, because of the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10) ⁶¹.

The Lord of glory Jesus, has come down to our level,
Jesus our Savior entered into our conditions (sin excepted),
Jesus our Lord subjected Himself to our circumstances, and
Jesus our Master lived His life on the same plane as ours is lived.
Jesus our God was born as none other ever was,
Jesus our Example lived as none other did, and
Jesus our Redeemer died as none other ever could.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world.

<p>1. THERE IS ONLY ONE GOSPEL OF ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments and</p>
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⁶¹ Quoted from Wiersbe, Warren W., *The Bible Exposition Commentary*, (Wheaton, IL: Victor Books) 1997.

ordinances of the **Lord blameless**. ETERNAL SAVATION

2. **SALVATION IS LIGHT, LIFE, AND PEACE** *Luke 1:47-79* v. 47 And my spirit has rejoiced in God my Savior. 1:52 He has put down the mighty from their thrones, And exalted the lowly. v. 53 He has filled the hungry with good things, And the rich He has sent away empty. v. 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people, v. 69 And has raised up a horn of salvation for us In the house of His servant David, v. 72 To perform the mercy promised to our fathers And to remember His holy covenant, v. 77 to give his people the knowledge of **salvation through the forgiveness of their sins**, v. 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY

3. **SALVATION IS A PERSON** *Luke 2:30* For my eyes have seen Your salvation SALVATION IS trusting the right PERSON Jesus is The one and only True God who saves eternally and exists in Tri-unity (Three Persons) – beware of any doctrine about God that doesn't have three persons; The True Jesus is God the Son, the Creator, who is Infinite and Eternal – beware of any doctrine that has Jesus as a created being. The True Gospel is an unmerited Gift through a substitutionary atonement – beware of any gospel that has a system of good works and a needed baptism etc

4. **JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE** *Luke 3:8* Produce **fruit in keeping with repentance**. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE *Luke 3:9* And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE 3:17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."

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15.	JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING <i>Luke 13:5-6</i> I tell you, no! But unless you repent , you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to look for fruit on it , but did not find any. REPENTANT and FRUITFUL <i>13:24-27</i> "Make every effort to enter through the narrow door , because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, 'I don't know you

or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, 'I don't know you or where you come from. Away from me, all you **evildoers!**' WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS

16. **SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST** *Luke 14:26-27, 33* "If anyone **comes to me** and does not **hate** his father and mother, his wife and children, his brothers and sisters—yes, **even his own life**—he cannot be my disciple. 27 And anyone who does not **carry his cross** and **follow me** cannot be my disciple. 33 In the same way, any of you who does not **give up everything** he has cannot be **my disciple**. COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST

17. **GENUINE CHRISTIANS ARE SIN REPENTING** *Luke 15:7* I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. 15:10 In the same way, I tell you, there is rejoicing in the presence of the angels of God **over one sinner who repents.**" REPENTING SINNERS

18. **JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING** *Luke 16:8* "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are **the people of the light**. PEOPLE OF LIGHT *Luke 16:13* "No **servant** can serve two **masters**. Either he will hate the one **and love** the other, or he will be **devoted to** the one and despise the other. You cannot **serve** both **God** and Money." DEVOTED TO ONLY ONE MASTER 16:31 "He said to him, 'If they do not **listen to Moses and the Prophets**, they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD

19. **A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING** *Luke 18:13* "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, '**God, have mercy on me, a sinner.**' SEEKING GOD'S MERCY

20. **A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING** *Luke 18:17* I tell you the truth, anyone who will not receive the kingdom of God **like a little child** will never enter it." HELPLESS CHILDLIKE RECEPTION

21. **A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING** *Luke 18:19-27* "Why do you call me good?" Jesus answered. "**No one is good—except God alone**. 22 When Jesus heard this, he said to him, "**You still lack one thing. Sell everything** you have and give to the poor, and you will have treasure in heaven. Then **come, follow me.**" 27 Jesus replied, "What is **impossible with men** is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS

22. **A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST** *Luke 19:10* For the Son of Man came to seek and to **save what was lost.**" FOUND BY CHRIST

23. **A TRUE BELIEVER IS REPENTANT AND FORGIVEN** *Luke 24:47* and **repentance and forgiveness of sins** will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-5

Of all the various type of disasters that befall us as humans, one of the more feared situations is to be trapped in a burning building. Over the past few years there have been several tragic scenes of dance clubs where hundreds of young people have been locked into halls that have burned and the doors were piled high with the dead who could not get out and escape the fire.

I've never been trapped in a burning building, but Bonnie and I will always remember being trapped on a burning elevator in Los Angeles during the 1984 Olympics. Those tense minutes stuck between floors as the smoke of the electric motors began coming into the car will always be riveted in our minds. But think for a moment if you were in a hall crammed with people and a fire broke out and people were cramming against a locked door and you had a handful of the keys that could unlock the door for them, you could dispense those keys if you wanted to. Would you?

What is the actual message⁶³ that answers someone asking, "What must I do to be saved?"

God says it comes down to this, "Believe on the Lord Jesus Christ and you will be saved," Acts 16:31. And how do I do that? Simply believe that Christ came into the world clothed in human flesh, born of a virgin, lived a perfect life, died a substitutionary death on the cross, rose from the grave, and ascended to the right hand of the Father having accomplished our redemption as our High Priest and coming King.

That sentence is what you could call the essence, or the drive train of the Gospel. You believe that. You believe in the Christ who is the true Christ and in His death and resurrection for you- and God gives you His Gracious Salvation. So the key we hold in our hands is to call men and women to that faith. We call them to start believing God who says, "For by grace you are saved," Eph 2:8, "through faith."

How? We say, "Here, do you want to take the gift? Just trust Christ. Just put your faith, just affirm you believe in the Lord Jesus Christ who lived and died for you and rose again. Do you believe that? And acknowledge Christ as your Lord and Savior." That's it. And receive the forgiveness He offers. But one final question remains, "How in the world can He do it and still be just? One way, Reconciliation by the will of God, by the act of justification which involves forgiveness, by the obedience of faith. We just call sinners to believe. How can He do it? How can He punish the sin in our lives at one time and make us His own children at the other? How can He punish us without destroying us?"

Please stand with me and listen as I read II Corinthians 5:14-21.

II Corinthians 5:21 is the answer, and it stands as the greatest verse in the Bible. Fifteen Greek words. If you understand this verse, you understand the Gospel. Fifteen Greek words that define the meaning of the reconciliation message. "He made Him who knew no sin to be sin on our behalf that we might become the righteousness of God in Him." That's how He did it. That's how God did it. There is the plan. This is the secret of redemption right here. Understand this verse, "He made," is God. God is the one who did it. It's God's plan, in order to make it work, "He made Him who knew no sin," who's that? Jesus Christ who the writer of Hebrews said is, "holy, harmless, undefiled, and separate from sinners." The sinless, spotless Lamb of God. "He made Him who knew no sin," that's so critical. It had to be a perfect lamb. It had to be without spot, without blemish, right? "He made Him who knew no sin."

⁶³ Adapted and quoted from the transcript of a message preached by John MacArthur at Tulsa Bible Church 1999.

Here's comes the key, the Greek says, "He made Him who knew no sin, sin." His sinless son in whom He said, "I am well pleased." His sinless son who Peter calls "the just for the unjust" was made sin. **On the cross Jesus was NOT a sinner.** He never was a sinner before. He wasn't a sinner then. And He never will be. He was as pure and holy and harmless and undefiled hanging on the cross as ever before or since. He is not a sinner, never a sinner. He never broke a law of God and he never failed to fulfill PERFECTLY everything God ever required or desired. And God did not make him a sinner on the cross.

On the cross, God treated Jesus as if He had committed every sin ever committed by every person who would ever believe. Did you get that? God treated Him as if He committed, personally, every sin ever committed by every person who would ever believe though the fact is He committed none of them. That's the great doctrine of substitution. And that's the first side of imputation. God imputed our sins to Him. He was guilty of none of them. God treated Him as if He committed all of them. And He just unloaded His fury for all the sins of all the people who would ever believe in Him in the history of the world. He unloaded all His fury against all their sins on Christ.

To borrow the language of Leviticus 16, Jesus became the "scapegoat". Scapegoat was guilty of nothing. But the High Priest, as it were, laid all the sins of the people on the scapegoat and sent him away. He was without sin. But sin was credited to His account as if He had personally committed it and then God punished Him though the fact is He never committed any of it. That's imputation.

Have you ever asked yourself the question, "When Jesus came into the world why did He have to live all those years?" If I was planning the plan of redemption I'd have had Him come down on Friday, die, rise on Sunday and go back to Heaven Monday. Why 30 years? Why 30 silent years?

Jesus lived a full life was that He might live a complete life fully righteous. **That He might live a complete life absolutely without sin, absolutely perfect, so that that perfect life could be credited to your account. That's the backside of imputation. On the cross, God treated Jesus as if He lived your life so He could treat you as if you lived His life. That's the Gospel. That's substitution.**

What happens in justification? God simply declares you righteous because your sin has been paid for. He treated Christ as if He'd committed all your sins and lived your life and He treats you as if you lived Christ's life. That's how the Father sees you now. And that happened at the moment of faith, didn't it? That's the Gospel. That's what we need to tell sinners. That's the essence of it.

No salvation without imputation and substitution

In faith, repentant faith, acknowledging our sin, we acknowledge Jesus died and rose again for us in simple faith. We ask Him to save us from our sins and at that moment, the payment of Christ is sufficient for all our sins and the righteousness of Christ is granted to us. And from then on God treats us as if we had lived Christ's life. That's why Paul in Romans says, 8:1, "There is therefore now no condemnation." Can't be, it's paid for. Satan shows up in Heaven and he says, "Your saint down there, they did this, and this, and this." Jesus says, "Paid for. Paid for. Paid for." The Father says, "Sorry Satan, can't see it. All I can see is the righteousness of Christ."

That's the great message of the good news. And this is what we are called to dispense. This is the word of reconciliation. All around us there is a world trapped in what is literally a burning building, and we are the dispensers of the key to get out and be saved. That's the heart of the Gospel message.

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world.

<p>a. THERE IS ONLY ONE GOSPEL OF ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments</p>
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	<p>and ordinances of the Lord blameless. ETERNAL SAVATION</p> <p>b. SALVATION IS LIGHT, LIFE, AND PEACE <i>Luke 1:47-79</i> v. 47 And my spirit has rejoiced in God my Savior. 1:52 He has put down the mighty from their thrones, And exalted the lowly. v. 53 He has filled the hungry with good things, And the rich He has sent away empty. v. 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people, v. 69 And has raised up a horn of salvation for us In the house of His servant David, v. 72 To perform the mercy promised to our fathers And to remember His holy covenant, v. 77 to give his people the knowledge of salvation through the forgiveness of their sins, v. 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY</p>
	<p>c. SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON</p> <p>d. JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE 3:17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."</p>
	<p>e. SALVATION IS HEARING CHRIST'S VOICE AND FOLLOWING HIM <i>Luke 5:20</i> When Jesus saw their faith, he said, "Friend, your sins are forgiven." SINS FORGIVEN BY FAITH 5:27 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." HEARING VOICE AND FOLLOWING JESUS 5:32 I have not come to call the righteous, but sinners to repentance." BY REPENTING SINNERS</p> <p>f. BELIEVERS ARE ENGAGED TO CHRIST REGENERATED AND INDWELT <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST 5:38 No, new wine must be poured into new wineskins. WITH NEW WINE INSIDE NEW BOTTLES</p>
	<p>G. GENUINE BELIEVERS ARE CHRISTLIKE, GOODHEARTED, AND LORD OBEYING <i>Luke 6:35-47</i> v. 35 But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. LOVING SONS OF MOST HIGH v. 40 A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. CHRISTLIKE 6:43 "No good tree bears bad fruit, nor does a bad tree bear good fruit. BEARING GOOD FRUIT 6:45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. 6:47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: LORD OBEYING from cathedral in Lubeck, Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call</p>

me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!

- h. **JESUS CALLS US TO AGREE WITH GOD ABOUT OUR SIN** *Luke 7:29-30*
And when all the people heard Him, even the tax collectors **justified** (*homologeo* said same thing as God does) **God**, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. 7:48 Then Jesus said to her, "Your **sins are forgiven.**" **FORGIVEN SINNERS** 7:50 Jesus said to the woman, "Your **faith has saved you**; go in **peace.**" **BELIEVING AND PEACEFUL**

- i. **JESUS TAUGHT A GOSPEL OF ENDURING FRUIT BEARING** *Luke 8:1*
After this, Jesus traveled about from one town and village to another, **proclaiming the good news** of the kingdom of God. The Twelve were with him, **RECIPIENTS OF THE GOOD NEWS** *Luke 8:8* Still other seed fell on **good soil**. It came up and **yielded a crop**, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." **HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL** 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no **root**. They believe for a while, but in the time of testing they fall away. **ROOTED TRUTH** 8:14-15 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. **UNCHOKED RIGHTEOUSNESS** 15 But the seed on good soil stands for those with a noble and good heart, who **hear the word, retain it, and by persevering produce a crop.** **GOOD – HEAR – RETAIN – BEAR FRUIT**

- j. **SALVATION IS DESIRING JESUS** *Luke 9:23* Then he said to them all: "If **anyone would come after me**, he must deny himself and take up his cross daily and follow me. **SALVATION EQUALS FOLLOWING CHRIST**

- k. **TRUE BELIEVERS HAVE BEEN REGISTERED IN HEAVEN BY GOD** *Luke 10:20-22* Nevertheless do not rejoice in this, that the spirits are subject to you, but rather **rejoice because your names are written in heaven.**" 21 In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22 All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." Check Hebrews 12:22-24.

- l. **THE EVIDENCE OF CHRIST'S CHILDREN IS THEY SEEK:** *Luke 11:2-4* So He said to them, "When you pray, say:

2. Our Father in heaven (**GOD AS FATHER**),
3. Hallowed be Your name (**WORSHIPING HIM**).
4. Your kingdom come. Your will be done On earth as it is in heaven. (**SUBMISSIVE TO HIM**) v. 3 Give us day by day our daily bread. 4 And forgive us our sins, (**DEPENDING ON HIM**) For we also forgive everyone who is indebted to us (**LOVING OTHERS**).
5. And do not lead us into temptation, But deliver us from the evil one (**SEEKING HOLINESS**).

- a. **JESUS CALLED FOR INSIDE OUTEDNESS** *Luke 11:28,34,39* But He said, "More than that, blessed are those who hear the word of God **and keep it!**" *11:34* The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is **full of light**. But when your eye is bad, your body also is full of darkness. *11:39* Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your **inward part** is full of greed and wickedness. **INSIDE OUT LIVING**
- b. **YOU CAN BE ASSURED OF HEAVEN IF YOU ARE: CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED** *Luke 12:8,21, 31, 34, 37-38* "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. *12:21* "This is how it will be with anyone who stores up things for himself but is not **rich toward God**." **RICH TOWARD GOD** *12:31* But seek the kingdom of God, and all these things shall be added to you. *12:34* For where your treasure is, there your heart will be also. **HEAVENWARD HEARTS** *12:37-38* It will be good for those servants whose master **finds them watching** when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. *38* It will be good for those servants whose master **finds them ready**, even if he comes in the second or third watch of the night. **WATCHING and**
- c. **JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING** *Luke 13:5-6* I tell you, no! But **unless you repent**, you too will all perish." *6* Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to **look for fruit on it**, but did not find any. **REPENTANT and FRUITFUL** *13:24-27* "Make every effort to **enter through the narrow door**, because many, I tell you, will try to enter and will not be able to. *25* Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, '**I don't know you** or where you come from.' *26* "Then you will say, 'We ate and drank with you, and you taught in our streets.' *27* "But he will reply, '**I don't know you** or where you come from. Away from me, all you **evildoers!**' **WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS**
- d. **SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST** *Luke 14:26-27, 33* "If anyone **comes to me** and does not **hate** his father and mother, his wife and children, his brothers and sisters—yes, **even his own life**—he cannot be my disciple. *27* And anyone who does not **carry his cross** and **follow me** cannot be my disciple. *33* In the same way, any of you who does not **give up everything** he has cannot be **my disciple**. **COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST—GIVES UP ALL TO CHRIST**
- e. **GENUINE CHRISTIANS ARE SIN REPENTING** *Luke 15:7* I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. *15:10* In the same way, I tell you, there is rejoicing in the presence of the angels of God **over one sinner who repents**." **REPENTING SINNERS**
- f. **JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING** *Luke 16:8* "The master commended the dishonest manager because he had acted shrewdly. For the

	<p>people of this world are more shrewd in dealing with their own kind than are the people of the light. PEOPLE OF LIGHT <i>Luke 16: 13</i> "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." DEVOTED TO ONLY ONE MASTER 16:31 "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD</p>
g.	<p>A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING <i>Luke 18: 13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'" SEEKING GOD'S MERCY</p>
h.	<p>A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING <i>Luke 18: 17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION</p>
i.	<p>A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING <i>Luke 18: 19-27</i> "Why do you call me good?" Jesus answered. "No one is good—except God alone. 22 When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS</p>
j.	<p>A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST <i>Luke 19: 10</i> For the Son of Man came to seek and to save what was lost." FOUND BY CHRIST</p>
k.	<p>A TRUE BELIEVER IS REPENTANT AND FORGIVEN <i>Luke 24: 47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN</p>

THE MASTER'S MESSAGE SERIES

LUKE-6

GOD AS FATHER

This morning can you say without a doubt that you know that God is your Father?

Remember what God promised about Christ's coming? Isaiah 9:6:
Wonderful Counselor so we never have to be CONFUSED.
Mighty God so we never have to be AFRAID.
Everlasting Father so we never have to be ALONE.
Prince of Peace so we never have to be ANXIOUS.

If church traditions are correct all the Gospel writers had an overwhelming conviction of their salvation and God their Father's care.

Matthew knew the reality of God as His ever present Father when he suffered martyrdom by the sword.
So Mark knew the reality of God as His ever present Father when he died in Alexandria after being dragged through the streets of the city.

Luke experienced the same reality of God as His ever present Father when he was hanged on a large olive tree in Greece.

It was John's realization of God as His ever present Father when he was scarred in a cauldron of boiling oil and lived his last days banished on an island.

What does Jesus say will be in the lives of His children who genuinely belong to Him?
They all cry out to God as their Heavenly Father! This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world. And to start join me in Luke 11:1-4.

Please stand as we read these verses.

a.	THERE IS ONLY ONE GOSPEL OF ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ETERNAL SAVATION
b.	SALVATION IS LIGHT, LIFE, AND PEACE <i>Luke 1:47-79</i> v. 47 And my spirit has rejoiced in God my Savior. 1:52 He has put down the mighty from their thrones, And exalted the lowly. v. 53 He has filled the hungry with good things, And the rich He has sent away empty. v. 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people, v. 69 And has raised up a horn of salvation for us In the house of His servant David, v. 72 To perform the mercy promised to our fathers And to remember His holy covenant, v. 77 to give his people the knowledge of salvation through the forgiveness of their sins , v. 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY
c.	SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON
d.	JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE 3:17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."

e.	SALVATION IS HEARING CHRIST'S VOICE AND FOLLOWING HIM <i>Luke 5:20</i> When Jesus saw their faith , he said, "Friend, your sins are forgiven. " SINS FORGIVEN BY FAITH 5:27 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, " Follow Me. " HEARING VOICE AND FOLLOWING JESUS 5:32 I have not come to call the righteous, but sinner to repentance. " BY REPENTING SINNERS
f.	BELIEVERS ARE ENGAGED TO CHRIST REGENERATED AND INDWELT <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them?" ENGAGED TO CHRIST 5:38 No, new wine must be poured into new wineskins. WITH NEW WINE INSIDE NEW BOTTLES
G.	GENUINE BELIEVERS ARE CHRISTLIKE, GOODHEARTED, AND LORD OBEYING <i>Luke 6:35-47 v. 35</i> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High , because he is kind to the ungrateful and wicked. LOVING SONS OF MOST HIGH v. 40 A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. CHRISTLIKE 6:43 "No good tree bears bad fruit, nor does a bad tree bear good fruit. BEARING GOOD FRUIT 6:45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. 6:47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: LORD OBEYING from cathedral in Lubeck, Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!
h.	JESUS CALLS US TO AGREE WITH GOD ABOUT OUR SIN <i>Luke 7:29-30</i> And when all the people heard Him, even the tax collectors justified (<i>homologeo</i> said same thing as God does) God , having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. 7:48 Then Jesus said to her, "Your sins are forgiven. " FORGIVEN SINNERS 7:50 Jesus said to the woman, "Your faith has saved you; go in peace. " BELIEVING AND PEACEFUL
i.	JESUS TAUGHT A GOSPEL OF ENDURING FRUIT BEARING <i>Luke 8:1</i> After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, RECIPIENTS OF THE GOOD NEWS <i>Luke 8:8</i> Still other seed fell on good soil. It came up and yielded a crop , a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. ROOTED TRUTH 8:14-15 The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. UNCHOKED RIGHTEOUSNESS 15 But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop. GOOD – HEAR – RETAIN – BEAR FRUIT
j.	SALVATION IS DESIRING JESUS <i>Luke 9:23</i> Then he said to them all: "If anyone would come after me , he must deny himself and take up his cross daily and follow me. SALVATION EQUALS FOLLOWING CHRIST
k.	TRUE BELIEVERS HAVE BEEN REGISTERED IN HEAVEN BY GOD <i>Luke 10:20-22</i> Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven. " 21 In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22 All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." Check Hebrews 12:22-24.
l.	THE EVIDENCE OF CHRIST'S CHILDREN IS THEY SEEK: <i>Luke 11:2-4</i> So He said to them, "When you pray, say: 2. Our Father in heaven (GOD AS FATHER), 3. Hallowed be Your name (WORSHIPING HIM).

4. Your kingdom come. Your will be done On earth as it is in heaven. **(SUBMISSIVE TO HIM)** v. 3 Give us day by day our daily bread. 4 And forgive us our sins, **(DEPENDING ON HIM)** For we also forgive everyone who is indebted to us **(LOVING OTHERS)**.
5. And do not lead us into temptation, But deliver us from the evil one **(SEEKING HOLINESS)**.
- a. **JESUS CALLED FOR INSIDE OUTEDNESS** *Luke 11:28,34,39* But He said, "More than that, blessed are those who hear the word of God **and keep it!**" *11:34* The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is **full of light**. But when your eye is bad, your body also is full of darkness. *11:39* Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your **inward part** is full of greed and wickedness. **INSIDE OUT LIVING**. This is shown by Paul in *1 Corinthians 3:13* each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. And then in *1 Corinthians 4:5* Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.
- b. **YOU CAN BE ASSURED OF HEAVEN IF YOU ARE: CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED** *Luke 12:8,21, 31, 34, 37-38* "Also I say to you, whoever **confesses Me** before men, him the Son of Man also will confess before the angels of God. *12:21* "This is how it will be with anyone who stores up things for himself but is not **rich toward God.**" **RICH TOWARD GOD** *12:31* But **seek the kingdom** of God, and all these things shall be added to you. *12:34* For where your treasure is, there **your heart will be** also. **HEAVENWARD HEARTS** *12:37-38* It will be good for those servants whose master **finds them watching** when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. *38* It will be good for those servants whose master **finds them ready**, even if he comes in the second or third watch of the night. **WATCHING** The unsaved, the lost, the worldlings to the very end of time are exactly opposite this. Remember the sky is falling down literally in the Tribulation and the lost cling to their stuff! *Revelation 9:20-21* But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. *21* And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. Or in modern English: The remaining men and women who weren't killed by these weapons went on their merry way—didn't change their way of life, didn't quit worshiping demons, didn't quit centering their lives around lumps of gold and silver and brass, hunks of stone and wood that couldn't see or hear or move. There wasn't a sign of a change of heart. They plunged right on in their murderous, occult, promiscuous, and thieving ways.⁶⁴
- c. **JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING** *Luke 13:5-6* I tell you, no! But **unless you repent**, you too will all perish." *6* Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to **look for fruit on it**, but did not find any. **REPENTANT and FRUITFUL** *13:24-27* "Make every effort to **enter through the narrow door**, because many, I tell you, will try to enter and will not be able to. *25* Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, '**I don't know you** or where you come from.' *26* "Then you will say, 'We ate and drank with you, and you taught in our streets.' *27* "But he will reply, '**I don't know you** or where you come from. Away from me, all you **evildoers!**' **WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS**.
- d. Note the contrast of the two ways first God's Way in *James 3:17* But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

e.	Then the way of destruction in
f.	<i>2 Timothy 3: 1-5</i> But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! Listen to a paraphrase: Don't be naive. There are difficult times ahead. As the end approaches, people are going to be self-absorbed, money-hungry, self-promoting, stuck-up, profane, contemptuous of parents, crude, coarse, dog-eat-dog, unbending, slanderers, impulsively wild, savage, cynical, treacherous, ruthless, bloated windbags, addicted to lust, and allergic to God. They'll make a show of religion, but behind the scenes they're animals. Stay clear of these people. ⁶⁵
g.	SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST <i>Luke 14:26-27, 33</i> "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life —he cannot be my disciple. 27 And anyone who does not carry his cross and follow me cannot be my disciple. 33 In the same way, any of you who does not give up everything he has cannot be my disciple . COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST.
h.	GENUINE CHRISTIANS ARE SIN REPENTING <i>Luke 15:7</i> I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. <i>15:10</i> In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. " REPENTING SINNERS
i.	JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING <i>Luke 16:8</i> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light . PEOPLE OF LIGHT <i>Luke 16:13</i> "No servant can serve two masters . Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." DEVOTED TO ONLY ONE MASTER <i>16:31</i> "He said to him, 'If they do not listen to Moses and the Prophets , they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
j.	A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING <i>Luke 18:13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ' God, have mercy on me, a sinner. '" SEEKING GOD'S MERCY
k.	A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING <i>Luke 18:17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION
l.	A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING <i>Luke 18:19-27</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone . 22 When Jesus heard this, he said to him, " You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. " 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS
m.	A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST <i>Luke 19:10</i> For the Son of Man came to seek and to save what was lost. " FOUND BY CHRIST
n.	A TRUE BELIEVER IS REPENTANT AND FORGIVEN <i>Luke 24:47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-7

"ARE YOU IN?"

Do you know if you are "in" yet? Are you assured of eternal life? Who is really going to Heaven?

Those may well be the most urgent question of our earthly existence. We live in a religious world that is by and large made up of multitudes who are either unconcerned or misguided as to their eternal soul. The only guidebook to Heaven is God's Word. The only Guide is God's Son who died on a Roman Cross as a Sacrificial Substitute for sin.

Dr. Berry was one of the first of the so-called New Theology men, who preached salvation by character rather than by the atoning blood of Christ, salvation by ethical culture rather than by personal faith in the Lord Jesus, salvation by reformation rather than by regeneration. Popular, eloquent and personally pleasing, he attracted large audiences, who hung upon his words and depended upon him as their spiritual mentor.

But a great change was seen in his preaching, which resulted from a new experience with God which revolutionized his thinking. He said that late one stormy night, as he was preparing to retire, the doorbell rang. When he went down and opened the door, there stood a poorly dressed young woman who asked if he was the minister. Upon being assured that he was, she begged him to go with her at once to get her mother in.

He thought that she meant that her poor mother was out in the storm and the darkness in an intoxicated condition; so he demurred, saying he could hardly be expected to go out and get her mother in and suggested that she see a policeman who might give the help required.

The girl explained that her mother was not drunk and added, "You must come with me. My mother is dying, and she is afraid to die. She wants to go to heaven, but she doesn't know how to get in. I told her I'd get a preacher to take her in. Do come sir, and get my mother in"

He now understood that the dying woman needed someone who could show her the way of salvation, but he hesitated, thinking it was hardly a case for him. He urged the girl to go to a missionary living near the wretched locality in which she lived. But she refused. She insisted she wanted a real minister and begged him to go with her. "Do come, sir. I want you to get my mother in before it's too late. Please sir, do come with me."

At last, he consented to go, and the girl led the way to one of the worst sections of the city. In this miserable neighborhood, she took him into a tenement house and up a rickety flight of stairs to a poverty-stricken room. Down stairs many men and women were drinking and carousing, and the air resounded with horrid oaths and vile language. The minister found the poor woman lying on a miserable makeshift of a bed, evidently near to death.

"I've brought him!" exclaimed the daughter. "I've got the minister from the big church where the swells go. He'll get you in, Mother. Just do what he says."

"What can I do for you, my poor woman?" he inquired as kindly as he could.

"Why sir, I'm dying, and I want you to get me into heaven. I've been a great sinner, and I don't know how to get in."

The minister began to speak of the necessity of a good life, of building a noble character, and how goodness always paid in the end.

"You don't understand, sir!" she cried. "That won't do! I'm dying and I've lived a bad life. It's too late for me. Oh, can't you get me in?"

He tried again and gave some good advice and endeavored to comfort her by expressing the hope that all would be well if she would only seek to lead a Christian life.

"That won't do!" she exclaimed. "I'm a poor sinner! I've no time to lead a Christian life. I'm dying and I want to go in. Oh, can't you tell me how I may get into heaven?"

Dr. Berry did not know what to say or how to comfort her. At last he thought, "Why not tell her what my mother used to tell me? Why not give her some of the simple texts and Gospel stories I learned as a child?"

With this in mind he began to repeat some of the precious Gospel verses telling of God's love for sinners and of the Savior who had died to redeem. The woman listened eagerly. "That's it! That ought to get me in, shouldn't it! Did he die for sinners? Then that should get me in."

Stirred to the depths of his own being, he told the story of the cross as he had not preached it for years. Like a thirst soul, she drank in the living water. Finally, he knelt and prayed with her. She trusted Christ for herself. Her fears were allayed and she entered into peace.

"Jowett," said Dr. Berry years afterward, "I helped get her in that night, and while I was helping to get her in, I got myself in also"⁶⁶!"

Jesus talked more about HELL than He did about Heaven for a reason, "many will say to Me in that day – LORD, LORD...and I will say DEPART FROM ME!" (Matthew 7:21ff). Be sure while you can that you are born again and Heavenward Bound!

This morning we continue what will be perhaps one of the greatest studies we have ever taken. We will look at each of Christ's presentations of the Gospel. Each way Jesus described salvation to both His Twelve and to the world.

And to start join me in Luke 13:5-6. Please stand as we read these verses.

a.	THERE IS ONLY ONE GOSPEL OF ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless . ETERNAL SAVATION
b.	SALVATION IS LIGHT, LIFE, AND PEACE <i>Luke 1:47-79 v. 47</i> And my spirit has rejoiced in God my Savior. <i>1:52</i> He has put down the mighty from their thrones, And exalted the lowly. <i>v. 53</i> He has filled the hungry with good things, And the rich He has sent away empty. <i>v. 68</i> "Blessed is the Lord God of Israel, For He has visited and redeemed His people, <i>v. 69</i> And has raised up a horn of salvation for us In the house of His servant David, <i>v. 72</i> To perform the mercy promised to our fathers And to remember His holy covenant, <i>v. 77</i> to give his people the knowledge of salvation through the forgiveness of their sins , <i>v. 78</i> because of the tender mercy of our God, by which the rising sun will come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY
c.	SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON
d.	JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance . And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE <i>3:17</i> His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."
e.	SALVATION IS HEARING CHRIST'S VOICE AND FOLLOWING HIM <i>Luke 5:20</i> When Jesus saw their faith , he said, "Friend, your sins are forgiven ." SINS FORGIVEN BY FAITH <i>5:27</i> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, " Follow Me ." HEARING VOICE AND FOLLOWING JESUS <i>5:32</i> I have not come to call the righteous, but sinners to repentance ." BY REPENTING SINNERS
f.	BELIEVERS ARE ENGAGED TO CHRIST REGENERATED AND INDWELT <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST <i>5:38</i> No, new wine must be poured into new wineskins . WITH NEW WINE INSIDE NEW BOTTLES
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⁶⁶ H. A. Ironsides message reprinted in DECISION February 1989.

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- d. Note the contrast of the two ways first God's Way in *James 3:17* But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.
- e. Then the way of destruction in
- f. *2 Timothy 3:1-5* But know this, that in the last days perilous times will come: *2* For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, *3* unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, *4* traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, *5* having a form of godliness but denying its power. And from such people turn away! Listen to a paraphrase: Don't be naive. There are difficult times ahead. As the end approaches, people are going to be self-absorbed, money-hungry, self-promoting, stuck-up, profane, contemptuous of parents, crude, coarse, dog-eat-dog, unbending, slanderers, impulsively wild, savage, cynical, treacherous, ruthless, bloated windbags, addicted to lust, and allergic to God. They'll make a show of religion, but behind the scenes they're animals. Stay clear of these people.⁶⁸

⁶⁷Peterson, Eugene H., *The Message*, (Colorado Springs: NavPress Publishing Group) 1997.

⁶⁸Peterson, Eugene H., *The Message*, (Colorado Springs: NavPress Publishing Group) 1997.

g.	SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST <i>Luke 14:26-27, 33</i> "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life —he cannot be my disciple. 27 And anyone who does not carry his cross and follow me cannot be my disciple. 33 In the same way, any of you who does not give up everything he has cannot be my disciple . COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST.
h.	GENUINE CHRISTIANS ARE SIN REPENTING <i>Luke 15:7</i> I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. 15:10 In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. " REPENTING SINNERS
i.	JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING <i>Luke 16:8</i> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light . PEOPLE OF LIGHT <i>Luke 16:13</i> "No servant can serve two masters . Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money ." DEVOTED TO ONLY ONE MASTER 16:31 "He said to him, 'If they do not listen to Moses and the Prophets , they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
j.	A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING <i>Luke 18:13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ' God, have mercy on me, a sinner. '" SEEKING GOD'S MERCY
k.	A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING <i>Luke 18:17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION
l.	A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING <i>Luke 18:19-27</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone . 22 When Jesus heard this, he said to him, " You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. " 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS
m.	A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST <i>Luke 19:10</i> For the Son of Man came to seek and to save what was lost. " FOUND BY CHRIST
n.	A TRUE BELIEVER IS REPENTANT AND FORGIVEN <i>Luke 24:47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

MESSAGE ONE: The time has come. So here it is, here is Gospel Presentation number **ONE** in Acts chapter 2. Peter preaches the first sermon after Christ's death, burial, resurrection, and sending the Holy Spirit down to indwell the Church. What does he say? Many things, all-important in **ACTS 2:37-39**: Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, **what shall we do?**" 38 Then Peter said to them, "**Repent**, and let every one of you be baptized in the name of Jesus Christ **for the remission of sins**; and you **shall receive the gift of the Holy Spirit**. 39 "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." So, what was the summary of the first message? One word, REPENT.

MESSAGE TWO: Let's go to the **SECOND** gospel presentation in **ACTS 3:19**. Again it is Peter preaching after the wonderful healing of the man who had been unable to walk for over 40 years (Acts 4:22). What is the gospel message? Listen to Acts 3:19 and then v. 26: v. 19 "**Repent therefore and be converted**, that your **sins may be blotted out**, so that times of refreshing may come from the presence of the Lord, v. 26 "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in **turning away every one of you from your iniquities.**" So, what was the summary of the 2nd message? REPENT and TURN AWAY FROM INIQUITY.

MESSAGE THREE: Now to the **THIRD** gospel presentation in **ACTS 4:12** "Nor is there salvation in any other, for there is no other name under heaven given among men by which **we must be saved**⁶⁹." So what is saved? Saved from sins. Thus we can say in summary after the 3rd Gospel message? REPENT and TURN AWAY FROM INIQUITY, and BE SAVED FROM SIN.

⁶⁹ There is a common description we use today. Peter said again, the third description of salvation: be saved. From what we might ask? Well when the name of the Messiah was given as Jesus it was stated in Matthew 1:21 "And she will bring forth a Son, and you shall call His name Jesus, for He will **save His people from their sins.**"

MESSAGE FOUR: The **FOURTH** Gospel Message comes in **ACTS 5:31-32** as Peter is again speaking, declaring the way of salvation: "Him God has exalted to His right hand to be Prince and Savior, to give **repentance** to Israel and **forgiveness of sins**.³² "And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

The **FIFTH** Gospel Message is no longer directed just to Jews, now Samaritans, half Jew and half Gentile, are getting the message. Now we see for the first time a false believer. Jesus warned of this in the Gospels, now we see it. Note **ACTS 8:13**: Then Simon himself also **believed**; and when he **was baptized** he continued with Philip, and was amazed, seeing the miracles and signs, which were done. So he believed and was baptized, but something was missing. When the Apostle Peter who has given every recorded Gospel Message on this videotape so far shows up to confirm the veracity of this evangelistic outreach he declares something was lacking⁷⁰ from this man's conversion. Listen and note the report in Acts 8:21-23: "You have **neither part nor portion in this matter** (what matter? Salvation), for your **heart is not right in the sight of God**. (Wow, what makes a heart right in God's sight Peter?) 22 **"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.** 23 "For I see that you are poisoned by bitterness and bound by iniquity."

MESSAGE SIX: Look now at the **SIXTH** Gospel Message in Acts 8:35-37: Then Philip opened his mouth, and beginning at **this Scripture, preached Jesus** to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 Then Philip said, "If you **believe with all your heart**, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

The **SEVENTH** Gospel Message is in Acts 9:4-6 which records the Conversion of Saul of Tarsus into Paul the Apostle, where the Gospel Message is described as Turning to God in Acts 26:18-20.

The **EIGHTH** Gospel Message in Acts 10:35 to 11:18 where the Gospel Message is described as believing, receiving remission of sins, and God granting repentance.

The **NINTH** Gospel Message is in Acts 11:20-21 where the Gospel Message is described as believing and turning.

The **TENTH** Gospel Message is in Acts 10:38-39, 48 where the Gospel Message is described as forgiveness to all who believe, who do so at the appointment of God.

The **ELEVENTH** Gospel Message is in Acts 14:27-15:9 where the Gospel Message is described as God opening the door of faith and purifying the heart.

The **TWELVTH** Gospel Message is in Acts 15:19 where the Gospel Message is described as turning to God and away from what offends God's Word and people.

The **THIRTEENTH** Gospel Message is in Acts 16:14 where the Gospel Message is described as the Lord opening the heart to heed His Word.

The **FOURTEENTH** Gospel Message is in Acts 16:31 where the Gospel Message is described as believing.

The **FIFTEENTH** Gospel Message is in Acts 17:1-7 where the Gospel Message is described by pagans who observed the process as getting a new King of your life.

The **SIXTEENTH** Gospel Message is in Acts 17:30 where the Gospel Message is described as God commanding all to repent.

The **SEVENTEENTH** Gospel Message is in Acts 18:8-13 where the Gospel Message is described as believing, when God draws one to worship Him.

The **EIGHTEENTH** Gospel Message is in Acts 19:8-26 where the Gospel Message is described as a Kingdom, following a Way, which people follow instead of their own way. (Isaiah 53:6)

The **NINETEENTH** Gospel Message is in Acts 20:21-25 where the Gospel Message is described as repentance, faith, to the Gospel of Grace (Titus 2:11), and into God's Kingdom (only need a King!).

The **TWENTIETH** Gospel Message is in Acts 24:14-25 where the Gospel Message is described as a Way, of Worship, that involves righteousness, self-control, and averts judgment that makes the lost to fear. Thus not an easy to believe, try Jesus message!

The **TWENTY-FIRST** Gospel Message is in Acts 26:14-20 where we see the Gospel Message directly from Jesus, soul winning in Acts. Jesus describes salvation as opened eyes, turning, receiving, and being sanctified. How did Paul sum up what he heard? He told the **LOST** to "repent, and turn to God, and do works befitting repentance"

The **TWENTY-SECOND** and final Gospel Message is in Acts 28:31 where the Gospel Message is described as coming into God's Kingdom (only need a King!). The starting message is repent and the concluding message is God's Kingdom, both rarely if ever used in our new way of doing God's business. Should we go back and check out the way we are doing God's Work, to be sure it is God's Way?

⁷⁰ Simon believed and was baptized but did not receive the Holy Spirit, which was the seal of true conversion and New Birth. This means that belief and baptism without repentance was insufficient. He never repented of his sin so he was never saved! Salvation again is stated by Peter to involve a turning from sin, which is called repentance.

THE MASTER'S MESSAGE SERIES

LUKE-8

"THE POWER OF THE GOSPEL"

As we open to Luke 19:10 may I remind you about this wonderful book of the Bible we call the Gospel by Luke? If ever a man wrote a book filled with the Best news anyone could ever get, Dr. Luke is that man. His key message is, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He presents Jesus Christ as the compassionate Son of man, who came to live among sinners, love them, help them, and die for them. In this Gospel you meet individuals as well as crowds, women and children as well as men, poor people as well as rich people, and sinners along with saints. It's a book with a message for *everybody*, because Luke's emphasis is on the universality of Jesus Christ and His salvation: "good tidings of great joy, which shall be to all people" (Luke 2:10)⁷¹.

This Gospel of Jesus is powerful. Have you shared it this week? As we turn back now to our opening text in Luke 14:15-24 may I illustrate the power of the Gospel? Listen to Christ's power of salvation from this moving story from World War II.. Remember the Day of Infamy when we were attacked and drawn into the 2nd World War? It begins at 7:55 A.M. on Sunday, December⁷² 7, 1941. In a daring surprise air raid, the Japanese attacked the United States naval base at Pearl Harbor, Hawaii. In less than two hours, 2,403 American soldiers, sailors, and civilians were killed, and another 1,178 wounded. Aircraft losses totaled 188 planes, and much of the United States Pacific Fleet was destroyed or damaged.

The bombing raid against Pearl Harbor was actually led by a brilliant thirty-nine year old Japanese Navy pilot named Mitsuo Fuchida, whose idol was Adolf Hitler. Although his plane was hit several times by ground fire, he survived the raid. The attack on Pearl Harbor led to the United States' entry into World War II, and ultimately to the devastation of the Japanese homeland by American conventional and atomic bombs.

After the war, Fuchida was haunted by memories of all the death he had witnessed. In an attempt to find solace, he took up farming near Osaka. His thoughts turned more and more to the problem of peace, and he decided to write a book on the subject. In his book, which he intended to call *No More Pearl Harbors*, he would urge the world to pursue peace. Fuchida struggled in vain, however, to find a principle upon which peace could be based. His story is picked up by Donald A. Rosenberger, an American naval yeoman who survived the Pearl Harbor attack. He writes,

Fuchida began looking for stories about prisoners of war that seemed to illustrate the principle for which he was searching. His first report came from a friend—a lieutenant who had been captured by the Americans and incarcerated in a prisoner of war camp in America. Fuchida saw his name in a newspaper, in a list of POWs who were returning to Japan. He determined to visit him. When they met, they spoke of many things. Then Fuchida asked the question uppermost in his mind. "How did they treat you in the POW camp?" His friend said they were treated fairly well, although they suffered much mentally and spiritually. But then he told Fuchida a story which, he said, had made a great impression upon him and

⁷¹ Quoted from Wiersbe, Warren W., *The Bible Exposition Commentary*, (Wheaton, IL: Victor Books) 1997.

⁷² Adapted from Colossians and Philemon, MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983 quoting "What Happened to the Man Who Led the Attack on Pearl Harbor?" *Command*, Fall/Winter 1991, pp. 6-8.

upon every prisoner in the camp. "Something happened at the camp where I was interred," he said, "which has made it possible for us who were in that camp to forego all our resentment and hatred and to return with a forgiving spirit and a feeling of lightheartedness instead."

There was a young American girl, named Margaret "Peggy" Covell, whom they judged to be about twenty, who came to the camp on a regular basis doing all she could for the prisoners. She brought things to them they might enjoy, such as magazines and newspapers. She looked after their sick, and she was constantly solicitous to help them in every way. They received a great shock, however, when they asked her why she was so concerned to help them. She answered, "Because my parents were killed by the Japanese Army!"

Such a statement might shock a person from any culture, but it was incomprehensible to the Japanese. In their society, no offense could be greater than the murder of one's parents. Peggy tried to explain her motives. She said her parents had been missionaries in the Philippines. When the Japanese invaded the islands, her parents escaped to the mountains in North Luzon for safety. In due time, however, they were discovered. The Japanese charged them with being spies and told them they were to be put to death. They earnestly denied that they were spies, but the Japanese would not be convinced, and they were executed.

Peggy didn't hear about her parents' fate until the end of the war. When the report of their death reached her, her first reaction was intense anger and bitter hatred. She was furious with grief and indignation. Thoughts of her parents' last hours of life filled her with great sorrow. She envisioned them trapped, wholly at the mercy of their captors, with no way out. She saw the merciless brutality of the soldiers. She saw them facing the Japanese executioners and falling lifeless to the ground on that far off Philippine mountain.

Then Peggy began to consider her parents' selfless love for the Japanese people. Gradually, she became convinced that they had forgiven the people God had called them to love and serve. Then it occurred to her that if her parents had died without bitterness or rancor toward their executioners, why should her attitude be different? Should she be filled with hatred and vengefulness when they had been filled with love and forgiveness? Her answer could only be, "Definitely not." Therefore she chose the path of love and forgiveness. She decided to minister to the Japanese prisoners in the nearby POW camp as a proof of her sincerity.

Fuchida was touched by this story, but he was especially impressed with the possibility that it was exactly what he had been searching for: a principle sufficient to be a basis for peace. Could it be that the answer for which he was seeking was a forgiving love, flowing from God to man, and then from man to man? Could that be principle upon which the message of his projected book, *No More Pearl Harbors* should be based?

At the train station on his way home, he obtained a copy of the New Testament in Japanese. A few months later, he began to read two or three chapters a day in the Scriptures. . . . Then in September 1949, Fuchida read Luke 23. This was the first time he had read the story of the crucifixion.

The Calvary scene pierced Fuchida's spirit. It all came alive in St. Luke's starkly beautiful prose. In the midst of the horror of His death, Christ said, "Father, forgive them for they know not what they do." Tears sprang to Fuchida's eyes; he had reached the end of his "long, long wondering." Surely these words were the source of the love that Peggy Covell

had shown. . . . As Jesus hung there, on the cross, He prayed not only for His persecutors but for all humanity. That meant He had prayed and died for Fuchida, a Japanese man living in the twentieth century.

By the time Fuchida finished reading Luke, he had received the Lord Jesus Christ. He did end up writing his book and entitled it *From Pearl Harbor to Golgotha*. His life verse, which he signed under his every signature, was Luke 23:34: "Father, forgive them for they know not what they do."

Christ's offer of forgiveness has a tremendous power to affect the world. God knew it, Luke knew it, and this morning we need to know it. The Holy Spirit knew that all men and women needed to know it, and that's why the Gospel by Luke was included in Scripture. May we take its message to heart.

And to start join me in Luke 14:15-27. Please stand as we read these verses.

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|---|
| <p>a. YOU CAN BE ASSURED OF HEAVEN IF YOU ARE: CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED Luke 12:8,21, 31, 34, 37-38 "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. 12:21 "This is how it will be with anyone who stores up things for himself but is not rich toward God." RICH TOWARD GOD 12:31 But seek the kingdom of God, and all these things shall be added to you. 12:34 For where your treasure is, there your heart will be also. HEAVENWARD HEARTS 12:37-38 It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. 38 It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. WATCHING The unsaved, the lost, the worldlings to the very end of time are exactly opposite this. Remember the sky is falling down literally in the Tribulation and the lost cling to their stuff! <i>Revelation 9:20-21</i> But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. 21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. Or in modern English: The remaining men and women who weren't killed by these weapons went on their merry way—didn't change their way of life, didn't quit worshiping demons, didn't quit centering their lives around lumps of gold and silver and brass, hunks of stone and wood that couldn't see or hear or move. There wasn't a sign of a change of heart. They plunged right on in their murderous, occult, promiscuous, and thieving ways.⁷³</p> |
| <p>b. JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING Luke 13:5-6 I tell you, no! But unless you repent, you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. REPENTANT and FRUITFUL 13:24-27 "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, 'I don't know you or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!' WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS.</p> |
| <p>c. Note the contrast of the two ways first God's Way in <i>James 3:17</i> But the wisdom that is</p> |

⁷³Peterson, Eugene H., *The Message*, (Colorado Springs: NavPress Publishing Group) 1997.

from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

- d. Then the way of destruction in
- e. *2 Timothy 3: 1-5* But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! Listen to a paraphrase: Don't be naive. There are difficult times ahead. As the end approaches, people are going to be self-absorbed, money-hungry, self-promoting, stuck-up, profane, contemptuous of parents, crude, coarse, dog-eat-dog, unbending, slanderers, impulsively wild, savage, cynical, treacherous, ruthless, bloated windbags, addicted to lust, and allergic to God. They'll make a show of religion, but behind the scenes they're animals. Stay clear of these people. **74**
- f. **SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST** *Luke 14:26-27, 33* "If anyone **comes to me** and does not **hate** his father and mother, his wife and children, his brothers and sisters—yes, **even his own life**—he cannot be my disciple. 27 And anyone who does not **carry his cross** and **follow me** cannot be my disciple. 33 In the same way, any of you who does not **give up everything** he has cannot be **my disciple**. COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST.
- g. **GENUINE CHRISTIANS ARE SIN REPENTING** *Luke 15:7* I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. *15:10* In the same way, I tell you, there is rejoicing in the presence of the angels of God **over one sinner who repents.**" REPENTING SINNERS
- h. **JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING** *Luke 16:8* "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are **the people of the light**. PEOPLE OF LIGHT *Luke 16:13* "No **servant** can serve two **masters**. Either he will hate the one **and love** the other, or he will be **devoted to** the one and despise the other. You cannot **serve** both **God** and Money." DEVOTED TO ONLY ONE MASTER *16:31* "He said to him, 'If they do not **listen to Moses and the Prophets**, they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
- i. **A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING** *Luke 18:13* "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, '**God, have mercy on me, a sinner.**'" SEEKING GOD'S MERCY
- j. **A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING** *Luke 18:17* I tell you the truth, anyone who will not receive the kingdom of God **like a little child** will never enter it." HELPLESS CHILDLIKE RECEPTION
- k. **A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING** *Luke 18:19-27* "Why do you call me good?" Jesus answered. "**No one is good—except God alone**. 22 When Jesus heard this, he said to him, "**You still lack one thing. Sell everything** you have and give to the poor, and you will have treasure in heaven. Then **come, follow me.**" 27 Jesus replied, "What is **impossible with men** is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS
- l. **A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST** *Luke 19:10* For the Son of Man came to seek and to **save what was lost.**" FOUND BY CHRIST
- m. **A TRUE BELIEVER IS REPENTANT AND FORGIVEN** *Luke 24:47* and **repentance and forgiveness of sins** will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

THE MASTER'S MESSAGE SERIES

LUKE-9

RECEIVING THE WORD

This morning we are looking at one of the foundational truths of our salvation. True Christians are those who have received God's Word. Think of the verses you know so well:

John 5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

Romans 10:17 So then faith comes by hearing, and hearing by the word of God.

James 1:21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

1 Peter 1:23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

But so few have received God's Word, right? Have you been reading the news this week? Another school shooting in California, more terrorist bombs in Russia, and the daily rates of evil in America with 54 individuals murdered every day in America and 16,939 assaulted. That makes 19,810 who are killed and another 6.1 million that are injured in fights and attacks HERE in the USA. So we live in a land overflowing with violence, greed, and suffering.

So what do crime statistics have to do with the Gospel? And what does God expect from us who live in these last days? God wants everyone to receive His Word and be changed from their sinful ways. To see this turn with me to 2 Timothy 3 and follow along as I read these timely verses.

2 Timothy 3:1-5 But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away!

Listen to a paraphrase:

Don't be naive. There are difficult times ahead. As the end approaches, people are going to be self-absorbed, money-hungry, self-promoting, stuck-up, profane, contemptuous of parents, crude, coarse, dog-eat-dog, unbending, slanderers, impulsively wild, savage, cynical, treacherous, ruthless, bloated windbags, addicted to lust, and allergic to God. They'll make a show of religion, but behind the scenes they're animals. Stay clear of these people.⁷⁵

God's Word shows that the unsaved, the lost, the worldlings to the very end of time are unwilling to "receive the Word" and be changed. Remember the sky is falling down literally in the Tribulation and the lost cling to their stuff!

Revelation 9:20-21 But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. 21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. Or in modern English: The remaining men and women who weren't killed by these weapons went on their merry way—didn't

⁷⁵ Peterson, Eugene H., *The Message*, (Colorado Springs: NavPress Publishing Group) 1997.

change their way of life, didn't quit worshiping demons, didn't quit centering their lives around lumps of gold and silver and brass, hunks of stone and wood that couldn't see or hear or move. There wasn't a sign of a change of heart. They plunged right on in their murderous, occult, promiscuous, and thieving ways.⁷⁶

And to start join me in Luke 16:8-13. Please stand as we read these verses.

1.	JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING <i>Luke 16:8</i> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light . PEOPLE OF LIGHT <i>Luke 16:13</i> "No servant can serve two masters . Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." DEVOTED TO ONLY ONE MASTER <i>16:31</i> "He said to him, 'If they do not listen to Moses and the Prophets , they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD
2.	A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING <i>Luke 18:13</i> "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ' God, have mercy on me, a sinner. ' SEEKING GOD'S MERCY
3.	A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING <i>Luke 18:17</i> I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." HELPLESS CHILDLIKE RECEPTION
4.	A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING <i>Luke 18:19-27</i> "Why do you call me good?" Jesus answered. " No one is good—except God alone. 22 When Jesus heard this, he said to him, " You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. " 27 Jesus replied, "What is impossible with men is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS
5.	A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST <i>Luke 19:10</i> For the Son of Man came to seek and to save what was lost. " FOUND BY CHRIST
6.	A TRUE BELIEVER IS REPENTANT AND FORGIVEN <i>Luke 24:47</i> and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN

v.22 1) Only body died

2) God escorted Lazarus to bliss

3) Rich man to discomfort

v.23 4) Recognition intuitive – he never had seen Abraham before "seeth Abraham"

5) Recognition was over all distances, these are eternal areas 'afar off'

v.24 6) Selfish desires still present and would be forever "cool my tongue"

v.25 7) Memory unimpaired

8) Righteous are comforted

v.26 9) Separation forever of good and evil

10) Beyond help

⁷⁶ Peterson, Eugene H., *The Message*, (Colorado Springs: NavPress Publishing Group) 1997.

- v.27 11) No communication of dead to living!
- 12) Dead have no influence on spiritual world
- v.29 13) God's Word determiner of destiny – all else passes away!
- 14) Still want to help those still here but to no avail

So that is the content of the parable, but I think there is more. If you step back ask yourself, so what made the rich man so bad? Did he harm Lazarus? Did he commit gross moral sin? Was he a murderer, liar, or anything like that?

If we look carefully at these 13 verses we see that every word, every phrase is chosen to communicate such depths of meaning. Jesus contrasts two characters.

First, there is the rich man, usually called *Dives*, which is the Latin for rich. Each new phrase builds a picture of this man. The point Jesus is making is about the luxury in which he lived. His clothing was purple and fine linen. If you remember our series in Exodus you know that is exactly the elements God chose for the robes of the High Priests. In modern terms those robes would cost about \$75,000 to \$100,000. Even today a normal person would never be able to afford a wardrobe in which each outfit would require an average person to spend his entire earnings from 6-8 years of full time labor per outfit!

But Jesus goes on, this Dives or rich man ate a luxury feast every day. Infact, the Greek word Luke uses denotes a gourmet feeding on exotic and costly dishes. And Jesus emphasizes that he did this *every day*. Think of Bible times where normal people felt very fortunate to get to eat meat once in the week. And that was only after laboring for the other six days. But Dives not only didn't have to work it seems, but he also was feasting. This paints a picture by Christ of indolent self-indulgence.

When Lazarus waited for the crumbs that fell from Dives's table it is another insight into the Biblical world.. In Christ's time most people had no knives, forks or napkins. They usually ate food with their hands. But in very wealthy houses, the rich would clean their hands by wiping them on chunks of bread, which would then be discarded by the servants into the trash.

Now enters Lazarus. He sat by the trash thankfully getting any chunk of used hand cleaner bread.

Consider Lazarus. Because Lazarus is the only character in any of Christ's parables who is given a name we are led to ponder whether this may be a true life account. Lazarus is the Latinization of the Hebrew name Eleazar, which means *God is my help*. So Eleazar or Lazarus was a totally helpless, sick, and starving beggar, covered with ulcerated sores; and so helpless that he was unable to keep the dogs that roamed the street from bothering him.

So life passes for both and the scene in the after life shows a drastic switch in their conditions.

Jesus tells us that Lazarus is in the glory of Heaven's waiting room and Dives is in the torment of Hell's waiting room. Again I ask, what can we find was the sin of Dives?

It wasn't cruelty, the text doesn't say he ordered Lazarus to be carted away from his gate.

It wasn't hatred, the text doesn't say he locked his garbage cans.

It wasn't murder, the text doesn't say he wounded Lazarus as he drove through the gate.

It wasn't violence, the text never implies Dives was harming Lazarus at all.

The only sin we can see from God's Word is that Dives seems to never have even noticed Lazarus.

To Dives the Rich Man, this poor, dying beggar was just another clump of the landscape.

To Dives the Rich Man, it was "perfectly natural and inevitable that Lazarus should lie in pain and hunger while he wallowed in luxury. As someone said, It was not what Dives did that got him into heaven; it was what he did not do that got him into hell."

So let me emphasize this, Jesus paints us an unforgettable picture. In it we see a man who could look on the world's suffering and desperate needs and simply never feel the conviction of God.

This Rich Man would look at a fellow human who was starving and deathly ill, and do nothing about it.

So Jesus paints the punishment of those who never noticed. When God's Word is not received, Christ's compassion is also absent.

But why was the part added that Jesus told about refusing to send a warning to Dive's family? Could it be Jesus is saying that to those who are exposed to God's Word and yet when they see the pain, sorrow, and dying of this world, and it moves them to no feeling and to no action, nothing will change them?

The terrible warning of the sin of Dives is not that he did wrong things, but that he did nothing.⁷⁷

What happened to him? The word of God was never received, it never pierced the heart. When God's Word is received the life begins to change.

Self-centeredness begins to die

Self-indulgence begins to be disciplined away

Self-sacrifice begins to be pursued

Compassion, kindness, caring, and love take root and grow.

Ezekiel 16:44-50 says that worst that Sodom's sin were the refined sins of God's People. What can possibly be worst than sodomy? Listen to what God said:

Pride, Fullness of food, Abundance of idleness.

THE MASTER'S MESSAGE IN LUKE-9

FAITH THAT SAVES IS HUMBLE AND SUBMITTING

We come now to the close of our survey of Luke. In these past weeks since Christmas we have seen that Jesus shares the Good News of salvation 23 times, each unique and yet each with the same basic elements.

In fact, Luke ends with a summary of the Gospel in chapter 24. Why don't we do something unique, let's back up through the book this morning and see this wonderful message from Jesus. Ready? Luke 24:47, what is the summary of Christ's teaching?

First the Gospel is a gospel of the forgiven.

But God's Word changes us from the inside out, no matter how bad we are. God's grace reaches to the most sinful, the most defiled. Remember the Amazing grace that saved a wretch like John Newton?

In his early teens, John Newton⁷⁸ ran away from England and joined the crew of a slave ship. Some years later he himself was given to the black wife of a white slave trader in Africa. He was cruelly mistreated and lived on leftovers from the woman's meals and on wild yams he dug from the ground at night. After escaping, he lived with a group of natives for a while and eventually managed to become a sea captain himself, living the most ungodly and profligate life imaginable. But after his miraculous conversion in 1748, he returned to England and became a selfless and tireless minister of the gospel in London. He left for posterity many hymns that are still among the most popular in the world. By far the best-known and best-loved of those is "Amazing Grace." He became the pastor of a church in England, and to this day the churchyard carries an epitaph that Newton himself wrote

John Newton, Clerk,
once an infidel and libertine,
A servant of slaves in Africa,
was, by the rich mercy of our Lord and Saviour, Jesus Christ,
Preserved, restored, pardoned,
And appointed to preach the faith
He had long labored to destroy.

How does God do that? He explains it in a word picture in Psalm 32:1-2 by using three different Hebrew words for Forgiveness:

1. LIFTED OFF: Forgiven means literally to have our sin lifted off. As Pilgrim it rolls off and into Christ's tomb. Look at #493 "My sin oh the bliss . . ."
2. COVERED OVER: Covered speaks of the strong imagery in the events of the day of atonement. On that day the High priest took the blood of an animal and sprinkled it onto the mercy seat. Above the mercy seat was the presence of God portrayed by the outstretched arms of the cherubim. Beneath the lid of the ark was the tablets portraying God's divine law. In essence, the blood stood between a holy God and the sinners who broke His law, averting His wrath. So our sins are covered away by the blood of Jesus shed for us!
3. NEVER COUNTED: Not counted against us speaks of God when He forgives He forgets. Psalm 103 "as far as the East is..."

Now the second element is REPENTANCE. This is the hard part that God never hides.

⁷⁸ *Out of the Depths: An Autobiography* [Chicago, Moody, n.d.], p. 151, as quoted in MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983.
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- Have you ever gone to the supermarket
- Found what you wanted
- And then were frustrated finding the price

A generation ago everything was stamped with the blue inked price and it was instant awareness of cost. Today with bar codes, scanners, shelf tags, advertised specials, point of purchase rebates, coupons, mail-in rebates, and often, unhelpful clerks, you can be sure only as you pay.

That's not what Christ preached.

- He preached a costly gospel.
- He proclaimed an expensive discipleship.

And, there were no hidden price tags or gimmicks. In fact, He cost more than He gained.

- rich, young ruler (Lk. 18, Mark 10, Mt. 19)
- John 6

And it wasn't just Christ! The apostles declared the same message!

Christ said the task was disciple making. Christ regenerates. We teach. That was the pure unadulterated first century gospel. This costly gospel is even captioned in a novel portraying the period.

Listen to a passage in the novel *Quo Vadis*.

Vinicius, the young Roman, has fallen in love with a girl who is a Christian. Because he is not a Christian she will have nothing to do with him. He follows her to the secret night gathering of the little group of Christians, and there, unknown to anyone, he listens to the service. He hears Peter preach, and, as he listens, something happens to him.

"He felt that if he wished to follow that teaching, he would have to place on a burning pile all his thoughts, habits and character, his whole nature up to that moment, burn them into ashes and then fill himself with a life altogether different, and an entirely new soul."

That *is* repentance. But what if a man has no other desire than to be left alone? The change is not necessarily from robbery, theft, murder, adultery and glaring sins. The change may be from a life that is completely selfish, instinctively demanding, totally inconsiderate, the change from a self-centered to a God-centered life—and a change like that hurts.

Costly discipleship awaits true Christians.

Please turn with me to our text, Luke 18:19-27 and stand as we see the man who was unwilling to pay the price Christ asked!

Contrast RYR with John Newton

- | |
|---|
| 1. THERE IS ONLY ONE GOSPEL OF ETERNAL SALVATION <i>Luke 1:6</i> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless . ETERNAL SAVATION |
| 2. SALVATION IS LIGHT, LIFE, AND PEACE <i>Luke 1:47-79</i> v. 47 And my spirit has rejoiced in God my Savior. 1:52 He has put down the mighty from their thrones, And exalted the lowly. v. 53 He has filled the hungry with good things, And the rich He has sent away empty. v. 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people, v. 69 And has raised up a horn of salvation for us In the house of His servant David, v. 72 To perform the mercy promised to our fathers And to remember His holy covenant, v. 77 to give his people the knowledge of salvation through the forgiveness of their sins , v. 78 because of the tender mercy of our God, by which the rising sun will |

come to us from heaven. SINNERS, SAVED AND FORGIVEN BY GOD'S MERCY
3. SALVATION IS A PERSON <i>Luke 2:30</i> For my eyes have seen Your salvation SALVATION IS A PERSON
4. JESUS PREACHED - BEAR FRUIT OR BE CAST INTO THE FIRE <i>Luke 3:8</i> Produce fruit in keeping with repentance . And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. FRUIT SHOWING REPENTANCE <i>Luke 3:9</i> And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." FRUIT OR FIRE <i>3:17</i> His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."
5. SALVATION IS HEARING CHRIST'S VOICE AND FOLLOWING HIM <i>Luke 5:20</i> When Jesus saw their faith , he said, "Friend, your sins are forgiven ." SINS FORGIVEN BY FAITH <i>5:27</i> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, " Follow Me ." HEARING VOICE AND FOLLOWING JESUS <i>5:32</i> I have not come to call the righteous, but sinner to repentance ." BY REPENTING SINNERS
6. BELIEVERS ARE ENGAGED TO CHRIST REGENERATED AND INDWELT <i>Luke 5:34</i> Jesus answered, "Can you make the guests of the bridegroom fast while he is with them? ENGAGED TO CHRIST <i>5:38</i> No, new wine must be poured into new wineskins . WITH NEW WINE INSIDE NEW BOTTLES
7. GENUINE BELIEVERS ARE CHRISTLIKE, GOODHEARTED, AND LORD OBEYING <i>Luke 6:35-47 v. 35</i> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High , because he is kind to the ungrateful and wicked. LOVING SONS OF MOST HIGH <i>v. 40</i> A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. CHRISTLIKE <i>6:43</i> "No good tree bears bad fruit, nor does a bad tree bear good fruit . BEARING GOOD FRUIT <i>6:45</i> A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks. <i>6:47</i> Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: LORD OBEYING from cathedral in Lubeck, Germany: You call me Master, and obey me not; You call me Light, and see me not; You call me the Way, and walk me not; You call me the Life, and live me not; You call me wise, and follow me not; You call me Fair, and love me not; You call me Rich, and ask me not; You call me Eternal and seek me not. If I condemn thee, blame me not!
8. JESUS CALLS US TO AGREE WITH GOD ABOUT OUR SIN <i>Luke 7:29-30</i> And when all the people heard Him, even the tax collectors justified (<i>homologeo</i> said same thing as God does) God , having been baptized with the baptism of John. <i>30</i> But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. <i>7:48</i> Then Jesus said to her, " Your sins are forgiven ." FORGIVEN SINNERS <i>7:50</i> Jesus said to the woman, " Your faith has saved you; go in peace ." BELIEVING AND PEACEFUL
9. JESUS TAUGHT A GOSPEL OF ENDURING FRUIT BEARING <i>Luke 8:1</i> After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, RECIPIENTS OF THE GOOD NEWS <i>Luke 8:8</i> Still other seed fell on good soil . It came up and yielded a crop , a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear." HEARTS WITH GOOD SOIL – SEED WHICH GREW – LIVES THAT WERE FRUITFUL <i>8:13</i> Those on the rock are the ones who receive the word with joy when they hear it, but they have no root . They believe for a while, but in the time of testing they fall away. ROOTED TRUTH <i>8:14-15</i> The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. UNCHOKED RIGHTEOUSNESS <i>15</i> But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop . GOOD – HEAR – RETAIN – BEAR FRUIT
10. SALVATION IS DESIRING JESUS <i>Luke 9:23</i> Then he said to them all: "If anyone would come after me , he must deny himself and take up his cross daily and follow me. SALVATION EQUALS FOLLOWING CHRIST
11. TRUE BELIEVERS HAVE BEEN REGISTERED IN HEAVEN BY GOD <i>Luke 10:20-22</i> Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven ." <i>21</i> In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them

to babes. Even so, Father, for so it seemed good in Your sight. 22 All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him." Check Hebrews 12:22-24.

12. **THE EVIDENCE OF CHRIST'S CHILDREN IS THEY SEEK:** *Luke 11:2-4* So He said to them, "When you pray, say:

13. Our Father in heaven **(GOD AS FATHER)**,

14. Hallowed be Your name **(WORSHIPING HIM)**.

15. Your kingdom come. Your will be done On earth as it is in heaven. **(SUBMISSIVE TO HIM)** v. 3 Give us day by day our daily bread. 4 And forgive us our sins, **(DEPENDING ON HIM)** For we also forgive everyone who is indebted to us **(LOVING OTHERS)**.

16. And do not lead us into temptation, But deliver us from the evil one **(SEEKING HOLINESS)**.

17. **JESUS CALLED FOR INSIDE OUTEDNESS** *Luke 11:28,34,39* But He said, "More than that, blessed are those who hear the word of God **and keep it!**" 11:34 The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is **full of light**. But when your eye is bad, your body also is full of darkness. 11:39 Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your **inward part** is full of greed and wickedness. **INSIDE OUT LIVING**. This is shown by Paul in *1 Corinthians 3:13* each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. And then in *1 Corinthians 4:5* Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

18. **YOU CAN BE ASSURED OF HEAVEN IF YOU ARE: CHRIST CONFESSING, GOD WEALTHY, KINGDOM SEEKING, AND HEAVENLY HEARTED** *Luke 12:8,21, 31, 34, 37-38* "Also I say to you, whoever **confesses Me** before men, him the Son of Man also will confess before the angels of God. 12:21 "This is how it will be with anyone who stores up things for himself but is not **rich toward God**." **RICH TOWARD GOD** 12:31 But **seek the kingdom** of God, and all these things shall be added to you. 12:34 For where your treasure is, there **your heart will be** also. **HEAVENWARD HEARTS** 12:37-38 It will be good for those servants whose master **finds them watching** when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. 38 It will be good for those servants whose master **finds them ready**, even if he comes in the second or third watch of the night. **WATCHING** The unsaved, the lost, the worldlings to the very end of time are exactly opposite this. Remember the sky is falling down literally in the Tribulation and the lost cling to their stuff! *Revelation 9:20-21* But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. 21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. Or in modern English: The remaining men and women who weren't killed by these weapons went on their merry way—didn't change their way of life, didn't quit worshiping demons, didn't quit centering their lives around lumps of gold and silver and brass, hunks of stone and wood that couldn't see or hear or move. There wasn't a sign of a change of heart. They plunged right on in their murderous, occult, promiscuous, and thieving ways.79

19. **JESUS DESCRIBES THOSE HEADING TO HEAVEN AS: SIN REPENTING, FRUIT BEARING, GATE ENTERING, GOD KNOWING, AND RIGHTEOUSNESS DOING** *Luke 13:5-6* I tell you, no! But **unless you repent**, you too will all perish." 6 Then he told this parable: "A man had a fig tree, planted in his vineyard, and he went to **look for fruit on it**, but did not find any. **REPENTANT and FRUITFUL** 13:24-27 "Make every effort to **enter through the narrow door**, because many, I tell you, will try to enter and will not be able to. 25 Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.' "But he will answer, '**I don't know you** or where you come from.' 26 "Then you will say, 'We ate and drank with you, and you taught in our streets.' 27 "But he will reply, 'I don't know you or where you come from. Away from me, all you **evildoers!**' **WALKING NARROW ROAD – KNOWING GOD – DOING RIGHTEOUSNESS**.

20. Note the contrast of the two ways first God's Way in *James 3:17* But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and

without hypocrisy.

21. Then the way of destruction in

22. *2 Timothy 3: 1-5* But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! Listen to a paraphrase: Don't be naive. There are difficult times ahead. As the end approaches, people are going to be self-absorbed, money-hungry, self-promoting, stuck-up, profane, contemptuous of parents, crude, coarse, dog-eat-dog, unbending, slanderers, impulsively wild, savage, cynical, treacherous, ruthless, bloated windbags, addicted to lust, and allergic to God. They'll make a show of religion, but behind the scenes they're animals. Stay clear of these people.⁸⁰

23. **SALVATION IS WHEN WE IMPOSSIBLY COME TO CHRIST** *Luke 14:26-27, 33* "If anyone **comes to me** and does not **hate** his father and mother, his wife and children, his brothers and sisters—yes, **even his own life**—he cannot be my disciple. 27 And anyone who does not **carry his cross** and **follow me** cannot be my disciple. 33 In the same way, any of you who does not **give up everything** he has cannot be **my disciple**. COMES TO CHRIST – LOVES CHRIST – IDENTIFIES WITH CHRIST – FOLLOWS CHRIST– GIVES UP ALL TO CHRIST.

24. **GENUINE CHRISTIANS ARE SIN REPENTING** *Luke 15:7* I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance. *15:10* In the same way, I tell you, there is rejoicing in the presence of the angels of God **over one sinner who repents.**" REPENTING SINNERS

25. **JESUS SAID THAT THREE EVIDENCES OF SALVATION ARE: LIGHT LIVING, GOD SERVING, AND WORD RECEIVING** *Luke 16:8* "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are **the people of the light**. PEOPLE OF LIGHT *Luke 16:13* "No **servant** can serve two **masters**. Either he will hate the one **and love** the other, or he will be **devoted to** the one and despise the other. You cannot **serve** both **God** and Money." DEVOTED TO ONLY ONE MASTER *16:31* "He said to him, 'If they do not **listen to Moses and the Prophets**, they will not be convinced even if someone rises from the dead.'" RECEPTIVE TO GOD'S WORD

26. **A TRUE BELIEVER REALIZES THEY ARE MERCY NEEDING** *Luke 18:13* "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, '**God, have mercy on me, a sinner.**'" SEEKING GOD'S MERCY

27. **A TRUE BELIEVER REALIZES THEY ARE HELPLESSLY COMING** *Luke 18:17* I tell you the truth, anyone who will not receive the kingdom of God **like a little child** will never enter it." HELPLESS CHILDLIKE RECEPTION

28. **A TRUE BELIEVER IS LOST-KNOWING AND GOD-OBEYING** *Luke 18:19-27* "Why do you call me good?" Jesus answered. "**No one is good—except God alone**. 22 When Jesus heard this, he said to him, "**You still lack one thing. Sell everything** you have and give to the poor, and you will have treasure in heaven. Then **come, follow me.**" 27 Jesus replied, "What is **impossible with men** is possible with God." KNOWING YOU ARE LOST-KNOWING GOD IS BOSS

29. **A TRUE BELIEVER REALIZES THEY ARE FOUND BY CHRIST** *Luke 19:10* For the Son of Man came to seek and to **save what was lost.**" FOUND BY CHRIST

30. **A TRUE BELIEVER IS REPENTANT AND FORGIVEN** *Luke 24:47* and **repentance and forgiveness of sins** will be preached in his name to all nations, beginning at Jerusalem. REPENTANT AND FORGIVEN