

**'COME, FOLLOW ME'**

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## INTRODUCTION

In American, and I will venture to say in other cultures as well, there are souls who attend church to seek the Lord, to search for truth and find their purpose. On the other hand, there are those who go to church just to get out of the house; some who “joined the church” for the music or the sermons, some for fellowship, and others to look for a spouse or casual relationship. Still others because they were told it’s the right thing to do.

Of course there are also some “church members,” who having proved faithful to “church leadership” – by supporting the church in tithes and offerings, and working tirelessly in various “church ministries” – are elevated to coveted positions like deacon, elder, or a seat on the board of trustees. Others continue to forge ahead as Sunday school teachers, ushers, or singers in the church choir.

There are families who have attended the same church, week after week, for multiple generations. They have been sitting in the same pews for years and everyone knows them. In contrast, there are the Easter/Christmas church goers - that’s the only time they attend. There are also those whose morals and ethics match lockstep with our society’s decaying values – however they faithfully attend church services.

There are folks who turn to the church for refuge and others who found they need refuge from the church. The latter group leaves, crushed and dismayed, and are often soon forgotten.

There are individuals whose only affiliation with a church was on the day they were “christened” as an infant or baptized as a young child. There are also those who came up during altar call, “joined the church” and were never heard from again. Still others who have never set foot in a church but have said the sinner’s prayer or asked Jesus into their hearts. Many of them have never opened a Bible and really have no desire to do so.

Oh, and let us not forget the multitude of church leaders who range from those who sincerely believe they have been called to their vocation to those who are just in it for the money.

Chances are, some of the above mentioned individuals may not really believe in the God of the Holy Bible, but they hedge their bet just in case He exists and the Holy Bible proves to be true - especially the scary stuff like the lake of fire.

By ever changing church standards, all of the above are considered “Christians” – but are they? From the above descriptions, can we easily define what it means to be a “Christian”? Can we honestly conclude that someone is a “Christian” based on church titles, positions, contributions and attendance? If not, what standard should we use?

I believe there are extremely troubling and perilous days ahead for those in western cultures who say they are “Christians.” Many Middle Eastern followers of Christ have already laid down their lives for their beliefs. And now in the United States of America – the land of the free and the home of the brave – persecution against Christians is starting to intensify. If we are to stand as Christians, in this hour, it is important that we understand what it truly means to be a Christian. Of course, there are some who do. However, it is important for each of us to prayerfully and honestly gauge our allegiance and commitment to our Heavenly Father and our Lord and Savior Jesus Christ based on the standard proclaimed in the Word of God and by the Word of God – the Holy Bible and Jesus Christ. Everything, and everyone else, may prove to be sinking sand.

To those who rely on the words and teachings of Paul, and others, we must remember that they are not our Savior and Lord. However, to his credit, I will remind you of these words from Paul:

### **Corinthians 1:12-13**

“Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.”<sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?”

Having said that, we will begin this study with a passage from the Book of Deuteronomy:

### **Deuteronomy 18:15-19**

“The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,<sup>16</sup> according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.’

<sup>17</sup> “And the Lord said to me: ‘What they have spoken is good.<sup>18</sup> **I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.** <sup>19</sup> **And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.**”

It is recorded, in the Book of Acts, that Peter, an apostle of Jesus Christ, believed Moses was referring to Jesus Christ as “that Prophet:”

### **Acts 3:18-26**

“But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.<sup>19</sup> **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,**<sup>20</sup> and that He may send Jesus Christ, who was preached to you before,<sup>21</sup> whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

<sup>22</sup> **For Moses truly said to the fathers, ‘The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.’<sup>23</sup> **And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.**’**

<sup>24</sup> Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.<sup>25</sup> You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’<sup>26</sup> 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.**”

In the Book of Matthew, it is recorded that a voice from heaven said the disciples are to hear Jesus:

### **Matthew 17:1-6** New King James Version (NKJV)

“Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;<sup>2</sup> and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.<sup>3</sup> And behold, Moses and Elijah appeared to them, talking with Him.<sup>4</sup> Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.”

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, **“This is My beloved Son, in whom I am well pleased. Hear Him!”**

<sup>6</sup> And when the disciples heard *it*, they fell on their faces and were greatly afraid.”

Jesus told us:

**John 6: 63**

**“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”**

In the book of John, Jesus, while speaking to His disciples, said that He spoke what He heard from the Father:

**John 15:15**

**“No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.”**

**John 8:26**

**“I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.”**

If we are indeed “Christians,” we should be eager to hear what Jesus Christ, “the author and finisher of our faith” (Hebrews 12:2) has to say. Therefore, this study will focus on the words of Jesus Christ as recorded for us in the New Testament Books of Matthew, Mark, Luke, John and Revelation.

Please do not limit yourself to this study. This study only touches upon a few things. Please pray and study for yourself. There is so much more the Lord will show you.

Hebrew and Greek word definitions, for selected words (in red), are included from the *Strong’s Exhaustive Concordance of the Bible*, unless otherwise stated. Single words in blue represent words that were previously defined.

Scripture quotations are from the New King James Version (NKJV), unless otherwise stated.

The title for this Bible study is taken from Matthew 19:21.

**Matthew 19:21**

**“Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”**

There are many Christians, including myself, who prefer to use Jesus’ Hebrew name “Yehoshua,” or the shortened version “Yeshua,” for the following reason:

**Wikipedia, the online free encyclopedia**

**“The name *Jesus* is derived\* from the Latin *Iesus*, a transliteration\* of the Greek Ἰησοῦς (*Iesous*). The Greek form is a rendition\* of the Aramaic יֵשׁוּעַ (*Yeshua*), which is derived\* from the Hebrew יְהוֹשֻׁעַ (*Yehoshua*). The name *Yeshua* appears to have been in use in Judea at the time of the birth of Jesus.”**

However, in order to help us maintain focus, I will only use the name “Jesus” throughout this study.

## FOLLOWERS OF CHRIST

“For to this you were called, because Christ also suffered for us,  
**leaving us an example**, that you should **follow His steps**:

1 Peter 2:21 (NKJV)

According to *Strong's Exhaustive Concordance of the Bible*, by definition, a “Christian” is a follower of Jesus Christ.

**Christian** – 5546 Χριστιανος Christianos *khris-tee-an-os'* from Χριστος - Christos 5547; a **Christian**, i.e. **follower of Christ**: -- (Translated in the King James Version as) Christian.

5547 - Χριστος Christos *khris-tos'* from χριω - chrio 5548; **anointed**, i.e. **the Messiah, an epithet of Jesus**: -- (Translated in the King James Version as) Christ.

5548 - χριω chrio *khree'-o* probably akin to χραομαι - chraomai 5530 **through the idea of contact; to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**: -- (Translated in the King James Version as) anoint.

### Dictionary.com

#### Follower

noun

1. A person or thing that [follows](#).
2. A person who [follows](#) another in regard to his or her ideas or belief; [disciple](#) or adherent.
3. A person who imitates, copies, or takes as a model or ideal: *He was little more than a follower of current modes.*
4. An attendant, servant, or retainer.
5. A person who [follows](#) or subscribes to another's posts on a social-networking website: *He spent hours figuring out how to get more followers on Twitter.*

#### Follow

verb (used with object)

1. To come after in sequence, order of time, etc.: *The speech follows the dinner.*
2. To go or come after; move behind in the same direction: *Drive ahead, and I'll follow you.*
3. To accept as a guide or leader; accept the authority of or give allegiance to: *Many Germans followed Hitler.*
4. To conform to, comply with, or act in accordance with; obey: *to follow orders; to follow advice.*
5. To imitate or copy; use as an exemplar: *They follow the latest fads.*
6. To move forward along (a road, path, etc.): *Follow this road for a mile.*
7. To come after as a result or consequence; result from: *Reprisals often follow victory.*

➔ The word “Christian” appears only 3 times in the Holy Bible. The three passages are as follows:

#### **Acts 11:25-26**

“Then Barnabas departed for Tarsus to seek Saul. <sup>26</sup> And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. **And the disciples were first called Christians in Antioch.**”

#### **1 Peter 4:14-16**

“If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. <sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. <sup>16</sup> **Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.**”

#### **Acts 26:24-28**

“Now as he thus made his defense, Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!”

<sup>25</sup> But he said, “I am not mad, most noble Festus, but speak the words of truth and reason. <sup>26</sup> For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you do believe.”

<sup>28</sup> Then Agrippa said to Paul, “**You almost persuade me to become a Christian.**”

➔ Before anyone ever heard the word “Christian”, followers of Christ were said to be “of the Way.”

#### **Acts 9:1-2**

“Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked letters from him to the synagogues of Damascus, so that if he found any **who were of the Way** <sup>(3598)</sup>, whether men or women, he might bring them bound to Jerusalem.”

It is recorded that many of the Pharisees and Herodians recognized Jesus as a teacher and that He taught “the way of God in truth:”

#### **Matthew 22:15-16**

“Then the Pharisees went and plotted how they might entangle Him in *His* talk. <sup>16</sup> And they sent to Him their disciples with the Herodians, saying, “**Teacher, we know that You are true, and teach the way** <sup>(3598)</sup> **of God in truth; nor do You care about anyone, for You do not regard the person of men.**”

- Verse 16b - Hopefully, the following English translations will clarify the meaning of “nor do You care about anyone, for You do not regard the person of men.”

#### **Matthew 22:15-16 English Standard Version (ESV)**

“Then the Pharisees went and plotted how to entangle him in his words. <sup>16</sup> And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are

true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances."

**Matthew 22:15-16** New International Version (NIV)

"Then the Pharisees went out and laid plans to trap him in his words. <sup>16</sup>They sent their disciples to him along with the Herodians. "Teacher," they said, "we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by others, because you pay no attention to who they are."

According to Jesus, He is "the Way" to God – the Father:

**John 14:1-6**

"Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup>In My Father's house are many mansions; <sup>(3438)</sup> if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again and receive <sup>(3880)</sup> you to Myself; that where I am, *there* you may be also. <sup>4</sup>And where I go you know, and the way <sup>(3598)</sup> you know."

<sup>5</sup>Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

<sup>6</sup>Jesus said to him, "I am the way, <sup>(3598)</sup> the truth, and the life. No one comes to the Father except through Me."

**Mansions – 3438** μονη mone *mon-ay'* from μνω - meno **3306**; a staying, i.e. residence (the act or the place):-- (Translated in the King James Version as) abode, mansion.

**3306 – μνω** meno *men'-o* a primary verb; to stay (in a given place, state, relation or expectancy):-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Receive – 3880** παραλαμβάνω paralambano *par-al-am-ban'-o* from παρα - para 3844 and λαμβανω - lambano 2983; to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn: -- (Translated in the King James Version as) receive, take (unto, with).

**Way – 3598** οδος hodos *hod-os'* apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: -- (Translated in the King James Version as) journey, (high-)way.

➔ Before the followers of Christ were known as "Christians" or "of the Way" they were simply referred to as Jesus' "disciples."

**Acts 11:25-26**

"Then Barnabas departed for Tarsus to seek Saul. <sup>26</sup>And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples <sup>(3101)</sup> were first called Christians in Antioch."

- I've heard it said that it's not necessary that all Christians become "disciples;" but what did Christ Jesus say?

### Matthew 28:18-20

“And Jesus came and spoke to them, saying, “**All authority has been given to Me in heaven and on earth.** <sup>19</sup> Go therefore and **make disciples<sup>(3101)</sup> of all the nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to **observe all things that I have commanded you**; and lo, I am with you always, *even* to the end of the age.” Amen.”

- If, according to some, all we need to know - out of the entire Bible - is that Christ died on a cross for our sins, why does Christ say “make disciples of all nations”?
- Verse 19 has been considered, by many, “The Great Commission” of the Christian church. However, somewhere along the line, these words were diluted to mean that Christians are to go out and tell people that Christ died for their sins and then convince them to come to their church.
- In many churches, discipleship training is limited to their particular church or denomination’s doctrines; however, based on the above passage, is this what Christ means by making disciples?
- According to verse 20, Christ wants His disciples to learn to “observe all things” that **He** commanded. But how will we know what Christ commands if we will not read and study the Bible?

**Disciples** – 3101 μαθητης mathetes *math-ay-tes* from μανθανω - manthano 3129; **a learner**, i.e. **pupil**:-- (Translated in the King James Version as) disciple.

➔ Who are the disciples to rely on to teach and guide them?

### John 6:44-45

“No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, ‘**And they shall all be taught by God.**’ Therefore **everyone who has heard<sup>(191)</sup> and learned<sup>(3129)</sup> from the Father comes to Me.**”

### Matthew 11:28-30

“**Come to Me**, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and **learn<sup>(3129)</sup> from Me**, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke *is* easy and My burden is light.”

### John 13:12-17

“So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? <sup>13</sup> **You call Me Teacher<sup>(1320)</sup> and Lord,<sup>(2962)</sup> and you say well, for so I am.** <sup>14</sup> **If I then, your Lord<sup>(2962)</sup> and Teacher,<sup>(1320)</sup> have washed your feet, you also ought to wash one another’s feet.** <sup>15</sup> For **I have given you an example,<sup>(5262)</sup> that you should do as I have done to you.** <sup>16</sup> Most assuredly, I say to you, a servant is not greater than his **master;<sup>(2962)</sup> nor is he who is sent greater than he who sent him.** <sup>17</sup> **If you know these things, blessed are you if you do them.**”

## Luke 6:40

“A **disciple** is not above his **teacher** <sup>(1320)</sup>, **but everyone who is perfectly trained** <sup>(2675)</sup> **will be like his teacher** <sup>(1320)</sup>.”

## Matthew 23:8-12

“But you, do not be called ‘**Rabbi**’; <sup>(4461)</sup> **for One is your Teacher,** <sup>(1320)</sup> **the Christ, and you are all brethren.** <sup>(80)</sup> <sup>9</sup> Do not call anyone on earth your father; **for One is your Father, He who is in heaven.** <sup>10</sup> And do not be called teachers; <sup>(2519)</sup> **for One is your Teacher** <sup>(2519)</sup>, **the Christ.** <sup>11</sup> But he who is greatest among you shall be your servant. <sup>12</sup> And whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

## John 16:13-15

“However, when He, **the Spirit of truth,** has come, **He will guide** <sup>(3594)</sup> **you into all truth;** for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you. <sup>15</sup> All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.”

- According to the above passages, who are we to rely on to guide and instruct us? Of course, the Holy Bible is our instruction manual.
- For those who are uncertain if they have truly received the baptism in the Holy Spirit, please refer to the Disciples Project study, [Instructions for Life](#).

**Brethren** –80 αδελφος adelphos *ad-el-fos'* from α - a 1 (as a connective particle) and delphus (the womb); **a brother** (literally or figuratively) **near or remote** (much like 1):-- (Translated in the King James Version as) brother.

**Example** – 5262 υποδειγμα hypodeigma *hoop-od'-igie-mah* from υποδεικνυμι - hypodeiknumi 5263; **an exhibit for imitation or warning** (figuratively, specimen, adumbration):-- (Translated in King James Version as) en-(ex-)ample, pattern.

5263 - υποδεικνυμι hypodeiknumi *hoop-od-ike'-noo-mee* from υπο - hupo 5259 and δεικνυω - deiknuo 1166; **to exhibit under the eyes**, i.e. (figuratively) **to exemplify (instruct, admonish)**:-- (Translated in King James Version as) show, (fore-)warn.

**Guide** – 3594 οδηγεω hodegeo *hod-ayg-eh'-o* from οδηγος - hodegos 3595; **to show the way** (literally or figuratively (**teach**)):-- (Translated in the King James Version as) guide, lead.

3595 - οδηγος hodegos *hod-ayg-os'* from οδος - hodos 3598 and ηγεομαι - hegeomai 2233; **a conductor** (literally or figuratively (**teacher**)):-- (Translated in the King James Version as) guide, leader.

3598 - οδος hodos *hod-os'* apparently a primary word; **a road**; by implication, **a progress (the route, act or distance)**; figuratively, **a mode or means**:-- (Translated in the King James Version as) journey, (high-)way.

**Hear** –191 ακουω akouo *ak-oo'-o* a primary verb; **to hear (in various senses)**:-- (Translated in the King James Version as) give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

- Refer to [Blue Letter Bible](#), Outline of Usage, for more on the Greek word ακουω akouo – (**Hear**).

**Learn/Learned** – 3129 μανθανω manthano *man-than'-o* prolongation from a primary verb, another form of which, matheo, is used as an alternate in certain tenses; **to learn (in any way)**:-- (Translated in the King James Version as) learn, understand.

- Refer to [Blue Letter Bible](#), Outline of Usage, for more on the Greek word ανθανω manthano – ([Learn](#))

**Lord/Master** – 2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); **supreme in authority**, i.e. (as noun) **controller**; by implication, **Master (as a respectful title)**:-- (Translated in the King James Version as) God, Lord, master, Sir.

**Perfectly trained** – 2675 καταρτιζω katartizo *kat-ar-tid'-zo* from κατα - kata 2596 and a derivative of αρτιος - artios 739; **to complete thoroughly**, i.e. **repair** (literally or figuratively) or **adjust**:-- (Translated in King James Version as) fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

**Rabbi** – 4461 ραββι rhabbi *hrab-bee'* of Hebrew origin (rab 7227 with pronominal suffix); **my master**, i.e. **Rabbi, as an official title of honor**:-- (Translated in the King James Version as) Master, Rabbi.

**Teacher** – 1320 διδασκαλος didaskalos *did-as'-kal-os* from διδασκω - didasko 1321; **an instructor** (genitive case or specially):-- (Translated in the King James Version as) doctor, master, teacher.

**Teacher** – 2519 καθηγητης kathegetes *kath-ayg-ay-tace'* from a compound of κατα - kata 2596 and ηγεομαι - hegeomai 2233; **a guide**, i.e. (figuratively) **a teacher**:-- (Translated in the King James Version as) master.

2233 - ηγεομαι hegeomai *hayg-eh'-om-ahee* middle voice of a (presumed) strengthened form of αγω - ago 71; **to lead**, i.e. **command (with official authority)**; figuratively, **to deem**, i.e. **consider**:-- (Translated in the King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

- ➔ Christ wants us to follow Him. But to truly be His disciple requires sacrifice and the willingness to follow His commands:

**Luke 9:57-62** (also see [Matthew 8:18-22](#))

“Now it happened as they journeyed on the road, *that* someone said to Him, “Lord, I will **follow** <sup>(190)</sup> You wherever You go.”

<sup>58</sup> And Jesus said to him, “Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head.”

<sup>59</sup> Then He said to another, “**Follow** <sup>(190)</sup> **Me.**”

But he said, “Lord, let me first go and bury my father.”

<sup>60</sup> Jesus said to him, “**Let the dead bury their own dead, but you go and preach the kingdom of God.**”

<sup>61</sup> And another also said, “Lord, I will **follow** <sup>(190)</sup> You, but let me first go *and* bid them farewell who are at my house.”

<sup>62</sup> But Jesus said to him, “**No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.**”

**Matthew 19:16-30** (Mark 10:23-31, Luke 18:18-23)

“Now behold, one came and said to Him, “Good Teacher, **what good thing shall I do that I may have eternal life?**”

<sup>17</sup> So He said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. But **if you want to enter into life, keep the commandments.**”

<sup>18</sup> He said to Him, “Which ones?”

Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’<sup>19</sup> ‘Honor your father and *your* mother,’ and, ‘You shall love your neighbor as yourself.’ ”

<sup>20</sup> The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

<sup>21</sup> Jesus said to him, “If you want to be **perfect**<sup>(5046)</sup>, go, **sell what you have and give to the poor, and you will have treasure in heaven;** and come, **follow**<sup>(190)</sup> Me.”

- Christ does not say there is one set of rules “to inherit eternal life” for the Christian and another for the Jews. Christians would do well to remember that the first Christians were Jews and Christ is the Lion of the tribe of Judah.
- Verse 21 –Jesus also said:

#### **Matthew 6:19-20**

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;<sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.”

#### **Matthew 6:24**

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. **You cannot serve God and mammon**<sup>(3126)</sup>.”

#### **Mark 10:23-24**

“Then Jesus looked around and said to His disciples, “How hard it is for those who have **riches**<sup>(5536)</sup> to enter the kingdom of God!”<sup>24</sup> And the disciples were astonished at His words. But Jesus answered again and said to them, “**Children, how hard it is for those who trust in riches**<sup>(5536)</sup> **to enter the kingdom of God!**”

#### **Matthew 13:22**

“Now he who received seed among the thorns is he who hears the word, and the cares of this world and the **deceitfulness**<sup>(539)</sup> of **riches**<sup>(4149)</sup> choke the word, and he becomes unfruitful.”

- Verse 17 - For eternal life, Christ points the ruler to the Commandments of God.

The Commandments of God are not passé or obsolete. Faith in Christ and the Commandments of God go hand-in-hand.

#### **1 John 5:2-3**

“By this we know that we love the children of God, when we love God and keep His commandments.<sup>3</sup> **For this is the love of God, that we keep**<sup>(5083)</sup> **His commandments.** And His commandments are not burdensome.”

#### **Revelation 12:17**

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, **who keep**<sup>(5083)</sup> **the commandments of God and have the testimony of Jesus Christ.**”

### Revelation 14:12

“Here is the **patience** <sup>(5281)</sup> of the saints; here **are those who keep** <sup>(5083)</sup> **the commandments of God and the faith of Jesus.**”

### Revelation 22:9-14

“Then he said to me, “See *that you do not do that*. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.” <sup>10</sup> And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand. <sup>11</sup> He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

<sup>12</sup> “And behold, I am coming quickly, and **My reward is with Me, to give to every one according to his work.** <sup>13</sup> I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last.”

<sup>14</sup> **Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.**”

**Deceitfulness** –539 απατη apate *ap-at'-ay* from απαταω - apatao 538; **delusion**:-- (Translated in King James Version as) deceit(-ful, -fulness), deceivableness(-ving).

0538 - απαταω apatao *ap-at-ah'-o* of uncertain derivation; **to cheat**, i.e. **delude**:-- (Translated in King James Version as) deceive.

**Follow** –190 - ακολουθεω akoloutheo *ak-ol-oo-theh'-o* from α - a 1 (as a particle of union) and keleuthos (a road); properly, **to be in the same way with**, i.e. **to accompany (specially, as a disciple)**:-- (Translated in King James Version as) follow, reach.

**Keep** – 5083 τηρεω tereo *tay-reh'-o* from teros (a watch; perhaps akin to 2334); **to guard (from loss or injury, properly, by keeping the eye upon)**:-- (Translated in the King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

**Mammon** – 3126 μαμμωνας mammonas *mam-mo-nas'* of Chaldee origin (**confidence**, i.e. **wealth, personified**); mammonas, i.e. **avarice (deified)**:-- (Translated in the King James Version as) mammon.

- According to *Mounce Greek Dictionary*, “Mammonas” or in English “Mammon,” means “wealth, riches.”

**Patience** – 5281 υπομονη hupomone *hoop-om-on-ay'* from υπομενω - hupomeno 5278; **cheerful (or hopeful) endurance, constancy**:-- (Translated in the King James Version as) enduring, patience, patient continuance (waiting).

5278 - υπομενω hupomeno *hoop-om-en'-o* from υπο - hupo 5259 and μενω - meno 3306; **to stay under (behind)**, i.e. **remain**; figuratively, **to undergo**, i.e. **bear (trials), have fortitude, persevere**:-- (Translated in the King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

3306 – μενω meno *men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy)**:-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Perfect** – 5046 τελειος teleios *tel'-i-os* from τελος - telos 5056; **complete (in various applications of labor, growth, mental and moral character, etc.)**; neuter (as noun, with 3588) **completeness**:-- (Translated in the King James Version as) of full age, man, perfect.

5056 - τελος telos *tel'-os* from a primary tello (to set out for a definite point or goal); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state** (termination (literally, figuratively or indefinitely), **result (immediate, ultimate or prophetic), purpose**); specially, **an impost or**

**levy (as paid):**-- (Translated in the King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Riches – 4149** πλουτος ploutos *ploo'-tos* from the base of πληθω - pletho 4130; **wealth (as fulness)**, i.e. (literally) **money, possessions**, or (figuratively) **abundance, richness**, (specially), **valuable bestowment:**-- (Translated in the King James Version as) riches.

**Riches – 5536** χρημα chrema *khray'-mah* **something useful or needed**, i.e. **wealth, price:**--(Translated in the King James Version as) money, riches.

Jesus also instructs us:

#### **Luke 14:26-33**

**"If anyone comes to Me and does not hate<sup>(3404)</sup> his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.<sup>27</sup> And whoever does not bear his cross and come after Me cannot be My disciple.<sup>28</sup> For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish it—<sup>29</sup> lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him,<sup>30</sup> saying, 'This man began to build and was not able to finish'?<sup>31</sup> Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?<sup>32</sup> Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.<sup>33</sup> So likewise, whoever of you does not forsake<sup>(657)</sup> all that he has cannot be My disciple."**

- Some may be put off, or offended, by the word "hate." So, for those who are, following is a similar passage in Matthew that says it in words that are perhaps less offensive to you.

#### **Matthew 10:37-39**

**"He who loves father or mother more than Me is not worthy<sup>(514)</sup> of Me. And he who loves son or daughter more than Me is not worthy<sup>(514)</sup> of Me.<sup>38</sup> And **he who does not take his cross and follow after Me is not worthy<sup>(514)</sup> of Me.**<sup>39</sup> He who finds his life will lose it, and he who loses his life for My sake will find it."**

- Jesus, our example, applies this to Himself:

#### **Matthew 12:46-50**

**"While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.<sup>47</sup> Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."**

**<sup>48</sup>But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"<sup>49</sup> **And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!<sup>50</sup> For whoever does the will of My Father in heaven is My brother and sister and mother."****

#### **John 8:12**

**"Then Jesus spoke to them again, saying, "I am the light of the world. **He who follows Me shall not walk in darkness**, but have the light of life."**

- What does Christ mean by “walking in darkness”?

### John 3:16-21

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

<sup>18</sup> “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup> **And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds <sup>(2041)</sup> were evil. <sup>20</sup> For everyone practicing <sup>(4238)</sup> evil hates <sup>(3404)</sup> the light and does not come to the light, lest his deeds should be exposed.** <sup>21</sup> But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

- Jesus Christ is the Light:

### John 1:1-13

“In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through Him, and without Him nothing was made that was made. <sup>4</sup> In Him was life, and **the life was the light of men.** <sup>5</sup> **And the light shines in the darkness, and the darkness did not comprehend <sup>(2638)</sup> it.**

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup> He was not that Light, but was sent to bear witness of that Light. <sup>9</sup> **That was the true Light which gives light to every man coming into the world.**

<sup>10</sup> **He was in the world, and the world was made through Him, and the world did not know Him.** <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

- Verse 21 – How can we “do” the truth?

### John 8:31-32

“Then Jesus said to those Jews who believed Him, **“If you abide <sup>(3306)</sup> in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free.”**

- Christ said we are “sanctified” by the Word of Truth.

### John 17:14-17

“I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> **Sanctify <sup>(37)</sup> them by Your truth. Your word is truth.**”

**Abide - 3306** – μενω meno *men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy)**:-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

- We were introduced to this Greek word on page 13.

**Comprehend – 2638** καταλαμβάνω katalambano *kat-al-am-ban'-o* from κατα - kata 2596 and λαμβάνω - lambano 2983; **to take eagerly**, i.e. **seize, possess**, etc. (literally or figuratively):-- (Translated in the King James Version as) apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

**Deeds – 2041** έργον ergon *er'-gon* from a primary (but obsolete) ergo (**to work**); **toil (as an effort or occupation)**; by implication, **an act**:-- (Translated in the King James Version as) deed, doing, labour, work

**Forsake –657** αποτασσομαι apotassomai *ap-ot-as'-som-ahee* middle voice from απο - apo 575 and τασσω - tasso 5021; literally, **to say adieu (by departing or dismissing)**; figuratively, **to renounce**:-- (Translated in King James Version as) bid farewell, forsake, take leave, send away.

**Hate – 3404** μισεω miseo *mis-eh'-o* from a primary misos (**hatred**); **to detest (especially to persecute)**; by extension, **to love less**:-- (Translated in the King James Version as) hate(-ful).

**Practicing – 4238** πράσσω prasso *pras'-so* a primary verb; to "**practise**", i.e. **perform repeatedly or habitually** (thus differing from ποιεω - poieo 4160, which properly refers to a single act); by implication, **to execute, accomplish**, etc.; specially, **to collect (dues), fare (personally)**:-- (Translated in the King James Version as) commit, deeds, do, exact, keep, require, use arts.

**Sanctify – 37** αγιαζω hagiozo *hag-ee-ad'-zo* from αγιος - hagios 40; **to make holy**, i.e. (**ceremonially**) **purify or consecrate**; (**mentally**) **to venerate**:-- (Translated in the King James Version as) hallow, be holy, sanctify.

**40 - αγιος hagios hag'-ee-os** from hagos (an awful thing) (compare αγνος - hagnos 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**:-- (Translated in the King James Version as) (most) holy (one, thing), saint.

**53 - αγνος hagnos hag-nos'** from the same as αγιος - hagios 40; properly, **clean**, i.e. (figuratively) **innocent, modest, perfect**:-- (Translated in the King James Version as) chaste, clean, pure.

**Worthy –514** αξιος axios *ax'-ee-os* probably from αγω - ago 71; **deserving, comparable or suitable (as if drawing praise)**:-- (Translated in the King James Version as) due reward, meet, (un-)worthy.

➔ There are great rewards for those who choose to follow Christ. Following are just a few:

#### Matthew 19:27-29

“Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

<sup>28</sup> So Jesus said to them, “Assuredly I say to you, that **in the regeneration** <sup>(3824)</sup>, **when the Son of Man sits on the throne of His glory**, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and **inherit eternal life.**”

**Regeneration** – 3824 παλιγγενεσια paliggenesia *pal-ing-ghen-es-ee'-ah* from παλιν - palin 3825 and γενεσις - genesis 1078; (spiritual) **rebirth (the state or the act)**, i.e. (figuratively) **spiritual renovation**; specially, **Messianic restoration**:-- (Translated in the King James Version as) regeneration.

#### John 15:7-8

**"If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you."** <sup>8</sup>By this My Father is glorified, that you bear much fruit; so you will be My disciples."

#### John 12:26

**"If anyone serves Me, let him follow Me; and where I am, there My servant will be also."** If anyone serves Me, him **My Father will honor**.<sup>(5091)</sup>

**Honor** – 5091 τιμαω timao *tim-ah'-o* from τιμιος - timios 5093; **to prize**, i.e. **fix a valuation upon**; by implication, **to revere**:-- (Translated in the King James Version as) honour, value.

**5093** - τιμιος timios timioteros *tim-ee-o'-ter-os*, and the superlative timiotatos *tim-ee-o'-tat-os* from τιμη - time 5092; **valuable**, i.e. (objectively) **costly**, or (subjectively) **honored, esteemed**, or (figuratively) **beloved**:-- (Translated in the King James Version as) dear, honourable, (more, most) precious, had in reputation.

The final two chapters, in the Book of Revelation, give us a picture of what awaits those who choose to follow Christ. However, they also give us a glimpse into what awaits those who choose to disregard His words:

#### Revelation 21-22

"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup>Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from heaven saying, **"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."** <sup>4</sup>And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

<sup>5</sup>Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

<sup>6</sup>And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. <sup>7</sup>**He who overcomes** <sup>(3528)</sup> shall inherit all things, and I will be his God and he shall be My son. <sup>8</sup>**But the cowardly, unbelieving, abominable** <sup>(948)</sup>, **murderers, sexually immoral, sorcerers** <sup>(5333)</sup>, **idolaters, and all liars** shall have their part in the lake which burns with fire and brimstone, which is the second death."

<sup>9</sup>Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." <sup>10</sup>And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup>having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. <sup>12</sup>Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel: <sup>13</sup>three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

<sup>14</sup> Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. <sup>15</sup> And he who talked with me had a gold reed to measure the city, its gates, and its wall. <sup>16</sup> The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. <sup>17</sup> Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. <sup>18</sup> The construction of its wall was of jasper; and the city was pure gold, like clear glass. <sup>19</sup> The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, <sup>20</sup> the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. <sup>21</sup> The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.

<sup>22</sup> But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. <sup>23</sup> The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. <sup>24</sup> And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. <sup>25</sup> Its gates shall not be shut at all by day (there shall be no night there). <sup>26</sup> And they shall bring the glory and the honor of the nations into it. <sup>27</sup> But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

22 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. <sup>2</sup> In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. <sup>3</sup> And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. <sup>4</sup> They shall see His face, and His name shall be on their foreheads. <sup>5</sup> There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. **And they shall reign forever and ever.**

<sup>6</sup> Then he said to me, "These words are faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place.

<sup>7</sup> "Behold, I am coming quickly! **Blessed is he who keeps the words of the prophecy of this book.**"

<sup>8</sup> Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

<sup>9</sup> Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God." <sup>10</sup> And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. <sup>11</sup> He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

<sup>12</sup> "And behold, I am coming quickly, and **My reward is with Me, to give to every one according to his work.** <sup>13</sup> I am the Alpha and the Omega, the Beginning and the End, the First and the Last."

<sup>14</sup> **Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.** <sup>15</sup> But **outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.**

<sup>16</sup> "I, Jesus, have sent My angel to testify to you these things in the churches. <sup>(1577)</sup> I am the Root and the Offspring of David, the Bright and Morning Star."

<sup>17</sup> And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

<sup>18</sup> For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; <sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book.

<sup>20</sup> He who testifies to these things says, "Surely I am coming quickly."

Amen. Even so, come, Lord Jesus!

<sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen."

- Rev. 21:8; 22:15 – After an honest assessment, if you find yourself in these verses, it's not too late; You can repent - from the heart. For more on "repentance" refer to the Disciples Project study, *Instructions for Life*.
- Rev. 22:16 – Jesus wants this message conveyed to the "churches."

Revelation, chapters 2 and 3 are messages addressed to seven actual churches that existed during the time of Christ; however, the messages, given to the seven angels of these churches, still carries down through time. The messages speak of repentance, overcoming and either reward for those who do repent and overcome, or grave consequences for those who choose otherwise.

## Revelation 2-3

### **The Loveless Church**

**2** "To the angel of the church of Ephesus write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: <sup>2</sup> "I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; <sup>3</sup> and you have persevered and have patience, and have labored for My name's sake and have not become weary. <sup>4</sup> Nevertheless I have *this* against you, that you have left your first love. <sup>5</sup> Remember therefore from where you have fallen; **repent** <sup>(3340)</sup> and do the first works, or else **I will come to you quickly and remove your lampstand from its place—unless you repent.** <sup>(3340)</sup> <sup>6</sup> But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

<sup>7</sup> "He who has an ear, let him hear what the Spirit says to the churches. **To him who overcomes** <sup>(3528)</sup> **I will give to eat from the tree of life, which is in the midst of the Paradise of God."**

### **The Persecuted Church**

<sup>8</sup> "And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life: <sup>9</sup> "I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan. <sup>10</sup> Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. **Be faithful until death, and I will give you the crown of life.**

<sup>11</sup> "He who has an ear, let him hear what the Spirit says to the churches. **He who overcomes** <sup>(3528)</sup> **shall not be hurt by the second death."**

## The Compromising Church

<sup>12</sup> “And to the angel of the church in Pergamos write,  
‘These things says He who has the sharp two-edged sword: <sup>13</sup> “I know your works, and where you dwell, where Satan’s throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. <sup>15</sup> Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup> **Repent,** <sup>(3340)</sup> **or else I will come to you quickly and will fight against them with the sword of My mouth.**

<sup>17</sup> “He who has an ear, let him hear what the Spirit says to the churches. **To him who overcomes** <sup>(3528)</sup> **I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it.”**

## The Corrupt Church

<sup>18</sup> “And to the angel of the church in Thyatira write,  
‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: <sup>19</sup> “I know your works, love, service, faith, and your patience; and *as* for your works, the last *are* more than the first. <sup>20</sup> Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. <sup>21</sup> And **I gave her time to repent** <sup>(3340)</sup> **of her sexual immorality, and she did not repent.** <sup>(3340)</sup> <sup>22</sup> Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they **repent** <sup>(3340)</sup> of their deeds. <sup>23</sup> I will kill her children with death, and all the churches shall know that **I am He who searches the minds and hearts. And I will give to each one of you according to your works.**

<sup>24</sup> “Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. <sup>25</sup> But hold fast what you have till I come. <sup>26</sup> **And he who overcomes,** <sup>(3528)</sup> **and keeps My works until the end, to him I will give power over the nations—**

<sup>27</sup> ‘He shall rule them with a rod of iron;  
They shall be dashed to pieces like the potter’s vessels’—  
as I also have received from My Father; <sup>28</sup> and I will give him the morning star.  
<sup>29</sup> “He who has an ear, let him hear what the Spirit says to the churches.”

## The Dead Church

**3** “And to the angel of the church in Sardis write,  
‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. <sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die, **for I have not found your works perfect before God.** <sup>3</sup> **Remember therefore how you have received and heard; hold fast and repent.** <sup>(3340)</sup> Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. <sup>4</sup> You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they

are worthy. <sup>5</sup> **He who overcomes** <sup>(3528)</sup> shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

<sup>6</sup> “He who has an ear, let him hear what the Spirit says to the churches.”

### **The Faithful Church**

“And to the angel of the church in Philadelphia write,  
‘These things says He who is holy, He who is true, “He who has the key of David, He who opens and no one shuts, and shuts and no one opens”’: <sup>8</sup> “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. <sup>9</sup> Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. <sup>10</sup> Because **you have kept My command to persevere**, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. <sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. <sup>12</sup> **He who overcomes**, <sup>(3528)</sup> **I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.**

<sup>13</sup> “He who has an ear, let him hear what the Spirit says to the churches.”

### **The Lukewarm Church**

“And to the angel of the church of the Laodiceans write,  
‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: <sup>15</sup> “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. <sup>16</sup> So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. <sup>17</sup> **Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—** <sup>18</sup> **I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. <sup>19</sup> As many as I love, I rebuke and chasten. Therefore **be zealous and repent.** <sup>(3340)</sup> <sup>20</sup> Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. <sup>21</sup> **To him who overcomes** <sup>(3528)</sup> **I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.****

<sup>22</sup> “He who has an ear, let him hear what the Spirit says to the churches.””

- This brings to mind 1 John 5:3-5:

#### **1 John 5:3-5**

“For this is the love of God, that we keep His commandments. And His commandments are not burdensome. <sup>4</sup> For whatever is born of God **overcomes** <sup>(3528)</sup> the world. And this is the victory that has overcome the world—our faith. <sup>5</sup> **Who is he who overcomes** <sup>(3528)</sup> **the world, but he who believes that Jesus is the Son of God?”**

**Abominable** – 948 βδελυσσω bdelusso *bdel-oos'-so* from a (presumed) derivative of bdeo (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry):-- (Translated in the King James Version as) abhor, abominable.

**Churches** – 1577 εκκλησια ekklesia *ek-klay-see'-ah* from a compound of εκ - ek 1537 and a derivative of καλεω - kaleo 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both):-- (Translated in the King James Version as) assembly, church.

1537 – εκ ek ek or ex ex a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):-- (Translated in the King James Version as) after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

2564 - καλεω kaleo *kal-eh'-o* akin to the base of κελευω - keleuo 2753; to "call" (properly, aloud, but used in a variety of applications, directly or otherwise):-- (Translated in the King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

**Overcome** – 3528 νικαω nikao *nik-ah'-o* from νικη - nike 3529; to subdue (literally or figuratively):-- (Translated in the King James Version as) conquer, overcome, prevail, get the victory.

### Dictionary.com

#### Subdue

verb (used with object), **subdued**, **subduing**.

1. to conquer and bring into subjection: *Rome subdued Gaul*.
2. to overpower by superior force; overcome.
3. to bring under mental or emotional control, as by persuasion or intimidation; render submissive.
4. to repress (feelings, impulses, etc.).
5. to bring (land) under cultivation: *to subdue the wilderness*.
6. to reduce the intensity, force, or vividness of (sound, light, color, etc.); tone down; soften.
7. to allay (inflammation, infection, etc.).

**Repent** – 3340 μετανοεω metanoeo *met-an-o-eh'-o* from μετα - meta 3326 and νοιεω - noieo 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction):-- (Translated in the King James Version as) repent.

**Sorcerers** – 5333 φαρμακος pharmakos *far-mak-os'* the same as φαρμακευς - pharmakeus 5332:-- (Translated in the King James Version as) sorcerer.

5332 - φαρμακευς pharmakeus *far-mak-yoos'* from pharmakon (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician:-- (Translated in the King James Version as) sorcerer.

➔ There is a difference between following Christ for what He can do for you and following Him because He, the Son of God, is your Savior **and** Lord.

❖ The multitudes followed for signs, wonders and food.

#### Matthew 4:23-25

“And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. <sup>24</sup> **Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.** <sup>25</sup> **Great multitudes followed Him**—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.”

#### John 6:1-2

“After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias. <sup>2</sup> **Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.**”

#### John 6:22-27

“On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone— <sup>23</sup> however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks— <sup>24</sup> when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus. <sup>25</sup> And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

<sup>26</sup> Jesus answered them and said, “Most assuredly, **I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.** <sup>27</sup> Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His **seal** <sup>(4972)</sup> on Him.”

**Seal** – 4972 σφραγιζω sphragizo *sfrag-id'-zo* from σφραγίς - sphragis 4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest:-- (Translated in King James Version as) (set a, set to) seal up, stop.

4973 - σφραγίς sphragis *sfrag-ece'* probably strengthened from φρασσω - phrasso 5420; a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively:-- (Translated in King James Version as) seal.

❖ The true disciples of Jesus Christ follow Him because they trust and believe that He is the Son of God and the long awaited Messiah – our promised Savior and Lord.

#### John 1:29-41

“The next day John saw Jesus coming toward him, and said, **“Behold! The Lamb of God who takes away the sin of the world!”** <sup>30</sup> This is He of whom I said, ‘After me comes a Man who is

preferred before me, for He was before me.’ <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and testified that this is the Son of God.”

<sup>35</sup> **Again, the next day, John stood with two of his disciples. <sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!”**

<sup>37</sup> **The two disciples heard him speak, and they followed Jesus.** <sup>38</sup> Then Jesus turned, and seeing them following, said to them, “What do you seek?”

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

<sup>39</sup> He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

<sup>40</sup> **One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup> He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).**

#### **Matthew 16:13-17**

“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

<sup>14</sup> So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

<sup>15</sup> He said to them, “But who do you say that I am?”

<sup>16</sup> **Simon Peter answered and said, “You are the Christ (Messiah), the Son of the living God.”**

<sup>17</sup> Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

#### **John 11:20-27**

“Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. <sup>21</sup> Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died. <sup>22</sup> **But even now I know that whatever You ask of God, God will give You.”**

<sup>23</sup> Jesus said to her, “Your brother will rise again.”

<sup>24</sup> Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

<sup>25</sup> **Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?”**

<sup>27</sup> **She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”**

➔ The actual number of Christian Denominations worldwide is outrageous!

According to David A. Barrett, *World Christian Encyclopedia*, as of 2001 there were 33,820 Christian Denominations. A simple breakdown of Mr. Barrett's findings can be found on the website [www.philvaz.com/apologetics/a106.htm](http://www.philvaz.com/apologetics/a106.htm).

Under "[List of Christian Denominations](#)", *Wikipedia*, the online encyclopedia, states that there are approximately 41,000 Christian denominations. That is amazing! But why so many denominations (divisions)?

According to *Wikipedia*, the Online Encyclopedia:

"A **denomination** in Christianity is a distinct religious body identified by traits such as a common name, structure, leadership and doctrine. Individual bodies, however, may use alternative terms to describe themselves, such as **church** or sometimes **fellowship**. Divisions between one group and another are defined by doctrine and church authority; issues such as the nature of Jesus, the authority of apostolic succession, eschatology, and papal primacy often separate one denomination from another."

- The above statement, from Wikipedia, brings to mind what Jesus said about a house divided:

**Matthew 12:24-25** (see also [Mark 3:24-25](#); [Luke 11:16-17](#))

"Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons."

<sup>25</sup> But Jesus knew their thoughts, and said to them: "**Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.**"

Jesus never told us to divide into our own individual camps (denominations) or to join a particular church based on our desired level of comfort or family tradition. We are to be joined to Him and the Heavenly Father. Christ said this is how we are to be "made perfect in one." To be joined in Christ is to become one in Him and the Father. God's kingdom is not divided.

**John 10:11-16**

**"I am the good shepherd.** The good shepherd gives His life for the sheep. <sup>12</sup> But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. <sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep. <sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and **there will be one flock and one shepherd.**"

**John 17:20-26**

"I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> **that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us,** that the world may believe that You sent Me. <sup>22</sup> And the glory which You

gave Me I have given them, that **they may be one just as We are one:** <sup>23</sup> **I in them, and You in Me; that they may be made perfect in one,** and that the world may know that You have sent Me, and have loved them as You have loved Me.

<sup>24</sup> “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*, **that the love with which You loved Me may be in them, and I in them.**”

## WHY SHOULD WE FOLLOW CHRIST

True followers of Jesus Christ are in covenant with Him – who is in fact the covenant. He is our Lord and King and we await His return to establish His kingdom here on earth. God, Christ's heavenly Father, has given Him all authority.

### **Isaiah 42:1-8**

“Behold! My Servant whom I uphold,  
My Elect One *in whom* My soul delights!  
I have put My Spirit upon Him;  
He will bring forth justice to the Gentiles (nations).  
<sup>2</sup> He will not cry out, nor raise *His voice*,  
Nor cause His voice to be heard in the street.  
<sup>3</sup> A bruised reed He will not break,  
And smoking flax He will not quench;  
He will bring forth justice for truth.  
<sup>4</sup> He will not fail nor be discouraged,  
Till He has established justice in the earth;  
And the coastlands shall wait for His law.”  
<sup>5</sup> Thus says God the Lord,  
Who created the heavens and stretched them out,  
Who spread forth the earth and that which comes from it,  
Who gives breath to the people on it,  
And spirit to those who walk on it:  
<sup>6</sup> “I, the Lord, have called You in righteousness,  
And will hold Your hand;  
**I will keep You and give You as a covenant to the people,**  
**As a light to the Gentiles,**  
<sup>7</sup> **To open blind eyes,**  
**To bring out prisoners from the prison,**  
**Those who sit in darkness from the prison house.**  
<sup>8</sup> I *am* the Lord, that *is* My name;  
And My glory I will not give to another,  
Nor My praise to carved images.”

- If you are not familiar with the meaning of “covenant,” please read [Covenant](#), from *Baker's Evangelical Dictionary of Biblical Theology*.
- According to Luke 4:18-21, the above passage refers to Jesus Christ:

### **Luke 4:14-22**

“Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. <sup>15</sup> And He taught in their synagogues, being glorified by all.  
<sup>16</sup> So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> **"The Spirit of the Lord is upon Me,  
Because He has anointed Me  
To preach the gospel to *the* poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to *the* captives  
And recovery of sight to *the* blind,  
To set at liberty those who are oppressed;  
<sup>19</sup> To proclaim the acceptable year of the Lord."**

<sup>20</sup> Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. <sup>21</sup> And He began to say to them, **"Today this Scripture is fulfilled in your hearing."** <sup>22</sup> So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"

### Acts 2:29-36

"Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, **He would raise up the Christ to sit on his throne,** <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> **This Jesus God has raised up,** of which we are all witnesses. <sup>33</sup> Therefore **being exalted to the right hand of God,** and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

<sup>34</sup> "For David did not ascend into the heavens, but he says himself:

**'The Lord <sup>(2962)</sup> said to my Lord, <sup>(2962)</sup>**

**"Sit at My right hand,**

<sup>35</sup> **Till I make Your enemies Your footstool."**

<sup>36</sup> "Therefore let all the house of Israel know assuredly that **God has made this Jesus, whom you crucified, both Lord <sup>(2962)</sup> and Christ."**

**Lord – 2962** κυριος kurios *koo'-ree-os* from kuros (**supremacy**); **supreme in authority**, i.e. (as noun) **controller**; by implication, **Master (as a respectful title)**:-- (Translated in the King James Version as) God, Lord, master, Sir.

### Hebrews 1:1-4

**"God,** who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> **has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;** <sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, **when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,** <sup>4</sup> having become so much better than the angels, as He has by inheritance obtained a more excellent name than they."

### Matthew 26:62-64 (Mark 14:60-62)

"And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?" <sup>63</sup> But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

<sup>64</sup> Jesus said to him, **"It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, <sup>(1411)</sup> and coming on the clouds of heaven."**

**Power** – 1411 δυναμις *dunamis doo'-nam-is* from δυναμαι - *dunamai* 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):-- (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

- Jesus always acknowledged His Father, the One who sits on the throne, as “The Power.” It is God the Father, the One who sits on the throne, who has given Christ the power and authority over all.

#### **John 17:1-2**

“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup>**as You have given Him authority** <sup>(1849)</sup>**over all flesh**, that He should give eternal life to as many as You have given Him.”

- This brings to mind the following passage.

#### **Daniel 7:9-14**

“I watched till thrones were put in place,  
And **the Ancient of Days was seated**;  
His garment *was* white as snow,  
And the hair of His head *was* like pure wool.  
His throne *was* a fiery flame,  
Its wheels a burning fire;  
<sup>10</sup> A fiery stream issued  
And came forth from before Him.  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.  
The court was seated,  
And the books were opened.

<sup>11</sup> “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. <sup>12</sup> As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

<sup>13</sup> “I was watching in the night visions,  
And behold, *One* like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him.  
<sup>14</sup> **Then to Him was given dominion and glory and a kingdom,**  
**That all peoples, nations, and languages should serve Him.**  
**His dominion is an everlasting dominion,**  
**Which shall not pass away.**  
**And His kingdom the one**  
**Which shall not be destroyed.”**

### Matthew 28:17-19

“When they saw Him, they worshiped Him; but some doubted.

<sup>18</sup> And Jesus came and spoke to them, saying, “**All authority <sup>(1849)</sup> has been given to Me in heaven and on earth.** <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”

### John 5:26-27

“For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> and has given Him **authority <sup>(1849)</sup> to execute judgment** also, because He is the Son of Man.”

- Christ’s authority extends beyond our physical realm:

### Mark 1:22-27

“And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

<sup>23</sup> Now there was a man in their synagogue with an unclean spirit. And he cried out, <sup>24</sup> saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? **I know who You are—the Holy One of God!**”

<sup>25</sup> But Jesus rebuked him, saying, “Be quiet, and come out of him!” <sup>26</sup> And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. <sup>27</sup> Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine is this? For with **authority <sup>(1849)</sup> He commands even the unclean spirits, and they obey Him.**”

### Mark 1:32-34

“At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed. <sup>33</sup> And the whole city was gathered together at the door. <sup>34</sup> Then He healed many who were sick with various diseases, and **cast out many demons; and He did not allow the demons to speak, because they knew Him.**”

### Mark 3:10-12

“For He healed many, so that as many as had afflictions pressed about Him to touch Him. <sup>11</sup> And the unclean spirits, whenever they saw Him, **fell down before Him and cried out, saying, “You are the Son of God.”** <sup>12</sup> But He sternly warned them that they should not make Him known.”

### Luke 4:40-41

“When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. <sup>41</sup> And demons also came out of many, crying out and saying, “**You are the Christ, the Son of God!**” And He, rebuking them, did not allow them to speak, for **they knew that He was the Christ.**”

**Authority** – 1849 εξουσια exousia *ex-oo-see'-ah* from εξεστι - exesti 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:-- (Translated in the King James Version as) authority, jurisdiction, liberty, power, right, strength.

➔ Now we await Christ's return to take possession of all that belongs to Him.

#### **Revelation 19:11-16**

"Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. <sup>12</sup> His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. <sup>13</sup> He *was* clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. <sup>15</sup> Now out of His mouth goes a sharp sword, that with it He should strike the nations. And **He Himself will rule them with a rod of iron.** He Himself treads the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> **And He has on *His* robe and on His thigh a name written:**

**KING OF KINGS AND  
LORD OF LORDS."**

#### **Revelation 11:15-18**

"Then the seventh angel sounded: And there were loud voices in heaven, saying, **"The kingdoms of this world have become *the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!***" <sup>16</sup> And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, <sup>17</sup> saying:

"We give You thanks, O Lord God Almighty,  
The One who is and who was and who is to come,  
Because **You have taken Your great power and reigned.**

<sup>18</sup> The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the saints,  
And those who fear Your name, small and great,  
And should destroy those who destroy the earth."

## HOW TO FOLLOW CHRIST

Many of the passages we have already covered give us some detail as to how we are to follow Christ. However, the next five points are also vitally important.

- ➔ We are to believe and trust in Jesus Christ. This is the heart of what it means to be a Christian (follower of Christ).

*Strong's Exhaustive Concordance of the Bible* defines “believe” as follows:

**Believe/Believed** – 4100 πιστευω pisteuo *pist-yoo'-o* **from πιστις - pistis** 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):-  
- (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

Following are Synonyms and Antonyms for “Believe.” (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

From <i>Thesaurus.com</i> and <i>Thesaurus.net</i>		
Synonyms for “ <b>Believe</b> ”	Synonyms for “ <b>Believe In</b> ”	Antonyms for “ <b>Believe</b> ”
<ul style="list-style-type: none"> <li>accept</li> <li>accredit</li> <li>affirm</li> <li>be certain of</li> <li>be convinced of</li> <li>count on</li> <li>give credence to</li> <li>have faith in</li> <li>have no doubt</li> <li>keep the faith</li> <li>place confidence in</li> <li>take at one's word</li> <li>trust</li> <li>understand</li> </ul>	<ul style="list-style-type: none"> <li>be sure about</li> <li>Build on</li> <li>Count on</li> <li>Lean on</li> <li>Look to</li> <li>Rely on</li> <li>Trust</li> </ul>	<ul style="list-style-type: none"> <li>challenge</li> <li>disbelieve</li> <li>discredit</li> <li>distrust</li> <li>doubt</li> <li>dispute</li> <li>question</li> <li>reject</li> <li>suspect</li> </ul>

❖ In John 6, it is recorded that Jesus Christ said the following:

#### John 6:35-71

“And Jesus said to them, **“I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.** <sup>36</sup> **But I said to you that you have seen** <sup>(3708)</sup> **Me and yet do not believe.** <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. <sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> **And this is the will of Him who sent Me, that everyone who sees the Son and believe in Him may have everlasting life; and I will raise him up at the last day.”**

<sup>41</sup> The Jews then complained about Him, because He said, “I am the bread which came down from heaven.” <sup>42</sup> And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

<sup>43</sup> **Jesus therefore answered and said to them, “Do not murmur among yourselves. <sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.** <sup>46</sup> Not that anyone has seen the Father, except He who is from God; He has **seen** <sup>(3708)</sup> the Father. <sup>47</sup> Most assuredly, I say to you, he who **believes in Me has everlasting life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and are dead. <sup>50</sup> This is the bread which comes down from heaven, that one may eat of it and not die. <sup>51</sup> I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”**

<sup>52</sup> The Jews therefore quarreled among themselves, saying, “How can this Man give us *His* flesh to eat?”

<sup>53</sup> Then Jesus said to them, **“Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. <sup>54</sup> Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For My flesh is food indeed, and My blood is drink indeed. <sup>56</sup> He who eats My flesh and drinks My blood abides** <sup>(3306)</sup> **in Me, and I in him. <sup>57</sup> As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. <sup>58</sup> This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”**

<sup>59</sup> These things He said in the synagogue as He taught in Capernaum.

<sup>60</sup> **Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”**

<sup>61</sup> When Jesus knew in Himself that **His disciples complained** about this, **He said to them, “Does this offend you? <sup>62</sup> What then if you should see the Son of Man ascend where He was before? <sup>63</sup> It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. <sup>64</sup> But there are some of you who do not believe.”** For **Jesus knew from the beginning who they were who did not believe and who would betray Him. <sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”**

<sup>66</sup> **From that time many of His disciples went back and walked with Him no more.** <sup>67</sup> Then Jesus said to the twelve, “Do you also want to go away?”

<sup>68</sup> **But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life.**

<sup>69</sup> **Also we have come to believe and know** <sup>(1097)</sup> **that You are the Christ, the Son of the living God.”**

<sup>70</sup> Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” <sup>71</sup> He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.”

- Verses 60-71 – These were disciples of Jesus Christ. The ones who supposedly knew and followed Him. They saw, first hand, His signs, wonders, and miracles. They listened to His teachings; but they didn't believe in Him – and He knew it. But what was it that they did not believe?
- Verses 60-61, 66 – Mark 4:34 informs us that Jesus explained His parables to His disciples. Therefore, I find it strange that they didn't bother to ask Him what He meant this time. Instead of asking, they just walked away and stopped following Christ. Does John 6 give us any explanations why they did not believe?

**Mark 4:34**

“But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.”

**Abide – 3306** – μένω *meno men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy)**:-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Know – 1097** - γινώσκω *ginosko ghin-oc'e'-ko* a prolonged form of a primary verb; **to "know" (absolutely)** in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):-- (Translated in the King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

❖ Following are eight (8) points on John 6:35-71. Hopefully, they will help explain why many of the disciples of Christ “walked away” and how we can avoid doing the same.

1) It is the Heavenly Father who draws us to Jesus Christ and to Himself.

**John 6:44** – “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”

**John 6:45** – “It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.”

**John 6:65** – “...I have said to you that no one can come to Me unless it has been granted to him by My Father.”

- This brings to mind the following:

**John 15:26**

“But when the Helper comes, whom I shall send to you from the Father, **the Spirit of truth who proceeds from the Father**, He will testify of Me.”

**John 16:12-15**

“I still have many things to say to you, but you cannot bear *them* now. <sup>13</sup> However, when He, **the Spirit of truth, has come. He will guide you into all truth**; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will

tell you things to come. <sup>14</sup> **He will glorify Me, for He will take of what is Mine and declare *it* to you.** <sup>15</sup> **All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you."**

#### **Matthew 16:13-20**

"When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

<sup>14</sup> So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

<sup>15</sup> He said to them, "But who do you say that I am?"

<sup>16</sup> **Simon Peter answered and said, "You are the Christ (Messiah), the Son of the living God."**

<sup>17</sup> Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for **flesh and blood has not revealed *this* to you, but My Father who is in heaven.**"

- Without the baptism in the Holy Spirit, the Spirit of Truth, who teaches and guides us, we cannot earnestly follow Christ.
- For more on the importance of the Baptism in the Holy Spirit, please refer to the Disciples Project Bible study [Instructions for Life](#).

## **2) John 6:36 – "...you have **seen** Me and yet do not believe."**

**Seen – 3708** ὁραῶ horao *hor-ah'-o* properly, to stare at (compare 3700), i.e. (by implication) to **discern clearly** (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear:-- (Translated in King James Version as) behold, perceive, see, take heed.

### **Dictionary.com**

#### **Discern**

verb (used with object)

1. to perceive by the sight or some other sense or by the intellect; see, recognize, or apprehend:
2. to distinguish mentally; recognize as distinct or different; discriminate:

verb (used without object)

3. to distinguish or discriminate.

The disciples who walked away saw Jesus Christ only with their natural eyes. They did not truly recognize Him for who He is.

Following is a similar and very relevant example for us today:

#### **John 20:24-29**

"Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

<sup>25</sup> The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, **I will not believe.**"

<sup>26</sup> And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" <sup>27</sup> Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. **Do not be unbelieving,** <sup>(0571)</sup> **but believing.**" <sup>(4103)</sup>

<sup>28</sup> And Thomas answered and said to Him, "My Lord and my God!"

<sup>29</sup> Jesus said to him, "Thomas, **because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.**"

- Thomas had to see proof with his eyes and feel for himself the wounds in Jesus' resurrected flesh before he fully recognized Christ for who He is. Finally, after everything was to his satisfaction Thomas could say, "My Lord and my God."

Thomas used the "seeing is believing" method – only with physical evidence would he believe.

I wonder, if Jesus Christ came today, preaching His gospel, and declaring "repent, for the kingdom of heaven is at hand," who would recognize Him - even if they saw the proof with their eyes and felt the wounds in His flesh.

**Believing** – **4103** πιστος pistos *pis-tos'* from πειθω - peitho **3982**; objectively, **trustworthy**; subjectively, **trustful**:-- (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**Unbelieving** – **0571** απιστος apistos *ap'-is-tos* from α - a 1 (as a negative particle) and πιστος - pistos **4103**; (actively) **disbelieving**, i.e. **without Christian faith** (specially, a heathen); (passively) **untrustworthy (person)**, or **incredible (thing)**:-- (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

**3) John 6:41** – "I am the bread which came down from heaven."

**John 6:48** – "I am the bread of life."

**John 6:50** – "This is the bread which comes down from heaven, that one may eat of it and not die."

**John 6:51** – "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

**John 6:53** – "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you."

**John 6:54** – "Whoever eats My flesh and drinks My blood has eternal life,"

**John 6:55** – "For My flesh is food indeed, and My blood is drink indeed."

Most Christians are familiar with the “Last Supper” or “Communion.” However, there is much more involved than our eating a little wafer or matzah and drinking a cup of grape juice. The symbols of the Last Supper – the bread and wine – are of utmost importance. The synoptic gospel accounts record the following.

#### **Matthew 26:26-29**

“And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, “Take, eat; **this is My body.**”

<sup>27</sup> Then He took the cup, and gave thanks, and gave *it* to them, saying, “Drink from it, all of you. <sup>28</sup> **For this is My blood of the new covenant,** which is **shed for many for the remission**

**of sins.** <sup>29</sup> But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

#### **Mark 14:22-25**

“And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to them and said, “Take, eat; **this is My body.**”

<sup>23</sup> Then He took the cup, and when He had given thanks He gave *it* to them, and they all drank from it. <sup>24</sup> And He said to them, “**This is My blood of the new covenant,** which is shed for many. <sup>25</sup> Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

#### **Luke 22:14-20**

“When the hour had come, He sat down, and the twelve apostles with Him. <sup>15</sup> Then He said to them, “With *ferve*nt desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”

<sup>17</sup> Then He took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”

<sup>19</sup> And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “**This is My body which is given for you; do this in remembrance of Me.**”

<sup>20</sup> Likewise He also *took* the cup after supper, saying, “**This cup is the new covenant in My blood,** which is shed for you.”

- The bread - “This is My body.”

**Isaiah 53:4-6** New Revised Standard Version (NRSV)

**“Surely he has borne our infirmities  
and carried our diseases;**

yet we accounted him stricken,  
struck down by God, and afflicted.

<sup>5</sup> **But he was wounded for our transgressions,  
crushed for our iniquities;**

**upon him was the punishment that made us whole,  
and by his bruises we are healed.**

<sup>6</sup> All we like sheep have gone astray;  
we have all turned to our own way,  
and **the Lord has laid on him  
the iniquity of us all.**”

**1 Peter 2:21-25** New Revised Standard Version (NRSV)

“For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

<sup>22</sup> “He committed no sin,  
and no deceit was found in his mouth.”

<sup>23</sup> When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. <sup>24</sup> **He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.** <sup>25</sup> **For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.”**

- The wine – “This is My blood of the new covenant.”

Many professing Christians only relate to the blood of Jesus because it concerns the forgiveness of their sins.

**Matthew 26:26-29**

**“For this is My blood of the new covenant, which is shed for many for the remission of sins.”**

**Revelation 1:5**

“And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

**To Him who loved us and washed us from our sins in His own blood,”**

However, far fewer understand “covenant.”

**Covenant** (Tanach/Old Testament) Hebrew – **1285** briyth *ber-eeth'* from 'barah' (**1262**) (in the sense of cutting (like 'bara' (**1254**))); a compact (because made by passing between pieces of flesh):-- (Translated in King James Version as) confederacy, (con-)feder(-ate), covenant, league.

**1262** – barah *baw-raw'* a primitive root; to select; also (as denominative from 'bar' (**1250**)) to feed; also (as equivalent to 'barar' (**1305**)) to render clear (Eccl. 3:18):-- (Translated in King James Version as) choose, (cause to) eat, manifest, (give) meat.

**1254** – bara' *baw-raw'* a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):-- (Translated in King James Version as) choose, create (creator), cut down, dispatch, do, make (fat).

**Covenant** (New Testament) Greek – **1242** διαθηκη *diatheke dee-ath-ay'-kay* from διατιθεμαι - diatithemai **1303**; properly, a disposition, i.e. (specially) a contract (especially a devisory will):-- (Translated in King James Version as) covenant, testament.

**1303** – διατιθεμαι *diatithemai dee-at-ith'-em-ahee* middle voice from δια - dia **1223** and τιθημι - tithemi **5087**; to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest):-- (Translated in King James Version as) appoint, make, testator.

- There are a few key covenants in the Holy Bible. However, for this lesson, we will cover, only briefly, the covenant Israel entered into with God at Mount Sinai. Then we will briefly cover the covenant in Jesus Christ.

We will begin in Exodus 19:

#### **Exodus 19:1-11**

“In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. <sup>2</sup> For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

<sup>3</sup> And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: <sup>4</sup> ‘You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself. <sup>5</sup> **Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.** <sup>6</sup> And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

<sup>7</sup> So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. <sup>8</sup> **Then all the people answered together and said, “All that the Lord has spoken we will do.” So Moses brought back the words of the people to the Lord.** <sup>9</sup> And the Lord said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.”

So Moses told the words of the people to the Lord.

<sup>10</sup> Then the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. <sup>11</sup> And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people.”

The terms of the covenant begin in Exodus 20:

#### **Exodus 20:1-21**

**“And God spoke all these words,** saying:

<sup>2</sup> **“I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.**

<sup>3</sup> **“You shall have no other gods before Me.**

<sup>4</sup> **“You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; <sup>5</sup> you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, <sup>6</sup> but showing mercy to thousands, to those who love Me and keep My commandments.**

<sup>7</sup> **“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.**

<sup>8</sup> **“Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.**

<sup>12</sup> **“Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.**

<sup>13</sup> **“You shall not murder.**

<sup>14</sup> **“You shall not commit adultery.**

<sup>15</sup> **"You shall not steal.**

<sup>16</sup> **"You shall not bear false witness against your neighbor.**

<sup>17</sup> **"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."**

<sup>18</sup> Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw *it*, they trembled and stood afar off. <sup>19</sup> Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."

<sup>20</sup> And Moses said to the people, **"Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin."** <sup>21</sup> So the people stood afar off, but Moses drew near the thick darkness where God *was*."

- In addition to the Ten Commandments, the covenant included statutes, ordinances, judgments, and Feast days. If you are interested in the complete covenant agreement, read Exodus [chapters 20 through 24](#).
- After the complete covenant was read to the people, it is recorded that all of Israel agreed to keep all the terms of the covenant that God put forth.

#### **Exodus 19:8**

**"Then all the people answered together and said, "All that the Lord has spoken we will do."** So Moses brought back the words of the people to the Lord."

#### **Exodus 24:3**

"So Moses came and told the people all the words of the Lord and all the judgments. **And all the people answered with one voice and said, "All the words which the Lord has said we will do."**

#### **Exodus 24:7**

"Then he took the Book of the Covenant and read in the hearing of the people. **And they said, "All that the Lord has said we will do, and be obedient."**

The covenant required a sacrifice:

#### **Exodus 24:8**

"And **Moses took the blood, sprinkled it on the people**, and said, **"This is the blood of the covenant which the Lord has made with you** according to all these words."

Afterward, seventy elders ascended the mountain to finalize the agreement with a meal. As you can see, a covenant is very similar to taking wedding vows and having a celebration after the ceremony:

#### **Exodus 24:9-11**

"Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, <sup>10</sup> and **they saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity.** <sup>11</sup> But on the nobles of the children of Israel He did not lay His hand. **So they saw God, and they ate and drank."**

After that, God told Moses to come up to Him to get a written copy of the covenant:

**Exodus 24:12**

**“Then the Lord said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.”**”

Moses was on the mountain with God 40 days and nights:

**Exodus 24:18**

**“So Moses went into the midst of the cloud and went up into the mountain. **And Moses was on the mountain forty days and forty nights.**”**”

Before Moses came back down the mountain with the written covenant in hand (the stone tablets), the people who 40 days earlier had said “we will do” had already broken the covenant:

**Exodus 32:1-19**

**“Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”**”

<sup>2</sup> And Aaron said to them, “Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.” <sup>3</sup> So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron. <sup>4</sup> And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf.

**Then they said, “This *is* your god, O Israel, that brought you out of the land of Egypt!”**

<sup>5</sup> **So when Aaron saw *it*, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow *is* a feast to the Lord.”** <sup>6</sup> **Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.**

<sup>7</sup> **And the Lord said to Moses, “Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, ‘This *is* your god, O Israel, that brought you out of the land of Egypt!’”** <sup>9</sup> And the Lord said to Moses, “I have seen this people, and indeed it *is* a stiff-necked people! <sup>10</sup> Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.”

<sup>11</sup> Then Moses pleaded with the Lord his God, and said: “Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians speak, and say, ‘He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth’? Turn from Your fierce wrath, and relent from this harm to Your people. <sup>13</sup> **Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, ‘I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.’”** <sup>14</sup> **So the Lord relented from the harm which He said He would do to His people.**

<sup>15</sup> **And Moses turned and went down from the mountain, and the two tablets of the Testimony *were* in his hand. The tablets were written on both sides; on the one *side* and**

**on the other they were written. <sup>16</sup> Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets.**

<sup>17</sup> And when Joshua heard the noise of the people as they shouted, he said to Moses, “*There is a noise of war in the camp.*”

<sup>18</sup> But he said:

*“It is not the noise of the shout of victory,  
Nor the noise of the cry of defeat,  
But the sound of singing I hear.”*

<sup>19</sup> So it was, **as soon as he came near the camp, that he saw the calf and the dancing. So Moses’ anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.”**

- If you do take the time to read the complete covenant agreement, you will see that all the sacrifices and offerings for various sins were not a part of the original covenant. They were added later as a result of Israel breaking the covenant.

#### **Jeremiah 7:22-28**

**“For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. <sup>23</sup> But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’ <sup>24</sup> Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.**

<sup>25</sup> Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending *them*.

<sup>26</sup> **Yet they did not obey Me or incline their ear, but stiffened their neck.** They did worse than their fathers.

<sup>27</sup> “Therefore you shall speak all these words to them, but they will not obey you. You shall also call to them, but they will not answer you.

<sup>28</sup> **“So you shall say to them, ‘This is a nation that does not obey the voice of the Lord their God nor receive correction. Truth has perished and has been cut off from their mouth.’”**

- Grace and truth came again through Jesus Christ. In addition, we are to be baptized with the Spirit of Truth.

#### **John 1:16-17**

“And of His fullness we have all received, and grace for grace. <sup>17</sup> **For the law was given through Moses, but grace and truth came through Jesus Christ.”**

#### **John 16:13**

“However, **when He, the Spirit of truth, has come, He will guide you into all truth**; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.”

God has given us Christ as the New covenant:

**Isaiah 42:5-8**

“Thus says God the Lord,  
Who created the heavens and stretched them out,  
Who spread forth the earth and that which comes from it,  
Who gives breath to the people on it,  
And spirit to those who walk on it:  
<sup>6</sup> “I, the Lord, have called You in righteousness,  
And will hold Your hand;  
I will keep You and give You as a covenant to the people,  
As a light to the Gentiles,  
<sup>7</sup> To open blind eyes,  
To bring out prisoners from the prison,  
Those who sit in darkness from the prison house.  
<sup>8</sup> I *am* the Lord, that *is* My name;  
And My glory I will not give to another,  
Nor My praise to carved images.”

**Isaiah 49:8-9**

“Thus says the Lord:  
“In an acceptable time I have heard You,  
And in the day of salvation I have helped You;  
I will preserve You and give You  
As a covenant to the people,  
To restore the earth,  
To cause them to inherit the desolate heritages;  
<sup>9</sup> That You may say to the prisoners, ‘Go forth,’  
To those who *are* in darkness, ‘Show yourselves.’  
“They shall feed along the roads,  
And their pastures *shall be* on all desolate heights.”

**Isaiah 56:6**

“Also the sons of the foreigner  
Who join themselves to the Lord, to serve Him,  
And to love the name of the Lord, to be His servants—  
Everyone who keeps from defiling the Sabbath,  
And holds fast My covenant—“

**Jeremiah 31:31-34**

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—<sup>32</sup> not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.  
<sup>33</sup> But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.<sup>34</sup> No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of

them to the greatest of them, says the Lord. **For I will forgive their iniquity, and their sin I will remember no more.**"

#### **Ezekiel 36:22-28**

"Therefore say to the house of Israel, **'Thus says the Lord God: "I do not do *this* for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went.**"<sup>23</sup> And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the Lord," says the Lord God, "when I am hallowed in you before their eyes."<sup>24</sup> For I will take you from among the nations, gather you out of all countries, and bring you into your own land."<sup>25</sup> **Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.**<sup>26</sup> **I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.**<sup>27</sup> **I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.**<sup>28</sup> Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God."

Christ didn't sacrifice His life for our sins to allow us to keep sinning. His sacrifice redeemed us from darkness and back to Almighty God who washes us, gives us a new heart, a new spirit and the Holy Spirit (His Spirit) in us to "cause you to walk in My statutes, and you will keep My judgments and do *them*."

Now back to the New Testament:

#### **Hebrews 8:6-13**

"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then no place would have been sought for a second.<sup>8</sup> Because finding fault with them, He says: **"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—<sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord.**"<sup>10</sup> **For this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.**<sup>11</sup> None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them.<sup>12</sup> **For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."**

<sup>13</sup> In that He says, "A new *covenant*," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."

This brings us to the day of Pentecost (Shavuot). The day the Holy Spirit was first poured out on the disciples of Jesus Christ:

#### **Acts 2:32-47**

"This Jesus God has raised up, of which we are all witnesses."<sup>33</sup> **Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**

<sup>34</sup> “For David did not ascend into the heavens, but he says himself:  
 ‘The Lord said to my Lord,  
 “Sit at My right hand,  
<sup>35</sup> Till I make Your enemies Your footstool.”  
<sup>36</sup> “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”  
<sup>37</sup> 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?”  
<sup>38</sup> 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. <sup>39</sup> 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.”  
<sup>40</sup> And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” <sup>41</sup> Then those who gladly received his word were baptized; and that day about three thousand souls were added to *them*. <sup>42</sup> And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. <sup>43</sup> Then fear came upon every soul, and many wonders and signs were done through the apostles.  
<sup>44</sup> Now all who believed were together, and had all things in common, <sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need.  
<sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.”

- It is the Lord who adds to His church (assembly) those who are being saved. We cannot add ourselves. However, we are required to follow His instructions.
- If you are not familiar with the meaning, importance, and consequences of “covenant,” please read [Covenant](#), from *Baker’s Evangelical Dictionary of Biblical Theology*.

4) [John 6:56](#) – “He who eats My flesh and drinks My blood [abides](#) in Me, and I in him.”

**John 14:15-18**

“If you love Me, [keep](#) <sup>(5083)</sup> My commandments. <sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may [abide](#) with you forever— <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He [dwells](#) <sup>(3306)</sup> with you and will be in you. <sup>18</sup> I will not leave you orphans; I will come to you.”

**John 15:4-14**

“[Abide in Me](#), and I in you. As the branch cannot bear fruit of itself, unless it [abides in the vine](#), neither can you, unless you [abide in Me](#).  
<sup>5</sup> “I am the vine, you *are* the branches. He who [abides in Me](#), and I in him, bears much fruit; for without Me you can do nothing. <sup>6</sup> If anyone does not [abide in Me](#), he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. <sup>7</sup> If you [abide in Me](#), and My words [abide in you](#), you will ask what you desire, and

it shall be done for you. <sup>8</sup> By this My Father is glorified, that you bear much fruit; **so you will be My disciples.**

<sup>9</sup> “As the Father loved Me, I also have loved you; **abide in My love.** <sup>10</sup> **If you keep** <sup>(5083)</sup> **My commandments, you will abide in My love,** just as I have **kept** <sup>(5083)</sup> My Father’s commandments and **abide in His love.**

<sup>11</sup> “These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full. <sup>12</sup> This is My commandment, that you love one another as I have loved you.

<sup>13</sup> Greater love has no one than this, than to lay down one’s life for his friends. <sup>14</sup> **You are My friends if you do whatever I command you.**”

#### John 14:23-24

“Jesus answered and said to him, **“If anyone loves Me, he will keep** <sup>(5083)</sup> **My word; and My Father will love him, and We will come to him and make Our home with him.** <sup>24</sup> **He who does not love Me does not keep** <sup>(5083)</sup> **My words; and the word which you hear is not Mine but the Father’s who sent Me.**”

**Dwell/Abide** – 3306 – μένω *meno men'-o* a primary verb; **to stay** (in a given place, state, relation or expectancy);-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Keep** – 5083 τηρεω *tereo tay-reh'-o* from teros (a watch; perhaps akin to 2334); **to guard** (from loss or injury, properly, by keeping the eye upon);-- (Translated in the King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

#### John 8:31-32

“Then Jesus said to those Jews who believed Him, **“If you abide in My word, you are My disciples indeed.** <sup>32</sup> And you shall know the truth, and the truth shall make you free.”

- According to the meaning of the word “abide,” John 8:31 can be amplified to say, “If you abide (remain, continue, keep, stay, and endure) in My word (what I instruct and command you to do), then you are truly My disciples.”

However, the negative path to this conditional statement would say something like, “if you do not abide in My word, then you are truly not My disciple.” Or we could say, “you are truly not a Christian.”

- To be Christ’s disciple (follower) it’s not enough to say you believe. You show that you truly believe in Christ by doing what He instructs you to do.
- Christ adds in John 8:32 that those who abide (remain, continue, keep, stay, and endure) in His word will know the truth and only than shall you be made free.

It stands to reason that if you do not abide in the words of Jesus Christ you will not know the truth **or** be free.

The complete order of things:

1. Believe
2. Abide (remain, continue, keep, stay, and endure) in the word of Christ
3. Then you will know the truth
4. Then the truth will make you free.

- According to 2 Peter 1:9, Christ's sacrifice delivered the believer from **His past sins**; but it's only in our abiding (remaining, continuing, keeping, staying, and enduring) in the words (instructions, commandments) of Christ that set's the believer at liberty from the dominion (rule, ruler and kingdom) of sin and darkness. We are not saved by the sacrifice of the Beloved of God, Jesus Christ, to continue sinning. That is not liberty - that is insanity.

### 2 Peter 1:5-11

"But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup>to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>7</sup>to godliness brotherly kindness, and to brotherly kindness love. <sup>8</sup>For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>For he who lacks these things is shortsighted, even to blindness, and has forgotten that **he was cleansed from his old <sup>(3819)</sup> sins.**

<sup>10</sup>Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; <sup>11</sup>for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

**Old – 3819** παλαι palai pal'-aheeprobably another form for παλιν - palin 3825 (through the idea of retrocession); (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient:-- (Translated in the King James Version as) any while, a great while ago, (of) old, in time past.

## 5) John 6:57 – “He who feeds on Me will live because of Me.”

- Verse 57 brings to mind:

### Psalm 34:8

"Oh, **taste** <sup>(2938)</sup> and see that the LORD *is* good; **Blessed is the man who trusts in Him!**"

**Taste – 2938** ta'am *taw-am'* a primitive root; to taste; figuratively, to perceive:-- (Translated in the King James Version as) X but, perceive, taste.

### 1 Peter 2:1-3

"Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, <sup>2</sup>as newborn babes, **desire the pure milk of the word, that you may grow thereby,** <sup>3</sup>if indeed you have **tasted** <sup>(1089)</sup> that the Lord *is* gracious."

**Tasted – 1089** γευομαι *geuomai ghyoo'-om-ahee* a primary verb; to taste; by implication, to eat; figuratively, to experience (good or ill):-- (Translated in the King James Version as) eat, taste.

## 6) John 6:63 – “It is the Spirit who gives life... The words that I speak to you are spirit, and they are life.”

- It is recorded that Jesus said:

**John 4:23-24**

“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup> **God is Spirit, and those who worship Him must worship in spirit and truth.**”

**John 5:25-26**

“Most assuredly, I say to you, the hour is coming, and now is, when **the dead will hear the voice of the Son of God; and those who hear will live.** <sup>26</sup> **For as the Father has life in Himself, so He has granted the Son to have life in Himself,**”

**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.**”

- To “hear” the words of Christ means more than just casually hearing words with your ears. It means to perceive, learn, listen to, pay attention to, take in, accept and comply with.

**Dictionary.com**

**Hear**

**hearing.**

1. to perceive by the ear: *Didn't you hear the doorbell?*
2. to learn by the ear or by being told; be informed of: *to hear news.*
3. to listen to; give or pay attention to: *They refused to hear our side of the argument.*
4. to be among the audience at or of (something): *to hear a recital.*
5. to give a formal, official, or judicial **hearing** to (something); consider officially, as a judge, sovereign, teacher, or assembly: *to hear a case.*
6. to take or listen to the evidence or testimony of (someone): *to hear the defendant.*
7. to listen to with favor, assent, or compliance.

**7) John 6:68** – Christ Jesus has “the words of eternal life.”

**John 10:26-30**

“But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> **My sheep hear My voice, and I know them, and they follow Me.** <sup>28</sup> **And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.** <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand. <sup>30</sup> I and My Father are one.”

- For those who do not believe this, it is also recorded that Jesus said:

**John 5:37-40**

“And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> **But you do not have His word abiding in you, because whom He sent, Him you do not believe.** <sup>39</sup> **You search the Scriptures,**

**for in them you think you have eternal life; and these are they which testify of Me.  
<sup>40</sup> But you are not willing to come to Me that you may have life.”**

8) **John 6:69** – “Also we have come to **believe** and **know** that **You are the Christ, the Son of the living God.**”

- John tells us why his gospel was written:

**John 20:30-31**

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup> but these are written that you may **believe** that **Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

- John wrote this after the death, burial, and resurrection of Jesus Christ. However, there is no mention here that Christ died for our sins. Though true, that is not the focus. The focus is on the fact the Jesus is the Christ (Messiah, anointed of God, with the Spirit of God) and that He is the Son of God.
- If you do not believe, you have no part in John 1:11-13:

**John 1:11-13**

“He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them **He gave the right to become children of God, to those who believe in His name:** <sup>13</sup> **who were born,** not of blood, nor of the will of the flesh, nor of the will of man, but **of God.**”

- Hebrews 11:6 adds another dimension to “believe” – “Faith:”

**Hebrews 11:6**

“But **without faith it is impossible to please Him,** for he who comes to God must **believe** that He is, and *that* **He is a rewarder of those who diligently seek Him.**”

❖ The words “believe” and “faith” are connected.

According to Hebrews 11:1, the meaning of faith is as follows:

**Hebrews 11:1**

“Now **faith** <sup>(4102)</sup> is the **substance** <sup>(5287)</sup> of things **hoped** <sup>(1679)</sup> for, the **evidence** <sup>(1650)</sup> of things not seen.”

**Evidence** – 1650 ελεγχος elegechos *el'-eng-khos* from ελεγχω - elegecho 1651; **proof, conviction**:- (Translated in King James Version as) -evidence, reproof.

**1651** - ελεγχω elegecho *el-eng'-kho* of uncertain affinity; **to confute, admonish**:- (Translated in King James Version as) convict, convince, tell a fault, rebuke, reprove.

## Dictionary.com

### Evidence

noun

1. that which tends to prove or disprove something; ground for belief; proof.
2. something that makes plain or clear; an indication or sign: *His flushed look was visible evidence of his fever.*
3. *Law.* data presented to a court or jury in proof of the facts in issue and which may include the testimony of witnesses, records, documents, or objects. verb (used with object), **evidenced, evidencing.**
4. to make evident or clear; show clearly; manifest: *He evidenced his approval by promising his full support.*
5. to support by evidence: *He evidenced his accusation with incriminating letters.*

**Hoped** – 1679 ελπίζω *elpizo el-pid'-zo* from ελπίζ - *elpis* 1680; to expect or confide:-- (Translated in King James Version as) (have, thing) hope(-d) (for), trust.

1680 - ελπίζ *elpis el-pece'* from a primary *elpo* (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence:-- (Translated in King James Version as) faith, hope.

## Dictionary.com

### Hope

noun

1. the feeling that what is wanted can be had or that events will turn out for the best: *to give up hope.*
2. a particular instance of this feeling: *the hope of winning.*
3. grounds for this feeling in a particular instance: *There is little or no hope of his recovery.*
4. a person or thing in which expectations are centered: *The medicine was her last hope.*
5. something that is hoped for: *Her forgiveness is my constant hope.*

verb (used with object), **hoped, hoping.**

6. to look forward to with desire and reasonable confidence.
7. to believe, desire, or trust: *I hope that my work will be satisfactory.*

verb (used without object), **hoped, hoping.**

8. to feel that something desired may happen: *We hope for an early spring.*
9. *Archaic.* to place trust; rely (usually followed by *in*).

Idioms

10. **hope against hope**, to continue to hope, although the outlook does not warrant it: *We are hoping against hope for a change in her*

**Substance** – 5287 υποστασις *hupostasis hoop-os'-tas-is* from a compound of υπο - *hupo* 5259 and ἵστημι - *histemi* 2476; a setting under (support), i.e. (figuratively) concretely, **essence**, or abstractly, **assurance** (objectively or subjectively):-- (Translated in King James Version as) confidence, confident, person, substance.

*Dictionary.com*

**Substance**

noun

1. that of which a thing consists; physical matter or material: *form and substance*.
2. a species of matter of definite chemical composition: *a chalky substance*.
3. controlled substance.
4. the subject matter of thought, discourse, study, etc.
5. the actual matter of a thing, as opposed to the appearance or shadow; reality.
6. substantial or solid character or quality: *claims lacking in substance*.
7. consistency; body: *soup without much substance*.

For years, Hebrews 11:1 had me baffled. As a result, I could not grasp this Biblical meaning of “faith.” The one major thing every good Christian is supposed to have remained a mystery to me. It was a riddle I could not solve on my own. But for me, the key to unlocking the mystery came by way of revelation. As it turns out, the words “believe” and “faith” are related.

**Believe/believed** – 4100 πιστευω pisteuo *pist-yoo'-o* **from πιστις - pistis 4102**; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):-- (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

**Faith** – 4102 - πιστις pistis *pis'-tis* from πειθω - peitho 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:-- (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

**3982** – πειθω peitho *pi'-tho* a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

*Dictionary.com* defines “believe” and “faith” as follows:

**Dictionary.com**

**Believe**

**verb** (used without object), **believed**, **believing**.

1. to have confidence in the truth, the existence, or the reliability of something, although without absolute proof that one is right in doing so:

*Only if one believes in something can one act purposefully.*

**verb** (used with object), **believed**, **believing**.

2. to have confidence or faith in the truth of (a positive assertion, story, etc.); give credence to.

3. to have confidence in the assertions of (a person).

4. to have a conviction that (a person or thing) is, has been, or will be engaged in a given action or involved in a given situation: *The fugitive is believed to be headed for the Mexican border.*

5. to suppose or assume; understand (usually followed by a noun clause): *I believe that he has left town.*

**Dictionary.com**

**Faith**

**noun**

1. confidence or trust in a person or thing: *faith in another's ability.*

2. belief that is not based on proof: *He had faith that the hypothesis would be substantiated by fact.*

3. belief in God or in the doctrines or teachings of religion: *the firm faith of the Pilgrims.*

4. belief in anything, as a code of ethics, standards of merit, etc.: *to be of the same faith with someone concerning honesty.*

5. a system of religious belief: *the Christian faith; the Jewish faith.*

6. the obligation of loyalty or fidelity to a person, promise, engagement, etc.:

*Failure to appear would be breaking faith.*

7. the observance of this obligation; fidelity to one's promise, oath, allegiance, etc.:

*He was the only one who proved his faith during our recent troubles.*

Following are Synonyms and Antonyms for "Faith." (Partial list)

From <i>Thesaurus.com</i> and <i>Thesaurus.net</i>		
Synonyms for "Faith"		Antonyms for "Faith"
• acceptance	• credit	• disbelief
• allegiance	• dependence	• distrust
• assent	• faithfulness	• doubt
• assurance	• hope	• misgiving
• belief	• loyalty	• skepticism
• certainty	• reliance	• suspicion
• confidence	• sureness	
• constancy	• truth	
• conviction	• truthfulness	

The first time we find the words “believe” and “faith” together is in Matthew 8.

### Matthew 8:5-13

“Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, <sup>6</sup> saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

<sup>7</sup> And Jesus said to him, “I will come and heal him.”

<sup>8</sup> The centurion answered and said, “Lord, I am not worthy that You should come under my roof. **But only speak a word, and my servant will be healed.** <sup>9</sup> For **I also am a man under authority,** having soldiers under me. **And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”**

<sup>10</sup> When Jesus heard *it*, He marveled, and said to those who followed, “**Assuredly, I say to you, I have not found such great faith, not even in Israel!**” <sup>11</sup> And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. <sup>12</sup> But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” <sup>13</sup> Then Jesus said to the centurion, “**Go your way; and as you have believed, so let it be done** <sup>(1096)</sup> **for you.**” And his servant was healed that same hour.”

- The centurion recognized Christ’s authority.
- As we believe in the name (authority, character) of Jesus Christ – who He says He is – things are “done.”
- Again, this takes us back to John 1:12:

### John 1:10-13

“He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:** <sup>(3686)</sup> <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

**Done – 1096** γινομαι ginomai *ghin'-om-ah-ee* a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become (come into being)**, used with great latitude (literal, figurative, intensive, etc.):-- (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Name – 3686** ονομα onoma *on'-om-ah* from a presumed derivative of the base of γινωσκω - ginosko <sup>1097</sup> (compare 3685); a “name” (literally or figuratively) (**authority, character**):-- (Translated in King James Version as) called, (+ sur-)name(-d).

**1097 – γινωσκω** ginosko *ghin-ocē'-koa* prolonged form of a primary verb; **to “know”** (absolutely) **in a great variety of applications** and with many implications (as follow, with others not thus clearly expressed):-- (Translated in the King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Following are two additional examples:

#### **Matthew 9:18-22**

“While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live.”<sup>19</sup> So Jesus arose and followed him, and so *did* His disciples.

<sup>20</sup> And suddenly, a woman who had a flow of blood for twelve years came from behind and **touched the hem of His garment.** <sup>21</sup> For she said to herself, **“If only I may touch His garment, I shall be made well.”** <sup>22</sup> But Jesus turned around, and when He saw her He said, **“Be of good cheer, daughter; your faith has made you well.”** And the woman was made well from that hour.”

#### **Matthew 9:27-29**

“When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!”

<sup>28</sup> **And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?”**

**They said to Him, “Yes, Lord.”**

<sup>29</sup> Then He touched their eyes, saying, **“According to your faith let it be to you.”**

- **Matthew 8: 8-9** – The centurion **believed** Jesus Christ had the authority.  
**Matthew 9:21** – The woman **believed** if only she touched Jesus’ garment.  
**Matthew 9: 2** – The blind men **believed** Jesus Christ could heal them.

The one thing they all have in common is what Jesus said in Matthew 9:28, “Do you believe that **I am** able to do this?”

Then Jesus tells them:

**Matthew 8:10** – “Assuredly, I say to you, I have not found such great **faith** (in Me), not even in Israel!”

**Matthew 8:13** – “As you have **believed** (in Me), so let it be done for you”

**Matthew 9:22** – “Your **faith** (in Me) has made you well”

**Matthew 9:29** – “According to your **faith** (in Me) let it be to you.”

Their faith was in Jesus. And according to how much they believed that He could do it, it was done for them.

Now a small adjustment to Hebrews 11:1 makes the meaning of “faith” a lot clearer. At least for me.

#### **Hebrews 11:1**

“Now **faith** (in Jesus Christ, or in the name of Jesus Christ) is the substance of things hoped for, the evidence of things not seen.”

- To confirm this, let’s go to Acts 3:

### Acts 3:1-16

“Now Peter and John went up together to the temple at the hour of prayer, the ninth *hour*.<sup>2</sup> And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;<sup>3</sup> who, seeing Peter and John about to go into the temple, asked for alms.<sup>4</sup> And fixing his eyes on him, with John, Peter said, “Look at us.”<sup>5</sup> So he gave them his attention, expecting to receive something from them.<sup>6</sup> Then Peter said, “Silver and gold I do not have, but what I do have I give you: **In the name of Jesus Christ of Nazareth, rise up and walk.**”<sup>7</sup> And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength.<sup>8</sup> So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.<sup>9</sup> And all the people saw him walking and praising God.<sup>10</sup> Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup> Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon’s, greatly amazed.<sup>12</sup> So when Peter saw *it*, he responded to the people: “Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.<sup>14</sup> But **you denied the Holy One and the Just**, and asked for a murderer to be granted to you,<sup>15</sup> and **killed the Prince of life, whom God raised from the dead**, of which we are witnesses.<sup>16</sup> And **His name, through faith in His name, has made this man strong**, whom you see and know. Yes, **the faith which comes through** <sup>(1223)</sup> **Him** has given him this perfect soundness in the presence of you all.”

- Peter and John didn’t take credit for healing the man – they gave the credit to the One it rightly belongs to.

**Through** – 1223 δια δια *dee-ah'* a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):-- (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

Hebrews 11:2-16 goes on to say:

### Hebrews 11

“For by it (faith) the elders obtained a *good* testimony.

<sup>3</sup> **By faith** we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

<sup>4</sup> **By faith** Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

<sup>5</sup> **By faith** Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.<sup>6</sup> But without **faith**

it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

<sup>7</sup> **By faith** Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

<sup>8</sup> **By faith** Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup> By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has foundations, whose builder and maker is God.

<sup>11</sup> **By faith** Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. <sup>12</sup> Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

<sup>14</sup> For those who say such things declare plainly that they seek a homeland. <sup>15</sup> And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. <sup>16</sup> But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.”

If you do a word study on “faith”, you will discover that both the King James Version (KJV) and the New King James Version (NKJV) only used the word “faith” twice in their translation of the Hebrew Old Testament (Tanach).

Following are the two occurrences:

#### Deuteronomy 32:20

“And He said: ‘I will hide My face from them,  
I will see what their end will be,  
For they are a perverse generation,  
**Children in whom is no faith** <sup>(529)</sup>.”

#### Habakkuk 2:4

“Behold the proud,  
His soul is not upright in him;  
**But the just shall live by his faith** <sup>(530)</sup>.”

**Faith – 0529** 'emuwn ay-moon' from "aman' (539); established, i.e. (figuratively) trusty; also (abstractly) trustworthiness:-- (Translated in King James Version as) faith(-ful), truth.

**539** - 'aman aw-man' a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa. 30:21; interchangeable with "aman' (541)) to go to the right hand:-- (Translated in King James Version as) hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

**Faith – 0530** 'emuwnah em-oo-naw'); or (shortened) >emunah {em-oo-naw' feminine of "emuwn' (529); literally firmness; figuratively security; morally fidelity:-- (Translated in King James Version as) faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, verily.

So, if the elders in the Old Testament obtained a good testimony by “faith” why isn’t the word “faith” as common an occurrence in the Old Testament as it is in the New? It is because the “elders” had a real relationship with their creator. They knew they could trust Him. His attributes were not just words on a scroll. They knew personally of His mercies, His grace, His faithfulness and much more. Actually, if we review both the Old and New Testament definitions for the words “believe” and “faith,” it is the word “trust” that stands out.

The word “trust” is common in the Old Testament, but not so much in the New, only because the translators chose to use the word “faith” instead of the word “trust.”

- For insight into why the word “faith” was used in the New Testament please read [Fides vs. Pistis](#), by Kenneth Schortgen, Jr.

### **Dictionary.com**

#### **Trust**

##### **noun**

1. reliance on the integrity, strength, ability, surety, etc., of a person or thing; confidence.
2. confident expectation of something; hope.
3. confidence in the certainty of future payment for property or goods received; credit:
4. a person on whom or thing on which one relies: *God is my trust.*
5. the condition of one to whom something has been entrusted.
6. the obligation or responsibility imposed on a person in whom confidence or authority is placed: *a position of trust.*
7. charge, custody, or care: *to leave valuables in someone's trust.*
8. something committed or entrusted to one's care for use or safekeeping, as an office, duty, or the like; responsibility; charge.

##### **verb** (used without object)

13. to rely upon or place confidence in someone or something (usually followed by *in* or *to*): *to trust in another's honesty; trusting to luck.*
14. to have confidence; hope: *Things work out if one only trusts.*
15. to sell merchandise on credit.

##### **verb** (used with object)

16. to have trust or confidence in; rely or depend on.
17. to believe.
18. to expect confidently; hope (usually followed by a clause or infinitive as object): *trusting the job would soon be finished; trusting to find oil on the land.*
19. to commit or consign with trust or confidence.
20. to permit to remain or go somewhere or to do something without fear of consequences:
21. to invest with a trust; entrust with something.

Based on modern usage, “faith” is used in the sense of “belief.” According to *Dictionary.com*, our modern usage goes so far as to say that “faith” can be no more than “belief that is not based on proof.” Similarly, according to *Dictionary.com*, the primary meaning for the word “believe” is “to have confidence in the truth, the existence, or the reliability of something, although without absolute proof that one is right in doing so.”

Trust, on the other hand, points to relationship – someone real and tangible. Trust is something that grows stronger over time.

Here are a few examples from the Old Testament:

#### **Psalm 22:3-5**

“But You *are* holy,  
Enthroned in the praises of Israel.  
<sup>4</sup> Our fathers **trusted**<sup>(982)</sup> in You;  
They **trusted**,<sup>(982)</sup> and You delivered them.  
<sup>5</sup> They cried to You, and were delivered;  
They **trusted**<sup>(982)</sup> in You, and were not ashamed.”

#### **Isaiah 26:3-4**

“You will keep *him* in perfect peace.  
Whose mind *is* stayed on You,  
Because he **trusts**<sup>(982)</sup> in You.  
<sup>4</sup> **Trust**<sup>(982)</sup> in the Lord (Yehowah) forever,  
For in YAH, the Lord (Yehowah), *is* everlasting strength.”

#### **Psalm 37:1-6**

“Do not fret because of evildoers,  
Nor be envious of the workers of iniquity.  
<sup>2</sup> For they shall soon be cut down like the grass,  
And wither as the green herb.  
<sup>3</sup> **Trust**<sup>(982)</sup> in the Lord (Yehowah), and do good;  
**Dwell in the land, and feed on His faithfulness.**  
<sup>4</sup> Delight yourself also in the Lord (Yehowah),  
And He shall give you the desires of your heart.  
<sup>5</sup> **Commit your way to the Lord (Yehowah),**  
**Trust**<sup>(982)</sup> also in Him,  
**And He shall bring *it* to pass.**  
<sup>6</sup> He shall bring forth your righteousness as the light,  
And your justice as the noonday.”

#### **Psalm 91:1-2**

“He who dwells in the secret place of the Most High  
Shall abide under the shadow of the Almighty.  
<sup>2</sup> **I will say of the Lord (Yehowah), “He is my refuge and my fortress;**  
**My God, in Him I will trust**<sup>(982)</sup>.”

### Proverbs 3:5-6

**“Trust<sup>(982)</sup> in the Lord (Yehowah) with all your heart,**

**And lean not on your own understanding;**

<sup>6</sup> In all your ways acknowledge Him,  
And He shall direct your paths.”

### Isaiah 30:15

**“For thus says the Lord God (Yehowah), the Holy One of Israel:**

**“In returning and rest you shall be saved;**

**In quietness and confidence<sup>(985)</sup> shall be your strength.”**

But you would not.”

**Confidence** – 985 *bitchah bit-khaw'* feminine of 'Betach' (984); **trust**-- (Translated in King James Version as) confidence.

**984** – Betach *beh'takh* the same as 'betach' (983); Betach, **a place in Syria**-- (Translated in King James Version as) Betah.

**983** – betach *beh'takh* from 'batach' (982); properly, **a place of refuge**; abstract, **safety, both the fact (security) and the feeling (trust)**; **often** (adverb with or without preposition) **safely**-- (Translated in King James Version as) assurance, boldly, (without) care(- less), confidence, hope, safe(-ly, -ty), secure, surely.

**Trust** – 982 *batach baw-takh'* a primitive root; properly, **to hie for refuge** (but not so precipitately as 'chacah' (2620)); figuratively, **to trust, be confident or sure**-- (Translated in King James Version as) be bold (confident, secure, sure), careless (one, woman), put confidence, (make to) hope, (put, make to) trust.

### Dictionary.com

#### **Hie**

verb (used without object), **hied, hieing or hying.**

1. to hasten; speed; go in haste.

One more small adjustment to Hebrews 11:1 will give us the following:

### Hebrews 11:1

“Now **faith** (trusting in Jesus Christ, or trusting in the name of Jesus Christ) is the substance of things hoped for, the evidence of things not seen.”

To “believe” in Christ Jesus extends far beyond a verbal declaration that He died on a cross for your sins. To “believe” in Christ is to put your trust (faith) in Him; with absolute confidence in who He says He is, what He came to do, convicted by the truthfulness of His words and yielded to His authority.

- Jesus also tells us how to avoid the hindrances to our believing and trusting (having faith) in Him.

#### Luke 8:48-47

“While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.”

<sup>50</sup> But when Jesus heard *it*, He answered him, saying, **“Do not be afraid; only believe and she will be made well.”** <sup>51</sup> When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. <sup>52</sup> Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” <sup>53</sup> And they ridiculed Him, knowing that she was dead.

<sup>54</sup> But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” <sup>55</sup> Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. <sup>56</sup> And her parents were astonished, but He charged them to tell no one what had happened.”

#### Mark 11:20-24 New Revised Standard Version (NRSV)

“In the morning as they passed by, they saw the fig tree withered away to its roots. <sup>21</sup> Then Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”

<sup>22</sup> Jesus answered them, **“Have faith in God.** <sup>23</sup> Truly I tell you, if you say to this mountain, ‘Be taken up and thrown into the sea,’ and if you **do not doubt in your heart, but believe** that what you say will come to pass, **it will be done for you.** <sup>24</sup> So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

#### Mark 9:22-24

“Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. <sup>18</sup> And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.”

<sup>19</sup> He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” <sup>20</sup> Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. <sup>21</sup> So He asked his father, “How long has this been happening to him?”

And he said, “From childhood. <sup>22</sup> And often he has thrown him both into the fire and into the water to destroy him. **But if You can do anything, have compassion on us and help us.**”

<sup>23</sup> Jesus said to him, “If you can **believe, all things are possible** <sup>(1415)</sup> **to him who believe.**”

<sup>24</sup> Immediately the father of the child cried out and said with tears, “**Lord, I believe; help my unbelief!**”

- Verse 22 - The father is not sure or maybe doesn’t really believe that Christ can; but just in case, he asks Him, “But if You can do anything.” Then Jesus comes back in verse 23, “If you can believe, all things *are* possible (have power, powerful, to be able, mighty) to him who believes.”

**Possible** – 1415 δυνατος dunatos *do-nat-os'* from δυναμαι - dunamai 1410; **powerful or capable** (literally or figuratively); neuter **possible**:-- (Translated in King James Version as) able, could, (that is) mighty (man), possible, power, strong.

**1410** - δυναμαι dunamai *doo'-nam-ahee* of uncertain affinity; **to be able or possible**:-- (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

- Christ said not just anything, but “all things are possible for one who believes.” Do you believe this?
- Verse 24 – At least the father admitted His doubts and asked for help.

Jesus also said:

#### **John 14:12**

“Most assuredly, I say to you, **he who believes in Me, the works that I do he will do also; and greater works than these he will do**, because I go to My Father.”

- A number of Christians have been told by disbelieving “church leaders” that this does not apply to us today. However, there is nothing in your Bible that says this only applied to the Apostles of Christ and the early church. Healings, deliverance from demons and other miracles are taking place today for those who believe. There will be many more in the future when more Christians get to the place where they actually believe in the name (character, authority) of Jesus Christ and trust in what He says.

#### **Hebrews 13:8**

“Jesus Christ *is* the same yesterday, today, and forever.”

- Jesus also informs us that our level of belief is based on our attentiveness to the “**word of God.**”

One example is found in **The Parable of the Sower**:

#### **Luke 8:4-15**

“And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable: <sup>5</sup>“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. <sup>6</sup>Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. <sup>7</sup>And some fell among thorns, and the thorns sprang up with it and choked it. <sup>8</sup>But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!”

<sup>9</sup>Then His disciples asked Him, saying, “What does this parable mean?”

<sup>10</sup>And He said, “**To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’**”

<sup>11</sup>“Now the parable is this: **The seed is the word of God.** <sup>12</sup>Those by the wayside are the ones who **hear**; then the devil comes and takes away the word out of their hearts, lest they should **believe and be saved.** <sup>13</sup>But the ones on the rock *are those* who, when they hear, **receive the word with joy**; and these have no root, **who believe for a while and in time of temptation fall away.** <sup>14</sup>Now the ones *that* fell among thorns are those who, when they have **heard, go out and**

are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. <sup>15</sup> But the ones *that* fell on the good ground are those who, having heard the word with a noble <sup>(2570)</sup> and good heart, keep it and bear fruit with patience <sup>(5281)</sup> .”

- The four (4) groups:
  - 1) **Verse 12** – They hear the word – the devil takes away the word – they do not believe and are **not saved**.
    - Recall what is recorded in **John 14:23** (page 46)

“Jesus answered and said to him, “If anyone loves Me, he will keep (guard from loss or injury, by keeping the eye upon) **My word.**”
  - 2) **Verse 13** – They hear and receive the word with joy – but they are not rooted in the word – believe for a while and in time of temptation fall away.
  - 3) **Verse 14** – They heard the word – go out and are choked with cares, riches, and pleasures of life – bring no fruit to maturity.
  - 4) **Verse 15** – They heard the word with a good and noble heart – keep it (guards the word and does what it says) – bear fruit with patience.

Which group are you in?

**Noble** – 2570 καλος kalos *kal-os'* of uncertain affinity; properly, **beautiful**, but chiefly (figuratively) **good** (literally or morally), i.e. **valuable or virtuous** (for appearance or use, and thus distinguished from αγαθος - agathos 18, which is properly intrinsic):-- (Translated in the King James Version as) X better, fair, good(-ly), honest, meet, well, worthy.

**18** – αγαθος agathos *ag-ath-os'* a primary word; "**good**" (in any sense, often as noun):-- (Translated in the King James Version as) benefit, good(-s, things), well.

**Patience** – 5281 υπομονη hupomone *hoop-om-on-ay'* from υπομενω - hupomeno 5278; **cheerful** (or **hopeful**) **endurance, constancy**:-- (Translated in the King James Version as) enduring, patience, patient continuance (waiting).

**5278** - υπομενω hupomeno *hoop-om-en'-o* from υπο - hupo 5259 and μενω - meno 3306; **to stay under** (behind), i.e. **remain**; figuratively, **to undergo**, i.e. **bear** (trials), **have fortitude, persevere**:-- (Translated in the King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**3306** – μενω meno *men'-o* a primary verb; **to stay** (in a given place, state, relation or expectancy):-- (Translated in the King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

➔ We show our love for Him by obeying His word –being doers of His word.

Christ says it's not according to what you say but what you do:

#### **Matthew 7:21-27**

**“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.** <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ <sup>23</sup> And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ <sup>24</sup> **“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: <sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.** <sup>26</sup> **“But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: <sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”**

#### **Matthew 5:14-16**

“You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. <sup>16</sup> **Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”**

In our “if it feels good do it” society, people from all walks of life make the claim that Jesus loves them no matter what they do – but do they love Him?

Jesus said:

#### **John 14:15-18, 23-24**

**“If you love Me, keep My commandments.** <sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever— <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, **for He dwells with you and will be in you.** <sup>18</sup> **I will not leave you orphans; I will come to you.**

#### **Indwelling of the Father and the Son**

<sup>23</sup> Jesus answered and said to him, **“If anyone loves Me, he will keep My word;** and My Father will love him, and **We will come to him and make Our home with him.** <sup>24</sup> **He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.**

#### **John 15:9-14**

**“As the Father loved Me, I also have loved you; abide in My love.** <sup>10</sup> **If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.**

<sup>11</sup> “These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

<sup>12</sup> **This is My commandment, that you love one another as I have loved you.** <sup>13</sup> **Greater love has no one than this, than to lay down one’s life for his friends.** <sup>14</sup> **You are My friends if you do whatever I command you.** <sup>15</sup> No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. <sup>16</sup> You did not choose Me, but I chose you and appointed you that you should go and bear fruit,

and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.  
<sup>17</sup> **These things I command you, that you love one another.**

- Verse 12 – God loves the sinner (unrepentant) too. In Matthew 9:13 it states that Christ said:

**Matthew 9:13**

“But go and learn what *this* means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.”

- It is also importance that we consider the parable of The Prodigal Son:

**Luke 15:11-32**

“Then He said: “A certain man had two sons. <sup>12</sup> And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood. <sup>13</sup> And not many days after, **the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.** <sup>14</sup> But when he had spent all, there arose a severe famine in that land, and he began to be in want. <sup>15</sup> Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup> And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

<sup>17</sup> **“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup> I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, <sup>19</sup> and I am no longer worthy to be called your son. Make me like one of your hired servants.””**

<sup>20</sup> **“And he arose and came to his father. **But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.** <sup>21</sup> And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’**

<sup>22</sup> **“But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. <sup>23</sup> And bring the fatted calf here and kill *it*, and let us eat and be merry; <sup>24</sup> **for this my son was dead and is alive again; he was lost and is found.**’ And they began to be merry.**

<sup>25</sup> “Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup> So he called one of the servants and asked what these things meant. <sup>27</sup> And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’

<sup>28</sup> “But he was angry and would not go in. Therefore his father came out and pleaded with him. <sup>29</sup> So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. <sup>30</sup> But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

<sup>31</sup> **“And he said to him, ‘Son, you are always with me, and all that I have is yours. <sup>32</sup> It was right that we should make merry and be glad, **for your brother was dead and is alive again, and was lost and is found.**”**

It is recorded that Jesus also said:

#### John 15:18-21

“If the world hates you, you know that it hated Me before *it hated* you. <sup>19</sup> **If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.** <sup>20</sup> Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. <sup>21</sup> **But all these things they will do to you for My name’s sake, because they do not know Him who sent Me.”**

- Is Jesus telling His disciples to love the world, in John 15:12, 17 (see page 63)? If so, why would the world hate them? Part of the answer is found in verse 19.

#### John 15:19

“If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you”

- Perhaps many professing Christians love the world because:
  1. They are still of the world.

*or*

  2. They still want the world to love them.

This brings to mind James 4:4:

#### James 4:4

“Adulterers and adulteresses! Do you not know that friendship with the world is **enmity** <sup>(2189)</sup> with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

**Enmity** – 2189 *εχθρα echthra ekh'-thrah* feminine of *εχθρος - echthros* 2190; **hostility**; by implication, **a reason for opposition**:-- (Translated in the King James Version as) enmity, hatred.

**2190** - *εχθρος echthros ech-thros'* from a primary *echtho (to hate)*; **hateful** (**passively, odious, or actively, hostile**); usually as a noun, **an adversary (especially Satan)**:-- (Translated in the King James Version as) enemy, foe.

- ➔ To follow Jesus Christ requires our absolute allegiance (loyalty, faithfulness, devotion) to Him. Citizens of a country pledge allegiance to that country. In like manner, our allegiance belongs to Him first and foremost.

Christ is both our Savior and our Lord. As our savior, Christ redeemed us back to God the Father. But the plan of God didn't stop there. Now we await the return of our King. To be a true follower of Christ, He expects us to remain loyal and faithful to Him.

## Dictionary.com

### Loyal

adjective

1. Faithful to one's sovereign, government, or state: *a loyal subject*.
2. Faithful to one's oath, commitments, or obligations: *to be loyal to a vow*.
3. Faithful to any leader, party, or cause, or to any person or thing conceived as deserving fidelity: *a loyal friend*.
4. Characterized by or showing faithfulness to commitments, vows, allegiance, obligations, etc.: *loyal conduct*.

- The Key word in the definition of “Loyal” is the word “faithful.”

1 Peter 2:21 says that Christ left us an example that we are to follow:

### **1 Peter 2:21**

“For to this you were called, because Christ also suffered for us, **leaving us an example**, that you should **follow His steps**.”

The Word of God informs us that Christ is faithful:

### **Revelation 1:5**

“And from **Jesus Christ, the faithful<sup>(4103)</sup> witness, the firstborn from the dead, and the ruler over the kings of the earth.** To Him who loved us and washed us from our sins in His own blood,”

Christ introduces Himself to the lukewarm church as the “Faithful and True Witness:”

### **Revelation 3:14**

“And to the angel of the church of the Laodiceans write,  
‘These things says the Amen, the **Faithful<sup>(4103)</sup> and True Witness**, the Beginning of the creation of God:”

Again, in Revelation 19:11 He is called Faithful and True:

### **Revelation 19:11**

“Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called **Faithful<sup>(4103)</sup> and True**, and in righteousness He judges and makes war.”

- Christ expects no less from those who follow Him:

### **Matthew 24:36-51**

“But of that day and hour no one knows, not even the angels of heaven, but My Father only.  
<sup>37</sup> But as the days of Noah *were*, so also will the coming of the Son of Man be. <sup>38</sup> For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup> and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. <sup>40</sup> Then two *men* will be in the field: one will be taken and the other left. <sup>41</sup> Two *women* will be grinding at the mill: one will be taken

and the other left. <sup>42</sup> Watch therefore, for you do not know what hour your Lord is coming. <sup>43</sup> But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>44</sup> Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

<sup>45</sup> “Who then is a **faithful** <sup>(4103)</sup> **and wise servant, whom his master made ruler over his household, to give them food in due season?** <sup>46</sup> **Blessed is that servant whom his master, when he comes, will find so doing.** <sup>47</sup> Assuredly, I say to you that he will make him ruler over all his goods. <sup>48</sup> But if that evil servant says in his heart, ‘My master is delaying his coming,’ <sup>49</sup> and begins to beat *his* fellow servants, and to eat and drink with the drunkards, <sup>50</sup> the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, <sup>51</sup> and will cut him in two and appoint *him* his portion with the hypocrites. **There shall be weeping and gnashing of teeth.”**

#### **Matthew 22:1-14**

“And Jesus answered and spoke to them again by parables and said: <sup>2</sup> “The kingdom of heaven is like a certain king who arranged a marriage for his son, <sup>3</sup> and sent out his servants to call those who were invited to the wedding; and they were not willing to come. <sup>4</sup> Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’ <sup>5</sup> But they made light of it and went their ways, one to his own farm, another to his business. <sup>6</sup> And the rest seized his servants, treated *them* spitefully, and killed *them*. <sup>7</sup> But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup> Then he said to his servants, ‘The wedding is ready, but **those who were invited were not worthy.** <sup>9</sup> Therefore go into the highways, and as many as you find, invite to the wedding.’ <sup>10</sup> So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

<sup>11</sup> “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. <sup>12</sup> So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. <sup>13</sup> Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

<sup>14</sup> **“For many are called <sup>(2822)</sup>, but few are chosen.” <sup>(1588)</sup>**

- Verses 9-10 – Does this mean that both bad and good are accepted at the wedding feast? Consider the following two parables:

#### **Matthew 13:36-43**

“Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

<sup>37</sup> He answered and said to them: “**He who sows the good seed is the Son of Man.** <sup>38</sup> **The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.** <sup>39</sup> **The enemy who sowed them is the devil,** the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore as **the tares are gathered and burned in the fire, so it will be at the end of this age.** <sup>41</sup> **The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,** <sup>42</sup> **and will cast them into the furnace of fire.** There will be wailing and gnashing of teeth. <sup>43</sup> **Then the righteous will shine forth as the sun in the kingdom of their Father.** He who has ears to hear, let him hear!”

### Matthew 13:47-50

“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, <sup>48</sup> which, when it was full, they drew to shore; and **they sat down and gathered the good into vessels, but threw the bad away.** <sup>49</sup> **So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,** <sup>50</sup> **and cast them into the furnace of fire.** There will be wailing and gnashing of teeth.”

- Who will be with Christ when He returns to establish His kingdom here on earth?

### Revelation 17:14

“These will make war with the Lamb, and the Lamb will overcome them, for **He is Lord of lords and King of kings; and those who are with Him are called,** <sup>(2822)</sup> **chosen,** <sup>(1588)</sup> **and faithful.**” <sup>(4103)</sup>

- Not all who are “called,” but all who are “**called, chosen and faithful.**”

**Called/Invited** – 2822 κλητος kletos *klay-tos'* from the same as κλησις - klesis 2821; **invited**, i.e. **appointed**, or (specially), **a saint**:-- (Translated in the King James Version as) called.

**2821** – κλησις klesis *klay'-sis* from a shorter form of καλεω - kaleo 2564; **an invitation** (figuratively):-- (Translated in the King James Version as) calling.

**2564** – καλεω kaleo *kal-eh'-o* akin to the base of κελευω - keleuo 2753; **to "call"** (properly, aloud, but used in a variety of applications, directly or otherwise):-- (Translated in the King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

**Chosen** – 1588 εκλεκτος eklektos *ek-lek-tos'* from εκλεγομαι - eklegomai 1586; **select**; by implication, **favorite**:-- (Translated in the King James Version as) chosen, elect.

**Faithful** – 4103 πιστος pistos *pis-tos'* from πειθω - peitho 3982; objectively, **trustworthy**; subjectively, **trustful**:-- (Translated in the King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

### Dictionary.com

#### Trustworthy

adjective

1. deserving of trust or confidence; dependable; reliable: *The treasurer was not entirely trustworthy.*

### Luke 16:9-13

“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. <sup>10</sup> He who is **faithful in what is least is faithful also in much**; and he who is unjust in *what is least* is unjust also in much. <sup>11</sup> Therefore if you have not been **faithful** in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> And if you have not been **faithful** in what is another man’s, who will give you what is your own?

<sup>13</sup> “No servant can serve two masters; for either he will hate the one and love the other, or else he will be **loyal to** <sup>(472)</sup> the one and despise the other. **You cannot serve God and mammon.**”

- Verse 13 – Instead of “loyal to” the King James Version uses “hold to.”

**Luke 16:13** King James Version (KJV)

“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

**Loyal to/Hold to – 472** αντεχομαι antechomai *an-tekh'-om-ah-ee* from αντι - anti 473 and the middle voice of εχω - echo 2192; **to hold oneself opposite to**, i.e. (by implication) **adhere to**; by extension **to care for**:-- (Translated in the King James Version as) hold fast, hold to, support.

- All Christians want to hear “well done, good and faithful servant.” However, in order to hear this, we must in fact be “faithful.”

**Matthew 25:20-23**

“So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’<sup>21</sup> His lord said to him, **‘Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’**<sup>22</sup> He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’<sup>23</sup> His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’”

**Luke 19:11-27**

“Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.<sup>12</sup> Therefore He said: “A certain nobleman went into a far country to receive for himself a kingdom and to return.<sup>13</sup> So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’<sup>14</sup> But his citizens hated him, and sent a delegation after him, saying, ‘**We will not have this man to reign over us.**’

<sup>15</sup> “And **so it was that when he returned, having received the kingdom,** he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.<sup>16</sup> Then came the first, saying, ‘Master, your mina has earned ten minas.’<sup>17</sup> And he said to him, **‘Well done, good servant; because you were faithful in a very little, have authority over ten cities.’**<sup>18</sup> And the second came, saying, ‘Master, your mina has earned five minas.’<sup>19</sup> Likewise he said to him, ‘You also be over five cities.’

<sup>20</sup> “Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief.’<sup>21</sup> For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’<sup>22</sup> And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow.’<sup>23</sup> Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’

<sup>24</sup> “And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten minas.’<sup>25</sup> (But they said to him, ‘Master, he has ten minas.’)<sup>26</sup> ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.’<sup>27</sup> **But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.’**”

### Matthew 10:24-33

"A disciple is not above *his* teacher, nor a servant above his master. <sup>25</sup> It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household! <sup>26</sup> Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

<sup>27</sup> "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. <sup>28</sup> And **do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.** <sup>29</sup> Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Do not fear therefore; you are of more value than many sparrows.

<sup>32</sup> "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. <sup>33</sup> **But whoever denies <sup>(720)</sup> Me before men, him I will also deny <sup>(720)</sup> before My Father who is in heaven.**

- We are to deny our self – not Christ.

### Luke 9:23

"Then He said to *them* all, "If anyone desires to come after Me, let him **deny <sup>(533)</sup> himself, and take up his cross daily, and follow Me.**"

**Deny** –533 *απαρνεομαι* *aparneomai* *ap-ar-neh'-om-ahee* from *απο* - *apo* 575 and *αρνεομαι* - *arneomai* 720; **to deny utterly**, i.e. **disown, abstain**:-- (Translated in King James Version as) deny.

**575** – *απο* *apo* *apo'* a primary particle; "off," i.e. **away (from something near)**, in various senses (**of place, time, or relation**; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**Deny/Denies** - 720 - *αρνεομαι* *arneomai* *ar-neh'-om-ahee* perhaps from *α* - a 1 (as a negative particle) and the middle voice of *ρρω* - *rheo* 4483; **to contradict**, i.e. **disavow, reject, abnegate**:-- (Translated in King James Version as) deny, refuse.

- ➔ We are to serve Him – according to His standards.

In Luke chapter one it states that when John the Baptist was just eight days old his father Zacharias was filled with the Holy Spirit, and prophesied says:

### Luke 1:68-75

"Blessed *is* the Lord God of Israel,  
For He has visited and redeemed His people,  
<sup>69</sup> And has raised up a horn of salvation for us  
In the house of His servant David,  
<sup>70</sup> As He spoke by the mouth of His holy prophets,  
Who *have been* since the world began,  
<sup>71</sup> That **we should be saved from our enemies**

**And from the hand of all who hate us,**

<sup>72</sup>To perform the mercy *promised* to our fathers

And to remember His holy covenant,

<sup>73</sup>The oath which He swore to our father Abraham:

<sup>74</sup>**To grant us that we,**

**Being delivered from the hand of our enemies,**

**Might serve <sup>(3000)</sup> Him without fear, <sup>(870)</sup>**

<sup>75</sup>**In holiness <sup>(3742)</sup> and righteousness <sup>(1343)</sup> before Him all the days of our life."**

- According to this passage, we are saved and delivered from the hand of our enemies to serve Him. But that service is not rendered in any way we see fit. We are expected to serve:

Without fear

In holiness

In righteousness

- Do you believe we can successfully accomplish any of this unless we are truly born again with the Holy Spirit guiding and teaching us?
- We must be committed to serve because Jesus said:

**Matthew 24:12-14**

"And because lawlessness will abound, the love of many will grow cold. <sup>13</sup> But **he who endures** <sup>(5278)</sup> **to the end shall be saved.**"

The Book of Matthew's rendition of the parable of the sower states in part:

**Matthew 13:20-22**

"But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> **yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.**" <sup>(4624)</sup>

- We are now in the hour of tribulation and persecution. Will you be able to stand and follow Christ or will you stumble?

**Endures – 5278** υπομενω hupomeno *hoop-om-en'-o* from υπο - hupo **5259** and μενω - meno **3306**; **to stay under (behind)**, i.e. **remain**; figuratively, **to undergo**, i.e. **bear (trials)**, **have fortitude, persevere**:-- (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**Abide – 3306** μενω meno *men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy)**:-- (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**5259** - υπο hupo *hoop-o'* a primary preposition; **under**, i.e. (with the genitive case) **of place (beneath)**, or with verbs **(the agency or means, through)**; (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at))**:-- (Translated in King James Version as) among, by, from, in, of, under, with. In the

comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**Fear – 870** αφοβως aphobos *af-ob'-oce*adverb from a compound of α - a 1 (as a negative particle) and φοβος - phobos 5401; **fearlessly**:-- (Translated in King James Version as) without fear.

**Holiness – 3742** οσιοτης hosiotes *hos-ee-ot'-ace* from οσιος - hosios 3741; **piety**:-- (Translated in King James Version as) holiness.

**3741 – οσιος hosios** *hos'-ee-os* of uncertain affinity; properly, **right** (by intrinsic or divine ...character); i.e. **hallowed** (**pious, sacred, sure**):-- (Translated in King James Version as) holy, mercy, shalt be.

**Patience – 5281** υπομονη hupomone *hoop-om-on-ay'* from υπομενω - hupomeno 5278; **cheerful (or hopeful) endurance, constancy**:-- (Translated in the King James Version as) enduring, patience, patient continuance (waiting).

**Righteousness – 1343** δικαιοσυνη dikaiosune *dik-ah-yos-oo'-nay* from δικαιοσ - dikaios 1342; equity (of character or act); specially (Christian) justification:-- (Translated in King James Version as) righteousness.

**1342 - δικαιοσ dikaios** *dik'-ah-yos* from δικη - dike 1349; **equitable (in character or act)**; by implication, **innocent, holy (absolutely or relatively)**:-- (Translated in King James Version as) just, meet, right(-eous).

**1349 - δικη dike** *dee'-kay* probably from δεικνυω - deiknuo 1166; **right (as self-evident)**, i.e. **justice (the principle, a decision, or its execution)**:-- (Translated in King James Version as) judgment, punish, vengeance.

**Serve – 3000** λατρευω latreuo *lat-ryoo'-o* from latris (a hired menial); **to minister (to God)**, i.e. **render religious homage**:-- (Translated in King James Version as) serve, do the service, worship(-per).

**Stumbles – 4624** σκανδαλιζω skandalizo *skan-dal-id'-zo* from σκανδαλον - skandalon 4625; **to entrap**, i.e. **trip up** (figuratively, **stumble** (transitively) **or entice to sin, apostasy or displeasure**):-- (Translated in King James Version as) (make to) offend.

**4625 – σκανδαλον skandalon** *skan'-dal-on* ("scandal;" probably from a derivative of καμπω - kampto 2578; **a trap-stick (bent sapling)**, i.e. **snare** (figuratively, **cause of displeasure or sin**):-- (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

**2578 - καμπω kampto** *kamp'-to* apparently a primary verb; **to bend**:-- (Translated in King James Version as) bow.

### Luke 17:7-10

“And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat?’<sup>8</sup> But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink?’<sup>9</sup> **Does he thank that servant because he did the things that were commanded him? I think not.**<sup>10</sup> **So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’**”

To those who want to rule over the children of God Christ says:

### Matthew 20:25-28

“But Jesus called them to *Himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.<sup>26</sup> **Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.**<sup>27</sup> **And whoever desires**

**to be first among you, let him be your slave—<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

#### John 12:26

**“If anyone serves Me, let him follow Me;** and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.”

- For more on what it means to serve Christ refer to the Disciples Project Bible study [Save To...](#)

➔ And we should be prepared to lay down our life for Him as He did for us.

#### Matthew 10:34-39

**“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.<sup>35</sup> For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’;<sup>36</sup> and ‘a man’s enemies *will be* those of his *own* household.’<sup>37</sup> **He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.<sup>38</sup> And he who does not take his cross and follow after Me is not worthy of Me.<sup>39</sup> He who finds his life will **lose<sup>(622)</sup> it, and he who loses<sup>(622)</sup> his life for My sake will find it.”******

**Lose – 622** απολλυμι apollumi *ap-ol'-loo-mee* from απο - apo **575** and the base of ολεθρος - olethros **3639**; **to destroy fully** (reflexively, **to perish, or lose**), literally or figuratively:-- (Translated in King James Version as) destroy, die, lose, mar, perish.

**575 – απο** apo *apo'*a primary particle; "off," i.e. **away (from something near)**, in various senses (**of place, time, or relation**; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**3639 –** from a primary ollumi (**to destroy; a prolonged form**); **ruin, i.e. death, punishment**:-- (Translated in King James Version as) destruction.

- Wait! Isn't verse 34 a contradiction? Doesn't it say in the Gospel According to Luke:

#### Luke 2:13-15

“And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

<sup>14</sup> **“Glory to God in the highest,  
And on earth peace, goodwill toward men!”**

- The King James Version (KJV) and the New King James Version translates this verse with “peace, good will toward men.” However, the vast majority of English translations agree that the “peace” is for those who please God.

Following are a few examples:

**Luke 2:14** Amplified Bible (AMP)

“Glory to God in the highest [heaven], And on earth peace among men with whom He is well-pleased.”

**Luke 2:14** English Standard Version (ESV)

“Glory to God in the highest, and on earth peace among those with whom he is pleased!”

**Luke 2:14** New American Standard Bible (NASB)

“Glory to God in the highest, And on earth peace among men with whom He is pleased.”

**Luke 2:14** New Revised Standard Version (NRSV)

“Glory to God in the highest heaven, and on earth peace among those whom he favors!”

Well, doesn't it say Jesus is “The Prince of Peace”? Yes, but it also directs us to His coming kingdom:

**Isaiah 9:5-7**

“For every warrior’s sandal from the noisy battle,  
And garments rolled in blood,  
Will be used for burning *and* fuel of fire.

<sup>6</sup> For unto us a Child is born,  
Unto us a Son is given;

And the government will be upon His shoulder.

And His name will be called  
Wonderful, Counselor, Mighty God,  
Everlasting Father, **Prince of Peace.**

<sup>7</sup> **Of the increase of His government and peace**

**There will be no end,**

**Upon the throne of David and over His kingdom,**

**To order it and establish it with judgment and justice**

**From that time forward, even forever.**

The zeal of the Lord of hosts will perform this.”

- Matthew 10:34-39 tells us that following Christ brings division. Not because Jesus want it to be so. The truth is, not everyone we love loves Christ and is willing to follow Him according to His words. We have to decide who we will follow.
- Losing our life is not referring to our committing physical suicide. It’s referring to denying self – our wants, desires and whatever else stands in opposition to Christ. Those who love themselves more than Christ are not worthy of Christ.

Again, Jesus says:

#### Luke 9:23-26

“Then He said to *them* all, **“If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.”**<sup>24</sup> For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.<sup>25</sup> For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?<sup>26</sup> For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and in His Father’s, and of the holy angels.”

- This brings to mind Matthew 7:13-14

#### Matthew 7:13-14

“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.<sup>14</sup> Because **narrow is the gate and difficult is the way which leads to life, and there are few who find it.”**

#### Luke 14:25-33

“Now great multitudes went with Him. And He turned and said to them,<sup>26</sup> “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, **yes, and his own life also, he cannot be My disciple.”**<sup>27</sup> And **whoever does not bear his cross and come after Me cannot be My disciple.”**<sup>28</sup> For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish it—<sup>29</sup> lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him,<sup>30</sup> saying, ‘This man began to build and was not able to finish’?<sup>31</sup> Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?<sup>32</sup> Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.<sup>33</sup> **So likewise, whoever of you does not forsake all that he has cannot be My disciple.”**

## CONCLUSION

Christianity was never meant to be a religion; especially one under the confines of a once or twice a week ritual where we go to a place called “church.”

Being a “Christian” is about following the Son of God who came to this earth to save us from the kingdom of Satan – the prince of darkness. Christ has redeemed us back to God and delivered us from death; with the promise of eternal life awaiting us on the last day of this present age.

### Hebrews 2:14-15

“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,<sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage.

Now, through Jesus Christ, we are invited (called) to be children of Almighty God and citizens of His kingdom. If we choose to accept God’s gracious invitation, we must agree to give Him our all.

### Luke 11:23 New Revised Standard Version (NRSV)

“Whoever is not with me is against me, and whoever does not gather with me scatters.

Once we accept the invitation, our Heavenly Father provides all we need to overcome our past and prepare for our glorious future in His kingdom.

Tribulation and persecution will come, and will intensify in the days ahead. Satan knows that his time is almost up and the bottomless pit awaits him. But we can hold fast to the truth that Jesus Christ will return at the appointed time. In the meantime, we must endure to the end.

### Matthew 24:12-14

“And because lawlessness will abound, the love of many will grow cold.<sup>13</sup> **But he who endures to the end shall be saved.**<sup>14</sup> And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

There is no middle ground, no fence to straddle. You are either all in or you are not.

Finally, I’d like to share something I heard from Jonathan Cahn, best known for his bestselling novels *The Harbinger* and *The Mystery of the Shemitah*. In my opinion, it is a heartfelt declaration for those who choose to follow Jesus Christ – come what may.

