

PREACHING THROUGH MATTHEW

THE GOSPEL

Read it! Love it! Live it! Share it!

The most important part of the Bible is that which tells of Jesus Christ, who reveals God to man, saves by His sacrifice, and leads by His teachings and example. Without a thorough acquaintance with Him, as He is revealed in the Gospels of Matthew, Mark, Luke, and John, an intelligent Christian faith is impossible.

THE MESSAGE AND METHOD OF MATTHEW

The message of Matthew is that Jesus is the Messiah, sprung from the kingly line of David, and promised by the prophets. The Jews' Messiah becomes our Christ, as the words directed to the children of Israel come also to us.

Matthew builds around the confession of Christ as Messiah, as that confession was voiced by the apostle Peter (Matt. 16:13-20).

Leading up to this point, Matthew dwells much on the teachings and the miracles of Jesus, especially in Galilee.

After this point, the emphasis is on the opposition to Jesus (Matt. 16:21ff.), leading to His suffering, death, and resurrection. One-third of the book deals with the last week before the resurrection.

This plan prepares for the giving of the great commission (Matt. 28:18-20), which says that believers are to be brought first to a public acceptance of Christ, and then to be taught "all things whatsoever I have commanded."

PASSAGES TO MEMORIZE

Portions of the Sermon on the Mount	Matt. 5-7
The Great Invitation	Matt. 11:29
The Good Confession	Matt. 16:13-20
The Great Commandment	Matt. 22:37-40
The Great Commission	Matt. 28:18-20

Sermon Outlines Provided:

"Our Bread, Our Debts, Our Temptations" (Matt. 6:9-15)

"Where Your Treasure Is" (Matt. 6:19-21)

"The Power and Authority of Christ" (Matt. 8:1-22)

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- "Help Wanted" (Matt. 9:36—10:7)
- "Time of Refreshment" (Matt. 11:25-30)
- "Wise Men Listen" (Matt. 18:1-16; 11:25-30)
- "An Ordinance of Joy" (Matt. 26:17-29)
- "Appointment in Galilee" (Matt. 28:7, 10, 16-20)
- "The Life of a Christian—As a Disciple" (Matt. 28:18-20)

Other Suggested Sermon Topics:

- "Fulfilling All Righteousness" (Matt. 3:13-17)
- "Really Well Off" (Matt. 5:1-11)
- "Walking on Troubled Water" (Matt. 14:22-33)
- "Christ, the Unchanging Creed" (Matt. 16:13-21)
- "When Forgiving Means Something" (Matt. 18:23-35)
- "The Heat of the Day" (Matt. 20:1-16)
- "He Shall Come to Judge" (Matt. 25:31-46)
- "Thy Will Be Done" (Matt. 26:36-45)

QUESTIONS OVER MATTHEW

1. Who named Jesus? (1:20-25)
2. Why did Joseph and Mary take their child to Egypt? (2:13)
3. At Jesus' baptism what did God say from heaven? (3:17)
4. What is promised to the poor in spirit? (5:3)
5. How did Jesus describe a wise man? (7:24)
6. What was Matthew's occupation? (9:9)
7. Who requested John the Baptist's head? (14:8)
8. Quote Peter's great confession. (16:16)
9. Name the five people with Jesus on the Mount of Transfiguration? (17:1-3)
10. Whom did Jesus tell to "Go, sell that which thou hast and give to the poor"? (19:16-22)
11. What did Jesus say was "the first and great commandment"? (22:37, 38)
12. In whose house did the woman anoint Jesus with ointment? (26:6, 7)
13. What happened to the money Judas received for betraying Jesus? (27:6, 7)
14. What was done to prevent the soldiers from telling about the resurrection? (28:12-15)

PREACHING THROUGH MATTHEW
OUR BREAD, OUR DEBTS,
OUR TEMPTATIONS
(Matthew 6:9-15)

INTRODUCTION —

- A. Riches respond to request.
 - 1. Teaching of prayer came in answer to disciples' prayer to Jesus (Luke 11:1).
 - 2. It becomes a living well of truth from which to draw from now on.
 - B. In Jesus' words we see (1) ourselves, (2) our God, and (3) our need.
- I. "NONE LIVETH TO HIMSELF," AND HERE NONE PRAYS BY HIMSELF.
- A. The language is no merely polite editorial "we."
 - 1. "When thou [one] prayest, enter into thy closet."
 - 2. "When ye [a number together] pray, say, 'Our Father . . .'"
 - 3. Jesus himself prayed personal, rather than corporate, prayers.
 - a. "I thank thee, Father . . ."
 - b. "I have finished . . . Glorify thou me."
 - B. The requested bread is *ours*.
 - Family concern, rather than self-interest, is expressed.
 - C. The debts here acknowledged are shared debts.
 - See Isaiah's sense of corporate responsibility, "Unclean lips" (Isa. 6:5).
 - D. Temptation and deliverance involve the whole church.
 - 1. Need for mutual encouragement in assembly of the saints (Heb. 10:23-25).
 - 2. He who helps a brother's deliverance today may be helped by him tomorrow.
- II. WHETHER WE LIVE, WE LIVE *UNTO THE LORD*.
- A. Prayer is to Him, or it is not prayer.
 - B. Bread comes from Him; and rich experience comes from discovering that.

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- C. Sins' debts are owed to Him, and forgiveness has to come from Him (Psalm 51:4).
- D. Temptations yield ultimately to no other power.
— God provides the way of escape (I Cor. 10:13).
- E. Without the confessional quality of dependence, any prayer insults God.
 - 1. He is not willing that any should perish, but desires that all should come to *repentance*.
 - 2. He loves too much to give the unlimited indulgence by which men destroy themselves.

III. WE SEE **OUR NEED**, AND ARE NOT PROVIDED A TOOL FOR SELF-INDULGENCE.

- A. Here is no encouragement to expect material “security” or unlimited forgiveness for repeated and unresisted sins.
- B. A Laodicean church (Rev. 3:14-22) will not really pray for daily bread.
 - 1. “The world is too much with us” in emphasis on material security for the church.
 - 2. Dependence on denominational efficiency does not fit with this prayer.
- C. The prayer for forgiveness demands corporate humility and patience.
- D. The prayer for deliverance destroys the luxury of self-indulgent sin.

CONCLUSION —

In this prayer the church may have an experience like that of John and Andrew (John 1:35-40). Following Christ, we should learn where He dwells. Christ has invited, “Come and see!” This is where He lives!

PREACHING THROUGH MATTHEW
WHERE YOUR TREASURE IS
(Matthew 6: 19-21)

INTRODUCTION —

Two things are tied to “first day of the week”: Lord’s Supper and “Lay by in Store.”

Jesus is talking about stewardship — the recognition of God’s ownership of all. Most of what we hear about stewardship is complaint. We shall not complain about churches and missions neglected; they get on amazingly well. Jesus said almost nothing about the support of religious institutions, a little about giving to the poor; but much about generosity from the giver’s standpoint.

I. LAY NOT UP FOR YOURSELVES TREASURES ON EARTH.

- A. Why? The results are unsatisfactory to the one who lays up.
- B. It is not a sound investment.
 - 1. See methods of hoarding in his day — fabrics, jewels, spices. — Adobe buildings offered poor protection (“dig through”).
 - 2. “Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven” (Prov. 23:4, 5).
 - 3. “Ye have sown much, but bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes” (Haggai 1:6).
- C. Is it a better investment now?
 - 1. Inflation shows how fleeting is wealth.
 - 2. The government guarantees everything, but now the government bonds will buy less than the money put into them.
- D. Though the treasure remain and grow for all time, it is still temporary.

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1. (Illus.) — Story of silk manufacturer who gave \$25,000 for church organ; later failed and became custodian of the church. What he gave was all he had left!
- E. The laying up of earthly treasure is soul-shrinking. "Covetousness, which is idolatry" (Col. 3:5).

II. LAY UP FOR YOURSELVES TREASURES IN HEAVEN . . . Why?

- A. It is an experience satisfactory where the other is unsatisfactory in each point.
- B. "He that giveth to the poor lendeth to God, and He shall recompense him."
- C. It is an investment permanent for time and eternity. Fable of the rich and poor in heaven "We built with what you sent up."
- B. It is an enriching experience of fellowship with Christ. "Though he was rich yet for your sakes he became poor" (II Cor. 8:9).
Paul—"For whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3:6).
"Must I be giving again and again?"
'O no,' said the angel, piercing me through.
'Just give till the Master stops giving to you.'"

III. WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO.

- A. So true it needs only to be said.
Perhaps you scan the market page for a certain line. It represents your investment.
- B. There is the tragedy of a nation which has its heart in the liquor business eight times as much as in Heaven.
- C. There is the need for every person to be included.
Washerwoman in Richmond, "No one else can express my love to my Lord; so don't tell me not to give!"
- D. "This is life eternal, that they may know Thee, the only true God" (John 17:3).

CONCLUSION —

"First they gave their own selves to the Lord" (II Cor. 8:1-5).

THE POWER AND AUTHORITY OF CHRIST

(Matthew 8:1-22)

INTRODUCTION —

See the conclusion of the Sermon on the Mount “He taught as one having authority.” Chapter eight records a series of events which serve to illustrate—“All authority hath been given unto me—” Read Matthew 8:18-22.

I. CHRIST'S POWER OVER THINGS.

A. Physical illness.

1. The leper (vv. 2-4).
 - a. Leprosy healed only by divine power.
 - b. The leper recognized Jesus' power, but did not know His love. “If thou wilt, thou canst make me clean.”
 - c. Jesus touched him. Christ's power to heal was greater than the power of leprosy to defile.
2. The centurion's servant (vv. 5-13).
 - a. Here the power was exerted over a distance from where He was.
 - b. The centurion knew what authority was. He commanded soldiers and servants, and they obeyed. He knew that Christ had the same power to command the disease and cause it to depart.
3. Simon's wife's mother (vv. 14, 15).
 - a. She was healed immediately with a touch.
 - b. She who had been ministered to, now arose to minister.

B. The natural world (vv. 23-27).

1. Description of the sudden storm on Galilee.
2. The apostles, with a lifetime on the lake, were afraid of *this* one.
3. They knew His power and called on Him for help.
4. The raging sea lay down quietly at the command of its Maker.
5. The amazement of the apostles established the miraculous fact.

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- C. The spirit world — Healing of the Gadarenes (vv. 28-34).
1. The demons recognized Him, knew His power.
 2. They knew that He would defeat them, but hoped it would be "later."
 3. They made their request before He spoke.
 4. His one word "Go" was enough. They obeyed instantly without question.

(Transition seen in the response of the citizens of Gadara, and the fact that Jesus acceded to their request to leave their borders. His power gives Him a right to command men, but his authority over people is a different sort.)

II. CHRIST'S AUTHORITY OVER MEN.

- A. It must be voluntarily accepted (vv. 18-20).
1. His reply to the scribe indicated that He would have no blind, or forced, following.
 2. To force a man is to destroy his humanity.
 3. Thus the essential evil of infant "baptism," in which the unknowing infant is brought against his will, or without it.
 4. The Lord's army is made of volunteers, not draftees.
- B. Christ's authority is absolute (vv. 21-22).
1. It is more important than the claims of one's own family.
 2. It must come above friends, business, property, or life itself.

CONCLUSION —

"The dearest idol I have known, whate'er that idol be,
Help me to tear it from Thy throne, and worship only Thee!"

HELP WANTED!

(Matthew 9:36—10:7)

INTRODUCTION —

Two items have called my attention to this Scripture:

- I. *Christian Standard* survey of growing churches.
 - A. Looked into churches that reported baptism (3 months) in large proportion to membership.
 - B. Asked them, "To what do you attribute your growth?" 92 were asked; 49 answered—All over the country, all sizes, city/rural, old/new.
 - C. "Visitation," "involvement," "commission centered," "people had a mind to work."
- II. *Lookout* article on Sunday Schools, "not growing" and "growing."
 - A. Inward-focused schools shrinking.
 - B. "Outreaching" schools growing.

Read Matthew 9:37, 38.

I. THE HARVEST INDEED IS PLENTEOUS.

(Cf. John 4:35: "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.")

A. What harvest? (Kansas spoke of "harvest" beginning mid-June. That was wheat. They never spoke of "wheat harvest." They grew corn, beans, etc., too. But "harvest" was wheat.)

1. So Jesus, who came to seek and to save the lost—that was harvest! That was what He did. (See Matt. 9: concluding with 35, 36.)
2. He invites us to share that enthusiasm; or what will we talk with Him about forever in glory?

B. Need we document the millions needing the gospel now? (Some resistant fields.) But what about the lonely, purposeless neighbor? (Some shattering grain.)

II. THE LABORERS ARE FEW.

A. Here is the *want*—the need/lack—in "help wanted."

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- B. Jesus' experience: multitudes followed to hear, see miracles, receive benefit.
— They were the harvest that needed to be brought in. But where were the ones who would bring them?
- C. So today the large attendances in church, including those who wish to be religious without being involved in religion. The laborers are still few!

III. PRAY YE THE LORD OF HARVEST.

- A. It's His enterprise; talk to Him about it!
- B. What about the appeal letters that request prayer first? Religious gimmickery? But would you charge Jesus with religious gimmickery?
(Cf. Earl Hargrove's request for Lincoln Bible Institute: "If we get folk to give to the Lord, and if we serve the Lord, we'll get our share.")
- C. So also the growing churches report, "God's power, God's Word, God's Spirit."

IV. PRAY THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST—HIS WORK, HIS APPOINTMENT.

- A. "Whom shall I send, and who will go for us?" (Isa. 6:8).
- B. This is not necessarily the time to hand out assignment cards.
(Do we pray that the committee will send forth laborers? The committee assigns, but few go. We need the motivation of God's sending!)
- C. Some are afraid to join in the praying because they don't want to join in going. So help is still wanted, and wanting.

CONCLUSION —

Did the apostles pray as Jesus asked? At least, He followed up by saying "You go!" and they went. Those who went would be prepared to answer, "What will you talk with Jesus about forever in glory?" In life their praying has talked with Him about harvest. They'll pick up where they left off.

PREACHING THROUGH MATTHEW
TIME OF REFRESHMENT
(For a Bible College Dinner)
(Matthew 11:25-30)

INTRODUCTION —

- A. It is appropriate to speak of refreshment at a dinner. Observe, "restaurant"—a place for being restored.
- B. For sheer restorative quality nothing more dramatic than cold water for the sweating worker in the hayfield. He was ready to go back to work!
- C. So Jesus called men—all men—to refreshment, in Him.
 - 1. "Rest" here is *anapausis*: "cessation, refreshment, rest."
 - 2. Not a rest from work, but *in* work.
 - 3. So Isaiah promised refreshment from the unfainting God to weary Israel (40:28-31).
 - 1. See Isaiah's fulfillment in Jesus: Soul refreshment is a learning experience.
 - 2. Come; take; learn? No! — "Come unto Me!" "Take My yoke!" "Learn of Me!"
- I. COME UNTO ME — It wasn't a correspondence course.
 - A. Invitation inclusive, to those needing refreshment.
 - 1. Any selectivity was self-applied by prospects.
 - 2. Burdens and weariness well known:
(Lyndon B. Johnson said of the day he left the White House that he felt as though a 100-pound sack of cement had been lifted off each shoulder.)
 - 3. Jesus may have referred to burdens of the law, increased by the weight of traditional obligations laid on by scribes and Pharisees (Matt. 23:4).
 - 4. Young people served by your college: burdened with personal past; perplexed present; problematical future.
 - B. Invitation personal and definite—"Unto Me."
 - 1. "Come and see" where and how I live (John 1:39).
 - 2. "Come and follow me," to rich young ruler.
 - 3. "Come ye after me, and I will make you . . ." to disciples (Mark 1:17).
 - 4. "Him that cometh to me I will in no wise cast out" (John 6:37).

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II. TAKE MY YOKE UPON YOU—Not mere academic theory; Christ required commitment.

A. Christian college offers what no state university can: affirmative faith.

1. Teaching without religion is offering a world hollow at the core.
2. Teaching about religion is negative; detached objectivity is impossible.
3. (A judge, asked what was constitutionally acceptable in public schools, said, "If the ABC's are taught as devotion, it's unconstitutional."
The Christian college says, "If the ABC's are taught without devotion, it's unChristian!")

B. Christ's college offers partnership.

1. Contrast the Pharisees who refused the yoke; Christ came to earth to bear our burden.
2. "My yoke is easy"—well fitted to the shoulder.
3. "My burden is light"—bearable, according to bearer's developing strength.

III. LEARN OF ME—Otherwise you just don't know!

A. See preceding verses: "hid these things from the wise and prudent . . ."

—"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

B. Full curriculum:

1. Learn about Me: demonstration of life, "meek and lowly"—accessible.
2. Learn from Me: explanation of what has been seen: Christ preached what he practiced!
3. Learn with Me: realization from the yoke-fellow experience on the job.

CONCLUSION —

In Him is the boundless refreshment of life eternal and unwearyed! "In him a well of water springing up into everlasting life" (John 4:14).

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WISE MEN LISTEN

(Children's Day Sermon)

(Matthew 18:1-6; 11:25-30)

INTRODUCTION —

This nation has never needed its children more than now.
—Not with the idea of making soldiers or workers in future.
—We need them to teach us the qualities that make life worth while.

I. TURN, AND BECOME AS LITTLE CHILDREN.

A. Childlike qualities needed for entrance to kingdom.

1. Humility and innocent trust.

—One would never be suspicious if he were never lied to.

—He learns attitudes of superiority from his elders.

2. Teachableness.

3. Quickness to forgive.

4. Enthusiasm—closely akin to consecration.

5. Honesty.

B. Warning against occasion of stumbling. — It is the adult who robs the child of these attributes.

1. False example of parents and friends.

“One hour in Sunday School can't compete with thirty godless hours at home.”

2. False teaching of “knowledge falsely so-called.”

C. Well-meaning parents rob children of heritage by hurrying them to grow up.

1. “When I was a child I spake—understood as a child.”

2. Smoke—dress—hours—company—responsibility; all “rushed.”

3. (Illus.) — Alexander Campbell relatively slow growing up; he matured.

II. “THOU HAST HIDDEN THESE THINGS FROM THE WISE AND PRUDENT.”

A. Intelligent people need not be left out.

1. Sir James Jeans, astronomer, a noted Christian.

2. Borden P. Bowne, philosopher, also.

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3. Roger Babson, business man, wrote of Christ and the Bible.
4. Prime Minister Churchill said he found the Bible far more accurate than many of the records of battles that happened today.
- B. The Word must be approached as a revelation — to deny it raises more questions than it settles.
 1. It must be approached for its message, and not for superstition.
 2. The message is plain to those who read plainly.
 - a. A decipherer of codes is stumped by message in plain language.
 - b. "The purloined letter" is found in plain sight (Poe).
 3. Peter and John before the council puzzle the doctors (Acts 4). — Farmer preachers in Restoration were the despair of the learned.

III. COME UNTO ME — and I will give you rest.

- Comfort possible to those who *humbly receive* the revelation.
- A. Many would not listen to Old Testament prophets. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken" (Jer. 6:16, 17).
 - B. "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called . . . Christ the power of God . . ." (I Cor. 1:23, 24).

CONCLUSION —

The American woman who was proud of her skepticism lives in Berlin; at last finds life unbearable; goes to American church — small, unimpressive; ministered to by young man without outstanding talent — (the symbol of the weak power in the midst of puny might) and says, "We received it as a starving man takes food."

PREACHING THROUGH MATTHEW
AN ORDINANCE OF JOY
(Matthew 26:17-29)

INTRODUCTION —

Matthew presents with great emphasis the death and resurrection of Jesus, as the fulfillment of prophecy; the trial and the glory of the Heavenly King.

The Lord's Supper presents, in form that all can understand, these great facts. It is a memorial ordinance, but not a memorial of sorrow to one who has gone on; a memorial of joy to One who lives.

I. IT IS AN ORDINANCE OF FELLOWSHIP WITH GOD IN CHRIST — "EMMANUEL."

- A. Its elements are of the humble common sort available to all men. So is Christ.
- B. We rejoice in the present fellowship of the great.
(Illus.) In Revolutionary War, soldiers building a protective breastwork of logs against expected British attack. Corporal commanded "Heave ho," but a great log would not rise. A stranger on horseback came and helped to lift. In parting he identified himself as George Washington. Men cheered.
- C. Christ at the well — look at Him from the woman's point of view. He asked for water, and they fell into conversation — common language; common need. "If thou hadst known who it was that asked thee . . ." (John 4:10). The woman was changed from that day when He came asking for a drink.

II. IT IS AN ORDINANCE OF GENEROUS LOVE.

- A. "This is my body, which is given for you" (I Cor. 11:24).
- B. Nothing so cheers as love — nothing so depresses as hate or disregard.
- C. (Illus.) — The departing pastor in *How Green Was My Valley* gives his watch of the young boy he had befriended. The hours of every day took on more meaning as they were counted by the hands of that watch.

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- D. "The Good Shepherd giveth His life for the sheep" (John 10:11).

Which hour of His life could you say He claimed for Himself? The very hours of prayer were used that He might gain strength for service. "No man taketh it from me, but I lay it down of myself" (John 10:18).

III. IT IS AN ORDINANCE OF SPIRITUAL NOURISHMENT. "TAKE, EAT."

- A. "My flesh is meat indeed, and my blood is drink indeed."

B. "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:28, 29).

C. (Illus.) — The laborer in the field welcomes the water-boy, and the relief of a parched throat, aching muscles, dull weariness of spirit.

D. We—"Six days exposure to the full weight of the world's temptation; thorns and thistles springing in the hearts; the scattered wheat has been snatched from the heart by this bird and the other . . ." Sinking in the weight of world, we cry "Save, Lord, or I perish."

IV. IT IS AN ORDINANCE OF HOPE AND PROMISE: "I DRINK IT NEW WITH YOU IN THE KINGDOM."

A. "As oft as ye eat this bread and drink this cup ye do show the Lord's death, until he come" (I Cor. 11:26).

B. I think when I read that sweet story of old, when Jesus was here among men, How he called little children as lambs to His fold; I should like to have been with them then. I wish that His hands had been placed on my head; and His arms had been thrown around me, And that I might have seen His kind look when He said, "Let the little ones come unto me."

CONCLUSION —

He, the Host, at the final feast—"That they may be with me where I am."

PREACHING THROUGH MATTHEW
APPOINTMENT IN GALILEE
(Matthew 28:7, 10, 16-20)

INTRODUCTION —

A. The visitor to Israel is shown the sacred scenes related to the passion of Christ— all in and around Jerusalem. Temple, *Via Dolorosa*, Holy sepulchre, (or Gordon's Calvary and the Garden Tomb), Gethsemane and Mount of Olives.

B. What, then, is the meaning of insistence on an appointment in *Galilee*? (The area bounding most of the Sea of Galilee— a hill country sixty to one hundred miles from Jerusalem. Hours by bus, or days walking.)

The appointment made in connection with prediction of death (Matt. 26:32). Reiterated by the angel at the tomb (28:7); repeated by Jesus (28:10). Some suggestions:

I. IT WAS HOME—THEIRS AND HIS.

A. Galileans not too highly regarded by sophisticated Judeans.

1. Mixed races, not highly cultured in speech, excitable emotionally, but a stout hearted, freedom loving people.

2. Those apostles could have been called "briar hoppers."

B. "When you go home, I'll be there ahead of you!" (Bethsaida, Capernaum, etc.) (cf. the scene at Emmaus).

II. IT WAS WHERE THEIR PEOPLE WERE—THEIRS AND HIS.

A. Andrew set the pattern, finding his brother Simon.

B. The healed demoniac was commanded to remain among his own people and tell what great things God had done for him.

C. So, apparently in Galilee, the five hundred brethren saw him at once, and some of them still doubted His resurrection.

D. "When you go among your own people, I'll be there ahead of you!"

III. IT WAS WHERE THEIR WORK WAS—THEIRS AND HIS.

- A. Levi (Matthew) the tax collector of Galilee (perhaps Capernaum). —A new work, keeping the accounts of the Savior. He it was who wrote of this appointment in Galilee.
- B. The four fishermen—Peter, Andrew, James and John “I will make you fishers of men” (Matt. 4:19). “Feed my lambs!” (John 21:15).
- C. In Galilee they shared His ministry of healing, teaching, serving. —Here is where you get down to work!
- D. “When you go to work, I’ll be there ahead of you!”

IV. SO HE MADE AN APPOINTMENT TO MEET THEM ON A FAMILIAR MOUNTAIN—WHICH ONE?

They knew and they met the appointment. That is enough.

- A. Mount of Transfiguration? “This is my beloved Son, hear ye Him” (Matt. 17:5). —“All authority hath been given unto me. . . .”
- B. Mount Hermon, near the scene of the Confession? —“On this rock I will build my Church”—“Go and make disciples of all nations, baptizing them in the name. . . .”
- C. Mount of Beatitudes (the Sermon)? —“Teaching them to observe all things, whatsoever I have commanded you.”

CONCLUSION —

The closing scenes are in Judea, with ascension from the Mount of Olives, but they were not allowed to forget.

“When you go home, the risen Lord will be there ahead of you, and He has work for you to do, and He’ll be right with you as you do it.”

THE LIFE OF A CHRISTIAN—AS A DISCIPLE

(Matthew 28:18-20)

INTRODUCTION — How did we get that way?

- A. This is a key question to understanding any relationship or institution. — Nation, church, friendship, vocation, or business.
- B. So to understand our experience as Christians we refer to Christ's descriptive command through which we became Christians.
- C. *Disciple*—one who follows in order to learn, and learns in order to follow.

I. THE BEGINNING OF DISCIPLESHIP—Recruitment.

- A. "Make learners"; but much of the initiative in learning is with the learner.
 - 1. "We are . . . present . . . to hear." (Cornelius and friends) (Acts 10:33).
 - 2. "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 16:11).
 - 3. (World War II instructor in aerial navigation attributed success to that first lecture: "There are two kinds of aerial navigators; good ones and dead ones." The students were motivated to learn!)
- B. The learning centers in Christ.
 - 1. "Take my yoke upon you, and learn of me" (Matt. 11:29).
 - 2. A believing person is the teacher, and the believed-in Person is the lesson.
- C. The learning focuses in commitment.
 - 1. Taking the yoke is the "following" in discipleship.
 - 2. Thus the command to baptize; but note the example at Pentecost that baptism was not for reluctant ones being pressured into it: "They that gladly received his word were baptized" (Acts 2:41).

II. THE GROWTH OF DISCIPLESHIP—Received instruction.

- A. "Teaching them to observe all things . . . commanded."

PREACHING THROUGH THE BIBLE

1. Having learned about Jesus and confessed Him, we must learn from Jesus and follow Him.
2. They "continued steadfastly in the apostles' (teaching) and fellowship" (Acts 2:42).
3. When one ceases to be a learner he ceases to be a disciple.
4. Here is the message of the Sermon on the Mount, *to the disciples*.

B. This teaching also centered in the person of Christ.

1. Rebuke to the Ephesians: "Ye have not so learned Christ" (4:20).
2. The goal, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10).

C. This learning also demands commitment.

1. The learning is in order to "observe" (to do) what Christ commands.
2. The sermon is not a good one until it is lived.
3. See Hebrews 5 and I Corinthians 3—the rebuke to those who must still be fed with spiritual milk.

III. THE FRUITION OF DISCIPLESHIP—The presence of the Lord, "with you always."

1. Even beyond this life there is something to learn: "Then shall I know even as also I am known" (I Cor. 13:12).
2. The beloved Person is the center of the promise, to "receive you unto myself; that where I am, there ye may be also" (John 14:3).
3. They who have enjoyed a serving discipleship here will be prepared to glory in Heaven, where they "serve him day and night in his temple" (Rev. 7:15).

CONCLUSION —

The Commission promise is extended: "I am with you . . ." becomes "You shall be with me after the world has ended."

PREACHING THROUGH MARK

Of the four Gospels Mark gives the most concise account of the life and ministry of Jesus. For a re-reading of priceless records, and for new acquaintance with more of divine truth, we invite you to share in this reading.

This book was written, probably about 50 A.D. by John Mark, a friend and perhaps a convert of the Apostle Peter (I Pet. 5:13). He was a kinsman of Barnabas (Col. 4:10), and accompanied him on certain of his missionary tours (Acts 13:5; 15:37-39). Mark's mother owned a house in Jerusalem which was used as a meeting place for the church (Acts 12:12). A very early tradition outside the New Testament tells that Mark traveled much with Peter, and that, at the request of the people of the church, he wrote the things which Peter told concerning Jesus. Thus his record of the Gospel begins with the events which Peter witnessed (see Mark 1:29-31) and does not tell of the birth and early life of Jesus.

Mark wrote, apparently with the Roman people in mind, to tell of the power and divinity of Christ. Thus his Gospel—

1. Stresses the miracles which Jesus performed.
2. Explains Jewish words and customs, as to a people who did not know them.
3. Gives many intimate and interesting details, as they came from one who was there when these things happened.
4. Says little about the prophecies of the Messiah.
5. Includes only a few of the discourses of Jesus.

ANALYSIS OF THE BOOK

Chapter	1:1-13	Jesus' preparation for His ministry.
	1:14—2:12	Early works and miracles.
	2:13—6:5	Actions and attitudes which set Him apart from the religious leaders of His day.
	6:6—13:37	The main period of His ministry.
	14:1—15:47	Opposition, leading to the Crucifixion.
	16:1-20	The Resurrection, appearances, and Commission.