



Basic Bible Course

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What JESUS Taught by WORD and DEED (PART TWO)



Lesson Ten

INTRODUCTION: In our first lesson under this heading, we considered principles Jesus taught from His childhood, age 12, through approximately the first half of His earthly ministry. In this study we shall conclude our present investigation into the things Jesus expects His disciples to accept and the sort of lives they are suppose to lead. Taking up where we left off last time, let us ponder—

I. PRINCIPLES LEARNED FROM JESUS' LATER MINISTRY.

A. Jesus reproved the blindness of the Pharisees (a Jewish sect of His time) concerning the SABBATH (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5).

1. Jesus, with His disciples, went through the corn on the sabbath day, which was a holy day under the Jewish law.
 - a. His disciples, being hungry, began to pluck ears of corn and to eat.
2. The Pharisees accused Him that His disciples did what was not lawful upon the sabbath.
3. Jesus defended His disciples, saying,
 - a. "Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
 - b. "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
 - c. "But I say unto you, That in this place is *one* greater than the temple.
 - d. "But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
 - e. "For the Son of man is Lord even of the sabbath day."

NOTE: Mark 2:27 adds Jesus' words that "THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH."

4. Further demonstrating His teaching, Jesus HEALED a man of a withered hand ON THE SABBATH DAY (Matthew 12:9-13; Mark 3:1-5; Luke 6:6-10).
 - a. Jesus left the cornfield.
 - b. He entered the synagogue of those same Pharisees.
 - c. There He met a man with a withered hand.
 - d. The Pharisees asked Jesus, "IS IT LAWFUL TO HEAL ON THE SABBATH DAYS?"
 - e. As He often did, Jesus parried the question with another question, answering, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore IT IS LAWFUL TO DO WELL ON THE SABBATH DAYS."

f. Looking around about upon them all, He then said to the man, “Stretch forth thy hand.”

g. The man stretched it forth; and it was restored whole like as the other.

NOTE: Mark 3:4 and Luke 6:9 add Jesus’ question of them, “Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?” Mark 3:5 further adds that He “looked round about on them with ANGER, being GRIEVED for the hardness of their hearts.” Luke 6:6 says also that Jesus “taught” in the synagogue. Luke 6:8 says “he knew their thoughts.” Also that He said, “Rise up, and stand forth in the midst.” Mark 3:3 also records His words to “stand forth.”

B. Jesus taught PRAYER by His example: HE PRAYED ALL NIGHT (Luke 6:12).

NOTE: In Matthew 10 and Luke 10 Jesus gave “limited commissions” to “the twelve” and to “the seventy,” respectively. Inasmuch as an entire lesson is devoted to these two limited commissions, we shall not consider them at this time, except for a few points not covered by the other lesson.

C. Concerning DISCIPLES and SERVANTS (Matthew 10:24-25).

1. The disciple is not above his master, nor the servant above his lord.

2. It is enough for the disciple to be as his master, and the servant to be as his lord.

D. Jesus taught CONFESSION of FAITH IN HIM (Matthew 10:32-33).

1. “Whosoever therefore shall CONFESS me before men, him will I CONFESS also before my Father which is in heaven.

2. “But whosoever shall DENY me before men, him will I also DENY before my Father which is in heaven.”

E. Jesus requires that His disciples must put Him FIRST (Matthew 10:37-39).

1. “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

2. “And he that taketh not his cross, and followeth after me, is not worthy of me.

3. “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

F. To receive those Jesus SENT is accounted as receiving JESUS.

1. To His 12 apostles, He said, “He that receiveth you receiveth me (Matthew 10:40).

2. “And he that receiveth me, receiveth him that sent me.

3. “He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward (verse 41).

4. “He that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward” (verse 41).

5. “And whosoever shall give to drink unto one of these little ones [i.e., His apostles] a cup of cold *water* only in the name of a disciple...he shall in no wise lose his reward” (verse 42).

G. THE SERMON ON THE MOUNT.

(NOTE: *The most extensive statement of the general principles Jesus taught His disciples to live by is this sermon, found in Matthew, Chapters 5, 6 and 7, and in Luke 6:20-49.*) Matthew introduces the sermon, saying, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them—”

1. Humility (“poor in spirit”) (Matthew 5:3; Luke 6:20).

2. Mourning (Matthew 5:4; Luke 6:21).

3. Meekness (Matthew 5:5).

4. Desire for righteousness (Matthew 5:6; Luke 6:21).

5. Mercy (Matthew 5:7).

6. Spiritual purity (Matthew 5:8).

7. Peace-making (Matthew 5:9).

8. Endurance of persecution for righteousness’ sake (Matthew 5:10; Luke 6:22).

9. Suffering unjustly for Jesus’ sake (Matthew 5:11; Luke 6:22).

NOTE: When suffering for Christ, we should REJOICE (Matthew 5:12; Luke 6:23). Luke 6:24-26 adds, “But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”

- 10. Jesus called His disciples the “salt of the earth” (Matthew 5:13). However, salt that has lost its saltiness (savour)
 - a. is good for nothing.
 - b. will be cast out.
 - c. will be trodden underfoot.
- 11. His disciples, Jesus said, “are the light of the world” (verse 14). They are to let their light shine before men—
 - a. like a city set on a hill (Matthew 5:14).
 - b. like a candle on a candlestick (verse 15).

NOTE: This is done by doing good works before men in such a manner that they will “glorify God” (Matthew 5:16).

- 12. Jesus did not come to DESTROY the law or the prophets, but to FULFILL them (Matthew 5:17).
 - a. None to pass “till” all be fulfilled (verse 18).
 - b. To break and teach others to break the least commandment is to be called LEAST in the kingdom of heaven.
 - c. To do and teach them is to be called GREAT in the kingdom of heaven (verse 19).
 - d. Our righteousness must EXCEED that of the scribes and the Pharisees or we cannot enter the kingdom of heaven (verse 20).
- 13. Jesus next used SIX CONTRASTING EXAMPLES to show how HIS requirements for righteousness were even MORE DEMANDING than those of the OLD TESTAMENT, TEN-COMMANDMENT LAW!
These are charted as follows:

It was said “OF OLD TIME”:		BUT	Jesus said, “I SAY UNTO YOU”:	
It was said “of OLD TIME”	1. “THOU SHALT NOT KILL.” NOTE: Quoted by Jesus in Matthew 5:21 from the ten commandments in Exodus 20:13	“BUT I say unto you”	1. a. Be not ANGRY without cause (Matthew 5:22).	b. Not say, “RACA” (verse 22) c. Not say, “THOU FOOL” (verse 22) d. RECONCILE offences before offering to God (verses 23-24) e. AGREE with adversaries quickly (verses 25-26)
It was said “of OLD TIME”	2. “THOU SHALT NOT COMMIT ADULTERY.” NOTE: Quoted by Jesus in Matthew 5:27 from the ten commandments in Exodus 20:14.	“BUT I say unto you”	2. a. Looking on a woman to lust after her is to commit adultery with her in one’s heart (Matthew 5:28).	b. Offending member to be cut off and cast away (verses 29-30). c. Better one member perish than whole body (verses 29-30).

It was said “OF OLD TIME”:		BUT	Jesus said, “I SAY UNTO YOU”:	
It was said “of OLD TIME”	3. “Whosoever shall put away his wife, let him give her a WRITING OF DIVORCEMENT” (Matthew 5:31).	“BUT I say unto you”	3.	a. Divorce, except for fornication, causes her to commit adultery (Matthew 5:32). b. Marriage to the one put away is adultery (verse 32).
It was said “of OLD TIME”	4. “Thou shalt not forswear thyself, but shall perform unto the Lord thine OATHS” (Matthew 5:33).	“BUT I say unto you”	4.	a. Swear not at all (Matthew 5:34-36). b. Communications to be “Yea, yea.” and “Nay, nay” (verse 37).
It was said “of OLD TIME”	5. “An EYE FOR AN EYE, and a TOOTH FOR A TOOTH” (Matthew 5:38).	“BUT I say unto you”	5.	a. Resist not evil (verse 39). b. Turn the other cheek (Matthew 5:39; Luke 6:29). c. Give more than forced (Matthew 5:40; Luke 6:29). d. Give and lend (Matthew 5:42; Luke 6:30, 35). e. Ask not again (Luke 6:30-35).
It was said “of OLD TIME”	6. “Thou shalt LOVE THY NEIGHBOR AND HATE THINE ENEMY” (Matthew 5:43).	“BUT I say unto you”	6.	a. Love your enemies (Matthew 5:44; Luke 6:27, 35). b. Bless them that curse you (Matthew 5:44; Luke 6:28). c. Do good to them that hate you (Matthew 5:44; Luke 6:27). d. Pray for them which despitefully use you.

NOTE: Jesus explained His sixth contrast, foregoing, as necessary in order to be children of God, for it is according to God’s character. For instance. God shines His sun on the EVIL as well as the GOOD. He lets it rain on the UNJUST as well as the JUST. Jesus offered no reward for loving those who love us. To salute our brethren only, makes us no better than others. To be merciful and perfect like God we have to act like God (Matthew 5:46-48; Luke 6:32-36).

14. On ALMS-GIVING—give alms sincerely, not to impress men, but God” (Matthew 6:1-4).
15. On PRAYER.
 - a. Pray sincerely, not to impress men, but God (Matthew 6:5-6).
 - b. Nor using meaningless repetitions (Matthew 6:7-8).
 - c. Our prayers should be like Jesus’ model prayer (Matthew 6:9-13).
 - d. We must forgive others if we would be forgiven (verses 12, 14-15).
16. On FASTING.
 - a. Must be sincere (Matthew 6:16).
 - b. Not of a sad face (verse 16).
 - c. Not appear unto men to fast (verses 16-18).
 - d. Fast unto God (verse 18).
17. On LAYING UP TREASURES.
 - a. Not on earth (Matthew 6:19).

- b. But in heaven (verse 20).
 - c. Your heart will be where your treasure is (verse 21).
 - d. Cannot serve two masters (verses 22-24).
 - e. Not to worry about life, food, drink, clothes or size (verses 25-32).
 - f. If we seek God's kingdom first and His righteousness, all these things will be supplied (verse 33).
 - g. Not to worry about tomorrow (verse 34).
18. On JUDGING OTHERS.
- a. If we do not want others to judge us, we must not judge them (Matthew 7:1; Luke 6:37-38).
 - b. As we judge others, so they will judge us (Matthew 7:2).
 - c. As we treat others so they will treat us (Matthew 7:2; Luke 6:38) (e.g., give and it shall be given unto you).
 - d. Before judging and correcting others' faults, we should first judge and correct our own (Matthew 7:3-5; Luke 6:39, 41-42).
 - e. Otherwise we are hypocrites (Matthew 7:5).
19. Don't waste valuable effort on those who scorn it (Matthew 7:6).
20. To obtain God's help, we must pray for good things (verse 11).
21. Do unto others as you would have them do to you (Matthew 7:12; Luke 6:31, 38).
22. Follow truth, not the crowd (Matthew 7:13-14).
- a. MANY enter the WIDE GATE and follow the BROAD WAY—but these lead to destruction.
 - b. FEW find the STRAIT GATE and the NARROW WAY—but these lead to life.
 - c. If it is LIFE we seek, we must choose the STRICT DISCIPLINED WAY.
23. Beware of FALSE PROPHETS (Matthew 7:15).
- a. Outwardly like sheep.
 - b. Inwardly like wolves.
 - c. Know them by their fruits (Matthew 7:16-20; Luke 6:43-45).
 - d. Trees not producing good fruit to be cut down, burned (Matthew 7:19).
24. LIP-SERVICE to Jesus Christ not enough; must do GOD'S WILL (Matthew 7:21-23).
- a. Lip-servants accounted as "workers of iniquity" (verse 23).
25. DOING Jesus' sayings is required—NOT HEARING ONLY (Matthew 7:24-27; Luke 6:46-49).
- a. Hearing and doing, we wisely build upon a rock, endure.
 - b. Hearing alone, we foolishly build upon sand, fall.
26. Jesus taught AS ONE HAVING AUTHORITY (Matthew 7:28-29).
- H. Example of WILLINGNESS TO SERVE—Jesus told the centurion, whose servant was sick of the palsy, "I will come and heal him" (Matthew 8:5-13; Luke 7:2-10).
- I. KINGDOM OF HEAVEN IS MEETING PLACE for EAST and WEST. Jesus said—"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11).
- J. POSSIBILITY OF A CHILD OF GOD BEING LOST (Matthew 8:12).
- K. Example of COMPASSION—the raising of the widow's son from the dead (Luke 7:12-16).
- L. Jesus' teaching was NOT IN WORD ONLY, but in DEED also.
- 1. When John sent two disciples, asking, "Art thou he that should come, or do we look for another?"
 - 2. Jesus answered, "Go and SHOW John again those which ye do HEAR and SEE:
 - a. The blind receive their sight.

- b. The lame walk.
- c. The lepers are cleansed.
- d. The deaf hear.
- e. The dead are raised up.
- f. The poor have the gospel preached unto them.
- g. Blessed is he whosoever shall not be offended in me” (Matthew 11:2-6; Luke 7:18-23).

NOTE: Luke 7 shows that Jesus performed miracles while John’s disciples were present.

- M. He taught concerning JOHN THE BAPTIST (Matthew 11:7-19; Luke 7:24-28).
- 1. That John was “MORE THAN A PROPHET.”
 - 2. “Among them that are born of women there hath not risen a greater than John the Baptist.”
 - 3. Notwithstanding he that is LEAST in the kingdom of heaven is GREATER THAN JOHN.
 - 4. From the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

NOTE: The word “now” referred to when Jesus uttered it.

- 5. All the prophets and the law prophesied until John.
 - 6. John was “Elias which was for to come.”
- N. Jesus REBUKED (Matthew 11:20-24).
- 1. Mighty works (miracles) were done in Chorazin, Bethsaida and Capernaum.
 - 2. In view of these mighty works, Jesus said they should have REPENTED.
 - 3. Because they did not, Jesus pronounced a “woe” against them.

NOTE: A common misconception of the teaching and practice of Jesus Christ is that He NEVER used the negative approach—that He ALWAYS “accentuated the positive.” This is WISHFUL THINKING. It is NOT TRUE. And although He DID show kindness and compassion to the sick, bereaved, down-trodden and poor, He was EQUALLY severe with the hypocritical, incorrigible and oppressive. Just a few of the passages, which show this are Matthew 6:1-4, 6, 16; 7:3-5 and the entire chapter of Matthew 23. Many more such citations could be added. These are noted NOT because Jesus was this way with ALL of the people ALL of the time, but because He was this way with SOME of the people SOME of the time, WHEN THERE WAS CAUSE; and ANY TEACHING TO THE CONTRARY IS IN ERROR. To follow Jesus’ example, we should study the DIFFERENCE in His reactions under DIFFERENT CIRCUMSTANCES and be GOVERNED ACCORDINGLY.

- O. Jesus taught we must follow WISDOM whether it pleases the people or not (Luke 7:33-35).
- 1. He illustrated that to try to please the people is folly.
 - a. John the Baptist came neither eating bread nor drinking wine, and the people said, “He hath a devil.”
 - b. Jesus came both eating and drinking, and the people said, “Behold a gluttonous man and a winebibber, a friend of publicans and sinners!”
 - 2. However, instead of being upset about this, He said that “wisdom is justified of all her children.”

CONCLUSION: As John 21:25 says, “And there are also MANY OTHER THINGS which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” However, what we have studied thus far in the course is sufficient to give the general trend of what he taught and did “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). Let us now turn to the QUESTIONS ON THE LESSON and find out how much of what we have studied foregoing has been understood.