

**JESUS CHRIST
SON OF MAN
RULES OF THE KINGDOM**

14. HOW THE KINGDOM WORKS! - WHAT IS AUTHORITY?

- a. **Luke 7:1-50** When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. ²There a centurion's servant, whom his master valued highly, was sick and about to die. ³The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, ⁵because he loves our nation and has built our synagogue." ⁶So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. ⁷That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." ⁹When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "**I tell you, I have not found such great faith even in Israel.**" ¹⁰Then the men who had been sent returned to the house and found the servant well.
- i. When did this take place?
- (1) When he had FINISHED TALKING, WHEN HE HAD SAID ALL THAT HE HAD TO SAY [King James].
- ii. Where did he go?
- (1) he entered Capernaum.
- (a) What is this Capernaum to Jesus?
- (i) **Matthew 4:13** Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—
- (ii) IT is His home. Jesus returned home.
- (2) What does this MEAN?
- (a) **k^{phi}yr, Hebrew 3715, Strong's k^{phi}yr, kef-eer'; from Hebrew 3722 (kaphar); a village (as covered in by walls)**
- (i) **Revelations 21:12** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
- iii. Who has the problem? Think about it.
- (1) What does it mean to be a SERVANT?
- (2) What does it mean to be a MASTER?
- (a) What would we call this man? Not a Jew but a _____.
- (b) Perfect example of our relationship with JESUS.
- iv. What was the first key to this whole event?
- (1) This man had heard of JESUS.
- v. Second key.
- (1) He was a man under authority?
- vi. Third key.
- (1) He understood authority?
- vii. Who did this man call on for help?
- (1) **James 5:14** Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
- viii. What did he ask the Elders to do? Think about it!
- (1) Seek Jesus on his behalf.
- (2) Ask Him to Come.

- (a) In light of what happened, what did asking Jesus to come mean to the centurion?
- (b) **Romans 10:6-9** But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.) ⁷Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ⁸But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; ⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- (c) **Romans 10:6-9** But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). ⁸But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: ⁹That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.
 - (i) What is Righteousness?
 - 1) **dikaiosune, Greek 1343, Strong's dikaiosune, dik-ah-yos-oo'-nay**; from Greek 1342 (dikaos); *equity* (of character or act); specially (Christian) *justification* :- righteousness.
- (3) The question that we must ask 'am I under authority' Think about the message of the 6th chapter.
- (4) The next question, ' If I am under authority, what does that mean to me?'
- (5) If the centurion would not have been under authority, would he have had any power to tell a person to 'go' to 'come'
 - (a) Those things are in the natural world.
- (6) The centurion knew that Jesus' POWER was in the spiritual world, the KINGDOM OF GOD.

15. RAISING OF THE DEAD

- a. Luke 7:¹¹⁻¹⁷ Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. ¹²As he approached the town gate, a dead person was being carried out--the only son of his mother, and she was a widow. And a large crowd from the town was with her. ¹³When the Lord saw her, his heart went out to her and he said, "**Don't cry.**" ¹⁴Then he went up and touched the coffin, and those carrying it stood still. He said, "**Young man, I say to you, get up!**" ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother. ¹⁶They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." ¹⁷This news about Jesus spread throughout Judea and the surrounding country.
 - i. **Luke 7:11** And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
 - ii. When did this happen?
 - (1) The next day.
 - iii. Where did this happen?
 - (1) **na'ah, Hebrew 4999, Strong's na'ah, naw-aw'**; from Hebrew 4998 (na'ah); a *home*; figurative a *pasture* :- habitation, house, pasture, pleasant place.
 - iv. Who was with Jesus?
 - (1) When will this take place again?
 - v. What did Jesus see?
 - (1) What is Death
 - (a) Definition
 - (i) Death in all scripture means the separation from which one was created to be or to do. It never mean annihilation or extinction of being. You can

use the work separation in the place of death in the Word and it becomes clear.

- (b) Physical Death - the separation of the inner man from the outer man
 - (i) **James 2:26** For as the body without the spirit is dead, so faith without works is dead also.
- (c) Spiritual Death - separation from God because of sin
 - (i) **Isaiah 59:2** But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.
 - (ii) **Matthew 8:22** But Jesus told him, "Follow me, and let the dead bury their own dead."
 - (iii) **Colossians 2:13** When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins,
 - (iv) **1 Timothy 5:6** But the widow who lives for pleasure is dead even while she lives.
- (d) Eternal Death eternal separation from God because man chooses to remain separated from God in sin.
 - (i) **Isaiah 66:22-24** "As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure. ²³From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the LORD. ²⁴"And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind."
 - (ii) **Matthew 10:28** Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.
 - (iii) **Matthew 25:41** "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'
 - (iv) **Matthew 25:46** "Then they will go away to eternal punishment, but the righteous to eternal life."
 - (v) **Revelations 2:11** He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.
 - (vi) **Revelations 21:8** But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars--their place will be in the fiery lake of burning sulfur. This is the second death."
 - (vii) **Revelations 21:15** The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

- vi. Did someone ask Him to do it?
- vii. What is it an example of?
- viii. What were the results?
- ix. What results is Jesus looking for?

16. THE QUESTION OF JOHN THE BAPTIST - AND AGAIN IN THE FUTURE, THE QUESTION OF THE JEW.

- a. Luke 7:¹⁸⁻²⁰ John's disciples told him about all these things. Calling two of them, ¹⁹he sent them to the Lord to ask, "Are you the one who was to come, or should we expect someone else?" When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else?' "
- i. A question for us today
- ii. A question for the Jew when Jesus returns.
- iii. TWO = witness.
 - (1) If Jesus is not who He says He is, these two will stand before God one day and bare witness against Him. That is why two were sent.
 - (2) Every thing Jesus says now is said before two witnesses.

17. JESUS ANSWERS JOHN BY DEEDS, NOT WORDS.

- a. Luke:²¹⁻²³ At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. ²²So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor." ²³Blessed is the man who does not fall away on account of me."
 - i. This passage is very important.
 - (1) LUKE the doctor gives us three causes of problems to the flesh.
 - (a) Disease -**nosos**, Greek 3554, Strong's **nosos**, *nos'-os*; of uncertain affinity; a *malady* (rarely figurative of moral *disability*) :- disease, infirmity, sickness.
 - (b) Sickness - **mastix**, Greek 3148, Strong's **mastix**, *mas'-tix*; probably from the base of Greek 3145 (*massaomai*) (through the idea of *contact*); a *whip* (literal the Roman *flagellum* for criminals; figurative a *disease*) :- plague, scourging.
 - (c) Evil Spirits.[see Luke 4:40]
 - ii. Here I see what is part of the 1000 year reign of Christ.
 - iii. Blessed is the MAN who does not fall away on account of me.
 - (1) This man is blessed because he is the one that will go into eternal life as a man with Christ.

18. JESUS SPEAKS OF JOHN

- a. Luke 7:²⁴⁻²⁹ After John's messengers left, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind? ²⁵If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. ²⁶But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is the one about whom it is written: "I will send my messenger ahead of you, who will prepare your way before you." ²⁸I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he." ²⁹(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John
 - i. Jesus now looks back. But He is also looking ahead.
 - ii. Who does this portion of scripture apply to today?
 - iii. What is one of the roles of the church?
 - iv. Why do you go to church?
 - (1) What do you expect to see?
 - v. As great as the church is, The KINGDOM OF GOD is greater.
 - (1) we MUST seek this Kingdom.

19. JESUS SPEAKS TO THOSE WHO HAVE ANOTHER WAY!

- a. Luke 7:³⁰⁻³⁵ But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.) ³¹"To what, then, can I compare the people of this generation? What are they like? ³²They are like children sitting in the marketplace and calling out to each other: " 'We played the flute for you, and you did not dance; we sang a dirge, and you did not cry.' ³³For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' ³⁴The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners." ' ³⁵But wisdom is proved right by all her children."

- i. The above is to show that the person who will reject the Kingdom of God will speak against what ever he sees.
- ii. These will not enter the Kingdom, for the Kingdom must first be entered by FAITH.
- iii. What was God's purpose for the experts in the LAW.
 - (1) What does this tell us?
 - (2) Under John what was the requirement?
 - (3) Now under TRUE GRACE, what is the requirement?
 - (a) Look at the next portion of scripture.

20. ANOINTING OF JESUS - IN THE KINGDOM FROM HEAVEN TWO TYPES OF PEOPLE

- a. Luke 7: ³⁶Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table. ³⁷When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, ³⁸and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. ³⁹When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is--that she is a sinner."
 - i. The Pharisee, the religious person who knows the correct way to act in the WORLD.
 - ii. Now we see a woman "WHO HAD LIVED" a sinful life. PASSED TENSE.
 - iii. The woman was doing something that was a custom of her times. Washing the feet of her conqueror, her superior, her guest.
 - (1) The degree that she does it is the key to this happening.
 - iv. The Pharisee says "IF this man were a prophet" he would know certain things.

21. NOW JESUS TEACHES A PARABLE - A CREDITOR AND TWO DEBTORS

- a. Jesus will answer the thoughts of Simon, the prove of WHO HE IS.
 - i. Luke 7: ⁴⁰Jesus answered him, "Simon, I have something to tell you." "Tell me, teacher," he said. ⁴¹"Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. ⁴²Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?" ⁴³Simon replied, "I suppose the one who had the bigger debt canceled." "You have judged correctly," Jesus said. ⁴⁴Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷Therefore, I tell you, her many sins have been forgiven--for she loved much. But he who has been forgiven little loves little."
 - II. HOW DOES SIMON SEE JESUS?
 - III. HOW DOES THE WOMAN VIEW JESUS?
 - IV. THE ACTIONS OF THE WOMAN TELLS US ABOUT HER VIEW OF JESUS.
 - V. WHAT DOES THE ACTIONS OF SIMON TELL US ABOUT HIS VIEW OF JESUS?
 - VI. WHEN DID JESUS KNOW THAT HER SINS WERE MANY?
 - VII. AGAIN, WHAT WAS THE ACTION OF THE WOMAN, WHAT DID THIS SHOW BUY WHAT JESUS JUST TAUGHT.
 - VIII. SO WHEN DID JESUS FORGIVE HER HER SINS?
 - IX. AGAIN WHY DID SHE LOVE MUCH, BECAUSE MUCH **HAD BEEN FORGIVEN HER.**
 - X. DO YOU THINK THAT SIMON LOVED JESUS A LITTLE?
 - (1) WHAT DOES HIS ACTIONS SHOW?

22. A SINNER IS FORGIVEN!

A. WHAT IS THE ATTITUDE OF THOSE WHO SEE?

- i. Luke 8:48 Then Jesus said to her, "Your sins are forgiven." ⁴⁹The other guests began to say among themselves, "Who is this who even forgives sins?" ⁵⁰Jesus said to the woman, "Your faith has saved you; go in peace."
 - (1) Jesus confirms the status of her sins.
 - (2) THEN he tells the WORLD what gave her sins that status.
 - (a) Was it that she was baptized by John?
 - (b) That she washed his feet?
 - (3) NO NO NO She knows who this is, not a teacher that Simon sees. This is the one she was in debt to.
 - (4) Jesus tell her to go in PEACE.
 - (a) Who is she to have peace with?
 - (i) The religious leaders who still see her as a sinner?
 - (ii) The people of her community, who recall all that she has done. All though we do not know what that was.
 - 1) You see we do not need to know. Just the fact that she was a debtor who could not pay her debt is all we need to know.

LET it ever be known, YOUR FAITH HAS SAVED
YOU

Under John they had a action to take. Some would not do this.

Under Jesus they must totally trust Him and Him alone. Some will not do this.