

# Seeing Jesus

(as He really is rather  
than how we want)



by *Philip C. Strong*

**“Seeing Jesus”  
Table of Contents**

**Lesson 1: Introduction, The Importance of “Seeing” Jesus**

**Lesson 2: Jesus’ Humility**

- As Seen Through His Birth
- As Seen Through His Life
- As Seen Through His Death

**Lesson 3: Jesus’ Submission**

- To Teachers
- To Parents
- To Law
- To Authorities
- To God

**Lesson 4: Jesus’ Teaching**

- By Sermon
- By Parable
- By Miracle
- By Example

**Lesson 5: Jesus’ Compassion**

- Toward Ignorance, Teaching
- Toward Helplessness (Physical), Healing
- Toward Helplessness (Spiritual), Exorcism
- Toward Sin, Woman Caught in Adultery

**Lesson 6: Jesus’ Sacrifices**

- Of His Time
- Of His Friends
- Of His Family
- Of Himself

**Lesson 7: Jesus’ Exaltation**

- Through His Teaching
- Through His Baptism
- Through His Transfiguration
- Through His Resurrection
- Through His Ascension

**Lesson 8: Jesus’s Salvation**

- Of Zaccheus (Despite Past Sins)
- Of Disciples (Despite Current Doubts)
- Of the Thief (Despite Current Circumstance)
- Of Anyone (Despite Anything)

## Lesson 1: The Importance of “Seeing” Jesus, John 12:22-26

Before we begin to examine the text of John 12:20ff, let’s be sure we understand what it means to “see” Jesus. Consider a couple of quick points on “seeing” from His own words in Matthew 13:13-15:

- One can “see” (behold) without “seeing” (perceiving). We’ve all “seen” something without really being able to “discern/perceive” what it is that we’re “seeing.”
- “Hearing” and “understanding” are the same way. We “hear” (audibly perceive sound) from the other room, but immediately ask, “What did you say?” This is a failure to comprehend- we “heard,” but did not “hear.”
- The “*healing*” Jesus provides our souls is dependent upon “*seeing with the eyes,*” “*hearing with the ears,*” “*understanding with the heart,*” and “*turning again*” in response to what we see, hear, and understand about and from Him!

In John 12:20-21, there were some Greek men who wanted to see Jesus. These may have been Greek-speaking Hebrews as in Acts 6:1, or proselyte Gentiles who had heard of Jesus (since they were “*going up to worship at the feast*”), and sought an audience with Him, cp. John 7:35. They approached Philip- perhaps because his name was Greek, or because he was from Bethsaida of Galilee (which was heavily populated with Gentiles), saying, “**Sir, we wish to see Jesus.**” This was not a request for Philip to merely *point out* Jesus to them so they could *get a glimpse of* or *be able to recognize* Him as sight-seeing tourists. They wanted to “see” Jesus in the same sense we want to “see” the doctor when we’re sick- to having an audience, meeting and conversing with Him. This intent is made apparent by Philip’s reaction and effort on their behalf. He and Andrew (who was also from Bethsaida, John 1:44) told Jesus about these men, and their desire to “see” Him.

The record does not say what prompted the desire of these men to “see” Jesus. They may have been from the area of Galilee near Bethsaida and heard of the miracles He performed there, as in Mark 8:22ff when He restored the sight of a blind man. If so, their interest in “seeing” Jesus apparently far exceeded those of that city- as evidenced by Jesus’ condemnation of it along with Chorazin (Matthew 11:21). As to the particulars of the context and situation recorded in John 12:20ff, one commentator suggested that at the time of their request to see Him, Jesus was watching and commenting on the widow putting in her “*two small copper coins*” (Mark 12:41-44). If this chronology is correct, Jesus would have been in the “court of women” outside the Temple where no Gentile could enter. Such may explain why these men did not approach Jesus directly.

Now, with these things in mind, let’s examine closely what Jesus *revealed* to those seeking to “see” Him! **His words to them were tied to their request, so what was it they needed to really “perceive” about Him to “see”?**

1. **The hour had come for His glorification, v.23.** “Seeing Jesus” included understanding His place as the Savior in man’s salvation. Since Eden, man’s need of salvation was paramount. No thing or no one else could achieve it. God had *guided* the events of history to this *consummating hour* (Heb.9:26). Now, finally, “*the fullness of time*” (Gal.4:4) had come. John records that Jesus had previously said *not now- not yet* regarding this time five times (John 2:4; 7:6,8,30; 8:20), but **now the hour- His hour, for His glorification (revelation and exaltation) had finally come.** These Gentiles (or Greek-speaking Jews), and all others then and since, must “see” Him as the Savior of the world, John 3:16; 11:27, rather than as a “*teacher from God*” (Nicodemus, John 3:2), a *worker of*

*miracles* (who healed a man *born blind*, John 9:31-34), or even a *political leader* (5000 who wanted to *take Him by force to make Him "king,"* John 6:15).

**If we would "see" Jesus, we must see Him not as a *good man*, but as the God/Man sent to graciously save us from our sins that we may be *glorified* with Him, John 1:9-14!**

- 2. Dying is essential to fruit-bearing, v.24.** The "fruit" the world, surely including these Greek men, wanted Jesus to bear had to do with *physical things*- like being a king that would free them from Roman subjugation and returning their nation to a place of power and prominence, healing their sick that no one else could heal, or providing them with wine, bread, and meat. Surely His death on a cross fit neither their plans for nor expectations of Him. But if they were to "see" Jesus, they would have to realize that the *physical provisions* afforded through His miraculous power all had a *spiritual purpose* of demonstrating that He was the Son of God. And that as the Son of God, He had a single purpose for being born into this sinful world- the salvation of its *spiritual life* by the sacrificing of His *physical life*. **Thus, dying was essential to the *fruit* He came to bear!**

**What a wonderful example Jesus left us by His words and deeds! Surely we can follow them both by becoming *dead to sin* and the things of this world that we can *bear fruit* for Him, Col.3:1-12!**

- 3. Loving *physical life* = losing *spiritual life*, v.25.** Satan, at the very beginning of Jesus' public ministry, tempted Him in the wilderness (cf. Matt.4:1-11). All of the 'temptations' offered were *physical* in nature- *bread*, *prevention of death*, and the *kingdoms of the world*. These Greek men needed to "see" that Jesus did not "*love his life*" enough to be willing to *lose his soul* (and the souls of all mankind!) to keep it, or make it more comfortable or glorious with these *physical things*. *Physical bread*, *immortality*, and *glory* had to be forfeited for His own and others' *spiritual interests*. Jesus was about to die a horrific death on a cross for the *spiritual lives* of the world- including these Greek men. **They needed to see the importance He placed in the *spiritual* over the *physical*, and how these two are related.**

**Jesus wants nothing more than for us all to *share eternal life* with Him in heaven. And we can! He was willing to *forfeit* His *physical life* and all that it offered so that we might live *spiritually*. All that He asks is that we put Him and His *spiritual* interests above our own *physical* interests. Surely that is not too much to ask for the One who has done so much for us *spiritually* and *physically*.**

- 4. Being *honored by God* is tied to *serving, following, and being with Jesus*, v.26.** To "see" Jesus clearly, these men (and all others) needed to see Him as a *Master worthy of service*, a *Leader worthy of following*, and a *Lord worthy of our* (desired) *presence*. These things lead us to being *honored* by God with Him! Imagine for just a moment, the *glory, honor, and exaltation* Jesus received when He returned to heaven (Phil.2:9-11 will help). Please understand that such is exactly what Jesus wants for you! Now, how did Jesus receive such a welcome by the Father and the host of heaven? He *served* others instead of Himself. He *followed* God's will instead of His own ("*let this cup pass from Me....not My will but Thine be done.*"). He sought and craved God's *presence/fellowship* over those of the world. These men who wanted "see" Jesus needed to understand that **the incomprehensible *honor* of being welcomed into the eternal glory**

of the presence of God in heaven is inseparably tied to *servicing, following, and enjoying the presence of Jesus now!*

God is such a great God. Jesus is such a wonderful Savior that leads us by example to be able to enjoy all the glories of heaven with Him eternally. Are you “seeing” Jesus in the ways these men were being shown? Will you then *follow, serve, and be with Him* so that God will *honor* you?

---

### Lesson 1: Study/Discussion Questions

1. Please explain the “double-speak” of Jesus in Matt.13:13. How can one “see” and yet “not see,” or “hear” and yet “not hear”? (Hint: the Greek words are identical in both occurrences, so that’s not it.)
  
2. How or in what way did the Greek men of John 12:20-21 wish to “see” Jesus?
  
3. Since Jesus’ words of John 12:23-26 are in response to the request to “see” Him, what should we be *seeing/understanding* from each of His following statements:
  - a. *“The hour has come for the Son of Man to be glorified,” v.23?*
  
  - b. *“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit,” v.24?*
  
  - c. *“He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal,” v.25?*
  
  - d. *“If any one serves Me, let him follow Me; and where I am, there shall My servant also be; if any one serves Me, the Father will honor him,” v.26?*

## **Lesson 2: “Seeing Jesus” through His *Humility***

In the previous lesson we began our study of “Seeing Jesus,” and we will continue to examine this important aspect of building and maintaining the proper relationship with God by endeavoring to truly “see” Jesus through various aspects of His *character* and *activities* in this lesson and those that follow. Let’s begin in Matt.11:28, where Jesus issues an invitation to all who are *weary* and *heavy laden* promising that if we *come to Him*, He will give us *rest*. Obviously, along with this great *blessing* come certain *obligations* to *come*, *take*, and *learn*, along with the implied obligation of *pulling with Him* as a *yoke-fellow*. Then in v.29, He urges us to *take His yoke* for it *is easy*, and His *load* for it *is light*, v.30. In the midst of this great invitation and awesome opportunity to escape the heavy burdens of an otherwise sinful life alone and without Him, Jesus also says something interesting that we have thus far omitted. Along with the invitation to take the *easy yoke* and the *light load*, He also says, “*learn from Me*” for “*I am gentle and humble in heart*,” v.29. It is this **humility of Jesus** that we hope to “see” more clearly, that we might not only *learn from* but also emulate and share with Him.

### **A. The Humility of Jesus as seen in His *birth*.**

1. Phil.2:5-7a. It is this *emptying* of Himself that we need to grasp. Of what did Jesus *empty Himself* by being *born as a man*? To answer this question, we need to understand the *place/position* He held prior to being *born of a virgin* as a *man*.
2. Col.1:16 indicates that, prior to birth, Jesus was the *creative power* the Godhead wielded to *prepare the worlds* out of *things which are invisible*, Heb.1:2; 11:4. He was the “*word of God*” that brought *all things into being*, John 1:1-3.
3. Consider then, just for moment, the *power* and *position* Jesus occupied that enabled Him to create *light* on the first day of the world’s existence, when the sun, moon, and stars were not created until the fourth day, cp. Gen.1:3-5,14-19. Indeed, He was “*the light of the world*” long before He was *born as a man* in Bethlehem some 2,000 years ago!
4. Now here’s the point: We need to “see” the *humility* of One who was the *creative power* of all things and *light of the world* that enabled Him to *empty Himself* of that *place/position* to come to the earth that He created and be *born as a man* to common parents (not noble) in a stable! And why was He willing to *empty Himself* in such a way and to such an extent? He who held the highest of positions and *form of God* in heaven as *equal with God* (Phil.2:6) took on the *form of mankind* (Phil.2:7c-8a) for the express purpose of being able to live and die for our sins! This humility we need to “see” in Jesus!

### **B. The Humility of Jesus as seen in His *life*.**

1. At what point of His life did Jesus *the human* know He was also *God in the flesh* (Col.2:9). I have no idea because the Text does not say. But the Scriptures do indicate that early on Jesus *looked like*, cf. Isa.53:2, and to some degree surely *acted like* other humans. As a baby, He *slept*, *ate*, and *dirtyed His diaper* like any other human baby. Think about that for a moment- how much *humility* did it take for the Creator of the Universe (cf. Heb.1:2; Col.1:16) to be willing to be “*born of a woman, born under the Law*,” Gal.4:4? To take on *human life* which He had created in a world that He built, and as a human to then be completely dependent upon a mother to nurse and change Him, and an earthly father to support Him by working as a *builder* of wooden things?

2. But furthermore, how much humility did it take for the Creator of the Universe and the “*fullness of deity...in bodily form*” (Col.2:9) to take on the “*form of a bond-servant,*” Phil.2:7b? Throughout His life, Jesus’ *humility* allowed Him to put others’ needs before His own. This can be seen through: His submission to His mother at the wedding in Cana, cf. John 2:3-4,5-11; His putting aside His personal grief over the death of John the Baptist to minister to the people in Matt.14:14:1-12,13-14; and certainly through His washing of the disciples feet, John 13:1-10. Indeed, His entire adult life is the epitome of *humility* and *putting others before Himself*. We need to “see” this *humility* of Jesus that led Him to lead a life of service to others.

### C. The Humility of Jesus as seen in His *death*.

1. Phil.2:8. Though the *humility* of Jesus can be seen in His *humble birth* and His *humble life of service* and *putting others’ needs before His own*, there is no clearer view of His humility to be had than by looking at His death.
2. He demonstrated humility by submitting His own personal will to that of the Father, Matt.26:39,42,44,45-46. Though He earnestly desired to be spared *the cup of suffering*, He humbly submitted to the Father’s will and went resolutely forward to the agonies of the cross.
3. He demonstrated humility by submitting to Judas and His captors though He certainly had the power to do otherwise, Matt.26:47-54.
4. He demonstrated humility by submitting to the Hebrew and Roman authorities and their cruelties though He clearly could have done otherwise, John 19:10-11.
5. He demonstrated humility by *carrying* and *laying down* on His own cross to be *lifted up* on it for sins not His own, but for the salvation of every man- even those who crucified Him, Luke 23:34.

### D. The Humility of Jesus as seen in *application*.

1. To “see” Jesus clearly, we must observe the *humility* of His birth, life, and death and *learn from Him*.
2. To *take His yoke* upon ourselves, we must *walk in humility* with Him, Phil.2:1-5ff.
3. What a wonderful and tremendously powerful opportunity is ours to not only “see” Jesus and God (cf. John 1:18), but to be moved to compassion and service by His humility- knowing that all He has done has been to provide us with the opportunity to live with Him in heaven eternally... if we are willing to *be yoked together* with Him here, Matt.11:29.

---

---

## Lesson 2: Study/Discussion Questions

1. From Matt.11:28-30,
  - a. What are the stated or implied *obligations* (for His *yokefellows*) in Jesus’ invitation?
  - b. What makes the “burden” of being *yoked* with Him *restful*, *easy*, and *light*?

2. How/why does Jesus being *born as a human* demonstrate His *humility*?
  
3. Why was He willing to be so *humbled*?
  
4. As an infant and young child, was Jesus different from any other child (at least on the *outside*)? How do this relate to or demonstrate His *humility*?
  
5. Prior to and excluding His *death*, list and explain at least 3 ways Jesus demonstrated *humility* in His life.
  - a.
  
  
  
  - b.
  
  
  
  - c.
  
6. From the events immediately preceding up to and including His *death*, list and explain at least 4 ways Jesus demonstrated *humility*.
  - a.
  
  
  
  
  - b.
  
  
  
  
  - c.
  
  
  
  
  - d.
  
7. How does more clearly “seeing” Jesus’ *humility* help us to better “see” ourselves in relation to Him?



### **Lesson 3: “Seeing Jesus” through His *Submission***

In John 13:2-5,12-17, Jesus taught His disciples an important lesson on *service*. Here, the Son of God, Savior of the world, and King of kings and Lord of lords *humbly served* rather than being served by washing His disciples’ feet. In the previous lesson, we discussed more fully “seeing” Jesus through His *humility*. Perhaps this passage fits better with that study, but this apex example of godly service is equally supported by ***humility*** (regarding others as more important than self) and ***submission*** (arranging oneself under the control of another). So, having already considered His *humility*, let’s now reflect on some examples of Jesus’ *submission* that we might not only have a better understanding of Him, but also of our relationship to Him and to one another.

#### **A. The *Submission* of Jesus to Teachers, Luke 2:41-47.**

1. Vv.41-42. Jewish males above the age of twelve were required by the Law to attend three annual feasts, cf. Deut.16:16. *Passover* commemorated the *passing over* of the death angel during the tenth and final plague that prompted Pharaoh’s release of the fledgling Israelite nation from Egyptian bondage. It was observed in the month of Nissan (usually coinciding with March), and culminated with each family (or multiple families together) eating the *paschal lamb*. Apparently, previous fears for Jesus’ safety had evaporated (cf. Matt.2:13-23), and Jesus, now twelve, was taken by His parents on this yearly pilgrimage to Jerusalem. Little did they realize what would transpire- either at the time, or later, to Jesus- the *Lamb of God*.
2. Vv.43-44. *Passover* required but one day, but the Feast of Unleavened Bread, which conjoined and immediately followed it lasted seven days (cf. Ex.12:1-20). As the multitudes began to disperse and leave Jerusalem at the completion of the feasts, great caravans of people would travel the roads back to their respective areas and cities. Mary and Joseph assumed Jesus was with relatives or friends in their particular group, and departed for home. But Jesus remained behind in Jerusalem.
3. Vv.45-46. A day into the homeward journey, His parents realized that He was not with the group, and returned to Jerusalem and began searching for Him. After *three days* (one day *away*, one day *back*, and one day to *find* Him = *three days*), they found Him in the Temple, both *listening* and *asking questions* of the *teachers* (Rabbis).
4. V.47. Though He was *listening* and *asking questions*, “*all who heard Him were amazed at His understanding and answers*”! Think about this situation for a moment: the *Creative Power* of the Universe (Col.1:16) was *asking questions* and *listening* to men that were the products of His own work, on a world that He created, about a God they only knew by reading the Law, but He knew firsthand!
5. His *submissive approach* to these “teachers” is amazing! Perhaps this is the beginning of a method He later used with His disciples of *asking questions* and *listening to the answers* to *instruct*, rather than to attain information, cf. Matt.16:13-20. Certainly, His *humility* and *submissive approach* contributed to His ability to *instruct* on both occasions!

#### **B. The *Submission* of Jesus to His Parents, Luke 2:48-52.**

1. V.48. Mary was apparently, and understandably, angry.

2. V.49-50. His answer probably did not help to quell her or Joseph's emotions in the matter, for, "*they did not understand the statement which He had made to them.*" It was a statement of maturity, and acceptance of higher purpose. He was affirming His *spiritual heritage* and *mission*.
3. Vv.51-52. And yet, despite both *His* understanding and acceptance of these things, as well as *their* lack of the same, "*He continued in subjection to them*" and "*kept increasing in wisdom and stature, and in favor with God and men.*" Again, stop and think for a moment: Jesus knew *at twelve years old* both *who* He was and *what* He was meant to be/do. And yet, at what age did John baptize him, and when did He commence His *public* ministry? This *submission* to His parents, despite knowing *who* He was and *what* He was to do, continued for another seventeen years, 3:21-23! That's *arranging oneself under the control of another* to an epic degree!

#### **C. The *Submission* of Jesus to the Law, Matt.5:17-20.**

1. V.17. Jesus said He did not come to *abolish* (*kataluo-* to *throw down, abolish, disregard*) the Law, but to *fulfill* (*pleroo-* to *render full, complete*).
2. V.18. Some have misunderstood this verse. It does not mean that the Law (of Moses) would continue to be *of force* until the end of the world, as some have alleged. But rather, that the Law would not be removed until it was *fulfilled* and *completed* through Jesus, Rom.10:4.
3. V.19. Thus, until such time as Jesus *fulfilled/completed* the Law (and the Prophets), every *jot* and *tittle* of it would remain *in force*, cp. Luke 16:16-17; Heb.9:15-17; Col.2:14.
4. And yet, despite knowing both the *weakness* (Heb.7:18-19) and *temporary nature* (Heb.8:13) of the Law He came to fulfill and remove, Jesus continued in complete submission to it, cp. 2Cor.5:21 and 1Pet.2:22! (see also Matt.17:24-27)

#### **D. The *Submission* of Jesus to Authorities, Matt.26:47-56.**

1. Vv.47-50a. He submitted to the indignity of betrayal by a kiss from a "friend."
2. Vv.50b-54,56. He submitted to the Scriptures and refused to fight back, though such was completely within His power.
3. V.55. He submitted to the authorities that treated Him as a dangerous criminal though He had committed no crime.
4. The *epitome of submission* is here manifested by One who truly had the power to do differently.

#### **E. The *Submission* of Jesus to God, Matt.26:36-46.**

1. Vv.39,42,44. Three times, and with great earnestness and trouble of spirit, He prayed, "*My Father, if it is possible, let this cup pass from Me,*" but also included, "*yet not as I will, but as Thou wilt.*"
2. Vv.45-46. After receiving the fateful answer from the Father, He strode with resolute heart and purpose to the agonies that were before Him. He submitted to the ultimate degree, and did so for us- both for our salvation from sin, and to teach us this abiding lesson of *submission*.

#### **F. The *Submission* of Jesus as seen in *application*:**

1. It was His submission *to God* that enabled, and demanded, all the *other submissions* that Jesus accomplished. We need to “see” Jesus’ submission.
  2. Perhaps we often find the various areas of *submissive* responsibility- to *teachers, parents, Law, and authorities*, difficult because we have not first, foremost, and completely submitted ourselves to God, Jas.4:7-10. The *exaltation* to be received from God must be achieved through *drawing near, cleansing, purification, repentance, and humility*. But none of these are possible without *submission!* Can we “see” Jesus, and ourselves, in these things?
- 

### **Lesson 3: Study/Discussion Questions**

1. How are *humility* and *submission* alike, and different? (John 13:2-5,12-17 helps.)
2. How did Jesus submit *to Teachers* in Luke 2:41-47?
3. How did Jesus submit *to His Parents* in Luke 2:48-52?
4. How did Jesus submit *to the Law* in Matt.5:17-20?
5. How did Jesus submit *to Authorities* in Matt.26:47-56?
6. What enabled Him to submit *to all of these* various entities?
7. How does “seeing” Jesus’ *submission* help us:
  - a. To be submissive at/in the *Home*?
  - b. To be submissive at *School* or in *Church*?
  - c. To be submissive to *God’s Law*?
  - d. To be submissive to *Government*?
  - e. To be submissive to *God’s Will*?

## **Lesson 4: “Seeing” Jesus through His Teaching**

John the Baptist had a two-fold mission: 1) to *prepare the way* for Jesus; and then, 2) *identify Him as the Lamb/Son of God*, Luke 1:17,76; John 1:29-36. The Holy Spirit also had a two-fold mission: 1) to *reveal God’s Word* (by inspiration); and, 2) to *confirm* the Word’s *messengers* (by miracles), cf. Mark 16:20; Acts 2:1-11. Essentially, both John and the Spirit had the same purposes of *revealing God’s will* and *confirming His messengers*. Jesus’ **teaching** was substantially the same. It both *revealed God’s will* and *confirmed Jesus* as the messenger/deliverer of this new gospel of salvation. Let’s endeavor to “see” Jesus more clearly and distinctly for *who* and *what* He is by looking at His teaching as it *reveals* and *confirms* Him as the King of kings and Lord of lords!

Jesus was a *healer*, *provider*, and *shepherd* to the lost sheep of Israel. But more than anything else, He was a **teacher**, John 1:9,18. While His *teaching* began when He was only twelve, Luke 2:46-47, it commenced in earnest after His baptism by John (Matt.3:1-17) and temptation in the wilderness by Satan (Matt.4:1-11). Jesus taught by **sermon**, **parable**, **miracle**, and by **example**. We’ll take a brief look at each of these methods to hopefully “see” Him more clearly.

### **A. Jesus taught by sermon, Matt.5 -7.**

The Sermon on the Mount was and is epic. It:

- Revealed the *nature* of the kingdom and its citizens through beatitudes, 5:1-10;
- Revealed the *responsibility* of its citizenships by illustration, 5:11-16;
- Revealed the *relationship* of its members to the Law, 5:21-48; and,
- Confirmed its members by dictating their *conduct*, 6:1 – 7:27.

But in addition to these *revelations* and *confirmations* regarding the kingdom and its occupants, it both *revealed* and *confirmed* who Jesus was, 7:28-29! There are two critical points to be made from these verses:

1. The *reaction* of the audience- they were “*amazed at His teaching*,” v.28. The word translated as “*amazed*” is the Greek term *ekplesso*. It literally refers to *being struck by a blow*. Thus, the hearers of this message were *struck with amazement* as if slapped in the face (in a good way!). The next verse provides the reason for this effect.
2. Jesus taught as “*one having authority, and not as one of their scribes*,” v.29. This, too, is important. The two statements of this verse are inseparably linked. The *scribes* taught the people *God’s words* (from the Law), but had no authority themselves- the only power was in the authority of the message. But Jesus’ teaching was different in that He **was** the authority that empowered the message. Note 5:17-20,21-22,27-28,31-32,33-34,38-39,43-44; 6:2,16,25,29; and 7:21-23,26. The sermons(s) of Jesus all cause us to “see” His **authority**.

### **B. Jesus taught by parable, Matt.13:10-17.**

1. The Greek word from which our English word “parable” is translated literally means to *throw/lay* (something) *beside/alongside*. It is, as we’ve often been told, “an earthly story with a heavenly meaning.” So, the “earthly story” that is already known is *placed alongside* the “heavenly meaning” that was previously unknown for the purpose of enlightenment. This is education that proceeds from the

*known* to the previously *unknown*. Thus, parables were not designed to *conceal* anything from anyone, but to *reveal* what was previously unknown to the hearer.

2. So what do vv.11-12 mean? They must be kept within the context of the parable Jesus just relayed. Thus, “*not granted*” in v.11 and “*take away*” in v.12 must be considered from the parable of the sower. The *failures* in the parable were not due to the truth or *seed* being *concealed*, but by *external* factors of Satan’s influence, vv.4-7. The lack of *seeing*, *hearing*, and *understanding* was not caused by the *seed* being *concealed* from them, but by their willingness to allow *external factors* from the world take it away, vv.14-15,19-22; cp. 2Thess.2:10. Jesus taught them in parables in order to combat the *blindness*, *deafness*, and *ignorance* of the people, not to compound it, vv.14-15.
3. Thus, the parables of Matt.13 are, in large measure, the *illustrated* version of Jesus’ sermon in Matt.5 – 7! They are designed to *manifest* the nature of the kingdom and its inhabitants. But in so doing, they also allow us to “see” the *humanity* (through His *earthly* knowledge) and *desire* of the King, v.15b; 13:52!

### C. Jesus taught by *miracle*, John 6:22-40.

1. Miracles also (like John the Baptist, the Holy Spirit, and Jesus) had two purposes: 1) to *reveal* God’s message, cf. Acts 2:1-14ff; and, 2) to *confirm* the message/messenger as being from God, cf. Mark 16:20. Thus, Jesus did not feed 5,000+ people *just* because they were *physically* hungry, vv.1-15. He did so for the opportunity to provide a *spiritual feast*, vv.22-40! Note a couple of salient points from the event:
  - a. Jesus charged the people with *carnality*, v.26.
  - b. They denied the charge, but manifested its truth by their actions, vv.1-14 → 15; vv.27-40 → 41; vv.42-51 → 52; vv.53-58 → 60; vv.61-65 → 66.
2. Here’s the point: Jesus’ miracles were not performed just to *feed the hungry*, *heal the sick*, or *raise the dead physically*, but to provide opportunity to *feed the spiritually hungry*, *heal the spiritually sick*, and *raise the spiritually dead*, John 20:30-31! This is in keeping with His stated *spiritual* mission, Luke 19:10. The miracles of Jesus’ enable us to “see” His *compassion* and *divinity (power)*.

### D. Jesus taught by *example*, John 13:1-17.

One of the last, and perhaps greatest, lessons Jesus taught was by *example* when He *washed the feet* of His disciples. It was a lesson of *humility* and *service*. His entire life had, in fact, been a *living lesson* on the same subjects, but this one simple act drove the point home in an unmistakable and unforgettable way. Again, there are some individual points that need to be made to “see” the overall lesson:

1. It was a lesson on *love* manifested through *humility* and *service*, v.1;
2. Jesus saved this important lesson until the last to be sure they got it, v.3;
3. Without it, one cannot be His, vv.6-8;
4. It has nothing to do with *worthiness*, vv.10-11; and,
5. It has everything to do with *example*, vv.12-17.

Unless we “get” this lesson- the *exemplary nature* of Jesus’ life, we will never “see” Him accurately.

### E. Applications/Take-Home Points:

1. All of these methods- *sermon, parable, miracle, and example*, were used by Jesus both to *reveal* His message, and to *confirm* Him as the authoritative source of it.
  2. We cannot do *miracles* today as He did then, but we can *emulate* His methods to *reveal* and *confirm* His message, Acts 10:38, according to His purposes, Luke 19:10; Matt.5:16.
  3. But unless we “see” Jesus through these things, He cannot be “seen” in or through us!
- 

#### **Lesson 4: Study/Discussion Questions**

1. In what way did/does *Jesus' teaching* resemble the missions of *John the Baptist* and the *Holy Spirit*?
2. When did Jesus *begin* to teach? When did He begin His *public ministry* of teaching? Why, do you think, was there an 18-year interval between these two dates?
3. Name at least 4 ways that Jesus taught.
4. What did the Sermon on the Mount *reveal* (3 please) and *confirm* (1 please)?
5. How did the multitude *react* to Jesus' Sermon on the Mount, and why?
6. What is a *parable*, and what is its *purpose*?
7. What were the purposes (2 please) of miracles?
8. Given the previous answer, what were the *purposes* (2 please) of Jesus' miracles?
9. What was the point of Jesus *washing the disciples' feet*?
10. Since we can't perform *miracles* today, how can we emulate Jesus' teaching in a comparable way?

## **Lesson 5: “Seeing” Jesus through His *Compassion***

This lesson regards “seeing” the true and real Jesus through His *compassion*. But first, compassion needs to be defined and distinguished from pity, sympathy, and empathy. *Compassion* is defined as a “sympathetic consciousness of others’ distress together with a desire to alleviate it” (*Webster’s New Collegiate Dictionary*, 1981; p.227). But let’s also understand this *progression* of sympathy to alleviation; that the levels of concern increase from mere *pity* to the personal involvement of *compassion*.

- Pity- feeling sorry *for* someone or his or her situation; directional, but unilateral; no personal involvement.
- Sympathy- feeling sorry *about* someone or his or her situation; personal discomfort without personal involvement.
- Empathy- feeling sorry *with* someone; personal discomfort because of personal involvement.
- Compassion- being sorry enough *with* someone over his or her distress to become personally involved to help alleviate it.

Compassion, therefore, is *empathy in action*. There is no better example of “compassion” than the Son of God! Let’s note a few brief examples to better “see” Him.

### **A. “Seeing” Jesus through His Compassion toward *Physical Helplessness* (by healing), Mark 1:40-45.**

1. V.40, Leprosy was an incurable skin disease that, in advanced stages, destroyed the cartilage of the body causing extreme pain, and even the *dissolving/falling off* of primarily cartilaginous tissues such as the ears and nose. Its victims typically lived in insolation due to the disease’s contagiousness until they died of infection.
2. V.41a, Jesus’ *compassion* first led Him to truly *empathize* with the *physical helplessness* of the leprous man.
3. V.41b, Next, Jesus *touched* him- something that he had surely lacked for many years; the simple touch of another human being.
4. Vv.41c-42, Finally, Jesus *healed* the otherwise helpless man- doing for him what he could not do for himself, and what no other man had been able to do for him.

Jesus’ “compassion” meant He *felt with* (rather than *for*) this man to the point of doing what *He* could to alleviate his *physical* suffering.

### **B. “Seeing” Jesus through His Compassion toward *Spiritual Helplessness* (by exorcism), Matt.8:28-34.**

1. V.28a, Without going into a lot of detail regarding *demon-possession* (*then* or *now*), just be aware that Satan *then* had the power to *enter* and *control* people *without* their consent or them necessarily doing anything in particular to cause it.
2. V.28b, The *demons* (cf. Mark 5:9- a *legion* referred to 4 to 6 thousand men in a Roman army) had taken *complete control* of the two men both *physically* and *spiritually*.
3. Vv.29-32, But the *demons* were, nonetheless, completely *powerless before* Jesus despite their *power over* the men!

The word “compassion” is not found in any of the gospel accounts of this particular event. But it is hard to miss how *pitiful* these men were while controlled by Satan,

cp. v.28 with Mark 5:2-5. Jesus' *compassion* and *power* is clearly demonstrated over the *physical* and *spiritual* "bindings" of Satan! We need to "see" this!

**C. "Seeing" Jesus through His Compassion toward *Ignorance* (by teaching), Mark 6:30-34.**

1. V.31, Jesus' *intention* was to provide *rest* and *respite* to His disciples.
2. Vv.32-33, But the *multitude* had other ideas! They *hungered* for both *physical food* (cf. v.35-44) and *physical healing* (cf.v.7-13).
3. V.34, While Jesus' *compassion* caused Him to *feed* them *physically*, their more pressing need was for *teaching* and *leadership*. His *compassion* for their *spiritual needs* caused Him to provide them with the *spiritual food* that they did not even really want (see the account of these events in John 6:26ff), but desperately needed!

Jesus' *compassion* led Him to provide for the multitudes' *spiritual needs* despite their *physical wants*!

**D. "Seeing" Jesus through His Compassion toward *Sin* (by forgiveness), John 8:1-11.**

1. Vv.3-4, This whole event reeks of a *staged set-up*, otherwise, where is the *man* who was *caught in the very act of adultery*?
2. Vv.5-6a, The real intent is revealed to be that of *testing* Jesus for the purpose of *accusing Him*.
3. Vv.6b-9, Who knows what Jesus wrote on the ground? Perhaps it was the name of the *missing man*, or the names of all of those involved in the *set-up* of this scenario. Perhaps it was the text of Hosea 6:6, as He had quoted it to others who similarly lacked *compassion*, Matt.9:13. But whatever He wrote, it made the point needed to those present!
4. Vv.10-11, Jesus then demonstrated what all these men lacked: *compassion* for the woman, who had apparently been but a *pawn* in a plan to *test* and *accuse* Jesus.

Jesus' *compassion* toward sin led Him to rebuff the devious accusers, *forgive* the woman's sin, and urge her to *future faithfulness*. Win, win, and win!

**E. Applications- Lessons for Us: We need to not only "see" the *compassion* of Jesus, but also emulate it.**

1. We cannot *miraculously heal* the *physical ailments* of those around us, but we can be *compassionate* ministers to their needs, and pray for God's blessings upon them, Acts 10:38.
2. We do not have *miraculous power* to *cast out demons*, but we need the *compassion* necessary to help deliver (with and through the truth) those *bound by Satan*, Acts 8:20-24.
3. We may not be able to alleviate the *spiritual ignorance* of the world, but we must have *compassion* to "see" the opportunities to "*teach*" those in *our* world, 1Tim.2:4; Matt.5:16; 2Tim.2:2.
4. We, especially as *sinner*s ourselves, must be *compassionately forgiving* toward the sins of others for their sakes as well as our own, Jas.2:13.



## Lesson 5: Study/Discussion Questions

1. How does *compassion* differ from *pity*, *sympathy*, and *empathy*?
  
2. From Mark 1:40-45,
  - a. What three things did Jesus' *compassion* cause Him to do to/for the *leprous man*?
  
  - b. Since we obviously cannot *miraculously heal* others, what lessons ought we to learn and apply from Jesus' example?
  
3. From Matt.8:28-34 (and Mark 5:1-20),
  - a. Describe what the *demon-possessed man* was like before and after Jesus' *compassion* toward him.
  
  - b. Since we cannot *cast out demons*, what lessons ought we to learn and apply from Jesus' example?
  
4. From Mark 6:30-34,
  - a. What did Jesus want to provide for *His disciples*, and what did *the multitude* want from Him?
  
  - b. What did the multitude *need* from Jesus?
  
  - c. What lessons ought we to learn and apply from Jesus' example in this case?
  
5. From John 8:1-11,
  - a. What did both *the accused* and *the accusers* need and receive from Jesus?
  
  - b. Obviously, we cannot *forgive sins* (cf. Mark 2:7; Isa.43:25), so what lessons ought we to learn and apply from Jesus' example?

## **Lesson 6: “Seeing” Jesus through His Sacrifices**

When we think or speak of *Jesus* and *sacrifice* together, usually we’re referring to His sacrifice on *the cross*. Perhaps at other times, *Jesus* and *sacrifice* might also help us to consider what He *gave up* in heaven to come to the earth to live and die as the perfect offering for our sins. These *sacrifices* certainly tell us much about Jesus. But there are also some other and less-often considered *sacrifices*, which are perhaps more *practical* in nature, that can help us in our efforts to “see” Jesus more clearly....

### **A. “Seeing” Jesus through the Sacrifice of His *Time*, Matt.14.**

1. Time is a precious commodity for all of us. But for Jesus, who had approximately 3.5 years (of public ministry) to save the world from its sins, time was especially *of the essence!*
2. Jesus and John (the Baptist) were cousins. Their mothers were very close. Jesus and John seem to have “grown up together” to some degree. But as adults, each had a *specific mission/purpose* in life. John’s mission was to *prepare the way*, and Jesus’ mission was to *be the way*. From Jesus’ words regarding John (cf. 11:11a), there was no human of whom He had greater regard. All of which helps to explain not only *why* but also *how* news of John’s horrible death affected Jesus so deeply, vv.1-13a. He apparently just wanted a little time by Himself to grieve and reflect, and to be with His Father in heaven. He had just lost the only true friend that truly understood His purpose in life. But apparently there wasn’t *time* for such things....
3. V.13b. The multitudes followed, demanding His time. How did Jesus react? By explaining the circumstances and “closing the office” for a few days? Hardly, v.14.
4. But *healing* the sick of the great multitude (cf. v.21) wasn’t going to be the only demand on His time. It was evening, they were in a *desolate* place, and they needed food, v.15.
5. So even after spending all day *healing* a multitude of their illnesses, there was still no time for Jesus to be alone and grieve and pray. So, He again *sacrificed time* to feed the multitude, vv.16-21.
6. After the *physical* needs of healing and feeding had been met for the multitude, Jesus finally sent them and His disciples away so He could be alone in prayer with His Father, vv.22-23. But even that didn’t last long until there was another need which required the *sacrifice of His time*, vv.24-33.
7. It would have been easy, and all *too human*, for Jesus to put His own *personal* needs for time before the needs and desires of others, but He didn’t. He *sacrificed* His precious time (and needs), for those of others... even those who didn’t understand or appreciate what He was really doing, cf. John 6:26-27,41,66.

### **B. “Seeing” Jesus through the Sacrifice of His *Friends*, Matt.13:53-58.**

1. After teaching (mostly by parable) and healing extensively, Jesus returned to Nazareth (chps.11-13), vv.53-54a.
2. At first, the “hometown folks” were *astonished* at both His *wisdom* and *miraculous powers*, v.54b.
3. But apparently, jealous of His notoriety and abilities, this *astonishment* soon turned to *offense*, vv.55-57a.

4. What was Jesus to do? Defend Himself? Teach and preach and perform even greater miracles to “show them”?
5. Evidently not, vv.57b-58. Instead of giving in to what surely must have been strong urges to defend or “prove Himself” to them, He left. He *sacrificed His earthly friends* because there was a greater and important *heavenly* need.

**C. “Seeing” Jesus through the Sacrifice of His *Family*, Matt.12:46-50**

1. As we have just seen, Jesus was willing to sacrifice His *hometown friends* to the Cause, but surely His *family* would not have to be forfeited.... or would they?
2. Actually, He had already kind of sacrificed His family, vv.46-48.
3. It wasn't that He *burned them on the altar*, or even that He *disrespected, dishonored, or disowned them* or anything like that- but He did *sacrifice* the closeness of a personal relationship with them. He did replace them with those who would “*do the will of My Father who is in heaven,*” vv.49-50. He was willing to sacrifice His *physical* family for a *spiritual* one, cf. John 7:5.
4. It must have been especially painful to Jesus that His own family did not *believe in* but seemingly *scorned and chided* Him, John 7:1-4. Did He respond by pressing harder to impress and convince them? Not at all, John 7:6-11. He was willing to *sacrifice His family* and their feelings regarding Him for the greater good of the Cause!

**D. “Seeing” Jesus through the Sacrifice of *Himself*, Matt.26 - 27; Phil.2:1-11.**

1. Of course, these preliminary *sacrifices* of Jesus' *time, friends, and family* were all leading up to the ultimate *sacrifice of Himself on the cross*, Matt.26 - 27. There simply is no greater sacrifice one can make, John 15:13! But I would suggest to you that this wasn't just a *one-time, great, and ultimate* sacrifice. It was instead the culmination of a lifetime of *self-sacrifice* that began much earlier...
2. Jesus' *lifetime of sacrifice* began before He was even born when He left the right hand of the Father, and the glories of heaven, to be *born of a virgin*, to *submit Himself* to His own creation, to *subject Himself* to a lifetime of disbelief, scorn, derision, and the *sacrifice of His own will* that included His *time, His friends, and His family*, Phil.2:5-8.
3. As *preeminent and perfect and painful* as Jesus' sacrifice on the cross was, it was not the only sacrifice He made! This does not at all diminish the *sacrifice of Jesus' life* on the cross, but instead points out that His *life* was one of *sacrifice* as much as *His death*!

**E. Applications / Lessons for Us: We need to not only “see” the *sacrifices* of Jesus, but also to be willing to make *the same kinds* of sacrifices ourselves.**

1. Are you willing to *sacrifice your time* (and *personal needs*) for the Cause of Christ, Matt.6:33?
2. Are you willing to *sacrifice your unbelieving friends* for the Cause of Christ, Prov.13:20?
3. Are you willing to *sacrifice your disbelieving family* to stay true to the Cause of Christ, Matt.10:34-37?
4. Are you willing to *sacrifice your will and life* for the Cause of Christ, Matt.10:38-39?

## Lesson 6: Study/Discussion Questions

1. From Matthew 14,
  - a. For what *demands of His time* did Jesus set aside His own *needs* and *desires* to serve?
  
  - b. Obviously we can't meet the *physical needs* of others miraculously, so what lessons ought we learn and apply from the particular example?
  
2. From Matthew 13:53-58,
  - a. Why do you think the people of Nazareth chose to reject the implications of Jesus' *teaching* and *miracles*?
  
  - b. Why didn't Jesus simply do *more miracles* in Nazareth to convince them *who* and *what* He was?
  
  - c. What lessons ought we learn and apply from His example in these regards?
  
3. From Matthew 12:46-50,
  - a. Why and how did Jesus "sacrifice" *His family*?
  
  - b. What lessons ought we learn and apply from His example in these regards?
  
4. From Matthew 26 – 27 and Philippians 2:1-11,
  - a. What *other sacrifices* did Jesus make in *life* that helped to prepare Him for the ultimate sacrifice in *death*?
  
  - b. What lessons ought we learn and apply from His example in these regards?

## **Lesson 7: “Seeing” Jesus through His Exaltations**

To *exalt* (verb form), or *exaltation* (noun form), basically means *to lift up* to a position of *dignity, honor, rank, power, and majesty* when used of the actions done to **someone else**. But conversely, they also refer to being *lifted up* with *pride* or *arrogance* when used of the efforts of someone toward/for **themselves**, cf. Matt.23:12. This is an important consideration in our efforts to “see” Jesus more clearly, and also in our endeavors to emulate Him. Jesus never really sought *glory* or *exaltation* for Himself, but was *exalted* and *glorified* by His Father several times. This is in perfect keeping with Jas.4:10. For instance, please consider....

### **A. “Seeing” Jesus through Exaltation at His *Baptism*, Matt.3:13-17.**

1. Jesus’ baptism inaugurates His *public* ministry. Prior to it, the record has very little to say about Jesus’ life (nothing since age 12). There is a reason for this: What Jesus did between His birth to age 12 and His baptism isn’t the point of the Gospels, or His life. His *teaching, miracles, and sacrifice* were the important part!
2. Jesus was well aware of this, v.15; cf. John 1:29-36.
3. We may have *felt* as if we could hear the angels of heaven rejoicing when we came up out of our baptismal waters, but Jesus heard the *voice of God* saying, “*This is My beloved Son, in whom I am well pleased.*” From the very *beginning* of Jesus’ quest to fulfill God’s purposes for His life, the Father *validated* and *exalted* Him and these purposes!

### **B. “Seeing” Jesus through Exaltation at His *Transfiguration*, Matt.17:1-8.**

1. The disciples had seen Jesus perform miracles, and had heard Him teach amazing lessons. Peter had even pronounced an understanding of *who* He was, cf. Matt.16:16.
2. But apparently, even His closest disciples did not fully perceive *what* all these things meant, or *how* they would brought to fruition, cf. Matt.16:21-28; 17:4. Perhaps the *transfiguration* occurred for these reasons- to help enable them see Jesus in a different *light*!
3. From heaven, God *validated* and *exalted* Jesus as the *sole authority* over both *Moses* (representative of the Law) and *Elijah* (representative of the Prophets), cf. Luke 16:16. The Twelve needed to “see” this about Jesus, and so do we!

### **C. “Seeing” Jesus through Exaltation of His *Purpose*, John 12:20-36.**

1. The occasion was His last *public* discourse. The rest of the time before His arrest was spent in *private* with His disciples (cf. John 13:1 – 18:1ff).
2. The record says “*certain Greeks*” wanted to “*see Jesus,*” v.21. Jesus came and spoke to them regarding *the hour* (for His betrayal and crucifixion), His *purpose*, and the meaning of *true discipleship*, vv.23-28a.
3. Then it happened (again), “*There came therefore a voice out of heaven: I have both glorified it, and will glorify it again,*” v.28b. The very voice of God from heaven *exalted* the *purpose* of Jesus!
4. The *multitude* was somewhat confused about what had happened, but Jesus brings it and them back into focus regarding His *purpose*, and *intention* for them, vv.29-36.

### **D. “Seeing” Jesus through Exaltation at His *Resurrection*, Matt.28:1-7.**

1. This time, God's thunderous voice did not boom from heaven, but "*an angel of the Lord*" delivered a message of exaltation, vv.1-4.
2. The message was simple, but powerful, "*He has risen,*" v.6! Just as He predicted, cf. Matt.12:40; 26:61. It was **the** most *powerful declaration* of His divinity, and evidence that He had successfully fulfilled the purpose for which He was sent to earth, Rom.1:4!
3. God, speaking through this angel, delivered the most important statement of Jesus' completed purpose- and therefore His exaltation, "*He is risen!*"

#### E. "Seeing" Jesus through Exaltation at His Ascension, Acts 1:3-11.

1. Jesus had accomplished all that He had been sent to do. He had *fulfilled God's purpose* through His *baptism, miracles, teaching, example, and sacrifices*- even the ultimate sacrifice of the cross. He had *submitted* to God's will at every turn, and thus, the Father had *exalted* Him at His *baptism, transfiguration, statement of purpose, and resurrection*.
2. All that remained was to "bring it all home," so to speak. Therefore, Jesus spent *forty days* providing *convincing proofs* and explaining *things concerning the kingdom of God* to the disciples that they *could not have borne* previously, Acts 1:3; cf. John 16:13.
3. Next, He gave them their *final instructions*, Acts 1:4-8. Now His *purpose* was complete. He had accomplished everything. There was nothing that remained undone.
4. Having *submitted* to the Father's will completely, and having accomplished all that He came to do, He *ascended back into heaven* before the eyes of the disciples, Acts 1:9. But God wasn't finished *exalting* Him!
5. Two angels placed God's final seal of *validation* and *exaltation* on the occasion, Acts 1:11!

#### F. Applications / Lessons for Us: We need to not only "see" Jesus being exalted by God for fulfilling His purposes *for Him*, but also be willing to emulate His *dedication* to God's purposes ourselves.

1. God will *exalt* you through **baptism** by *forgiving your sins* and *accepting you into His kingdom*, Rom.6:3-4. Are you willing to *submit* that you may be *exalted*?
2. God will *exalt* you by **transforming** your life and *proving what is good, acceptable, and perfect* through it to the world, Rom.12:1-2. Are you willing to submit to this *transformation* that you may be *exalted*?
3. God will *exalt* you through your **dedication to His purposes** *whether by life or by death*, Phil.1:20; Rev.2:10. Are you willing to submit and be *dedicated to His purposes* that you may be *exalted*?
4. God will *exalt* you by **resurrecting** you from the dead- both *spiritually* from sin and *literally* from the grave, Phil.1:20-21. But you have be willing to *die to sin* (Rom.6:1-14) and *die in the Lord* (Rev.14:13). Are you willing to submit your life to Him that He may *exalt* you by *resurrection*?
5. God will *exalt* you by **ascension** at the last day, 1Thess.4:13-18. Are you willing to submit and be *in Christ* that you may be *exalted with Him* in the final *ascension*?

### Lesson 7: Study/Discussion Questions

1. What does *to exalt* mean?
2. How did Jesus typify or fulfill Jas.4:10?
3. How many times did God specifically (or through angels) *exalt* Jesus? Please list those occasions.
4. Why, do you suppose, God *exalted* Jesus *at His baptism*?
5. What was significant about God's *exaltation* of Jesus *at His transfiguration*?
6. What was it, specifically, that God was *exalting* regarding Jesus in John 12:28-36?
7. Why is the angel's statement, "*He has risen*" such a significant statement of *exaltation*?
8. What two things did the angel's reveal in God's *exaltation* about Jesus at His *ascension*?
9. How will God *exalt us* through:
  - a. Baptism?
  - b. Transformation?
  - c. Dedication to His Purposes?
  - d. Resurrection?
  - e. Ascension?

## **Lesson 8: “Seeing” Jesus through His Salvation**

In our previous lessons, we have endeavored to “see” Jesus more clearly by looking at His: ***Humility*** (as seen through His birth, life, and death); ***Submission*** (to His teachers, parents, the Law, authorities, and God); ***Teaching*** (by sermon, parable, miracle, and example); ***Compassion*** (toward ignorance by teaching, physical helplessness by healing, spiritual helplessness by exorcism, and sin by forgiveness); ***Sacrifices*** (of His time, friends, family, and Self); and ***Exaltations*** (God’s voice from heaven praising and confirming His teaching, baptism, transfiguration, resurrection, and ascension). In this lesson, let’s “see” Jesus through the ***Salvation*** He offered and provided despite the recipient’s ***past sins, present doubts, current circumstances, and anything and everything*** else.

**“Seeing” Jesus through the He Salvation Offered and Provided:**

### **A. Despite Past Sins- Zaccheus, Luke 19:1-10;**

1. Vv.1-2, Tax-gatherers were notoriously corrupt, and therefore also *rich*. Their countrymen considered them traitors because they usually collected taxes for Rome. Evidently, Zaccheus was all-too-typical in these regards.
2. Vv.3-4, But despite his *past sins*, and for whatever reasons, he also wanted to “see” Jesus, but was unable to do so because of the size of the crowd and his own diminutive stature. However, Zaccheus was *determined* and *unashamed*.
3. V.5, The willingness and ability of Jesus to spot a single “face in the crowd” aspect of this story has always amazed me. It demonstrates the intensity of His purpose, as stated in v.10. Of course, a rich, short, and despised man perched in a *sycamore fig tree* might be somewhat conspicuous even in a large crowd!
4. V.6, The response of Zaccheus to Jesus’ self-invitation to honor his house was immediate and decisive.
5. V.7, The crowd’s response was sadly and typically *judgmental, condemning, and self-serving*.
6. V.8, Nonetheless, Zaccheus was obviously a *changed* and *penitent* man!
7. V.9, All of this stemmed from the simple willingness of the Son of God to *notice, be compassionately interested in, and spend time with* him. Surely there is a lesson in these things for us!
8. V.10, May we ever learn and continue to “see” Jesus from His willingness to save, **despite past sins**.

### **B. Despite Present Doubts- the Disciples, Matt.14:22-33;**

1. Vv.1-13, Jesus just had the single worst day of His life to date. He just found out that His cousin, friend, and most like-minded co-worker in the Cause has been beheaded.
2. Vv.14-21, Despite His desire to simply be alone with His Father in prayers of comfort, consolation, and resolution (He still had a mission to accomplish), His time, energy, and efforts were demanded by the thronging multitude for *food, healing, and teaching*. See John 6:15 for additional insight.
3. Vv.22-23, After meeting everyone else’s *needs and desires*, He again attempted to retreat to solitude for prayer.



4. V.24, But then a *storm* began endangering His disciples, and His presence and power were again needed.
5. Vv.25-30, Several things are here worthy of note: the simple grandeur of the miracle, v.25; the *fear* of the disciples, v.26; the *calm assurance* of the *presence* of the Lord, v.27; the juxtaposed *confidence* of Peter and the *timidity* of the others, vv.28-29; the connection between *taking his eye off Jesus* to look at the *wind* and *water* with Peter's *sinking*, v.30a; and Peter's recognition of the true *Source* of his salvation, v.30b.
6. Vv.31-32, Jesus was still willing and able to save those who were ***fearful*** and ***doubting!***

#### C. Despite Current Circumstances- the Thief on the Cross, Luke 23:39-43.

1. V.39, We probably need to realize that the statements recorded here were *abusive*, rather than a *true plea* for salvation, or any kind of *faith* in Jesus' ability to fulfill them.
2. Vv.40-41, But the other criminal: *rebuked* the first one; manifested *fear/belief* in God; recognized and admitted the *justice* of their condemnation; and, the *sinlessness* of Jesus. These are amazing insights given the overall circumstance!
3. V.42, And even more amazing, he: called Jesus by name; accepted the inevitability of the present circumstance; evidently understood the *nature* of the kingdom; recognized not only *who* Jesus was, but also understood His *power* to save; and on the basis of these things, cried out to, by all *outward* appearances, the Man least-likely to *remember* and *save* him. What faith!
4. V.43, Jesus recognized his faith, and assured Him of eternal salvation- as was completely within His prerogative as *God*, cf. Luke 5:18-26. The ***present circumstance*** of the man justly in the process of dying on a cross for his crimes did not prevent Jesus from *seeing* his faith, *hearing* his confession, and *accepting* him into the kingdom by salvation!

#### D. Despite Anything and Everything- You, Me, and Everyone, Acts 9:1-20.

1. Vv.1-2, Saul was *threatening* and *murdering* (see also 8:1ff) "*disciples of the Lord*," and even traveling far and wide to do so.
2. Vv.3-5, But then he was *confronted* by Jesus!
3. V.6, He was told to *arise* and *go* to Damascus, and that *there* he would be *told* what he *must do* to rectify *his* situation.
4. Vv.7-19, Please notice that Jesus ***did not*** save him *on the road*, nor was he saved by *seeing*, *hearing*, and *conversing* with Jesus (or by three days of *fasting* and *prayer*, cf. vv.9,11). Saul had to *go*, *listen* to Ananias, have *faith in Jesus*, and *obey the gospel* just like everyone else, v.9 (see also 22:16)! Jesus saved him by: the *preaching of the gospel* (through Ananias); *faith*; and *baptism*; but did so despite his ***previous animosity and persecution!***

#### E. Think about these things. We need to "see" Jesus as willing to save everyone despite our:

1. Past sins;
2. Times of fear and doubting;
3. Present circumstances; and,

4. Regardless of *who we've been* or *what we've done*;

5. Through the *gospel, faith, and baptism*, Mark 16:15-16.

If we *haven't* "seen" Jesus in these ways, we haven't really "seen" Jesus at all, Matt.9:10-12; 11:28-30; Luke 19:10; Acts 9:6,18!

---

---

### Lesson 8: Study/Discussion Questions

1. From Luke 19:1-10,
  - a. Provide pertinent details about Zaccheus.
  - b. What three things did Jesus do which prompted a favorable response from Zaccheus?
  - c. What should we learn from Zaccheus, and "see" in Jesus from their interaction?
2. From Matt. 14:1-33,
  - a. List the significant events (from Matt.14:1-23) that led up to Jesus calming the storm.
  - b. When Peter attempted to walk on the water, when did he begin to sink?
  - c. What miracles did Jesus perform in Matthew 14:13-33?
  - d. What should we learn from Peter, and "see" in Jesus from their interaction?
3. From Luke 23:39-43,
  - a. What attitude did the *first thief's* words reveal about him?
  - b. What attitude did the *second thief's* words reveal about him?
  - c. What should we learn from the *thieves*, and "see" in Jesus from their interaction?
4. From Acts 9:1-20,
  - a. What was Saul doing *prior* to meeting Jesus? Why?
  - b. What did Jesus *specifically* tell Saul to *do*? Why?
  - c. What should we learn from Saul, and "see" in Jesus from their interaction?