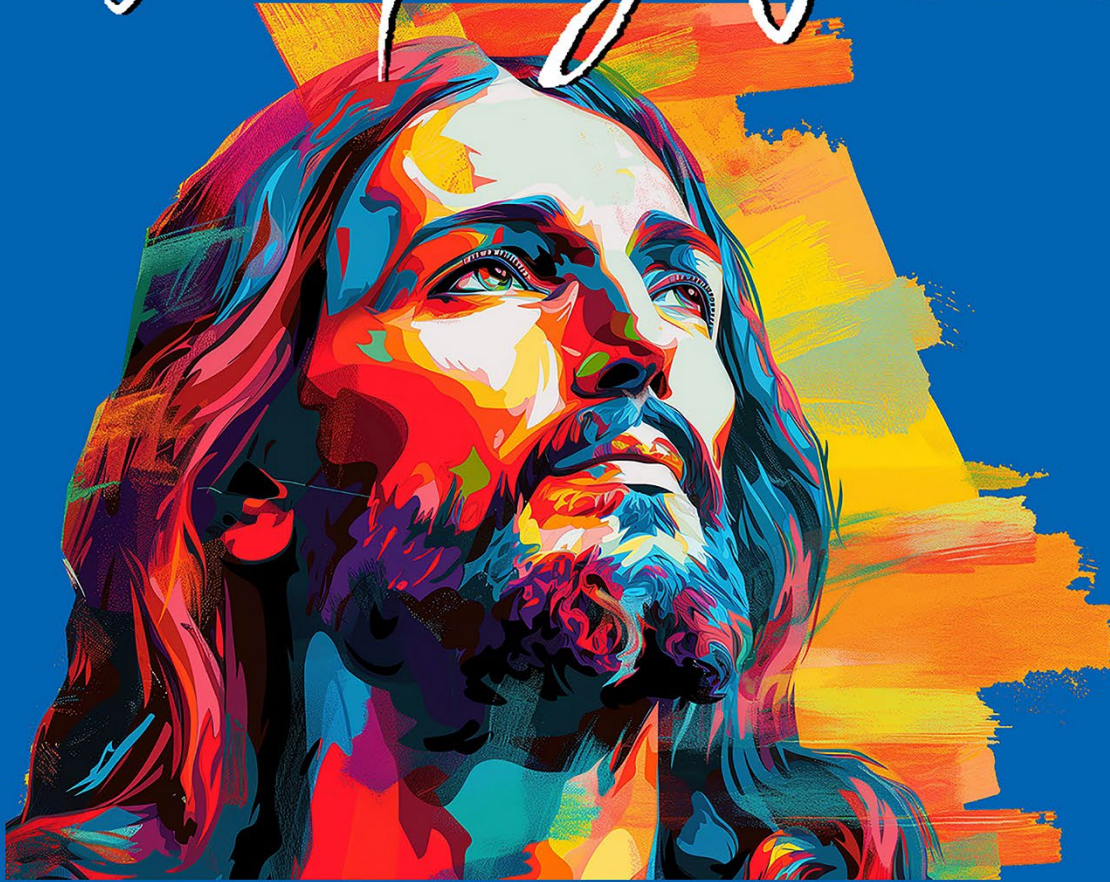


Finding Jesus



Embracing the Complete
Gospel of Jesus, the Christ.

CHARLES S. STUART

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Charlie has been active in the local church all his life serving as: Deacon, adult Bible study leader (20+ years), member of a pastor search committee and all the other committees in the local church.

Charlie graduated from the University of Florida in 1973 with an undergraduate degree in Marketing, with a focus on Economics. He worked in the family’s office products company for 16 years and spent the following 20 years as a professional speaker, author, and consultant.

He also made time to volunteer for 25+ years with the YMCA as a local board member and on national task forces for the YMCA of the USA.

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Finding Jesus

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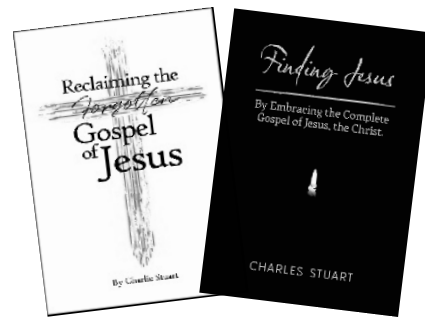
Introduction.

The Church Lost Jesus. It's Not Too Late to Find Him.

This study guide addresses the two statements above and is written primarily to pastors of Protestant churches in America — particularly those who identify with the Evangelical movement.

Secondarily, it is written to denominational leaders as well as others who offer thought-leadership on the church as it evolves toward “ushering in the Kingdom of God on Earth.”

As an author of two books, I have researched extensively why one-half of Protestant churches in America mostly ignore, or in some cases, reject, what Jesus said, taught, and did before His death — they have “lost Jesus.”



This is serious. We must recognize that what Jesus taught, commanded, said, and did before His death is as much a part of the Gospel as is salvation based on His resurrection.

The Conundrum of the Salvation Gospel of the Christ and Embracing the Gospel of Jesus.

I believe the “whole” Gospel has two parts — the Gospel of the Christ (Salvation) and the Gospel of Jesus. This why I call it The Complete Gospel of Jesus, the Christ.

The Gospel of Jesus is what Jesus said and did during His three years of teaching. It is the Way of Jesus. It lays out what Jesus expects of His followers. It is the Word of God.

Are people who claim that they are “saved” but do not follow the teachings and preachings of Jesus really “saved?” Can a person lose their salvation?

It has long been thought that those “born again” would be transformed to engage in serving others as Jesus commanded His

Introduction.

followers to do. But there is little evidence among American Protestant churches that this is the case.

It's been a mantra that "salvation is through faith (belief) and not by works (including serving others as Jesus commanded). And there is the conundrum.

"Woe to you, false preachers, and hypocrites" is how Jesus called out those who thought they were doing what God said but ignored what the Gospel of Jesus commands — love others, seek peace, establish justice, show mercy, have compassion for those in need, abused, or neglected.

Perhaps those who made a commitment to Jesus for their salvation but don't follow the Gospel of Jesus with their lives have not "lost" their salvation; perhaps they never had it.

Changing how we understand "what the Gospel is" is hard, but it is essential, and it is what Jesus said. For many this comes as a rough wakeup call. But it's not too late.

Why should we embrace the Gospel of Jesus?

Beyond the point that Jesus commanded it — I believe it can help heal the world. We live in a world where uncertainty and fear are normal, and we are frustrated by our inability to make it better.

Jesus, who came to usher in the Kingdom of God on Earth, left the fulfillment of His mission up to His followers and His church when He said...

18 ¹⁸"All authority in heaven and on earth has been given to me.

¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son ²⁰and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

The Gospel of Matthew 28:18-20

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It is up to us, His followers, to usher in the Kingdom of God on Earth, obeying everything He taught. It is the only way to heal the world.

This book offers practical ways forward toward a “whole” gospel – one that gives equal import to establishing the Kingdom of God on Earth and salvation.

In the name of the complete Gospel of Jesus, the Christ...

Charles Stuart

Charles S. Stuart

What makes you a “Christian?”

Here is my litmus test for someone calling themselves “Christian.”

Any answer that doesn’t include personal responsibility to live as Jesus taught is not Christian.

This may seem harsh and hard, but it is the Gospel of Jesus, an essential part of the complete Gospel of Jesus, the Christ.

CHARLES STUART

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



**The Church Lost Jesus.
It's Not Too Late to Find Him.**

How the Church Lost Jesus.

The church has had a long history of elevating the Gospel of the Christ as the primary, even only, element of the Gospel of Jesus, the Christ.

How did this happen? There are several explanations.

For years I have looked for an answer to “when did Jesus become Christ?” in the church. At first, I thought this was just in American Evangelical Protestant churches, or after the Reformation.

Then I realized it seemed like “Jesus” was used in the Gospels and “Christ” was used in Paul’s letters. That’s when I conducted a thorough analysis of phrases that include one or both key words — Jesus and Christ — plus other titles used to refer to Jesus.

Paul introduced “Christ” as the title for the resurrected Jesus.

Paul was among the first generation of believers. After his conversion, a few years after the death and resurrection of Jesus, and early in his ministry, Saul began to use his Roman name Paulus, or Paul as we know it.

He spent a few years thinking about what his vision on the way to Damascus meant for himself and the world and spending time building trust with the Apostles. Paul then embarked on missionary trips which, in time, produced letters written in koine Greek (ca. 49-64CE).

These letters added to the oral tradition of stories passed along generation to generation about Jesus and slowly were viewed by many as the first written Christian scripture.

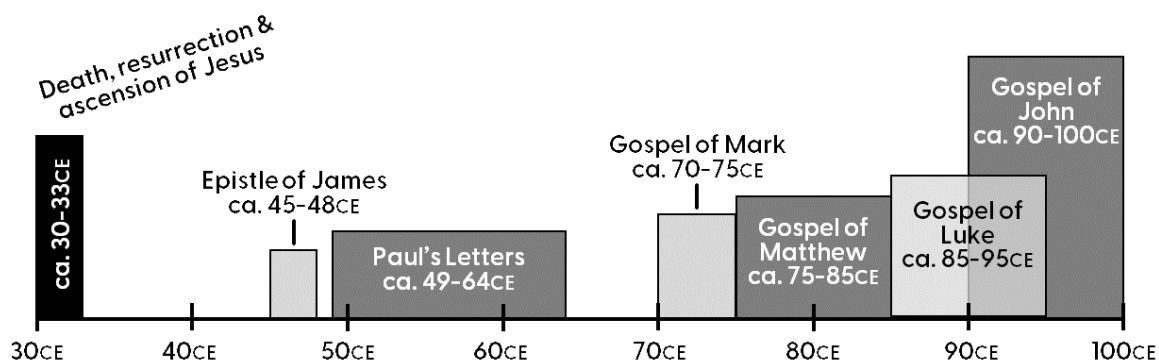
It’s my belief that Paul conflated into “Christ,” a single word for meaning the resurrected Jesus, the Messiah, the Son of God, and the Son of Man. That explains why the usage of “Christ” increased so dramatically in Paul’s letters, while the Gospels focused on the pre-crucified “Jesus.”

The Church Lost Jesus. It's Not Too Late to Find Him.

With this, Paul's understanding of who Jesus was became the first and prevailing understanding of who Jesus was by the many new believers around the world, particularly the Gentiles who had limited knowledge of Jesus since they were removed from where Jesus lived, died, and was resurrected.

So, "Jesus" became "Christ" before the Gospels were written, thanks to Paul and his letters. Here's how.

Timeline of Availability of Gospels & Paul's Letters



This chart shows the earliest church (ca. 30-100CE) resources that are included in the New Testament. The dates are estimates by biblical historians of when they were written. It is important to remember that they were not read broadly by church leaders for many years because there was no effective method to copy and distribute them. At best they may have been passed from one church to another.

Biblical scholars are confident that Paul's circular letters were the earliest New Testament writings, preceding the Gospels. As such, they were the earliest versions of written Christian scriptures most churches had available upon which to build their spiritual foundations.

Because of the arrangement of the books in the New Testament, with the four Gospels first and the Book of Revelation last, it appeared to me and many others that this was the order in which they were written.

In reality — and this is a significant point related to use of names and titles of Jesus in Paul's letters — it was Paul's letters that were the first written "scriptures" that eventually made it into the New Testament.

And, with the number of Gentile churches expanding, they quickly became the largest segment of Christians before the Gospel of Mark was written. It appears that very quickly the only written Gospel they knew was the one Paul had taught and written.

Comparing how the Gospels and Paul's letters referred to Jesus, the Christ.

In researching the use of the words "Jesus" and "Christ," I looked at the words most used to refer to the living Jesus and the resurrected Christ as found in the Gospels and Paul's letters. The following page shows the results drawn from the New Revised Standard Version Updated Edition (NRSVUE) bible.

<i>Titles</i>	<i>Gospels</i>	<i>Paul's Letters</i>
Jesus*	620	99
Son of Man	82	0
Good News	35	11
Messiah	41	0
Son of God	15	9
Christ*	2	437
Gospel*	1	117
Jesus Christ	3	58

* These words are used alone and not with other names.

<i>Titles</i>	<i>Paul's Letters</i>
Christ Jesus	129
Lord Jesus Christ	96
Christ Jesus our Lord	15
Gospel of Christ	11
God in Christ Jesus	10
Gospel of God	10
Jesus Christ our Lord	9
Good News of Christ	6
God through Jesus Christ	2
Christ Jesus our Savior	1
Gospel of Jesus Christ	1
Jesus Christ our Savior	1

The Church Lost Jesus. It's Not Too Late to Find Him.

Paul uses "Christ" 776 times. The Gospels use it just 5 times.

Here we see that "Christ," in all its versions, was used just 5 times in the Gospels as compared with 776 times in Paul's letters. That is 155 times more in the letters than in the Gospels.

The Gospels use "Messiah, Son of God, Son of Man & Jesus" 775 times. Paul uses them 108 times.

In the Gospels, Messiah, Son of Man, Son of God, and Jesus (alone), taken together, were used 8 times more than in Paul's letters. These words or phrases were only used in Paul's letters 108 times as compared to 775 times in the Gospels.

In addition, the data shows that Paul's letters emphasized "Christ" over "Jesus" by a factor of 4.4 to 1 (Christ 437 times/Jesus 99 times).

The Gospels are mostly about the Life of Jesus.

A close examination of the Gospels of Mark, Matthew, Luke, and John reveals they are mostly about the life of Jesus with little to say about the salvation aspect of His death and resurrection.

Over 90 percent of the events recorded in the Gospels are narrative of what Jesus said, did, or taught during His life. This is the Gospel of Jesus. Less than 10 percent of the events are about Jesus's resurrection, appearances, and ascension. This is the beginning of the Gospel of the Christ.

It is clear the Gospels contain far more events and verses about Jesus before His death than after His resurrection.

It's not hard to see that the story of Jesus's life was destined by timing and uncontrollable events to be eclipsed by the power and imagery of the resurrected Christ.

 The church "losing" Jesus — the elevation of the Gospel of the Christ over the Gospel of Jesus — did not begin recently. No one stood up and said, "What Jesus said and did is to be ignored." What was said was, "Salvation is the only way to heaven and is the only meaning of the Gospel of Jesus Christ."

Early Church Fathers.

By the middle of the 2nd century five things had become evident. First, all those who were witnesses of the life, death, and resurrection of Jesus were gone from the scene.

Second, while the first generation of witnesses and followers were convinced of Jesus's return to set all things right and carry them home, it now was becoming evident that preparations should be made for His return at an unknown date in the future.

Third, there was a rapid expansion of churches based on Paul's missionary journeys and the diaspora of Jewish Christians across the empire, including into the heart of the empire, Rome itself.

Fourth, there was a realization for the need to replace the oral tradition of the stories about Jesus's life and death with a written scripture collection built around Paul's letters and, perhaps, early versions of Mark's Gospel and others.

And fifth, leaders began to emerge, slowly at first, who were giving thought to what "the Way" movement should be and how it should be developed into a religion. One that could compete in the crowded litany of gods in the Gentile culture, which was where the early churches were most rapidly growing and spreading.

These thought leaders and influencers would become known as "Early Church Fathers" by the Roman Catholic Church in the fourth through ninth centuries.

These writers, thinkers, and martyrs communicated by written essays and letters sharing what they thought and heard with others eager to know the latest versions of the developing scripture.

As would happen in any wide-ranging group trying to develop a cohesive statement of history, purpose, and mission, they grappled with distinctive and important issues like the nature of Jesus, the relationship

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of Jesus the Christ with God and the Holy Spirit, and a rising tide of new and unusual ideas.

These ideas would become known by names like the “trinity” that competed for primacy. But because churches were independent of each other, and there was not a person or place to make decisions about disputes, this bubbling tension would continue until the culture crossed paths with the church in 313CE in, of all places, the Roman Empire.

In 313CE, Roman Emperors Constantine and Licinius granted liberty to all religions in the Empire, with special mention of Christianity, by issuing the Edict of Milan. This edict endeavored to quiet unrest and persecutions across the Empire and reflects Constantine's recent conversion to Christianity.

But it did not quiet the theological debates within Christian communities. It took another 12 years of simmering upheaval before Constantine summoned church leaders to the Council of Nicaea (325CE). The outcome of this council gave the church a unity of theological thought for a brief time.

An English translation of the original Nicene Creed of 325CE is shown below and on the next page.

Nicene Creed (325CE)

We believe in one God, the Father almighty, maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten, not made, of one substance with the Father, through Whom all things came into being, things in heaven and things on earth,

Who for us men, and for our salvation, came down, and was incarnate and was made man;

He suffered, and rose again on the third day, and ascended into heaven;

From thence He shall come to judge the living and dead.

And in the Holy Spirit.

But as for those who say, There was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is of a different hypostasis or substance, or created, or is subject to alteration or change — these the Catholic and apostolic Church anathematizes.

Now, re-read it looking for any mention of the life and teachings of Jesus — feed the hungry, care for the orphan and widowed, give justice to the marginalized.

It is startling to note the absence of Jesus's teachings in favor of the divinity of the resurrected Christ.

It would seem that very early in the development of the church the shift had already been made from "Jesus" to "Christ" by the church leaders.

In 381CE the Nicene Creed was confirmed and strengthened by the First Council of Constantinople summoned by Emperor Theodosius I.

With many other changes over the years, it continues today in the following form.

The Episcopal Church Nicene Creed (1979)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from

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Light, true God from true God, begotten, not made, of one Being with the Father.

Through Him all things were made.

For us and for our salvation He came down from heaven: by the power of the Holy Spirit, He became incarnate from the Virgin Mary and was made man.

For our sake He was crucified under Pontius Pilate; He suffered death and was buried.

On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

With the Father and the Son, He is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen.

Notice that the creed is still silent on the life and teachings of Jesus, making it difficult to claim this as part of the essence statement of Christianity because it ignores the Gospel of Jesus.

As with all institutions, the church and its belief systems evolved over time. Like early church leaders before them, Protestants in America in the 20th century also affected the religious and moral fabric of the culture.

Benefiting from the post-World War II economic boom where “bigger was better,” and the promise of the “American Dream,” the leaders of Protestant religious institutions continued to move towards a gospel that was salvation-only.

When this happened, the need to teach what Jesus said and did before His death, the Gospel of Jesus, largely diminished, and even disappeared in the fastest growing “born-again” Evangelical churches beginning in the 1950s.

The portion of churches self-identified as “Evangelical,” led by The Southern Baptist Convention, the largest Protestant denomination in America, moved the preaching, teaching, bible studies, and theology toward the Gospel of the Christ as the entire Gospel.

What Jesus said and did was repurposed as prophetic of the Gospel of the Christ — and with that, Christianity in Protestant America became a simple, easy, and free-to-join path to eternal salvation, without any obligation to live according to the Gospel of Jesus.

It was believed that salvation would ignite a passion to live like Jesus. But without teaching, encouragement, and emphasis, this did not happen.

Evangelical churches were after growth in baptisms, and it worked. The “born-again” themes of the salvation-only Gospel drove double digit membership growth from 1945-2000.

But what was gained by “more souls saved” came at a cost of neglecting the teaching and preaching of the life and words of the Gospel of Jesus. Consequently, these churches reduced the living-on-Earth Jesus to nice, moral stories, instead of the living Word of the Son of God.

So, while these Evangelical churches grew, their congregants turned away from influencing the world as the Gospel of Jesus teaches.

The Church Lost Jesus. It's Not Too Late to Find Him.

Another explanation for why the church has lost Jesus is people don't read the Bible or think for themselves. Today anyone can read the Gospel of Jesus, in printed or digital form, and at no or little cost.

But it isn't read, really read. Instead, people relegated their understanding of what scripture means to the interpretation provided by their pastors and the church.

This is ironic since the 16th century Reformation's primary thesis was for open and free access to scripture. In 1517, Martin Luther published his "Ninety-Five Theses."

He concluded that direct reading of the Bible allowed individual believers to make up their own minds without interpretation by the church.

Luther wasn't challenging the Bible or theological understandings of it. He was directly challenging the church's applications that produced interpretations far, in his opinion, from what the Bible, and Jesus, actually said.

And yet, this still happens today. Pastors will say, "Let's read this passage of scripture for today's message." Then the pastor will say, "Now, here's what it means." And then the meaning will be presented most often through the Gospel of the Christ lens.

Understandably, Evangelical Protestant pastors today are recipients of the teachings they received from seminaries and are influenced by the pastors under whom they "came of age," who usually emphasized salvation more than Jesus's life and teachings.

Most of today's pastors first served congregations that already believed the church's highest purpose was to "save souls," not to "usher in the Kingdom of God on Earth."

The church “lost” Jesus by elevating the salvation-only Gospel and ignoring the Gospel of Jesus.

The shift was slow, subtle, and insidious.

No one stood up and said, “What Jesus said and did is to be ignored.”

Rather, what was said was, “Salvation is only possible through the Gospel of Christ.”

CHARLES STUART

Where do you stand?

Do you believe the church lost Jesus?

If not, how do you explain the lack of following what Jesus said, did, and taught?

If you do agree, what thoughts or ideas do you have to find Him?

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



Who is this Jesus of Nazareth?

But who do you say that I AM?

On the answer to this question hinges all we think we know about Jesus.

Most Christians say they believe that the living-on-Earth Jesus was fully human, was fully the Son of God, died a human death, was resurrected in bodily form, and is fully part of the Trinity.

If these beliefs are true, then the Earthly Jesus spoke and acted with the same authority as God the Father. His words while on Earth had the same authority as they did after His resurrection.

To deny that Jesus commanded us to live as His followers, doing what He said and doing what He did, is to deny that Jesus was the Son of God. And to deny that is to completely reverse the core belief that makes us Christian, doesn't it?

I believe that Jesus is exactly who He said He was in all aspects. Particularly, I believe what the human, pre-crucified Jesus said and did are part of the Gospel every bit as much as the death and resurrection we rely on to assure our eternal salvation.

Jesus was, and is, the Son of God.

With minds open to the Gospel of Jesus, we can explore the following justifications for believing and following it as a co-equal part of the complete Gospel of Jesus, the Christ.

Even though it is clear Jesus was and remains the Son of God and an equal part of the Trinity, a large portion of the Protestant church in America has been led to believe that Jesus was only the Son of God after He died and was resurrected.

These churches have been led to believe that the living, pre-crucified Jesus wasn't the Son of God and therefore His words aren't the Words of God. This is the crux of the problem: saying Jesus is the Son of

Who is this Jesus of Nazareth?

God for salvation but not accepting the life and teachings of Jesus as the Word of God.

Then when the church proclaimed that the Son of God died as atonement for the sins of all who believe, they relegated the life and teachings of Jesus to His human nature, suggesting that this part of Jesus did not belong to His divinity alongside the Father and Holy Spirit. It's like Jesus had to die to secure His status as the Son of God.

**I know this sounds confusing, and it is.
But it doesn't have to be.**

The same Jesus, born as the Son of God, spent almost three years teaching and healing, while proclaiming that He had come to usher in the Kingdom of God on Earth.

Jesus's commandments are the latest Word of God. When there appears to be conflict with Hebrew scripture, the Gospel of Jesus takes precedence and priority.

Jesus was human.

Most biblical historians believe a man was born in Judea just before the millennia changed from BCE to CE. He was born of a Jewish mother, Miriam, or as she has come to be known, Mary. Along with Joseph, her husband and the boy's stepfather, Jesus lived his early years until about the age of 30 in Nazareth, a town about 15 miles southwest of the Sea of Galilee.

His name was Jesus. And He was fully human.

Jesus was, and is, divine.

He was born of a woman in a mysterious, even hard to believe, way. For those of us who believe God was his Father, how this happened is inexplicable. Yet it happened.

His name was Jesus. And He was fully God.

Jesus was, and is, the Word of God.

Jesus, the Son of God, is the Word of God, spoken and recorded in the four Gospels. God is the Word, and the Word is Jesus.

Jesus was, and is, known by many other names.

Jesus of the Gospels was referred to by many names, both by Himself and by others. His human name was Jesus of Nazareth, son of Mary, adopted son of Joseph. His divine name was and is Jesus, the Son of Man, the Messiah (Anointed One or Christ), the Son of God.

When He spoke as the living-on-Earth Jesus, walking among the people, His followers, and His disciples, He spoke with the complete authority of the Messiah, the Son of Man, and the Son of God. Of this there should be no doubt for a believer and follower of the complete Gospel of Jesus, the Christ.

Jesus.

Eight days after He was born, at His circumcision ceremony, He was named Jesus...in Hebrew, , Yeshua (Yeh'/shoo/ah). The Gospels were written in Koine Greek, so Yeshua became Ἰησοῦς, or Iésous (ē'/soos), and later in Latin, it became IESVS (pronounced ē'/yā'/soos).

Yeshua was the only name Jesus was known by during His lifetime. Its Old Testament meaning was “to rescue” or “to deliver” and was often used for “Joshua.” Throughout the centuries this name evolved.

The name Jesus was used throughout the Gospels of Mark, Matthew, Luke, and John, and is the name most often used to refer to Him. It was almost always used by the Gospels' authors and narrators when referring to Him, for example: “Jesus said” or “Jesus did something.” It was not used to address Jesus directly.

Jesus referred to Himself in the Gospels as the Messiah, the Son of Man, and the Son of God.

Who is this Jesus of Nazareth?

The Messiah.

Messiah, as we know it, originated in Hebrew written as מָשִׁיחַ, Mashiach (ma/she'/ah-kh) meaning “anointed.” In Greek it's written ΧΡΙΣΤΌΣ (Khristos, pronounced krē'/stōs). In Latin it is written MESSIAS, Messīās (mess/ē'/as) and is synonymous with CHRISTUS, (krēs'/toos).

An important question is how the “on the ground” definition of Messiah changed from the Old Testament understanding to become a title for Jesus.

In the Old Testament the definition of Messiah was a person anointed to redeem the people. This meant a political or military leader who would defeat the prevailing conquering kingdom or empire (think Assyrian, Babylonian, Persian, Greek, and many others), creating an everlasting peace.

Jesus's “revolt” was to usher in the light of the Kingdom of God on Earth to replace the systems that kept people in darkness. Jesus gave a new meaning to the word “Messiah.”

As a result, the ruling Jewish leaders and temple hierarchy conspired with the Romans to kill Him. PAX ROMANA was assured.

As shown on page 8, “Messiah” is used by the Gospel writers 41 times. Nine of those times Jesus declares or confirms that He is the Messiah.

It is clear to us, having the benefit of 2,000 years of hindsight, that the “Messiah” Jesus was talking about was not the warrior king come to defeat empires of kings and armies. The “Messiah,” of which He spoke, lived and died to change how people thought of themselves, and their God.

The Christ.

Christ is another way to say Messiah. Since Greek was the common written language for early church writings, “Messiah” was passed down to us in English as “Christ.”

Simply put, it was Mashiach (Hebrew) to Khristos (Greek) to Chrīstus (Latin) to Christus (German) to Christ (English).

 The title of “Christ” was first used by Paul to identify the risen and resurrected Jesus but later gained common usage as part of His name (Jesus Christ, or just Christ), not just a title.

The Son of Man.

The Son of Man is the second title Jesus claimed for Himself. The phrase “Son of Man” is used in the Old Testament (107 times), particularly in Ezekiel (93 times) and Daniel chapter 7 (4 times). The Old Testament use of the “Son of Man” or “human being” can be interpreted in three ways.

One is to contrast mankind with God. Another is applied to the prophet Ezekiel, setting him apart as chosen by God to deliver a message to the people. The third is as messianic prophecy delivered by the prophet Daniel describing the “Son of Man” as a special and unique representative of the “Ancient of Days” (or “Ancient One”).

The introduction of the “son of man” (or “human being”) in Daniel appears below.

7 ¹³ As I watched in the night visions, I saw one like a son of man coming with the clouds of heaven. And he came to the Ancient of Days and was presented before him. ¹⁴ To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.

Daniel 7:13-14

Who is this Jesus of Nazareth?

Also on page 8, you can see that Jesus declared or affirmed that He is the Son of Man 82 times in the Gospels — more than Messiah and Son of God combined. This is a clear indication that the “Son of Man” was favored by Jesus and/or the writers of the Gospels.



As with the word “Messiah,” Jesus changed the Old Testament meaning of the “Son of Man,” making it concrete that He had come to fulfill the prophecy of Daniel. In this way Jesus appropriated all these names and titles into Himself.

The Son of God.

Son of God is the third title Jesus claimed for Himself. He used or affirmed it 15 times in the Gospels, and when He proclaimed He is the Son of God, His divinity was secured.

This doesn't mean He is a son like we understand it as parents. He is God, of God, and knowing Him is knowing God. Jesus often talked of His Father and how He reflected, even embodied, who His Father is. We find in John 14 the following:

14 ⁸ Philip said to him, “Lord, show us the Father, and we will be satisfied.”

⁹ Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves. ¹² Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.”

The Gospel of John 14:8-12

By declaring His status as the Son of God, Jesus confirmed that He had the divine right and authority to speak for God. In some instances, He clarified how the Mosaic Law of the Old Testament should be applied in the Kingdom of God on Earth.

Where do you stand?

Do you believe the pre-crucified Jesus was the Son of God as He claimed?

If you do, how is it that more than half of the Protestants in America don't follow His teachings?

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



The Gospel of
Jesus Christ.
, the

One Gospel in Two Parts.

In non-religious terms the word “gospel” is a universal concept, statement, or belief that a group holds as most important to their ethos.

- * All aspects and efforts of the organization are directly linked to its “gospel.”
- * The group’s morals, ethos, and culture are aligned and guided by its “gospel.”
- * Acceptance of the “gospel” is required of any who call themselves members of the group.

Three definitions of “Gospel” are used in the church. First, all churches and their denominations agree that the term “the Gospels” refers to the collection of the four books (Matthew, Mark, Luke, and John) containing the life story and teachings of Jesus.

Second, the phrases “the Gospel,” “the Gospel of Jesus Christ,” and “the Gospel of Christ,” refer primarily to the salvation-only Gospel of Christ. It encompasses the story of the crucifixion of Jesus, the resurrection of Christ, and, by faith, the assurance that the believer is granted eternal salvation in the presence of God. This definition is also referred to as “being born again” or “being saved.” It is shared by up to one-half of the Protestants in America.

Third, for almost half of these Protestants the definition of Gospel is some combination of the Gospel of Jesus and the Gospel of the Christ.

A New Name. A New Beginning.

One thing I've learned in a career of marketing is that when a word or phrase takes on a meaning that doesn't reflect the full or desired context, changing the perceived *meaning* is difficult and likely impossible.

For example, over the last few decades, the word “evangelical” has come to mean the extreme conservative, political right-wing radicals striving for their definition of “moral christianity.”

The Gospel of Jesus^{, the} Christ.

To return its meaning to its original context is unlikely. So, I propose a new name for the complete Gospel.

The Gospel of Jesus, the Christ.

I suggest using the words “Gospel of Jesus, the Christ,” to replace ‘the Gospel,’ ‘the Gospel of Jesus Christ,’ and ‘the Gospel of Christ.’

While my suggestion may seem like the others — the difference is subtle, but it is significant. It stresses the co-equal parts that make up the complete Gospel of Jesus, the Christ.

Adding “, the” after Jesus and before Christ allows the dual elements of the Gospel of Jesus and the Gospel of the Christ to receive emphasis indicating they are different, and yet the same.

“, the” also reminds us of the responsibility we must live like Jesus showed us while resting in the assurance of eternal salvation.

Here’s how it reads, including the implied understanding. The Gospel of Jesus, the Christ, is the combination of the Gospel of Jesus and the Gospel of the Christ.

The Gospel of
Jesus[^] Christ.
^{, the}

The Gospel of Jesus is the Son of God who came to show humankind what the “Kingdom of God on Earth” could be, and our role in helping usher it into reality.

The Gospel of the Christ is the Anointed One who died, then rose from the dead, securing, through faith, eternal salvation for His followers.

One gospel. Two parts. It's not either/or. It's both/and.

Typically, a person seeking answers approaches the church with questions about living or dying, or both. The Gospel of Jesus addresses the living questions, and the Gospel of the Christ addresses the dying questions.

One wonders how one-half of the Protestants in America think they are Christian, yet believe and obey only one part (Gospel of the Christ) and ignore the other part (Gospel of Jesus).

Since there is no way to see into the heart and mind of a believer, the only way to determine that believers have accepted the Gospel of the Christ is by observing how they live out the Gospel of Jesus.

It takes belief and revelation to accept the complete Gospel of Jesus,

"Faith" has two meanings in the New Testament.

Another example of how one word can hold several meanings is the word "faith." The word "faith" has at least two meanings.

Often, but not always, Paul and other New Testament writers used "faith" in the context of salvation. For instance, in the Gospel of the Christ, Ephesians 2:8, "faith" is used in the context of salvation, and it is clearly speaking about the Gospel of the Christ.

2:⁸ "For by grace you have been saved (salvation) through faith, and this is not your own doing; it is the gift of God."

The full context is found in Ephesians 2:8-10.

In Mark, Matthew, Luke, and John, the word "faith" is not used by Jesus in the same way it is used in the other New Testament books. Jesus often uses "faith" to mean "believe" as in Mark 5:34,

5:³⁴ "He said to her, 'Daughter, your faith has made you well; go in peace and be healed of your disease.'"

The full context is found in Mark 5:24-34.

The Gospel of Jesus^{, the} Christ.

Context Matters.

Words can take on different meanings when preachers, teachers, and readers truncate words or phrases, placing a period before the full context is completed. In the examples below the ~~line-throughs~~ indicate the words that are often left out.

2:²⁴ You see that a person is justified by works and not by faith. ~~alone.~~ James 2:24

and

2:⁸ For by grace you have been saved through faith, and this is not your own doing; it is the gift of God — ⁹ not the result of works. ~~so that no one may boast. ¹⁰ For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.~~

Ephesians 2:8-10

With enough repetition of the truncated verses, it becomes “gospel,” and is nearly impossible to replace with a single correction.

Note that Paul didn’t stop after “*it is the gift of God — not the result of works,*” he went on in verse 10, to finish his complete definition of faith.

2:^{9b} ~~so that no one may boast.~~ ¹⁰ For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Ephesians 2:9b-10

Here, in verses 9 & 10, Paul brings together the Gospel of Jesus and the Gospel of the Christ.

Paul’s definition for “faith” included “faith through the Gospel of the Christ that leads to living out the Gospel of Jesus.” It is important to note that Paul’s “works” that did not secure salvation were the strict, legalistic, Mosaic Laws such as circumcision, and achieving righteousness by obeying them.

And that brings us to James.

A couple of thousand years ago a man named James wrote a letter. This James, generally accepted as the younger half-brother of Jesus, another son of Mary, knew the man Jesus longer and better than any of His disciples. As His younger brother, James watched Jesus grow up. He participated in the “growing up” as younger brothers do — playing games, getting in fights, teasing, and testing each other.

By the time Jesus embarked on His ministry at age 30, James had perhaps 20 years of up-close, personal, day-to-day observation of what Jesus did, who He was, and how He acted. Even with this intimate relationship, James did not believe that his older brother was the Son of God, at least not until Jesus rose and appeared to the disciples, and to him.

We can see in James’s letter, written and circulated to Jewish followers of “the Way” in Jerusalem and scattered abroad, that “faith vs. works” was an important and debated issue.

James’s main theme in his letter is “living faith.” In James 2:17, he wrote, *“So faith by itself, if it has no works, is dead.”* And in verse 24 he said, *“You see that a person is justified by works and not by faith alone.”* The full context is found in James 2:14-26.

Why did James make this point? I believe it is because he was related to Jesus, knew Him well, and knew His heart. James knew that Jesus “did what he said” because he (James) saw Him do it.

James knew that Jesus’s life and words were consistent. And in his letter, James — perhaps knowing he only had this one chance to share his understanding of his brother and his God — made sure that the theme was simple, powerful, and without ambiguity.

The Gospel of Jesus^{, the} Christ.

In this passage James gave a clear definition that faith in the Gospel of the Christ is what assures eternal salvation. He also says that faith must move beyond an intellectual position, or “thoughts and prayers” — it must involve “works” that reflect the teaching of, and examples from, the life of Jesus to be true and pure.

James’s definition for “faith” included “faith through the Gospel of the Christ” and the works found in the Gospel of Jesus defined as providing for the needs of a “brother or sister,” whether they are a fellow believer or not.

Paul and James were saying the same thing.

Paul preached the complete Gospel of Jesus, the Christ. Any Gospel definition that does not include the Gospel of Jesus is not from Paul.

James preached the complete Gospel of Jesus, the Christ. Any Gospel definition that does not include the Gospel of the Christ is not from James.

If the question is, “Is salvation attained by faith or works?” my answer is “Yes!”

Following the Gospel of Jesus without following the Gospel of the Christ does not secure a person’s salvation. Rejecting the Gospel of Jesus calls into question a person’s genuine faith in the Gospel of the Christ.

This book is not about changing the salvation Gospel of the Christ. It is about embracing the living Gospel of Jesus, along with the Gospel of the Christ, so that, together, we become fully functioning followers of Jesus, ushering in the Kingdom of God on Earth for ourselves and all those we touch with our lives. We become followers of the complete Gospel of Jesus, the Christ.

It seems clear that Jesus and Christ are different, yet they are joined through the mystery and love of God into the Complete Gospel of Jesus, the Christ.

CHARLES STUART

Where do you stand?

Do you agree there are two parts to the complete Gospel of Jesus, the Christ?

If you do, what can be done to elevate the Gospel of Jesus to its co-equal status with the Gospel of the Christ?

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



Foundational Truths from
the Gospel of Jesus.

Ten Foundational Truths from the Gospel of Jesus.

- I. Jesus is the Son of God.
- II. Jesus Came to Establish the Kingdom of God on Earth.
- III. Jesus Established 'Love God and Love Others' as a New Priority for God's Law.
- IV. Faith, Mountains & Mustard Seeds.
- V. Embrace 'Sermon on the Mount' Character Traits.
- VI. Every. One. Matters.
- VII. Woe to you...
- VIII. Seek and Serve the 'Least of These.'
- IX. Jesus Rejects those who Claim to be His Followers but Don't Follow the Gospel of Jesus.
- X. With His last words, Jesus commands His Followers to teach others the Gospel of Jesus.

Foundational Truths from the Gospel of Jesus.

The Foundational Truths of the Gospel of Jesus.

As the Son of God, Jesus had the power and authority to do as He saw fit. He could have removed all who stood against Him — but He didn't. He could have established the Kingdom of God on Earth by “executive order” — but He didn't. He could have cured all diseases, ceased all war, imposed justice for all, and re-planted the Garden of Eden — but He didn't.

Rather, Jesus taught the “Way of Jesus” to those He met and knew. He taught what His Followers needed to know and left a living manual for establishing the Kingdom of God on Earth with His Followers, with instructions to teach everyone, everywhere what He said and did.

He put the keys to unlocking the Kingdom of God on Earth into the hands of His Followers. He gave examples of what He meant by the “Kingdom of God on Earth” through the healings, miracles, prophecies, and parables.

Many of the Foundational Truths of the Gospel of Jesus are overarching in their application. They apply to all situations and should be embraced by His Followers as essential to their role in ushering in the Kingdom of Heaven on Earth.

By applying a Gospel-of-Jesus lens to these scriptures, we seek to know and follow what Jesus intended when He first spoke to them.

Christianity without full faith and belief in the Gospel of Jesus is not Christian. As Jesus said, “I never knew you, depart from Me...”

Jesus said it, not me.

The church a long time ago, and still today, chose Paul over Jesus as the author of “The Gospel.” It’s not Paul’s fault; he wrote what he believed.

It’s pastors who ignore the divinity of the living Jesus and give priority to Paul’s teaching over the Gospel of Jesus.

There is only the Complete Gospel of Jesus, the Christ. Anything less is not Christian.

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Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



FIRST FOUNDATIONAL TRUTH

Jesus is the Son of God.

I. Jesus is the Son of God.

The Gospel of Jesus is clear on this point. Jesus of Nazareth was born as a human with the divinity of God. Jesus is the Son of God. This is stated clearly in Apostle John's first words about Jesus; by God Himself saying it about His Son; and when Simon, to be later named Peter, declared He is the Son of God.

From the Beginning.

1 ¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life, and the life was the light of all people. ⁵The light shines in the darkness, and the darkness did not overcome it. John 1:1-5 ¹

Unlike the Gospels of Matthew and Luke, the Gospel of John does not begin with a recounting of the birth of Jesus. John prophesized, in verses 1-5, the origin and nature of Jesus in words that are not just beautiful, they are true.

Read the full context, found in John 1:1-18, and decide the meaning for yourself. Take your time. Discuss it with friends, teachers, and pastors, and pray for guidance and understanding.

The Word from the Son of God is the latest Word from God.

This leaves us with a challenge. If this is true, do we believe with complete faith that Jesus is, and has been, the Son of God? On this answer rests the entirety of what the Gospel of Jesus teaches.

¹ Additional scriptural background found at John 1:1-18.

Foundational Truths from the Gospel of Jesus.

His Baptism.

1 ⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. ¹¹And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

Mark 1:9-11 ²

Mark's version of Jesus's baptism is simple, direct, and powerful. Note this was the voice of God, the Father, blessing His only child with what all children long to hear: "You are My Son, the Beloved; with You I AM well pleased."

This was the first act of Jesus's adult ministry, and it set the stage for the rest of His life, both for ushering in the Kingdom of God on Earth and for His death and resurrection to offer eternal salvation.

When in times of doubt, He knew His Father was with Him. When He was tempted, He knew His Father was with Him. When He was too tired to go on, He knew His Father was with Him. When followers came and left, He knew His Father was with Him. At the point of trial and death, He knew His Father was with Him.

Simon Says it Out Loud.

16 ¹⁵He (Jesus) said to them, "But who do you say that I am?" ¹⁶Simon Peter answered, "You are the Messiah, the Son of the living God." ¹⁷And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. ¹⁸And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it."

Matthew 16:15-18 ³

2 Other versions found at Matthew 3:13-17, Luke 3:21-22 & John 1:29-34.

3 Additional scriptural background found at Matthew 16:13-20.

Other versions found at Mark 8:27-30, Luke 9:18-21 & John 6:67-69.

Matthew records that Jesus asked His disciples, later in His ministry, two questions (See Mark and Luke versions). “Who do people say that I am?” followed by “But who do you say that I am.”

The first question allowed the disciples to search their memory for what they heard. The second question searched their soul for what they believed. And Simon (later known as Peter) said, “You are the Messiah, the Son of the living God.”

Simon became the first person to figure out who Jesus was, and he would never be the same again. Even Jesus knew that this answer came from somewhere deep inside this fisherman, somewhere that God revealed.

With his answer, Simon, now Peter, became the first to decipher what Jesus had been teaching, even though later actions would indicate Peter didn’t yet fully understand the import of what he said. Jesus knew Peter.

That’s part of the reason why Jesus said, “I will build My church,” rather than “My church is completed.” Peter, like all of us, was a work in progress, but he already knew the foundation — Jesus was the “Son of the living God.”

CONCLUSION.

The Gospel of Jesus is based on what Jesus said and did. It is based on what He said and did because of who He was and is — the Son of God. Before Jesus, God spoke through leaders like Moses and prophets like Isaiah.

Jesus, though, was completely human **AND** completely God. God had decided to speak directly to the people through the words and deeds of Jesus, and, as such, His words are the latest we have heard from God.

Because Jesus is the Son of God, we can hear directly from the heart, mind, and spirit of God.

So, it is paramount that we study His words and deeds to glean what Jesus expects of His Followers so that we can establish the Kingdom

Foundational Truths from the Gospel of Jesus.

of God on Earth. Let's start with pledging to know, understand, and obey what Jesus, the Son of God, said and did.

Would that we all know what Peter knew. "You are the Messiah, the Son of the living God."

Where do you stand?

Do you believe that what Jesus said is the Word of God? Why?

Do you also believe that what Jesus said is the latest Word from God? Why?

The words that Jesus, the Son of God, spoke are equal in authority with those of God, His Father.

When Jesus said, “Today this scripture has been fulfilled in your hearing” and “...for I was sent for this purpose,” His followers should take Him at His Word.

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SECOND FOUNDATIONAL TRUTH

**Jesus Came to Establish the
Kingdom of God on Earth.**

II. Jesus Came to Establish the Kingdom of God on Earth.

Why did Jesus come to live among us? For too long we have heard one answer from most Protestant churches in America. Jesus came to die for our sins. Full stop.

But this truth is just not the whole truth. In His first public sermon Jesus answered this question in His first public sermon of His ministry. It's right there, in the Gospel of Jesus.

The Kingdom of God on Earth is Like...

Jesus was in Nazareth on Sabbath day, and as He would do many times whenever He was near a synagogue, He attended. As a rabbi (teacher) He was often allowed to read the day's lesson and comment on its meaning. It was like a small group bible study.

4 ¹⁶ When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

4 ¹⁸ "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹ to proclaim the year of the Lord's favor."

Luke 4:16-19 ¹

¹ Additional scriptural background found at Luke 4:14-30.
Other versions found at Matthew 13:53-58 & Mark 6:1-6a.

Foundational Truths from the Gospel of Jesus.

The “Year of the Lord’s Favor.”

When Jesus stood up to read the lesson in vv. 18-19, He didn’t just read from the scroll in Isaiah. He rearranged Isaiah 61:1-2 removing some phrases, adding some of His own, and quoting part of one verse from Isaiah 58:6. The bold text shown are what Jesus used in Luke 4:18-19.

61 ¹The spirit of the Lord God is upon me because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives and release to the prisoners, ²to proclaim the year of the Lord’s favor and the day of vengeance of our God, to comfort all who mourn.

Isaiah 61:1-2

58 ⁶“Is not this the fast that I choose: to loose the bonds of injustice, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?” Isaiah 58:6

Jesus repurposed verses from Isaiah to make it clear He was talking about the “year of the Lord’s favor,” when all things would be made right and justice, righteousness, and mercy would prevail. But He didn’t stop there.

We can know from this that what Jesus “read,” as recorded by Luke, was more than reading an ancient, albeit important, prophet’s words. The changes He made specifically clarified His personal mission on Earth. When you read this text in Luke you can see the Gospel of Jesus plain and simple. It was precisely what Jesus wanted to say as His first words in front of His home synagogue about why He was there, with them, and with us.

Jesus announces this prophecy is fulfilled.

4²⁰ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ Then he began to say to them, "Today this scripture has been fulfilled in your hearing." Luke 4:20-21

"Today this scripture has been fulfilled in your hearing." With these words Jesus declares this prophecy fulfilled — something only God could do — and it was fulfilled by Jesus, who they knew as a neighbor, a good teacher, one of them; but only God could fulfill prophecy.

So, what was He saying? Was He deluded? Did He know what He was saying? How could this be?

Later Jesus Confirms His Mission.

Jesus confirmed this as His purpose a few days later in the same chapter.

4⁴³ But he said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose." ⁴⁴ So he continued proclaiming the message in the synagogues of Judea. Luke 4:43-44²

Note that He said, *"this purpose,"* not "a purpose." This is why the living Jesus came. He was clearly referring to the Kingdom of God on Earth that He had come to establish.

The Kingdom of God on Earth was no longer a future dream world. With the arrival of Jesus, the dream began to take form. With these words the world began to tilt on its moral and spiritual axes and the long journey toward justice and righteousness began.

There was no need for more waiting. The Kingdom of God was here and was seated in the very room with them. And, for His Followers, He has been seated in the very room with us since that time.

Foundational Truths from the Gospel of Jesus.

The “good news” Jesus refers to is from the Isaiah prophesy, and in Jesus’s use in Luke, written in koiné Greek, it would later become “gospel” in English translations.

Jesus says it is God’s will for the Kingdom of God on Earth to be established by Jesus.

6¹⁰ “your kingdom come, your will be done, on earth as it is in heaven.”
Matthew 6:10³

Many raised in the Southern Baptist Convention, like I was in the 1950-60’s, were taught various forms of the “will of God.” But the “Kingdom of God on Earth” as Jesus taught was not one of them. The life, works, and words of Jesus were taught, but not as a primary element of the “Gospel” but as good standards for living...albeit optional since the “Gospel” assured eternal salvation with, or without, the Gospel of Jesus.

Here Jesus introduces that the will of God is for God’s kingdom to come on Earth as it is in heaven. By placing this thought in the most common prayer of His time, and ours, He reminds us of its importance in the lives of His Followers.

This line, “*your kingdom come...*” is the definition of the Gospel of Jesus. It is a plea — and a promise — for the Kingdom of God on Earth to become the norm for all humankind for all time.

If we pray like Jesus taught, and mean it, we must strive to usher in the Kingdom of God on Earth. If we do not mean it, or if we pray but neglect to act out the prayer, we should feel the “fear and trembling” of a disappointed God.

2 Additional scriptural background found at Luke 4:42-44.

3 Additional scriptural background found at Matthew 6:7-15.
Other versions found at Matthew 13:53-58 & Mark 6:1-6a.

CONCLUSION.

Jesus uses His first public comment to announce His “purpose,” to establish the Kingdom of God on Earth. He also described what the Kingdom of God on Earth would be like. And later, during the Sermon on the Mount, while talking about the framework for praying, He said that this wasn’t just His “purpose,” but that His “purpose” was the “will” of God.

In just ten verses (vv. Luke 4:16-21, 42-44; Matthew 6:10) Jesus embarked on changing what He expects His Followers to do both then...and now.

For His Followers this is a radical purpose that requires radical belief and radical living, remembering what Jesus said, *“I am with you always, to the end of the age.”*

Jesus came to fulfill the promise God made to bring the Kingdom of God to Earth. Jesus’s life and teaching prepared His followers to continue the mission. That’s what He expects of His followers today.

Foundational Truths from the Gospel of Jesus.

Where do you stand?

What do you think it means to “usher in the Kingdom of God on Earth?”

A large, empty rectangular box with a red border, intended for a written response to the question above.

What role do followers have as “ushers” of the Kingdom of God on Earth?

A large, empty rectangular box with a red border, intended for a written response to the question above.

How is Christ’s redemptive work (crucify, resurrected) a part of ushering in the Kingdom of God on Earth?

A large, empty rectangular box with a red border, intended for a written response to the question above.

In the Gospel of Jesus the will of God, as Jesus defined it in the Lord's Prayer, is to establish the Kingdom of God on Earth that Jesus came to fulfill.

Nothing less. Nothing more.

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THIRD FOUNDATIONAL TRUTH

Jesus Established 'Love God'
and 'Love Others' as a New
Priority for God's Law.

III. Jesus Established ‘Love God’ and ‘Love Others’ as a New Priority for God’s Law.

Until Jesus, God had chosen to “speak” through those He appointed as prophets and others, like Abraham and Moses. With Jesus, however, humans for the first and only time, could talk with God face-to-face even though many did not understand what He said or who He really was.

Mosaic Law had been introduced almost 1,500 years before the birth of Jesus and had been codified by the ruling priests as the law for the basis of living for the Jews. When Jesus began teaching it had been over 400 years since the last prophet of the Old Testament.

400 years of silence.

WORLD TURNED ↻ UPSIDE DOWN.

The Jewish religious ruling hierarchy believed, and enforced, the 613 laws and regulations of Mosaic Law. The Jewish people had been taught these laws for generations and their lives were supposed to be shaped around them.

Jesus’s mission was to move the focus from the “jot and tittle” legalism of the Mosaic Law to God’s law of love.

This message turned the religious world of the Jews upside down. And it still does today. His teachings and actions, particularly when He knowingly provoked the law and tradition, were what made Him dangerous to the Jewish leaders. It was for this that Jewish leadership challenged Him, provoked Him, and finally had Him killed.

Foundational Truths from the Gospel of Jesus.

“On these two commandments hang all the law and the prophets.”

Of the many profound statements Jesus made there is one that stands above all. The Gospel of Jesus, in Matthew, Mark, and Luke, give similar versions. In Matthew (v. 35) it starts with a question from a religious lawyer, “Teacher, which commandment in the law is the greatest?”

22 ³⁷ He (Jesus) said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your might.’ ³⁸ This is the greatest and first commandment. ³⁹ And a second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments hang all the law and the prophets.”

Matthew 22:37-40 ¹

Before these words of Jesus, the law and the teaching of the prophets were paramount. After them they became the basis for a new ordering of the commandments of the law. No more counting cumin* — it was now justice, mercy, and faith that matter more than religious legalism.

In effect, the traditional law would now be filtered through this new preamble, and if the law did not meet the filter of ‘love God and love others’ then it should be replaced with one that does. What, then, is this “love” that Jesus spoke about to the religious lawyer?

* “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.” — Matthew 23:23

1 Additional scriptural background found at Matthew 22:34-40.
Other versions found at Mark 12:28-34 & Luke 10:25-28.

“You shall love the Lord your God . . . you shall love your neighbor as yourself.”

Jesus combined two elements of “love” using quotes from the era of Moses, the very beginning of the Hebrew Bible (Old Testament). The first element is the Shema (to listen, hark, hear and do), the central prayer in Judaism. It is a statement of belief in one God and describes how to “love the Lord your God.”

The second element Jesus includes in His new commandment is “love your neighbor as yourself,” which is also found in the Hebrew Bible. This new commandment can be expressed simply as “Love God. Love Others.”

“Hear, O Israel: the Lord is Our God, the Lord alone.”

The opening phrase of the Shema, found in Deuteronomy 6:4-5, “Sh’ma Yisrael Adonai Eloheinu Echad,” translated as . . .

6⁴Hear, O Israel: The Lord is our God, the Lord alone. 5You shall love the Lord your God with all your heart and with all your soul and with all your might. Deuteronomy 6:4-5

This prayer is the most important of the Jewish liturgy, said at least twice daily, and has a revered place during Yom Kipper, the holiest day of the year in Judaism. It defines that there is but one God.

“Love the Lord your God with all your heart, and with all your soul, and with all your might.”

What follows in verse 5, though, is a commandment for His people to *“love the Lord your God with all your heart, and with all your soul, and with all your might.”*

This is an all-consuming, with everything we are, for all time, to show our love for Him by our acts of commitment to obey Him, to serve Him, and to worship Him. His love for us is perfect because He is “the lord,” but we are not perfect, but He expects our full devotion and effort,

Foundational Truths from the Gospel of Jesus.

remembering that in our imperfection we are, through His grace, forgiven and made righteous.

“You Shall Love Your Neighbor as Yourself.”

The second element is quoted by Jesus from Leviticus 19:18b, *“you shall love your neighbor as yourself.”* Interestingly, a few verses down, in Leviticus 19:34b is, “you shall love the alien as yourself.” Does this mean that “the alien” is your neighbor?

Loving your neighbor as yourself is an act of God’s love for you. We are to put ourselves second when dealing with others who are in distress, persecuted, outcast, oppressed, lonely — these are anathema to God’s love for us and we are to intercede when and where we can with sacrificial acts of love.

“Just as I Have Loved You, You Also Should Love One Another.”

The setting in John is very different. It’s in the upper room, supper is finished, and Judas has left. This is the last time He will spend extended time with His followers before the events leading to His death, and He begins what is known as the “Farewell Discourse” (John 13:31 to the end of chapter 17).

Jesus sets the tone for this final discourse by announcing, not for the first time, that He is leaving them.

13 ³³“Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’” John 13:33

Then Jesus gives them a “new commandment” that sounds familiar but raises the bar from the earlier answer He gave to the religious lawyer, from “love your neighbor as yourself” to “love as I have loved you.”

13 ³⁴“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one

another.³⁵ By this everyone will know that you are my disciples, if you have love for one another.” John 13:34-35

If anything is clear in the Gospel of Jesus, it is this — the priority of His Followers must be acts of His love in His name. Full stop.

When churches stand for displaying the Ten Commandments and ignoring this New Commandment, they do so at the risk of hearing these words of Jesus, *“Woe to you...hypocrites!”*

The purpose of Jesus, our purpose as His Followers, is to love God and love others as Jesus taught in the Gospel of Jesus. This is the New Commandment.

Jesus came to show a better way. A way of love. Not a love defined by feelings or emotion. His love, God’s love is defined by what His followers do for others.

It is not tough love, but a love that is tough. This “love that is tough” demands our very best, and the good news — what it looks like and sounds like — is written in the Gospel of Jesus.

“The Son of Man is Lord of the Sabbath.”

Jesus set an example for His priority of love over law by using the laws for observing the Sabbath. The Sabbath laws were the most important to the temple leaders and to the people on farms, in the villages, towns, and cities.

He chose two episodes to teach the concept of love over law first by reaping, winnowing, and eating wheat on the Sabbath; then He healed a withered hand, in a synagogue, on the Sabbath. Also, He did this openly, in the presence of people who had gathered, His followers, and some of the Pharisees.

Foundational Truths from the Gospel of Jesus.

Harvesting Grain on the Sabbath.

Here's how Matthew recorded the "grain harvesting violation." Similar versions are found in Mark and Luke.

12 ¹At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. ²When the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." ³He said to them, "Have you not read what David did when he and his companions were hungry? ⁴He entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. ⁵Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? ⁶I tell you, something greater than the temple is here. ⁷But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. ⁸For the Son of Man is lord of the sabbath."

Matthew 12:1-8 ²

A first thing to note in the story is the Pharisees' claim, "Look, your disciples are doing what is not lawful to do on the Sabbath." (v. 2). They use the only frame of reference they had, to enforce the "jot and tittle" of the law.

Jesus answered with a short history lesson about David receiving "the bread of Presence" from the altar in violation of tradition and reminded the Pharisees that the Law allowed priests to break the Sabbath without guilt.

Jesus claims that He is "*something greater than the temple*," (v. 6). His use of "temple" represents not the building, but the totality of the religious structure: the Law, rules, tradition, and culture. The Pharisees and other religious leaders made the culture of legalism more important than seeing their role through God's prism of love for others.

2 Other versions found at Mark 2:23-28 & Luke 6:1-5.

"I tell you," (v. 6), echoes His prior claim, made in His first public appearance (Luke 4:16-21). He is the Son of God changing how the Law will be viewed in His Kingdom of God on Earth.

Jesus states clearly what He desires, "*mercy and not sacrifice*" over condemning the "*guiltless*," (v. 7). He reminds those listening of something He said earlier in His ministry, just after calling Matthew.

9¹³ "Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners." Matthew 9:13³

Eight hundred years earlier the prophet Hosea spoke for God when he said (Hosea 6:6), "For I desire steadfast love and not sacrifice; the knowledge of God rather than burnt offerings."

Isaiah, writing for God c. 600 BCE, challenged the people to turn away from displays of false piety by treating others through the genuine love for God. It's in Chapter 58. The first half (vv. 1-5) is an indictment by God on the people for their false piety. The second half (vv. 6-14) is what pleases God.

Jesus's statement makes it plain to any with ears to listen,

"For the Son of Man is Lord of the Sabbath."

Healing a Withered Hand on the Sabbath.

3¹ Again he entered the synagogue, and a man was there who had a withered hand. ² They watched him to see whether he would cure him on the sabbath, so that they might accuse him. ³ And he said to the man who had the withered hand, "Come forward." ⁴ Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. ⁵ He looked around at them with anger; he

³ Other versions found at Mark 2:13-17 & Luke 5:27-32.

Foundational Truths from the Gospel of Jesus.

was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.⁶ The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him. Mark 3:1-6⁴

Mark's story is straight forward. Jesus was in a synagogue, saw a man with a withered hand, and said, "*Come forward*" (v. 3). Then, He asked of those in the room, "*Is it lawful to do good or to do harm on the sabbath, to save life or to kill?*" (v. 4). This was not a rhetorical question, "But they were silent."

Then comes a look we don't want to ever see from Jesus, "*He looked around at them with anger; he was grieved at their hardness of heart...*" (v. 5).

Woe to those who anger and grieve the heart of Jesus.

In the face of Pharisaical resistance, Jesus continued to make the point that loving God and loving others overrules the religious rules and laws of the church.

CONCLUSION.

Jesus wants His Followers to love God and love others with wild, reckless abandon. It's what the world needs and we're the only ones who can make it so. This "love that is sacrificial" demands our very best.

⁴ Other versions found at Matthew 12:9-14 & Luke 6:6-11.

Where do you stand?

How does Jesus saying that “love your God” and “love others” change the relationship with the Law and prophets of the Old Testament?

What does loving others with wild, reckless abandon look or sound like?

What makes loving others so hard?

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



FOURTH FOUNDATIONAL TRUTH

Faith, Mountains, and
Mustard Seeds.

IV. Faith, Mountains, and Mustard Seeds.

“The kingdom of heaven is like...”

Jesus liked to use parables, short stories that explain complex ideas in simple terms. Altogether, He told twenty-four parables which are recorded in the Gospels of Matthew, Mark, and Luke.

In eight of the eleven parables recorded in Matthew (see the list of these scriptures below) Jesus begins with *“The kingdom of heaven is like...”* and in the rest He says *“The kingdom of heaven may be compared to...”*

Matthew 13:24

Matthew 13:31

Matthew 13:33

Matthew 13:44

Matthew 13:45

Matthew 13:47

Matthew 13:52

Matthew 18:23

Matthew 20:1

Matthew 22:2

Matthew 25:1

Here and in many other places, Jesus literally taught what the “kingdom of heaven” was like, and in the Lord’s Prayer He taught that the will of God is for “kingdom of heaven” to be established on earth.

Parable of a mustard seed.

13 ³¹He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³²it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

Matthew 13:31-32 ¹

The Parable of the Mustard Seed compares the smallest of seeds that grow into large bushes or trees with the germination of the kingdom of heaven; even from a tiny seed, the kingdom of heaven can produce results far greater than thought possible.

1 Other versions found at Mark 40:30-32 & Luke 13:18-19.

Foundational Truths from the Gospel of Jesus.

This idea of small beginnings resulting in outsized outcomes is found throughout Biblical history. A few of my favorites are Joseph's rise from slave to co-ruler of Egypt, Moses leading the people out of bondage, David and his mighty men resisting Saul, Gideon winnowing thousands down to 300 to defeat a mighty army, and many more.

From the smallest beginning great things can rise. With just a handful of disciples a movement that began with Jesus's life produced hundreds if not thousands of followers.

Against all odds the followers of Jesus, the Christ, would grow to become the largest religion of the empire in less than 300 years. Today, almost 2,000 years after His death this small seed is now the most powerful force for good in the world. Not bad for the smallest of seeds.

Faith the size of a mustard seed.

Having established the power a small seed can produce we come now to Jesus comparing the mustard seed directly to the power of the Kingdom of God on Earth as it is in heaven.

The Divinity of Jesus Affirmed.

The story of the healing of the epileptic son who the disciples could not heal happens just after Jesus appears on the mountain, along with Moses and Elijah, where "his face shone like the sun, and his clothes became dazzling white." Peter, stunned by the appearance, asked Jesus if he should make "three dwellings" for them. But then...

13 ⁵While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" ⁶When the disciples heard this, they fell to the ground and were overcome by fear. ⁷But Jesus came and touched them, saying, "Get up and do not be afraid." ⁸And when they looked up, they saw no one except Jesus himself alone.

Matthew 17:5-8 ²

Having just shown Peter, James, and John His transfiguration, an event that confirmed His divinity, they came down from the mountain and were met by a crowd and a desperate man pleading for healing for his son.

“You faithless and perverse generation...”

Compounding the tension, the father states, “I brought him to your disciples, but they could not cure him.” Among the crowd were some disciples of Jesus, likely those who did not go with Jesus up the mountain.

17 ¹⁴When they came to the crowd, a man came to him, knelt before him, ¹⁵and said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. ¹⁶“And I brought him to your disciples, but they could not cure him.” ¹⁷Jesus answered, “You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.” ¹⁸And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly.

Matthew 17:16-18 ³

Jesus rebukes His disciples for not having the faith to believe that His gift of the power of healing was real, thus failing in their attempts to heal this boy.

 We should always remember, Jesus was fully human as well as fully divine and I, for one, give Him grace for calling them out for thinking they could say the words without true, deep, and total assurance that God’s power is real and available for them to use in establishing the Kingdom of God on Earth.

2 Additional scriptural background found at Matthew 17:1-4.
Other versions found at Mark 9:2-10 & Luke 9:28-36.

3 Additional scriptural background found at Matthew 17:14-21.
Other versions found at Mark 9:14-29 & Luke 9:37-43.

Foundational Truths from the Gospel of Jesus.



We should always remember, Jesus was fully human as well as fully divine and I, for one, give Him grace for calling them out for thinking they could say the words without true, deep, and total assurance that God's power is real and available for them to use in establishing the Kingdom of God on Earth.

To Jesus, this sacred gift was not to be casually treated. I can feel the tingle of righteous anger and indignation in Jesus's words at their failure to take Him seriously. Can't you?

The last phrase of verse 17 and verse 18 seem almost anti-climactic. “*Bring him here to me.*’ And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly.”

“Why could we not cast it out?”

The disciples accepted the harsh words of Jesus, and, in private, asked, “Why could we not cast it out?” And Jesus, now speaking softly, answered their question with, “*Because of your little faith.*”

17 ¹⁹ Then the disciples came to Jesus privately and said, “Why could we not cast it out?” ²⁰ He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”

Matthew 17:19-20 ⁴

His explanation of “little faith” establishes a model for turning “little faith” into mountain-moving faith which contains four elements (faith, mustard seed, move, and mountain). These four elements will guide our thoughts and actions in establishing the Kingdom of God on Earth.

4 Additional scriptural background found at Matthew 17:14-21, Mark 9:14-29 & Luke 9:37-43a, 5:6.

FAITH. MUSTARD SEED. MOVE. MOUNTAIN.

For followers of the Gospel of Jesus “faith” is a misunderstood word. There are many degrees of faith such as faith in gravity or the sun will rise tomorrow. Faith that a chair is sturdy enough to hold me. Faith that my favorite team will play well.

! “Faith” is accepting as true something that cannot be proven objectively. It also seems that faith has a future element to it. Something we believe, think, hope, or expect to happen.

Consider those who witnessed, first-hand, the resurrected Christ. They knew without any doubt that Jesus died and then appeared to them after His death. There was nothing more that could be done to convince them of this truth, or to change their minds. They were called “believers,” people who had seen and know without any question that what they experienced did happen.

But as the story was passed down from generation to generation the meaning of faith moved from a personal belief in the power to do astonishing things through Jesus, the Christ, to a reliance on trusting the “church” to provide spiritual guidance and intervention in their lives.

Eventually, after 1,500 years, the tension of personal faith in Jesus, the Christ, or faith in the church to “move mountains” resulted in the Reformation. Protestants wanted the church out of the line of authority in favor of a direct relationship with Jesus, the Christ.

Is “Faith” different from “Belief?”

! “Faith” is a sincere hope that something is true even if it can’t be proven by objective means. “Belief” is knowing that something is true based on personal observation or widely accepted evidence.

Faith can also apply to existential concepts like life or death, victory or defeat, or catastrophic disaster (weather, earthquake, volcano,

Foundational Truths from the Gospel of Jesus.

wildfire), usually involving faith that these things will not happen, or happen to us, or happen imminently.

Faith can be the hope that illness or death can be cured, accidents or trauma stopped, an outcome reversed, an errant child returned to the right path.

For many it is practical, “I have faith when I apply the brake my car will slow down.” Or “My faith in you to do the right thing is genuine and well earned.”

Faith also contains an element of doubt in the form of a safety net. Our human experience is we have faith, but that faith is often unfulfilled, and when that happens, we have a variety of choices. We can disregard the original faith by thinking, “How could I have thought it was probable?” Or we develop a ‘plan B’ which usually consists of lowering our ‘faith-pectations.’

FAITH. **MUSTARD SEED.** MOVE. MOUNTAIN.

In Matthew 17:20, Jesus answered the disciples’ question about their inability to heal the boy with, “*Because of your little faith...if you have faith the size of a mustard seed...*” He reminded the disciples of His parable about mustard seeds, particularly their small size and their capacity to grow into something far bigger than might be thought.

Most importantly the mustard seed represented the power of the Kingdom of God. The problem isn’t that Jesus wants us to have more faith, He wants us to have pure faith. The faith that He is the Son of God. Absolute belief that Jesus is the Son of God and by asking something in His name establishes the Kingdom of God on Earth.

Faith for a Christian is not believing that God will heal a loved one; rather it is believing God has the *power to heal a loved one... or not*. After all, God’s ways are not our ways as Isaiah makes clear.

55 ⁸“For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” Isaiah 55:8-9 ⁵

How can our faith help facilitate the answer we seek? For instance, asking God to heal someone of a disease includes not just a miracle, it also includes what we can do, personally, to improve the situation. In many cases, we can provide access to services that help and support the availability of those services in our community, even in our nation and the world.

Faith, like love, isn't passive. Faith is active preparation and action on our part to make the path possible for the mountain to move, if not in our lifetime, then in the future when others have joined in the effort to change what we think is impossible.

Remember, for God, nothing is impossible.

FAITH. MUSTARD SEED. **MOVE.** MOUNTAIN.

Our faith does not move the mountain, God moves it. Trusting God to move the mountain through His power is activated by the faith we have in God for who He is.

Jesus, in Matthew 19:26, states, *“For mortals it is impossible, but for God all things are possible.”*⁶

“Move” takes two forms for the follower. 1) Is “to move God to perform a miracle” which is an event where God is circumventing the natural order to do something extraordinary. 2) Is “to move ourselves to do more than we thought or believe is possible.”

⁵ Additional scriptural background found at Isaiah 55:6-7.

⁶ Additional scriptural background found at Matthew 19:23-26, Mark 10:23-27 & Luke 18:18-26.

Foundational Truths from the Gospel of Jesus.

Move God to perform a miracle that only God can do.

The Gospel of Jesus records His miracles that can be categorized as healing, raising the dead, feeding multitudes, rebuking demons, and more.

Throughout history, what was perceived as a miracle was not the healing, per se, but the scientific discovery and development of cures for diseases and conditions that in earlier times appeared to be miraculous but now are commonplace.

The miracle often is in the right person, at the right time, adding to human knowledge powerful ideas and insights that have transformed the world as we know it.

Even when a miracle seems needed, we must remember that we, as ushers along with Jesus, have something we can contribute.

Move ourselves to do more than we think or believe is possible to establish the Kingdom of God on Earth.

We all have knowledge, experience, and connections that we can call upon to add value to almost any solution. The challenge is do we have faith that we have something vital to add to a seemingly impossible situation.

If we have the faith to ask God for a miracle, certainly that same faith applies to me and you, finding what we have to offer, then doing it. If this is true, why aren't more Followers of Jesus, the Christ engaging their knowledge, experience, and connections more readily?

Could it be that we have "little faith?" And that the solution is right there in Matthew 17:20, *"if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."*

In Matthew 25:31-46, Jesus tells the story of "The Last Judgment" using sheep and goats to portray those who lived according to the Kingdom of God on Earth or didn't.

In this story the sheep are those who serve 'the least of these' with faith and purpose, and don't realize that they are doing something special. They are heaven bound. But the goats choose not to serve 'the least of these' to their peril. They are destined to eternal punishment.

Jesus says we should take seriously our role in ushering in the Kingdom of God on Earth, using the faith we have.

FAITH. MUSTARD SEED. MOVE. **MOUNTAIN.**

For decades of my life, I thought anything was possible with my sincere belief that God would make it happen. It says so, I thought, in this famous quote from Jesus, recorded in Matthew 17:20,

17²⁰ . . . if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you." Matthew 17:20

This seemed to me to be reinforced by Paul in his letter to the Philippians 4:13, "*I can do all things through him who strengthens me.*" (Also see Philippians 4: versions.)

In effect, through my earnest belief, and the promises of Jesus and Paul, I thought what I strongly desired could manifest through the power of Jesus.

On the surface this made sense. It wasn't until later, that I realized that what I strongly desired for my life doesn't always happen despite my earnest belief and relying on the promises of Jesus.

When I finally realized that my desires, and what God wants for me, are often very different things, and that I cannot read God's mind for what He wants for me specifically, I began to understand that God has already told me what it is He wants for me in general.

He wants me to conform to what Jesus taught about establishing the Kingdom of God on Earth and expects me to apply the Gospel of Jesus to my life and the lives of people in my life.

Foundational Truths from the Gospel of Jesus.

We all face mountains in our lives. Some are mountains of our own making, others are beyond our understanding, and still others are beyond the realm of possibility.

Jesus faced mountains, too. Some He climbed with divine intervention. Others He taught His Followers to rely on their faith in Him and His Father to establish the Kingdom of God on Earth.

It's interesting that when you stand at the foot of a mountain or high cliff it looks impossible to climb. But, seen from a distance, the mountain appears small, and climbable.

Some mountains require miracles...when God circumvents the natural order to do something extraordinary.

If a mountain requires God circumventing the natural order to do something extraordinary, all that can be expected is that God may choose to intervene. His intervention may well be a mystery we cannot understand, but we should still apply our faith, energy, and effort to move the mountain.

Other mountains are of our own making.

Some are beyond our ability to overcome them. In my life, these mountains have included the serious health of those I love, the loss of a job, the loss of a child at birth, parenting a troubled teenager, aging pains, depression, and a slowly deteriorating brain injury. These mountains, and dozens more, are part of life, each with its part to play in who I am and have become.

We cannot reverse the role these types of mountains play in our lives, but we can, and should, engage the internal shadows they cast such as fear, anxiety, loneliness, worthiness, grief, and loss of friends. These draw deeply on our faith to grapple with them, especially in the toughest battleground of all — our mind.

Even with the faith Jesus talks about, some mountains can't be moved, not because we don't have faith, but because "my ways are higher than your ways," says the Lord.

A dear friend says it this way! "When things happen in life that are awful and unexplainable — TGA: trust God anyway."

Our faith still overcomes by providing us His hope, His peace, His comfort, His arm around our shoulder, and His shoulder to cry on. Paul speaks eloquently to this in Philippians.

4 ⁶Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7 ⁷

All Things Are possible.

In addition to speaking of faith that moves mountains, Jesus also spoke of belief to do the impossible. In the passage below, only Mark records a brief interaction between Jesus and the father of the possessed boy.

9²¹ Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood. ²² It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us." ²³ Jesus said to him, "If you are able! — All things can be done for the one who believes." ²⁴ Immediately the father of the child cried out, "I believe; help my unbelief!" ²⁵ When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!" Mark 9:21-25 ⁸

7 Additional scriptural background found at Philippians 4:4-5.

8 Additional scriptural background found at Mark 9:14-29.

Other versions found at Matthew 17:14-21 & Luke 9:37-43, 5:6.

Foundational Truths from the Gospel of Jesus.

Here the father says, “but if you are able to do anything,” (v. 22b) and Jesus replies with emphasis, “*If you are able!*” (v. 23a). By repeating the man’s plea Jesus focused on the father’s unbelief giving him the solution, “*All things can be done for the one who believes*” (v. 23b) and the father immediately cried out, “I believe! Help my unbelief!” (v. 24) With that, Jesus healed the boy.

“What is impossible for mortals is possible for God.”

When Jesus spoke of doing the impossible in Mark 10:23-27, which is also found in Matthew and Luke, He gave two illustrations of how hard it is for some to enter the kingdom of God (vv. 23-25). Then He answered the disciples’ question, “*Then who can be saved?*” (v. 26b) with, “*For mortals it is impossible, but not for God; for God all things are possible.*” (v.27) (Also see Luke 18:24-26.)

10 ²³ Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” ²⁴ And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” ²⁶ They were greatly astounded and said to one another, “Then who can be saved?” ²⁷ Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.” Mark 10:23-27 ⁹

The context of His answer is that it is impossible to get into the kingdom of God in heaven without God doing the impossible and opening the doors to the kingdom.

9 Additional scriptural background found at Mark 10:23-31.
Other versions found at Matthew 19:23-30 & Luke 18:24-30, 22:28-30.

Many have taken this phrase to mean the same thing as Mark 9:23b: *"All things can be done for one who believes."* But entering the kingdom of God in Heaven is only possible by God providing, through the life, death, and resurrection of Jesus, the Christ, the miracle of eternal salvation. Amen.

CONCLUSION.

God chooses to move mountains of despair, sorrow, anger, severe illness, and others beyond our ability to move them. We should pray for His intervention.

Jesus moves mountains with the power of the Kingdom of God on Earth through the active involvement of His Followers fulfilling what Jesus taught, promised, and commanded.

Waiting for God to act without engaging your role as a follower of the Gospel of Jesus is not what Jesus expects.

If history has taught us anything, it has been that yesterday's need for a miracle has been largely replaced by the effort, intellect, and passion of people seeking to discover and apply remedies that humans developed, many times by the inspiration to serve humanity as a follower of Jesus, the Christ.

Foundational Truths from the Gospel of Jesus.

Where do you stand?

What miracles from God have you witnessed?

What miracles have you experienced that were produced by followers of the Gospel of Jesus?

A large, empty rectangular box with a red border, intended for a written response to the question about miracles.

When a situation seems hopeless, what else can you do to usher in the Kingdom of God on Earth?

A large, empty rectangular box with a red border, intended for a written response to the question about ushering in the Kingdom of God.

While it is said that “Christ lives in us,” it doesn’t mean or guarantee that our lives reflect His presence in our lives. Only we, with our actions, can do that.

Jesus is with us, in us, ready to work through us, but only we can make that happen. Unless we decide to do something that reflects, and then do it, it won’t get done.

It’s not that we aren’t doing something, we are.

But are we doing what Jesus did? Are we doing it for those that Jesus cares most about, “the other(s)?” Are we doing it because Jesus expects, even commands, us to?

CHARLES STUART

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



FIFTH FOUNDATIONAL TRUTH

Embrace 'Sermon on the
Mount' Character Traits.

V. Embrace ‘Sermon on the Mount’ Character Traits.

The ‘Sermon on the Mount,’ full of nice ideas and good suggestions, or what Jesus expects of His followers?

Ask yourself, are teachings in the Sermon on the Mount on the same level of “God-inspired” instructions as the Ten Commandments? The Great Commission? The Greatest Commandment? John 3:16?

I believe they should be. Unfortunately, most Protestants in America believe the Sermon on the Mount teachings are just nice words on how to live good lives, but not a mandate from the Son of God for changing our behavior.

In the Gospel of Jesus, Matthew records the Sermon on the Mount in three chapters (5, 6 & 7). The overall theme is to love one another as Jesus has loved us, and His words “turned the world upside down” by reversing what the culture then, and now, says about what is truly important.

Jesus taught, even commanded, that His followers should change from lives of obeying and doing a set of outdated laws to being followers who live the new Way — by the example Jesus set with His life.

The Sermon on the Mount was the second longest teaching of Jesus (the “Final Discourse” in John 13-17 is slightly longer). In the Sermon on the Mount Jesus concentrated His teaching on the people, not the religious leaders or even His closest disciples. Jesus spoke about the Kingdom of God on Earth.

The contents of this sermon include famous sayings like the Beatitudes and the Lord’s Prayer, but taken as a whole, the Sermon on the Mount is Jesus’s framework for His follower’s life, actions, spirit, and thoughts.

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I have heard sermons preached on “salt and light,” the Beatitudes, on “don’t be anxious” and “beware of false prophets,” one-at-a-time. This piecemeal approach is like a self-help seminar’s bullet points and misses the main point: be like Jesus!

Follow His framework for living.

It would be beneficial to have sermons, or a series of sermons, on how the Sermon on the Mount may well be the definitive description for ushering in the Kingdom of God on Earth. Jesus taught exactly that way, to take His words as a *whole* and let them change how we act — and more importantly — how to be.

Fifteen-character traits have been chosen from the Sermon on the Mount that Jesus said should be evident in the lives of those who call Him “Lord, Lord.” Here are the seven found in the Beatitudes.

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| 1. “Blessed are the poor in spirit. . .” | Matthew 5:3 |
| 2. “Blessed are those who mourn. . .” | Matthew 5:4 |
| 3. “Blessed are the meek. . .” | Matthew 5:5 |
| 4. “Blessed are those who hunger and
thirst for righteousness. . .” | Matthew 5:6 |
| 5. “Blessed are the merciful. . .” | Matthew 5:7 |
| 6. “Blessed are the pure in heart. . .” | Matthew 5:8 |
| 7. “Blessed are the peacemakers. . .” | Matthew 5:9 |

Here are eight other character traits found in the Sermon on the Mount.

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|---|---------------------|
| 8. “ <i>You are the Salt of the earth. . .</i>
and the Light of the World” | Matthew 5:13-16 |
| 9. “Love your enemies and pray for
those who persecute you. . .” | Matthew 5:43-48 |
| 10. “So, whenever you give alms. . .” | Matthew 6:2-4 |
| 11. “You cannot serve God and wealth.” | Matthew 6:19-21, 24 |

12. "So do not worry about tomorrow..." Matthew 6:25-34
13. "In everything do to others as you would have them do to you..." Matthew 7:12-14
14. "Beware of false prophets..." Matthew 7:15-20
15. "Everyone then who hears these words of mine and acts on them..." Matthew 7:24-27

The Beatitudes or the "Be-Attitudes?"

Knowing them is not good enough — Jesus expects us to be transformed from "knowing them" to "being and doing them."

It begins with believing the Gospel of Jesus, then living your life actively pursuing what Jesus taught — becoming a follower of Jesus ushering in the Kingdom of God on Earth.

In these seven Beatitudes Jesus does not condemn behavior but teaches His followers new principles for cultivating how to live, love, and act as they usher in the Kingdom of God on Earth.

"Blessed are the poor in spirit..."

5³"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matthew 5:3¹

When Billy Graham was asked, "What is the meaning of 'poor in spirit' in Matthew 5:3?" He answered:

What did Jesus mean? Simply this: We must be humble in our spirits. If you put the word 'humble' in place of the word 'poor,' you will understand what He meant. In other words, when we come to God, we must realize our own sin and our spiritual emptiness and poverty. We must not be self-satisfied or proud in our hearts, thinking we don't really need God. If we are, God cannot bless us. The Bible says, 'God opposes the proud but gives grace to the humble.'

1 Other version found at Luke 6:20.

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For those who think they know all the answers about God, think again, remembering *“Pride goes before destruction and a haughty spirit before a fall”* from Proverbs 16:18.

“Blessed are those who mourn...”

5⁴“Blessed are those who mourn, for they will be comforted.”

Matthew 5:4²

Those who ‘mourn’ exhibit empathy — sharing compassion and understanding for others because they are created by God in His image. Sharing the sorrow, grief, and tears of the brokenhearted and giving the comfort of “being with them” in their despair.

“Blessed are the meek...”

5⁵“Blessed are the meek, for they will inherit the earth.”

Matthew 5:5

The ‘meek’ are not weak — they are strong. The ‘meek’ embrace people for who they are — valued by God, Jesus, and His followers. Jesus often spoke of putting the needs, suffering, pain, and despair of others before Himself, and expects His followers to do the same.

In the Gospel of Jesus, recorded in Matthew, Jesus gives a wonderful definition of the quiet strength and power of being ‘meek.’

11²⁸“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ²⁹Take my yoke upon you and learn from me; for I am gentle (meek) and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy, and my burden is light.”

Matthew 11:28-30

“Blessed are those who hunger and thirst for righteousness...”

5⁶“Blessed are those who hunger and thirst for righteousness, for they will be filled.”

Matthew 5:6³

² Other version found at Luke 6:21b.

³ Other version found at Luke 6:21a.

Have you ever been hungry, truly hungry? I haven't, really. How about being so thirsty that you drink the standing water on a football field after a summer thunderstorm? I have been, and water never tasted sweeter.

Those hearing Jesus knew about hunger and thirst. They also knew about hunger and thirst for something other than food or water. The Jews of that time were a conquered people, living at the whim of the oppressive Roman state.

While Jesus knew of their physical suffering, He applied "hunger and thirst" as a metaphor for craving, desiring, yearning, or longing for "righteousness."

"Blessed are the merciful..."

5 ⁷"Blessed are the merciful, for they will be shown mercy."

Matthew 5:7

"Lord, have mercy" is our cry when we know we have wronged others in God's sight. There are many places throughout the Bible where this plea is heard.

Jesus sets being 'merciful' as an attribute He expects in His followers. Why? Because He is merciful, not punishing for wrongs committed against Him. The same can be said for God, and Jesus clearly spoke of 'the Law' as being applied without love or mercy by the church of His day.

 In Jesus's world turned upside down we are to show our love for Jesus by taking undeserved punishment, by forbearing punishment for others when it's in our power. In the Kingdom of God on Earth there is strength in mercy, and we are to show mercy to others as Jesus has shown it to us.

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“Blessed are the pure in heart...”

5 ⁸“Blessed are the pure in heart, for they will see God.”

Matthew 5:8

Here, Jesus uses language — ‘pure in heart’ — that for many, including me, addresses the idea of thinking pure thoughts, and that may well be. By linking this to ‘they will see God,’ He takes it to a spiritual plane.

‘Pure in heart,’ from God’s point of view, alludes to a deep commitment to align our heart with the heart of Jesus. We do this by keeping our role in the Kingdom of God on Earth front and center right where Jesus is. We also do this by putting aside any other thought that challenges our concentration on the heart of Jesus.

A parallel verse recorded in Matthew 6:33 echoes and reinforces this teaching.

6 ³³“But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.”

Matthew 6:33

“Blessed are the peacemakers...”

5 ⁹“Blessed are the peacemakers, for they will be called children of God.”

Matthew 5:9

Being at peace is important. In the Gospel of Jesus, in John 14:27, Jesus spoke of ‘peace’ in this familiar passage from the “Farewell Discourse” in the upper room.

14²⁷ “Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.”

John 14:27 ⁴

⁴ Additional scriptural background found at John 14:27-31.

We are to be at peace. But notice Jesus said 'peacemakers' not being at peace. Being a 'peacemaker' is different. A 'peacemaker' seeks to make peace possible in their own spirit and among those with whom they have a relationship.

The scene of Jesus's arrest in the Garden of Gethsemane was full of fear, chaos, confusion, even anger, but certainly not peace. When Peter pulled his sword and struck one of those coming for Jesus, Jesus became a 'peacemaker' for that situation by standing between Peter and the crowd ordering that the sword be put away and then healed the injured man.

Perhaps that is a good definition for 'peacemaker,' one who stands between individuals, or groups, who are at odds with each other.

The "Good Friday Agreement" brought peace to Northern Ireland after decades of often bloody conflict. It happened when key parties on all sides finally came to the conclusion that the only solution was peace. The talks were chaired by the Honorable George J. Mitchell, special envoy from the United States, and leading 'peacemaker.'

There are others like him, Dr. Martin Luther King, Jr., Pope Francis, Jimmy Carter, Desmond Tutu along with pastors, parents, teachers, and yes, even Little League umpires.

The "Prayer of Saint Francis of Assisi" offers an example of what a 'peacemaker' does. While there is no historical basis for St. Francis of Assisi being the author, it falls into the category of "something he would have said."

Lord, make me an instrument of Your peace.

Where there is hatred, let me sow love...

where there is injury, pardon...

where there is doubt, faith...

where there is despair, hope...

where there is darkness, light...

where there is sadness, joy.

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O, Divine Master, grant that I may not so much seek
to be consoled as to console. . .
to be understood as to understand. . .
to be loved as to love.
For it is in giving that we receive. . .
it is in pardoning that we are pardoned. . .
it is in dying that we are born again to eternal life.

“Blessed are those who are persecuted for righteousness’ sake...”

5 ¹⁰“Blessed are those who are persecuted for righteousness’
sake, for theirs is the kingdom of heaven. ¹¹ Blessed are you
when people revile you and persecute you and utter all kinds
of evil against you falsely on my account. ¹² Rejoice and be
glad, for your reward is great in heaven, for in the same way
they persecuted the prophets who were before you.

Matthew 5:10-12 ⁵

This blessing in v. 10 is for Jesus’s followers ‘who are persecuted for righteousness’ sake.’ Who, then, are ‘those who are persecuted’ that Jesus refers to? Verse 11 holds the answer — those who are persecuted because they follow me.

Those listening who were already followers of Jesus already knew the answer, they felt — to some degree — the stares and glares for associating with this new preacher.

The others in the crowd may have heard ‘persecuted’ and identified with it as applying to them. After all, if you weren’t Roman, you were ‘less than,’ and everyone knew it.

We know Jesus would not stand for persecution for others, especially the weak, the outcast, and women. But that is not what Jesus is saying here. He was speaking of those seeking to know about Him and those who were following Him, even though not fully committed to His way, yet.

5 Other version found at Luke 6:22-23.

Jesus expands on 'persecuted for righteousness' sake' by stressing 'revile you' and 'utter all kinds of evil against you falsely on my account.' Let's explore ways the followers of Jesus are persecuted in America. I believe the biggest persecution faced by the followers of the Gospel of Jesus in America today comes from those who call themselves 'Christian' but disavow what Jesus taught in word and deeds.

We are called and commanded by Jesus to follow His teaching and example even — especially — when it costs us friends, reputation, jobs, or ridicule. It is our honor to stand up for the least and the lost in society; to speak up in favor of the oppressed and marginalized; to be the voice of justice for those persecuted by society, government, and churches who deny the 'least of these.'

As stated in the words of the prophet Amos, in chapter 5, verse 24, *"But let justice roll down like waters, and righteousness like an ever-flowing stream."*

The gap between our own righteousness and God's is filled and made whole by genuine belief in Jesus, the Christ — that Jesus was and is the Son of God; that He was killed and buried; that by the power of God's love Jesus was raised from death; and that those who believe this receive, through the grace of God, a 'clean slate' removing all our shortcomings of righteousness to become eternally whole and one with Jesus and God.

Only God knows our heart. And knowing how we seek to bring righteousness to all people and situations, and when we don't, God alone can judge whether our shortcomings come from outright deceit or willful ignorance which calls into question the sincerity of our belief; or honest failure redeemed by repentance and recommitment to pursue the life of Jesus.

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Other attributes from the 'Sermon on the Mount.'

The next eight-character traits provide definitions for His Followers to embrace in their lives.

"Salt of the earth...and Light of the world..."

5 ¹³ "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled underfoot."

Matthew 5:13 ⁶

Jesus uses metaphor to illustrate two important characteristics His followers should have — to be salt of the earth and light of the world. What did He mean?

Salt is necessary for our lives, and it was so in Jesus's time. Today, we mostly know salt through its use in flavoring food. By itself it is bitter. Properly applied, it accentuates the flavors.

In Jesus's day salt had basic uses beyond flavoring taste. It was rubbed into meat and fish as a preservative. Salt was vital to Jewish religious practice, used in sacrifices. It was also used as a weapon of destruction, sowing fields with salt to make them barren.

Applying these uses of salt to the lives of His followers, Jesus was saying His teaching should be evident in the culture through their lives. Because if we aren't making a difference in our culture, our families, neighbors, workplace, and communities then what value are we adding to the Kingdom of God on Earth?

5 ¹⁴ "You are the light of the world. A city built on a hill cannot be hidden. ¹⁵ No one, after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

Matthew 5:14-16 ⁷

⁶ Other version found at Luke 14:34-35.

⁷ Other version found at Luke 8:16.

In a world full of darkness Jesus's followers are to be "the light of the world." In today's America, not only is the Kingdom of God on Earth ignored, but it is also repudiated by all levels of society, even the church.

Being the light need not be a grand display, nor does it require advanced planning. It does require preparing for the singular opportunities that come our way as we do the everyday things in our lives. And it will only take a moment — and some courage.

When we hear something said by a family member, friend, co-worker, or stranger that challenges the reality of the Kingdom of God on Earth — listen, then speak up. Your response can range from "I see it differently" to "that's not what the Gospel of Jesus says." Should follow-on discussion occur, don't be silent or combative — do be 'the light of the world — let your light shine.'

Jesus knew this would happen until His way became such a bright light that darkness disappeared in the hearts and souls of all. This begins with the confidence and courage of His followers to let their actions speak louder than the darkness.

"Love your enemies..."

5 ⁴³"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect."

Matthew 5:43-48 ⁸

⁸ Other version found at Luke 6:27-28, 32-36.

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I believe Jesus might have said something like this, “It has been said, ‘I am me and you are you, and I am better than you.’ But I say to you, ‘I AM Me and you are you, and you are better than Me.’”

In my opinion, the first statement above characterizes the sin of ego, where ‘I am better, smarter, richer, more respected, loved, and master.’ In these and many other ways our ego splits the world into ‘me vs. you’ and the ‘I’ always wins.

In Mark 10:43b-45, Jesus said...

“... whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

Mark 10:43b-45

Here, Jesus told us that not only is He a servant of others, we are to be servants placing our own ego/self below others, seeing them as not potential enemies but as someone we honor as worthy just as Jesus does.

What Jesus said about ‘love your enemies’ selects a specific group among those to be served by His followers — our ‘enemies.’

But ‘Love’ them? People listening then, and now, hear that and are startled and puzzled. Don’t hate them, maybe, but ‘Love’ them?

Well, yes — that’s what Jesus said. But what did He mean by ‘Love’ them? And who are ‘your’ enemies?

The ‘Love’ used by Jesus here is the same definition as ‘loved’ used in John 3:16 (*agapaó*). The only difference is that in John 3:16 ‘loved the world’ is speaking of God’s complete, self-sacrificing love for all humans; and the ‘Love your enemies’ Jesus described is the love His followers should have for other humans, even enemies.

Being human, however, we can only apply it imperfectly... but still we should try. To not try is to ignore Jesus and calls into question a believer’s salvation commitment.

Matthew was written in koiné Greek where the word for ‘enemies’ is *echthros*. Those listening heard the word as meaning ‘*someone openly hostile, animated by deep-seated hatred, implying irreconcilable hostility, personal hatred bent on inflicting harm.*’

After 2,000 years of translations the English word ‘enemies’ has definitions including *foe, adversary, opponent, antagonist, rival, challenger, competitor, and opposition*. You’ll see that we read ‘enemies’ not so much as ‘*personal hatred bent on inflicting harm*’ but as ‘*opponent or rival.*’

My conclusion is Jesus identified ‘enemies’ as those who have personal hatred toward His followers, not as those having strong disagreement.

The point is Jesus said His followers are to ‘Love’ those who are violently — in word or deed — against us. Imagine, then, how we are to ‘Love’ all the rest within our reach. And if we, sometimes, feel we may be the enemy — we must ‘Love’ ourselves as well.

‘Alms’-giving...

6¹“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. ²“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you.”

Matthew 6:1-4

Most Protestant churches in America today do not stress ‘alms’-giving — individual-to-individual giving to “the least of these.” The giving that is encouraged is in the form of a tithe given to the church and

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occasionally giving for major financial needs like buildings or acquiring land.

‘Alms’-giving was accepted and expected among the Jewish people listening to Jesus that day. It was their tradition. We know Jesus knew this tradition because He said ‘when you give alms’ — as written in almost all English translations — is presumptive.

‘Alms’-giving, in a spiritual sense, connected the hearts of both the giver and receiver as God intended. Every person has something, and, in Jesus’s Kingdom of God on Earth, all are to help others who have less.

Jesus also said that ‘alms’-giving was to be done privately between the giver and the receiver to preclude any motivation to seek accolades from others. The accolade of God knowing of our love for Him and obedience to His Word is all that is needed.

Jesus also said, *‘do not let your left hand know what your right hand is doing.’* At first glance this clearly supports giving privately. I think it has another meaning.

This illustration is another way to describe “muscle memory” — right-handed people throw a ball with their right hand without thinking; accomplished piano players, through long hours and years of practice, play simultaneously with both hands; mothers can hear their child’s cry when others don’t; and a follower of Jesus will go to the help of a stranger in peril without hesitation even if it is difficult.

When we condition our ‘alms’-giving to be such a priority that we see and respond to the needs of those whose path we cross without debate or even thought, we are on the right path. It just becomes instinctive, something we do as naturally and genuinely as praying — or breathing. ‘Alms’-givers reflexively respond to “the least of these” in the Kingdom of God on Earth.

“You cannot serve God and wealth.”

6¹⁹“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also. Matthew 6:19-21 ⁹

Jesus’s first phrase — *“Do not store up for yourselves treasures on earth”* — is clear. “Not means not.”

In Matthew ‘store up’ implies putting aside for another use, like Joseph ‘laid up’ the excess food from the plentiful harvests in Egypt to feed the people when famine came. Joseph used the plenty (the ‘treasure’) to give security to the people (not himself) for the glory of God.

Perhaps we can read this phrase like this, “Do not store up stuff (money, material things) selfishly to benefit yourself.” This requires sacrificial giving.

Jesus then said — *“but store up for yourselves treasures in heaven.”* So far, we have already discussed fifteen specific ways in the Sermon on the Mount to ‘store up for yourselves treasures in heaven’ with more still to come.

Jesus expects His followers to follow His Words and example. He used the Sermon on the Mount to tell the crowd listening how He expects them to live their lives. And through the Gospel of Jesus, He teaches the same for His followers today.

Living this way connects your heart to heaven, giving you an eternal perspective. It also blesses you while living on Earth as Proverbs 11:25 NKJV says, *“The generous soul will be made rich, and he who waters will also be watered himself.”*

⁹ Other version found at Luke 12:33-34.

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6²⁴“No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”

Matthew 6:24 ¹⁰

Jesus makes a practical observation that faces all of us — dealing with two opposing thoughts and resolving them by seeking the one that is righteous before God. Jesus’s followers would need to have one driving thought — God — there could be no other.

It is a question of spiritual priority. Remember the climax of the rich young ruler story in Matthew 19:22, “*When the young man heard this word, he went away grieving, for he had many possessions.*”

Jesus used the word ‘treasures’ earlier but chooses a different word, ‘wealth’ here. The word used in the Koine Greek was μαμωνᾶ (mamōna), which was transliterated into English as mammon. Its original meaning was ‘idol’ in the context of ‘idol of riches.’

This verse would be better understood by inserting ‘idol of’ before the word ‘wealth,’ as in ‘idol of’ wealth, or money or mammon.

The use of the word ‘idol’ frames what Jesus said about two opposing thoughts more powerfully — *You cannot serve God and ‘worship an idol of’ wealth.*

Jesus was serious about those who desired wealth for wealth’s sake. This was greed, and in hundreds of verses throughout the Old and New Testaments it is made clear that greed grieves God and Jesus.

This is not to say that Jesus objected to having earthly wealth if it was acquired the righteous way, and it is distributed remembering the teachings about providing for the poor and the disadvantaged, sick, and abandoned by society.

¹⁰ Other version found at Luke 6:13.

For example, the extreme concentration of wealth, separated from the righteousness of God, produces very few winners (rich) and tens of thousands of losers (poor). While the Bible speaks forcefully against this system, human greed is a powerful force.

As followers, especially in America, we must think deeply about the motivation for greed, examine ourselves to see if we are greedy (without being aware) and, if so, repent.

“So do not worry about tomorrow...”

Jesus shares a variety of illustrations of the concept of worrying over lesser things that we cannot control but builds anxiety one small worry at-a-time until we are overcome with feelings of worry.

6 ²⁵ “Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? ²⁶ Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ And can any of you by worrying add a single hour to your span of life? ²⁸ And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, ²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these. ³⁰ But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you — you of little faith?

Matthew 6:25-30 ¹¹

What Jesus suggests for His followers may sound glibly like “Don’t Worry. Be Happy.” But He backs this teaching up in many other places in the Gospel of Jesus.

¹¹ Other version found at Luke 12:22-28.

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6³¹“Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ ³²For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. ³³But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. ³⁴So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

Matthew 6:31-34 ¹²

The best example is when Jesus first appeared to His disciples after His resurrection. Those gathered were confused and afraid. Into that setting Jesus stepped and John 20:19 records His first words to them.

20¹⁹When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” John 20:19 ¹³

“Peace be with you.” This was far more than a typical greeting; it was precisely on-point for the situation. Jesus likely spoke in Hebrew שָׁלוֹם לָכֶם, Shalom aleichem (*shah'-low-ah-lay'-kim*), then translated into Koine Greek as Εἰρήνη ὑμῖν (*eye'-ray-ney heh'-meen*), then in Latin as PAX VOBISCUM (*packs'-woe-bis'-come'*). All with the same meaning passed to us as *‘Peace be with you.’*

In John 14:27, Jesus summed up the same thought.

14²⁷“Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.” John 14:27 ¹⁴

12 Other version found at 12:29-32.

13 Additional scriptural background found at John 20:19-23.

14 Additional scriptural background found at John 20:24-29.

There are at least three types of 'peace' that Jesus leaves with us. *One is the peace of eternity with Him through the Gospel of the Christ.*

Another is the peace of knowing you have, in your life, done all you can to follow Jesus in building the Kingdom of God on Earth. Proverbs 3:27-28 describes the nature of those striving for 'treasures on earth.'

3²⁷ Do not withhold good from those to whom it is due, when it is in your power to do it. 28 Do not say to your neighbor, "Go, and come again, tomorrow I will give it" — when you have it with you. Proverbs 3:27-28

This is a peace that is fulfilling, of knowing your mind is at peace, and that you have brought peace to others faced with fear, confusion, and longing. The words of Paul, from 2 Timothy 4:7, echo this peace, *"I have fought the good fight; I have finished the race; I have kept the faith."*

And a third type of peace is contentment. The world's peace is based on circumstances. Jesus's peace is based on a trusting, close relationship with Him. In Philippians 4:6-7, Paul writes of this.

4⁶ Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

My personal experience is that achieving these kinds of peace is easier said than done. But if we can believe that Jesus, the Christ, died and rose from the dead to secure our eternal salvation — it seems to me that believing Jesus offers His followers peace of mind as we live for Him in His Kingdom of God on Earth makes all the sense in the world.

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“In everything do to others as you would have them do to you...”

7¹² “In everything do to others as you would have them do to you; for this is the law and the prophets. Matthew 7:12 ¹⁵

This single verse is so simple and familiar we too often let it go by without giving it the import it deserves coming from the mouth of Jesus.

In this, Jesus echoed what God said about ‘the law’ in Leviticus 19:18b which begins with *‘The LORD said to Moses...’* and is followed by a series of commands for the people. The second part of the verse says, *‘you shall love your neighbor as yourself: I am the LORD.’* So, from the beginning of ‘the law,’ how we treat others is important to God, and to Jesus.

Note that this is a ‘positive’ command — ‘do this because it is right and righteous’ which means we don’t get to stand by and do nothing.

It’s like seeing a car wreck — Jesus says doing nothing is not an option. Or someone drops dead in public at your feet — Jesus says doing nothing is not an option. Or seeing a child hungry or sick or at risk — Jesus says doing nothing is not an option.

In any situation where we can bring the help that, I hope, would be given to me in their situation — Jesus says doing nothing is not an option.

“Beware of false prophets...”

7¹⁵ “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. ¹⁶ You will know them by their fruits. Matthew 7:15-16 ¹⁶

False prophets are not new. A ‘false prophet’ uses words that attract people who search for relief from real or perceived oppression. Even Jesus was accused of being a ‘false prophet,’ and to many of the religious leaders of the day, He was because in their minds, Jesus was talking and teaching against the accepted religious order.

15 Other version found at Luke 6:31.

16 Other versions found at Matthew 12:33-35 & Luke 6:43-45.

Here Jesus gives a brief and compelling way to determine if a 'false prophet' is indeed false. Don't listen to what they say, watch and see what they do.

The followers of Jesus can talk about the Gospel of Jesus all the time, to many people — but if they don't 'bear good fruit' with their lives then their talk is just that, talk.

If 'false prophets' are false, the fruit they produce will be false. We see this time and again with claims that are 'too good to be true' whether it's a preacher or a president. Jesus isn't a 'false prophet' not just because He is the Son of God, but because what He said, and did has been proven to be good fruit from the best possible tree.

This is why Jesus is so concerned in the Sermon on the Mount that His followers be true to what He says for us to do. If we reflect Jesus in our lives — be like Jesus — our fruit, too, will be good.

"Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock."

7 ²⁴ "Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock.

7 ²⁶ And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.

Matthew 7:24, 26 ¹⁷

Jesus closes the Sermon on the Mount with these verses, repeating a common theme throughout His teaching, "If you have ears, listen." Then adding "act on them." 'Hear and act.'

Those who 'hear and act' are 'wise,' but what are '*these words of mine*' that the 'wise' should hear and act upon?

¹⁷ Additional scriptural background found at Matthew 7:24-27.
Other version found at Luke 6:47-49.

Foundational Truths from the Gospel of Jesus.

Jesus tells us plainly in the Sermon on the Mount what *'these words of mine'* are, but will we take them to heart and do what they say?

It is one thing to enjoy a poem or a pre-game speech, but without applying action to what is said, it's just noise. With action, words can change how we act, think, or feel. And for Jesus, acting on *'these words of mine'* brings the Kingdom of God on Earth one step closer to fulfillment.

Also, this type of action has the added benefit of providing a solid foundation for spiritual growth. As Jesus said, *'it will be like a wise man who built his house on rock.'*

Jesus contrasts the solid, wise foundation of 'rock' with the soft, foolish foundation of 'sand.' Those who hear but do not act do not have a firm foundation and will crumble when troubles come their way. They will not grow spiritually.

Go to the beach with a three-year-old, and build a sandcastle that, when the waves come, washes away. But a castle of rocks will stand the waves, like a cairn, a Scottish Gaelic word for a memorial or direction marker that stands the test of time, showing the meaning or direction to follow.

There is power in rocks that sand cannot equal.

In these verses, 'rock' is not just a rock. In the Koine Greek it is πέτραν (petran), meaning a cliff, like the Rock of Gibraltar, not just a large rock you might sit on. And what is the cliff Jesus is referring to? The actions taken by His followers who hear and obey His words.

So, when Jesus says 'rock' in Matthew 7:18...

"And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it,"
...what does it mean?

The word 'rock' used in this verse has the same meaning as mentioned earlier (cliff, like the Rock of Gibraltar). And 'Peter' means small rock, one that can be thrown.

So, whereas many have interpreted this verse to mean ‘I will build My church upon Peter’ — what it actually means is, *‘I will build My church upon those who build their houses (lives) on the rock... who hear and do what I have commanded... who take action.’*

In saying this Jesus has given us the way to be powerful in His name — if we will hear and act upon His word.

Be Like Jesus.

In the Sermon on the Mount, Jesus says His followers are to be like Jesus and let their lives and actions reflect it. This sermon is long, complex, and open to many interpretations, especially of the various elements contained in it. Yet, what Jesus really said is simple, short, and a complete shift from the materialistic, greed-oriented, power-based religion found in many 21st century churches.

When Jesus’s followers inhabit the attributes covered in the Sermon on the Mount, they will find they become interconnected and interdependent. In short, they come together to enable each of the attributes which is, I think, the purpose of the Sermon on the Mount — to become more like Jesus.

By looking through the individual elements of the Sermon on the Mount we find His essential teaching — to yield our ego to His mission, and to be the hope, compassion, comforter, and staunch advocate for “the least of these.”

CONCLUSION.

While the Sermon on the Mount can be a philosophical discussion about right living, it is more — far more — than that. Jesus spoke with authority as the Son of God, presenting not just good ideas to be considered, but commands for how to live.

Jesus wants His Followers to love God and love others with wild, reckless abandon. It's what the world needs and we're the only ones who can make it so.

This “love that is tough” demands our very best, and the good news — what it looks like and sounds like — is written in the Gospel of Jesus.

Where do you stand?

Which of the seven Beatitudes do you find most difficult to embrace?
Why? (see pages 79-86)

Of the other eight attributes from the Sermon on the Mount, which
resonate most with you? Why? (see pages 87-100)

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



SIXTH FOUNDATIONAL TRUTH

Every. One. Matters.

VI. Every. One. Matters.

To the Jews of Jesus's day Samaritans were anathema. They were religious as well as social outcasts. So much so that Jews would go the long way around Samaria rather than contaminate themselves with any contact. The Judeans thought less of Samaritans than they did of Romans.

We are familiar with segregation even among ourselves. In our own country's history, Protestant colonies fostered separation, if not elimination, of Catholics. The introduction of slavery to the colonies, and its brutal, inhuman application, existed on the assumption that slaves were not human, without soul or intelligence. This scourge was followed by other groups isolated because they threatened the original "founding fathers," groups like Native Americans, Irish, Italian, German, Scandinavians, Mexicans, Chinese, Japanese, former slaves, segregation, and more recently Muslims and "illegal immigrants."

But it doesn't stop at ethnic or national identity. In recent years large parts of our politics have found other groups not deserving of respect based on their beliefs, including a wide range of sexual identities symbolized by L.G.B.T.Q.+.

Part of the human makeup is the freedom to make choices, even those that are contrary to God's heart and His law. What humans have been doing since recorded history, even in the Bible, reflects our choices to selfishly care only for me and my kind based on a false ego belief of being "better" than others. And then to reject, even castigate, any who are not in my group. It can be said this way: "I am me, and you are you, and I am better than you."

We have justified such actions by applying excuses like "they take our jobs," or "they steal our land," or "they don't speak our language," or the catch-all, "they aren't like us."

Foundational Truths from the Gospel of Jesus.

We're all guilty to some degree of this behavior, but that doesn't mean it has to be so. Jesus came to change the "I am me" statement to: "I am me, and you are you, and **YOU** are better."

He expects His followers to put "the other" first and me, and you, last — treating all with dignity, respect, and removing oppression. As John the Baptist proclaimed, paraphrasing Isaiah 40:5, *'the crooked shall be made straight, and the rough ways made smooth.'*

All this I write to validate a point that Jesus makes in the Parable of the Good Samaritan. Here's the complete story told by Jesus.

10 ²⁵ Just then a lawyer stood up to test Jesus, "Teacher," he said, "what must I do to inherit eternal life?" ²⁶ He said to him, "What is written in the law? What do you read there?" ²⁷ He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." ²⁸ And he said to him, "You have given the right answer; do this, and you will live." Luke 10:25-28

The story starts with a 'lawyer' asking Jesus in verse 25, 'Teacher, what must I do to inherit eternal life?' An honest question.

The 'lawyer' was not a civil or even criminal lawyer, and he was not recognized by the Romans for participating in Roman courts. His law was the laws of Moses and the prophets as well as commentaries of the day from learned rabbis, like Nicodemus.

This is why Jesus asked him to explain what he thought the answer is to his own question. The 'lawyer' answered in verse 27, *'Love your God...and your neighbor as yourself.'*

This is the same definition Jesus gave in Matthew 22:34-40 and Mark 12:28-34 and is referred to as the "Great Commandment."

Jesus affirmed his answer in verse 28, *'You have given the right answer; do this and you will live (eternally).'* Looks like the 'lawyer' got it right.

But the 'lawyer' had a follow-up question that changed everything. In verse 29 he asked Jesus, *'And who is my neighbor?'*

Then Jesus started telling the parable. The Samaritan is the "hero" of the story, but there are "villains" introduced before he comes on the scene.

10 ²⁹ But wanting to justify himself, he asked Jesus, "And who is my neighbor?"

³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

³¹ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side.

³³ But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. ³⁴ He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.

³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.'

³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?"

³⁷ He said, "The one who showed him mercy."

Jesus said to him, "Go and do likewise."

Luke 10:29-37

I can imagine the crowd listened to Jesus intently even nodding with understanding when the 'priest' and 'Levite' crossed the road to avoid the 'left for dead' victim.

Foundational Truths from the Gospel of Jesus.

But what really got their attention was when Jesus said, '*But a Samaritan... came near him.*' Imagine what they thought. "He's going to finish him off," or "He will show no pity" as he passed by.

Jesus was challenging the prevailing cultural and spiritual prejudice. So, Jesus said the Samaritan '*was moved with pity.*' I wonder what the 'lawyer' thought when he heard this.

Years ago, I told this story in a chapel service at a Christian school to middle and high school students.

Reframing the characters, I made the victim one of them, and the priest a pastor, and the Levite a politician.

They listened politely, but were, at best, disinterested.

Then I replaced Samaritan with Muslim, and every face changed. Now they were very interested.

Then, concluding the story, I asked, 'Which of these three, do you think, would be a neighbor to you when you fell into the hands of the robbers?'

It took some prodding to get the answers, and when the first few students replied, "the Muslim," several more joined in. What followed was a deeper discussion about the neighbor we don't really know personally, and how prejudice can prevent even Christians from doing what Jesus expects.

I close now as I closed at the chapel service, quoting Jesus...

"Go and do likewise."

CONCLUSION.



With this graphic example Jesus challenged the listeners to see beyond their biases and into the heart of the other. He showed the hypocrisy of the church leaders for ignoring the victim and the mercy shown by a stranger. Jesus was saying 'where mercy is needed, there you will be' when you live by the Gospel of Jesus.

Where do you stand?

What was the last time you faced a 'mercy is needed' situation, and what was your response?

Are there types of people in desperate need that you would hesitate to help? Please explain.

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SEVENTH FOUNDATIONAL TRUTH

Woe to you...

VII. Woe to you...

Beware of False Teachings! *

Our focus here is drawn from Matthew 23. Jesus is outside the Temple talking with the crowd that includes 'scribes and Pharisees.'

A 'scribe' was an expert in the Law of Moses and the prophets. He interpreted what was said in the scriptures and commentaries by learned rabbis. The 'scribe' concentrated on the 'jot and tittle' of the law, not the bigger, fuller picture of the spiritual applications. 'Pharisees' believed in resurrection of the dead and were also experts in the law and tradition.

23²"The scribes and the Pharisees sit on Moses' seat; ³therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. ⁴They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. ⁵They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. ⁶They love to have the place of honor at banquets and the best seats in the synagogues, ⁷and to be greeted with respect in the marketplaces . . .

Matthew 23:2-7a ¹



This is a different teaching of Jesus. Here, Jesus is warning, in the strongest possible terms, the religious leaders who are pretending to be followers of Jesus but are, in fact, hypocrites, full of personal greed for power, status, and wealth.

* See page 97-98 for additional background.

1 Additional scriptural background found at Matthew 23:1-36.
Other versions found at Mark 12:37b-40 & Luke 20:45-47.

Foundational Truths from the Gospel of Jesus.

Meriam-Webster defines hypocrite as “a person who puts on a false appearance of virtue or religion; or a person who acts in contradiction to his or her stated beliefs or feelings.” We all know about being a hypocrite; if we are honest, we only need to glance in a mirror.

There are many types of hypocrites — political, parent, spouse, business, and religious. It’s bad enough to be of two-minds, or two-faced, when dealing with a child, a spouse, or at work; but it is something else entirely when we profess spiritual belief with one face and ignore or reject those beliefs with a second face. The consequences can be misleading and catastrophic at the same time.

These leaders taught falsely what they themselves would not do. Even worse, they used their position of control to make sure the people had no chance to rise beyond their oppressed state. All while puffing up their personal standing as superior to the very people they were meant to serve.

Jesus expects transparency and honesty of those who follow Him, and certainly for those in positions of leadership in His churches.

Jesus’ words in this passage fly from His lips, as someone has said, like claps of thunder and spears of lightning. Out of His mouth on this occasion came the most fearful and dreadful statements that Jesus uttered on earth.

The MacArthur New Testament Commentary* on Matthew 23

* From *The MacArthur New Testament Commentary: Matthew 16-23*. By John MacArthur. ©1988 Moody Publishers & John MacArther.

David Platt, in a sermon preached on August 17, 2020, summarized how Jesus's 'Woe to you scribes and Pharisees, hypocrites!' might apply to us today.

It is possible for you and me to genuinely believe that we are doing God's work, obeying God's Word, and accomplishing God's will, yet to be deceived and to experience eternal damnation.

Let me say that again.

It is possible for you and me to genuinely believe that we are doing God's work, obeying God's Word, and accomplishing God's will, yet to be deceived and to experience eternal damnation.

Excerpt from a sermon preached by David Platt on August 17, 2020.

"Woe to you scribes and Pharisees, hypocrites!"

23¹³ "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.

Matthew 23:13

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Your false teaching keeps people out of heaven.

Foundational Truths from the Gospel of Jesus.

23¹⁴ “Woe to you, scribes and Pharisees, hypocrites! They devour widows’ houses and for the sake of appearance say long prayers. They will receive greater condemnation. False teaching keeps people out of heaven. Matthew 23:14⁺

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

You use pious or arrogant teaching to take advantage of the “least of these.”

23¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.

Matthew 23:15

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Don’t teach a soft, easy Gospel, teach the complete Gospel of Jesus, the Christ.

23¹⁶ “Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’¹⁷ You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? *(verses 18-22 omitted for brevity)*

Matthew 23:16-17

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Do not put wealth, greed, or anything before following the Gospel of Jesus.

⁺ This verse is not found in many original manuscripts of Matthew. It does appear in Mark 12:37b-40 & Luke 20:45-47.

23 ¹⁶ “Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’ ¹⁷ You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? *(verses 18-22 omitted for brevity)*

Matthew 23:16-17

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Do not put wealth, greed, or anything before following the Gospel of Jesus.

23 ²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. ²⁴ You blind guides! You strain out a gnat but swallow a camel!

Matthew 23:23-24

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Stop concentrating on the inerrancy of scripture minutiae and legalism, instead teach loving others, doing good, and showing mercy and kindness for all.

Foundational Truths from the Gospel of Jesus.

23 ²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. Matthew 23:25-26

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Stop wearing the mask of a clean, holy life when you are really hiding greed and selfish indulgence. Seek first the Kingdom of God on Earth for yourself and others you know.

23 ²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. ²⁸ So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

Matthew 23:27-28

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Don't present a self-righteous or prideful facade. Let your light reveal your love of God as expressed by the Gospel of Jesus.

23 ²⁹“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, ³⁰and you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ ³¹Thus you testify against yourselves that you are descendants of those who murdered the prophets. Matthew 23:29-31

Woe to you church pastors, teachers, and those professing Christ but not following the Gospel of Jesus, you hypocrites!

Don’t pretend you are more righteous than others. Be humble, pure of heart, showing mercy and compassion, obeying what Jesus said in the Gospel of Jesus.

23 ³³You snakes, you brood of vipers! How can you escape being sentenced to hell? ³⁴Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, ³⁵so that upon you may come all the righteous blood shed on earth, (rest of verse 35 omitted for brevity) ³⁶Truly I tell you, all this will come upon this generation.

Matthew 23:33 ~ 36

You snakes, you brood of vipers!

Stop persecuting others for their belief in the Gospel of Jesus. Fill your heart with what Jesus taught, leave no room for anger toward others or ridicule of what they believe.

CONCLUSION.

From the Hebrew to the Greek, 'woe to you' was an intense exclamation of preventable grief, a wailing against who is responsible for the grief. Use these synonyms for 'woe' and see how the meaning becomes even more pointed.

Anguish, Grief, Affliction, Distress, Sadness,
Despair, Misery, Calamity, Trouble, Trial

_____ to you *church pastors, teachers, and those
professing Christ but not following the Gospel of Jesus, you
hypocrites!*

While the "woes passages" speak to all people — they have special emphasis for religious leaders since they were addressed to them. The Temple leaders had destroyed and polluted the law — making it to be something far from God's original intention. No wonder Jesus was so angry!

Jesus did not say all these things lightly, but with deep sorrow and righteous anger. The 'scribes and Pharisees' had harmed His people; the ones He came to free.

Their teachings and actions were just wrong — and Jesus convicted them of it in no uncertain terms, so much so that they retaliated by conspiring to have the Romans crucify Him for "threatening Pax Romana."

It seems to me that we should take Jesus's
'woes' in Matthew 23 seriously.

Very seriously, indeed.

Don't you?

CHARLES STUART

Where do you stand?

What application, if any, is there in these passages to today's Christian faith? Are any of us still in bondage to false leadership today?

Why do so many make it easy to claim to be a Christian? ("here's your ticket to heaven")

Too many ignore the teachings of the Gospel of Jesus. Why?

Why aren't believers aware that it's their responsibility to establish the Kingdom of God on Earth?

How is it that far too many who call themselves 'Christian' fail morally, pursue greed, power, and control more than pleasing and obeying Jesus?

Finding Jesus

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Gospel of Jesus, the Christ.



EIGHTH FOUNDATIONAL TRUTH

Seek and Serve the
Least of These.

VIII. Seek and Serve the Least of These.

Jesus and God Care for the “Least of These” and Expect Their Followers to do Likewise.

The story in the Gospel of Jesus, found in Matthew 25:31-46 about the sheep and the goats, has been framed in two contexts by churches.

One, primarily expressed in many Evangelical Protestant churches in America, has the story being told by Jesus referring to the “second coming” described in the previous chapter. In this version of the story, it only has eternal salvation implications for believers.

A second meaning of the ‘goats & sheep’ passage is to give instruction for the kind of actions that are important to Jesus and to set a “Jesus-standard” for performing them. The Sermon on the Mount provides more detail about the “Jesus-standard” that Jesus expects of His Followers.

But could it be that this isn’t the only meaning?

Accepting as I do the Gospel of the Christ for my eternal salvation, perhaps another purpose of this story is to warn salvation-only believers that rejecting or ignoring their responsibility to usher in the Kingdom of God on Earth calls into question the sincerity of their salvation commitment.

The Judgment of the Sheep & Goats.

25³¹ “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³² All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³ and he will put the sheep at his right hand and the goats at the left.

Foundational Truths from the Gospel of Jesus.

³⁴ Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

³⁷ Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?'

⁴⁰ And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

⁴¹ Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴² for I was hungry and you gave me no food, I was thirsty ⁴³ I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

⁴⁴ Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?'

⁴⁵ Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'

⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.

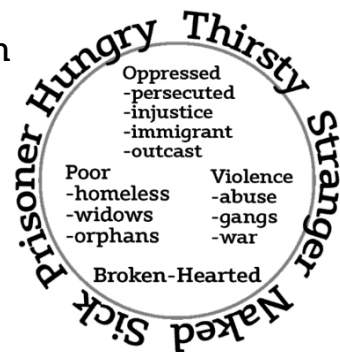
Matthew 25:31-36

Who are “the least of these?”

Jesus specifically defines “the least of these” by repeating the list that He uses to judge “all the nations:”

25³⁵ for I was **hungry** and you gave me food, I was **thirsty** and you gave me something to drink, I was a **stranger** and you welcomed me, ³⁶I was **naked** and you gave me clothing, I was **sick** and you took care of me, I was in **prison** and you visited me.’
Matthew 25:35-36

The six words in **bold above** should be taken literally when understood through the Gospel of Jesus. They, or words with similar meanings, were used by Jesus, and by God in the Old Testament, hundreds of times. These words are also illustrative of the issues of poverty and justice.

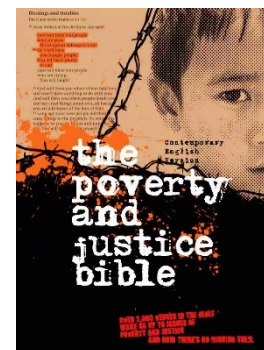


This graph, illustrated by the author, helps us better understand “*the least of these*” in today’s culture.

Suffering under oppression or injustice or persecution or poverty, or any other expression of dominance by another person, institution, culture, or religion, is not the will of God for our lives.

To usher in the Kingdom of God on Earth is the will of God, and it is for this purpose that Jesus lived among us showing His followers how to fulfill it.

“The Poverty & Justice Bible” was released by the American Bible Society in 2009 and features more than 2,000 highlighted verses that speak to poverty and justice, as well as a 55-page section of reflections and discussion topics. This is a great resource that contains a broad definition of “the least of these.”



Foundational Truths from the Gospel of Jesus.

The American Bible Society webpage for this bible can be found by scanning the QR code.



For those on His right hand... the Sheep.

All people, especially the followers of Jesus, are expected to show the love of Jesus by seeing and serving “the least of these.” This may mean providing for their immediate needs of food, shelter, dignity, safety, and justice.

It means we should seek ways to do this through intermediaries like our churches or organizations of churches, through supporting effective non-profits in their work in our communities and around the world, or through government initiatives to provide essential needs at home or throughout the world.

Those who do this with a genuine heart can expect to hear...

25 ³⁴ “the king will say to those at His right hand, ‘Come, you that are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.’” Matthew 25:34

For those on His left hand... the Goats.

Some people, even those claiming to follow Jesus, will reject “the least of these” making a conscious decision to turn away from or abandon them. Others will willfully ignore them, blinded to those whom Jesus loves.

In either case, they will be rejecting or ignoring Jesus — not something to be done lightly. And by disobeying and turning away from Jesus, the sincerity of any commitment for salvation must be in doubt.

And that is a chilling thought with eternal consequences when they hear...

25 ⁴¹ "Then he (the king) will say to those at His left hand, 'You that are accursed, depart from Me into the eternal fire prepared for the devil and his angels.' Matthew 25:41

"The goats" should be careful, very careful, when choosing to reject the will of God and the command of Jesus.

"Truly I tell you, just as you did it to one of the least of these...you did it to Me."

In the Sermon on the Mount recorded in Matthew, Jesus spoke personally to each person as if he or she was the only person to hear Him. If He meant it personally maybe we should take it personally as well and let it change our heart.

We should take Jesus of Nazareth, the Son of Man, the Messiah, and the Son of God, at His Word. He really did mean what He said. And because we can't figure out how it conforms to the salvation gospel doesn't mean we shouldn't feel a warmth — or a cold chill — in our soul based on our behavior and attitudes toward those in need.

One thing is clear. In the Words of Jesus, we are to care for "the least of these." Not just think good thoughts or pass the responsibility on to someone else. We are to act as Jesus commanded and do what He did.

It is personal, between me and Jesus. How about you?

CONCLUSION.



The response Jesus honors is to engage with the oppressed or those in need of “daily bread,” whenever they come our way. The Gospel of Jesus expects His followers to be sensitive to the cries of loneliness, hunger, sickness, doubt, and shame, and to help those afflicted without regard to price or time or reputation.

Where do you stand?

Jot down some “sheep” you have known in your life and what made them be sheep.

When have you challenged a “goat” to serve others like Jesus did?

One thing is clear. In the Words of Jesus, we are to care for “the least of these.” Not just think good thoughts or pass the responsibility on to someone else.

We are to act as Jesus commanded
and do what He did.

CHARLES STUART

Finding Jesus

Embracing the Complete
Gospel of Jesus, the Christ.



NINTH FOUNDATIONAL TRUTH

**Jesus Rejects those who Claim
to be His Followers but Don't
Follow the Gospel of Jesus.**

IX. Jesus Rejects those who Claim to be Followers but Don't Follow the Gospel of Jesus.

“Not everyone who says to Me ‘Lord, Lord’ will enter the kingdom of heaven...”

7 ²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ ²³ Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’ Matthew 7:21-23 ¹

Many have claimed these verses to be the scariest in the Bible when Jesus says – *“only he who does the will of my father will enter the kingdom of heaven.”* But aren't the actions of many who said 'Lord, Lord' part of the will of God? This is what makes these verses confusing.

“...only the one who does the will of my Father...”

Let's look first at the will of God – a very big topic indeed. I believe the will of God that Jesus refers to is the establishment of the Kingdom of God on Earth (the Gospel of Jesus) and, through belief in His death and resurrection, a path to eternity with God and Jesus (the Gospel of the Christ).

Perhaps in these verses Jesus sets apart those claiming to be His followers merely by exclaiming 'Lord, Lord.' They thought that the proclamation alone entitled them to 'enter the kingdom of heaven.'

¹ Additional scriptural background found at Matthew 7:21-27.
Other version found at Luke 6:46-49.

Foundational Truths from the Gospel of Jesus.

Saying magic words didn't work then, and it doesn't work today. When those claiming, "I am Christian," expect to 'enter the kingdom of heaven' without doing 'the will of my Father in heaven,' they are deeply misled. Jesus knows what we're thinking and, more importantly, what we're doing that fulfills the Gospel of Jesus.

7²³ Then I will declare to them, I never knew you; go away from me, you evildoers. Matthew 7:23

Perhaps there is no statement by Jesus colder
in its finality than "I never knew you."

The actions mentioned by the many who said 'Lord, Lord' were actions that help to establish the 'Kingdom of God on Earth.' Should we stop doing these actions? There must be something deeper. Perhaps these actions were done with an unclean heart, wrong motivation, or a desire to receive personal acclaim.

God looks on the heart — the motive for our actions. When He finds hypocrisy, He does not know us.

The 'many' that Jesus referred to in these verses were hypocrites — calling him 'Lord, Lord' (master) when they really were their own masters.

A pure heart is important. Doing the 'will of My Father in heaven' wasn't wishful thinking — it was His basis for inclusion as one of His followers. And being His follower — imperfect as we may be — it is what Jesus sees in our hearts.

CONCLUSION.

Claiming to follow the Gospel of Jesus is wonderful. But know this...not following through on your claim is a serious affront to Jesus and God. So much so that Jesus said,

'I never knew you; go away from me, you evildoers.'

Where do you stand?

Imagine if you were to say one thing to Jesus but then do the other. What would Jesus think about your hypocrisy?

Now Imagine you lived your life in accordance with your commitment to follow the Gospel of Jesus. How would you feel then?

Finding Jesus

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TENTH FOUNDATIONAL TRUTH

**With His Last Words, Jesus
Commands His Followers to Teach
Others the Gospel of Jesus.**

X. With His Last Words, Jesus Commands His Followers to Teach Others the Gospel of Jesus.

In the Gospel of Jesus, as recorded in Matthew, Jesus, the Christ, delivers what is often called the “Great Commission,” the marching orders for His followers, later to be known as Christians.

28 ¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

Matthew 28:18-20

This passage has been interpreted through the salvation-only lens as a command from Jesus Christ for believers to share the “born again” message to “save” the world. I do not believe that any other interpretation has been offered or allowed.

But what did Jesus actually say? Let’s look closer at His actual words. By applying the Gospel of Jesus lens His words take on another “Great Commission” meaning — to continue the mission He declared in His first public statement, to fulfill the Kingdom of God on Earth, as it is in heaven.

“All authority...has been given to Me...”

Jesus, the Christ, tells us in clear, unambiguous language, that He speaks with the full power of God, His Father, and the Holy Spirit. This is the last Word of God giving His followers what they are to do with their lives.

Foundational Truths from the Gospel of Jesus.

“Go...”

He says “go,” not wait. He says “go,” not debate. He says “go,” not delegate. He says “go” — and He means what He says.

“make disciples...”

Disciples don’t just believe what they are taught. They do what they are taught. Disciples are fully on board with the mission and are loyal to faithfully continue making disciples just as Jesus taught them.

“of all nations...”

“All nations” means places where people live together — from family, to neighbors, to villages, to towns, to regions — without regard for race, religious beliefs, language or culture, or oceans. Jesus’s message is for everyone and it’s up to them to choose to follow.

“baptizing them...”

To Jesus, and for the early church, baptism was important as a way of declaring an individual’s commitment to follow the teaching of Jesus, to turn away from old ways and to live by this new “Way,” and to indicate belief in the mystery of eternal salvation given by God’s grace.

“in the name of the Father and of the Son and of the Holy Spirit...”

Jesus leaves no doubt about who is in control. Not a person or a preacher. Not a king or a prince. Not a nation or a culture. All disciples will have the same allegiance to the living and eternal God, His Son, and the Holy Spirit.

“teaching them to obey everything that I have commanded you.”

Jesus gives clear direction for what is to be taught to His followers. Called the Gospel of Jesus, it is right there in the Gospels of Mark, Matthew, Luke, and John. Nothing more. Nothing less.

“I am with you always, to the end of the age.”

The use of “I am” by Jesus as expressed in Matthew refers to the original name God told Moses in Exodus 3:14, “I AM THAT I AM.” This is God in all His forms — God the Father, Jesus the Son of God, and the Holy Spirit.

“I AM with you always”

Jesus makes this two-fold promise: I AM “with you always — to the end of the age.” Think for a moment about what He said.

I AM is with me. He’s not somewhere far away in a different time and place. He is “with you always” from the moment you commit your life to following the Gospel of Jesus until the Gospel of the Christ assures your eternal salvation.

“until the end of the age”

At death, with faith in the Gospel of the Christ, we instantly are in eternal relationship with Jesus and His Father. Some followers of the Gospel of Jesus, the Christ, may be alive to experience the ‘end of the age’ spoken of by Jesus in Matthew 24.

Foundational Truths from the Gospel of Jesus.

From the first words of His ministry to His last..."

Jesus's first words in His hometown synagogue in Nazareth and His last words, recorded in Matthew 28, frame the beginning and the end of His earthly ministry.

"I came to fulfill the Kingdom of God on Earth."

His First Words as paraphrased by the author.

At the beginning, He asked those listening, and us today, to believe what He said — the prophecy of the world set right, where justice reigns among all people, as the Kingdom of God on Earth has been fulfilled in the name of God and His Son and the Holy Spirit.

"Now it's in your hands to fulfill My mission."

His Last Words as paraphrased by the author.

Jesus's last words to His followers transferred responsibility to those listening, and to us today — but remember — words mean nothing without actions.

Amen.

CONCLUSION.

With this command Jesus expects us, His followers, to work to fulfill the Kingdom of God on Earth through our lives. This is our prime directive just as it was for Jesus. If you believe in Jesus for your salvation, you are, then, committed to being a Follower of the Gospel of Jesus.

Where do you stand?

Have you accepted the Gospel of the Christ for your salvation? If so, do you also accept the Gospel of Jesus for your way of living?

If you do accept the Gospel of the Christ and the Gospel of Jesus, will you share your commitment with your pastor and others in your spiritual community?

We are to go, make Followers everywhere, baptize and teach them to obey what Jesus did, said, and taught - the Gospel of Jesus.

And He will be with us now and forever.

In the name of Jesus, His Father,
and the Holy Spirit.

Amen.

CHARLES STUART

Finding Jesus

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The Follower's Creed.

Followers of the Gospel of Jesus.

In the Gospels, the living Jesus taught those who listened and sought to continue His mission how to live and act as Followers of the Gospel of Jesus.

Churches, from the 3rd century CE to today have embraced creeds defining what a Christian believes or should believe. Earlier, in the section titled Early Church Fathers, we touched on the Nicene Creed, perhaps the most famous of statements of Christian faith for 1,700 years. But there is little to no mention of the elements of the Gospel of Jesus as this quote says.

“Notice that the (Nicene) creed is still silent on the life and teachings of Jesus, making it difficult to claim this as part of the essence statement of Christianity because it ignores the Gospel of Jesus.”

Charles Stuart, see page 13

The Follower’s Creed on the next page invites those who pledge to follow what Jesus taught, and commanded, to make a public statement by signing it, then share a copy with a respected leader or mentor in the church.

Most church members are not actively and regularly engaged in ushering in the Kingdom of God on Earth. The love of Jesus requires action by His Followers, not just ‘thoughts and prayers.’

CHARLES STUART

The Follower's Creed.

Believing Jesus came to establish the Kingdom of God on Earth; and believing what He said about how His followers were to show their love for others and for Jesus by their actions to others; and believing others will only hear about the Gospel of Jesus from my actions:

I pledge and affirm that I will follow Him in fulfilling His mission to establish the Kingdom of God on Earth with my life and actions, by embracing what Jesus taught becoming like Him in spirit, mind, body, and soul, for as long as I can, as often as I can, and with all I can offer.

I affirm my belief in the following:

- ☐ Jesus was totally human and the Son of God.
- ☐ His Words are the latest Words of God.
- ☐ He fulfilled the will of God by establishing the Kingdom of God on Earth, and He expects me to follow His example.
- ☐ With His death and resurrection Jesus became "the Christ."
- ☐ Jesus expects me to commit to follow Him with "all my heart, and with all my soul, and with all my might, and to love my neighbor as myself."

I will follow Words of Jesus of Nazareth, the Son of Man, the Son of God, the Messiah, the Christ, and help heal the world.

Follower's Name

Church Name

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

The Last Words of Jesus, the Christ.
Matthew 28:19-20

Let's Just Imagine!

Let's just imagine what might happen in our family, community, church, nation, and world if all believers **KINGDOM OF GOD ON EARTH!** helped usher in the

When people embrace their role in the Kingdom of God here on earth, their **EYES, EARS, MIND, HANDS, FEET & VOICE** will be used to reflect their faith.

They will use their **EYES** to look for needs that are unmet, and to watch over those in positions of authority.

They will use their **EARS** to listen for the cries of those in pain, and to hear and address comments that demean those in need.

They will use their **MIND** to think of ways to get involved and to question for themselves what God would have them do for Him.

They will use their **HANDS** to do what is needed, remembering that it is through their hands that Jesus touches the "least of these."

They will use their **FEET** to go where needed...overseas, across the street or into the voting booth...to bring the Kingdom of God to those in need.

They will use their **VOICE** to speak up and out for those without a voice, and to hold those with power accountable to remember "the least of these" when making decisions.



**Wouldn't it be lovely to live
in a world like that!?!**

Charles Stuart

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