

Jesus Showed Us

Video Study Guide



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Jesus Showed Us Series

Session 1: He Showed Us Why We Are Here

Part 1 of the Series

About This Series

Many believers know Jesus as Savior — the One who died for their sins and secured a place for them in heaven. But Jesus came to do far more than that. He came as the Last Adam, modeling for us exactly what redeemed humanity was always meant to look like: connected to heaven, empowered by the Spirit, submitted to the Father, and commissioned to represent His kingdom on earth.

This series — Jesus Showed Us — is built on a simple but transforming premise: everything Jesus did, He did as a man filled with the Holy Spirit. That means everything He did, we are meant to do as well. Session by session, we will trace what Jesus showed us: how to live, how to minister, how to pray, how to represent the Father, and how to walk in the fullness of everything God has provided.

The Series Question

WWJD — What Would Jesus Do? — was a good starting point.

But the deeper question this series answers is: WDJSUD — What Did Jesus Show Us to Do?

He didn't just leave us an example to admire. He left us a model to follow — and the same Spirit that empowered Him has been given to us.

Session 1 Overview

Session 1 establishes the foundation for the entire series by answering two questions: Why are we here? And what does it look like to live as a Spirit-empowered representative of heaven on earth? This session traces God's original intent from Genesis, shows how Jesus fulfilled and modeled it, and then challenges every believer to fully receive the Holy Spirit — the same empowerment Jesus required before beginning any ministry.

Key Scriptures — Session 1

Genesis 1:26-28

Genesis 1:26-28 (NKJV)

Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'

Revelation 5:9-10

Revelation 5:9-10 (NKJV)

And they sang a new song, saying: 'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.'

John 17:15-18

John 17:15-18 (NKJV)

I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world.

John 20:21

John 20:21 (NKJV)

So Jesus said to them again, 'Peace to you! As the Father has sent Me, I also send you.'

2 Corinthians 5:20

2 Corinthians 5:20 (NKJV)

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

Luke 3:21-22

Luke 3:21-22 (NKJV)

When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, 'You are My beloved Son; in You I am well pleased.'

Luke 4:1, 14, 18

Luke 4:1, 14, 18 (NKJV)

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness... Then Jesus returned in the power of the Spirit to Galilee... 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor...'

Acts 1:4-5, 8

Acts 1:4-5, 8 (NKJV)

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' He said, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now'... 'But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.'

Acts 19:1-6

Acts 19:1-6 (NKJV)

And finding some disciples he said to them, 'Did you receive the Holy Spirit when you believed?' So they said to him, 'We have not so much as heard whether there is a Holy Spirit.'... And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

Key Themes & Teaching Notes

1. God's Original Intent — Why We Are Here

We begin with Genesis — because understanding what God originally designed illuminates everything Jesus came to restore. Genesis 1:26-28 is not merely a creation account; it is a commission:

- Made in God's image — humanity was designed to reflect and represent God on earth.
- Given dominion — over creation, not over each other. A governing mandate, not just a survival assignment.
- Called to subdue and fill the earth — language of intentional, active engagement with the created order.
- Genesis 2:15 adds: 'to tend and to keep it' — a partnership relationship with God, not independent management.

God's original intent was never just to populate the earth. It was to have a family of representatives — image-bearers — who would partner with Him to see His rule and reign established everywhere.

The Vision in Revelation 5:10

When John sees the throne room in heaven, the saints are described as 'kings and priests to our God' — and they shall 'reign on the earth.'

This is not a new idea from Revelation. It is the fulfillment of what God designed in Genesis. The destination was always the earth — redeemed, restored, and under His reign — not the escape of believers from it.

2. Jesus — The Last Adam, Modeling What Was Always Intended

Why did God become flesh in Jesus? Jesus came not only to die for sin, but to show us what the first Adam was supposed to do and what redeemed humanity is now meant to be.

The First Adam	The Last Adam (Jesus)
Created to represent God on earth	Came to earth as God incarnate, fully representing the Father
Given dominion and authority	Came with all authority in heaven and on earth (Matt. 28:18)
Failed — lost authority through disobedience	Succeeded — recovered authority through perfect obedience and the cross
Handed the mission — and forfeited it	Completed the mission and handed it back to redeemed humanity
Spirit of God hovered over creation but not yet dwelling in man	Filled with the Holy Spirit, modeling what Spirit-empowered humanity looks like

Jesus came to show us what we were always supposed to be — and to make it possible for us to actually be it.

3. We Are Ambassadors — Not Tourists

2 Corinthians 5:20 gives believers a specific title: ambassadors for Christ.

- An ambassador's citizenship is in the nation that sent them — our citizenship is in heaven.
- An ambassador lives in a foreign land — we live in this world but are not of it.
- An ambassador does not speak their own opinion — they carry and represent the message of the government that sent them.
- An ambassador has authority backed by the full weight of the nation they represent.

4. Jesus's Own Prayer — We Are Sent, Not Extracted

John 17 is often called the High Priestly Prayer of Jesus. This critical verse re-frames the entire Christian life:

John 17:15 (NKJV)

I do not pray that You should take them out of the world, but that You should keep them from the evil one.

- Jesus is not praying for us to be removed from the world — He is praying for us to be protected within it.
- Heaven does not have a problem. Earth has a problem. The mission field is here.
- 'As You sent Me into the world, I also have sent them' (v.18) — the sending of the Son is the pattern for the sending of every disciple.
- John 20:21 confirms it: 'As the Father has sent Me, I also send you.' This is not an option — it is the definition of discipleship.

5. The Pattern: Filled, Led, Empowered by the Spirit

The single most important observation in Luke 3-4 is for understanding Jesus's ministry — and ours:

Reference	What It Says	The Principle
Luke 3:21-22	Holy Spirit descends on Jesus at baptism; Father speaks identity over Him	Before any ministry: identity established, Spirit received
Luke 4:1	'Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit'	Filled with the Spirit — led by the Spirit. Both are required.
Luke 4:14	'Jesus returned in the power of the Spirit to Galilee'	Ministry flows out of the Spirit's power, not human effort
Luke 4:18	'The Spirit of the Lord is upon Me, because He has anointed Me'	The anointing — the Spirit upon — is what activates the mission

Jesus did no ministry until the Holy Spirit came upon Him. He was the Son of God — and He still waited. This is not incidental. It is the model. If Jesus needed the Spirit's empowerment to do the Father's work, how much more do we?

Jesus showed us: ministry begins with the Spirit — not before.

6. The Same Empowerment Is for Us — Acts 1 & 19

After the resurrection, before the ascension, Jesus gave a command that surprised the disciples: wait. They had already been commissioned to go and make disciples of all nations (Matthew 28). Now He said: not yet.

- Acts 1:4 — 'Wait for the Promise of the Father.' The commission without the empowerment is premature.
- Acts 1:8 — 'You shall receive power when the Holy Spirit has come upon you.' Power (dunamis) — supernatural ability to carry out the mission.
- The sequence: baptism → Holy Spirit empowerment → witness and mission. This is the pattern Jesus modeled and the disciples followed.

Acts 19 brings this home personally. Paul finds disciples in Ephesus who believe but have never heard of the Holy Spirit. His first question is not about their theology or their obedience — it is: 'Did you receive the Holy Spirit when you believed?'

Holy Spirit Encounter — Personal Assessment

Use the assessment below to answer this question for yourself.

Holy Spirit Encounter — Personal Assessment

Paul asked the disciples at Ephesus a direct question. Prayerfully ask yourself the same:

"Did you receive the Holy Spirit when you believed?" — Acts 19:2

- Have you been born again — received Jesus Christ as Lord and Savior?
- Have you been water baptized, identifying yourself with the death, burial, and resurrection of Christ?
- Have you received the baptism of the Holy Spirit — a personal, empowering encounter with the Spirit beyond salvation?
- Has the Word of God come alive to you in a new way — more than just information, but something living and active?
- Do you feel authorized and empowered to represent heaven on earth — or are you still trying to get by in your own strength?
- Is there more of God that you have heard about but not yet fully received or embraced?

Our prayer should be: 'Lord, I want everything You've got. Whatever it is, I want it — because You are a good Father who gives good gifts.'

Reflection Questions

Reflection Questions

1. Did you grow up in church, attend faithfully, and still feel something was missing? What has been your own experience of the difference between knowing about God and being empowered by Him?
2. Genesis 1:26-28 describes humanity as image-bearers given dominion — representatives of God on earth. How does that change your sense of purpose? Does your daily life reflect someone who believes they are here to represent heaven?
3. Jesus prayed in John 17:15, 'I do not pray that You should take them out of the world.' How much of your Christian thinking has been oriented toward getting out of the world versus being sent into it? What needs to shift?
4. Jesus — the Son of God — did no ministry until the Holy Spirit came upon Him. What does that tell you about the role of the Spirit in your own life and calling? Are you attempting to do the Father's work in your own strength?

5. Paul asked the Ephesian disciples: 'Did you receive the Holy Spirit when you believed?' How would you answer that question honestly? Is there a gap between believing in the Spirit and having fully, unreservedly received Him?
6. An encounter with the Spirit could be described this way: 'The Word came alive. The love of the Father exploded in my heart. Everything was different.' Have you experienced something like this? If not — what is your posture toward asking for it?

Personal Application

✓ Application Steps

1. Read Genesis 1:26-28 and 2 Corinthians 5:20 together this week as a pair. Let Genesis show you the original design and 2 Corinthians show you your current title. Write down what it means to you — personally and practically — to be an ambassador of Christ in your home, workplace, and community.
2. Read John 17:6-21 slowly — Jesus's own prayer for you. Pay particular attention to verse 15 ('I do not pray that You take them out of the world') and verse 18 ('As You sent Me, I also have sent them'). Sit with the question: what does it mean that Jesus prayed this over you?
3. Meditate on Luke 3:21-22 this week. The Father spoke over Jesus before He had done a single thing. Write out what you believe the Father says over you — not based on your performance, but based on your identity as His child. Let this be your daily anchor.
4. Using the Holy Spirit Encounter Self-Assessment above, bring your honest answers before God in prayer. If there is more of the Spirit you have not yet received, pray this prayer: 'Lord, I want everything You've got. Whatever it is, I want it — because You are a good Father who gives good gifts.'
5. Memorize Acts 1:8 this week: 'You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me.' Let it reframe your understanding of both the Spirit and the mission — not as separate topics, but as one integrated calling.

Key Terms & Concepts

Term	Definition / Significance
The Last Adam	A title for Jesus (1 Cor. 15:45) — He came as the second representative of humanity, fulfilling what the first Adam was designed to do and restoring to the church the authority and mission Adam forfeited.
God's Original Intent	The design revealed in Genesis 1-2: humanity made in God's image, given dominion, called to represent and partner with God in ruling the earth — a mission that has never been revoked.
Ambassador	2 Corinthians 5:20 — a representative sent from one kingdom into another. Believers are ambassadors of heaven, carrying its message and authority while living on earth.
Filled with the Spirit	The empowering encounter with the Holy Spirit that Jesus modeled at His baptism and commanded His disciples to receive before beginning ministry (Acts 1:4-8). Not merely salvation but a distinct empowerment for mission.
Led by the Spirit	Luke 4:1 — the ongoing posture of Jesus during His ministry: actively directed by the Holy Spirit rather than self-directed. The model for Spirit-filled ministry.
Baptism of the Holy Spirit	A term used in Acts to describe the empowering encounter with the Spirit beyond salvation — received by the disciples at Pentecost and available to all believers (Acts 1:5, 2:38-39).
Sent / Sending	John 17:18, 20:21 — Jesus was sent by the Father; believers are sent by Jesus. The same Greek word (apostello) is used in both cases — the sending of the church mirrors the sending of the Son.
Kings and Priests	Revelation 5:10 — the identity given to redeemed humanity: royal representatives (kings) and mediators before God (priests), commissioned to reign on the earth. The fulfillment of Genesis 1:28.

What's Coming in This Series

Session 1 has established the foundation: Jesus showed us why we are here and how we are empowered. Future sessions will build on this, tracing specific things Jesus modeled for us to follow:

Session	Theme (Upcoming)
Session 1	He Showed Us Why We Are Here — identity, mission, and the empowerment of the Spirit
Session 2	Coming — what else Jesus showed us
Session 3	Coming — what else Jesus showed us
Sessions ahead	Continuing to trace Jesus's model across His ministry

Notes

Jesus Showed Us Series

Session 2: He Showed Us the Message — The Kingdom of God

Part 2 of the Series

Session 2 Overview

Session 1 established why we are here and how we are empowered. Session 2 turns to what Jesus actually preached and did — and why it must become our message too. The answer is not simply 'salvation' as most churches have framed it. Jesus's message was the gospel of the kingdom — the good news that the King has come, His rule and reign are here, and everything under His dominion is being set in order. This session traces the kingdom message from Daniel's prophecy through Jesus's ministry, the commissioning of the Twelve and the Seventy, and into the Great Commission — showing that proclaiming and demonstrating the kingdom is not optional for the church. It is the assignment.

Review: Session 1 Foundation

Before moving into Session 2, let's review:

- Jesus modeled for us what the First Adam was supposed to do on earth.
- We are ambassadors for Christ (2 Cor. 5:20) — sent ones, representing a heavenly kingdom while living in this world.
- Jesus did no ministry until the Holy Spirit came upon Him. The same empowerment is our starting point.
- The question for every believer: am I fully empowered to represent heaven on earth?

Key Scriptures — Session 2

Matthew 4:17

Matthew 4:17 (NKJV)

From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'

Matthew 4:23

Matthew 4:23 (NKJV)

And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Daniel 2:34-35, 44

Daniel 2:34-35, 44 (NKJV)

You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces... And the stone that struck the image became a great mountain and filled the whole earth... And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Matthew 6:9-10, 33

Matthew 6:9-10, 33 (NKJV)

Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven... But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Acts 1:3, 6-8

Acts 1:3, 6-8 (NKJV)

...being seen by them during forty days and speaking of the things pertaining to the kingdom of God... Lord, will You at this time restore the kingdom to Israel? And He said to them, 'It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.'

Matthew 10:1, 7-8

Matthew 10:1, 7-8 (NKJV)

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease... And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

Mark 16:15-18, 20

Mark 16:15-18, 20 (NKJV)

And He said to them, 'Go into all the world and preach the gospel to every creature...' And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues... they will lay hands on the sick, and they will recover... And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.

Luke 4:18-19, 21

Luke 4:18-19, 21 (NKJV)

'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord.'... And He began to say to them, 'Today this Scripture is fulfilled in your hearing.'

Key Themes & Teaching Notes

1. The Message Jesus Showed Us: The Kingdom

Matthew 4:17 marks the formal beginning of Jesus's public ministry. His first words were not a call to personal salvation, a set of moral instructions, or a theological lecture. They were a proclamation about a kingdom:

Matthew 4:17 (NKJV)

Repent, for the kingdom of heaven is at hand.

Jesus mentions the kingdom over 100 times in Matthew, Mark, and Luke alone — and mentions the church only twice. Yet the church has largely inverted this ratio, making church and salvation the primary message and treating the kingdom as secondary or eschatological.

The Imbalance

We have preached a gospel of salvation when Jesus preached a gospel of the kingdom. Salvation is the doorway into the kingdom — you cannot see it or enter it without being born again (John 3). But the door is not the destination.

The kingdom is the destination — and the ongoing reality we are called to represent, declare, and demonstrate.

2. Repent — Change the Way You Think

The word 'repent' has been loaded with connotations of guilt and shame in many church traditions. This session clarifies the Greek meaning:

Common Understanding	Biblical Meaning (Greek: metanoia)
Feel bad about your sin	Change the way you think — a complete mental and philosophical reorientation
Stop doing wrong things	Begin thinking from a new framework — the kingdom framework
A one-time crisis moment	An ongoing posture — continually renewing the mind to kingdom reality
About guilt and punishment	About upgrade: you've been thinking earthly, now think from heaven's perspective

Jesus was not condemning the people. He was announcing an upgrade. 'There is a new operating system here. I've brought my domain and my kingdom with me. You have to change the way you think to participate in it.'

3. The Kingdom Prophesied: Daniel 2

Before turning to Jesus's ministry, we see from the Old Testament that what Jesus announced was not new, but long-promised. Daniel 2 is the key:

- Nebuchadnezzar's dream showed a massive statue representing successive world empires.
- A stone 'cut out without hands' struck the statue and destroyed it entirely.
- That stone 'became a great mountain and filled the whole earth' (v.35).
- Daniel's interpretation (v.44): 'The God of heaven will set up a kingdom which shall never be destroyed.'

The Stone Is Jesus

The stone cut without hands — not made by human effort — is Jesus Christ.

The kingdom He inaugurated has been advancing for nearly 2,000 years.

It has not peaked. It is still growing — filling the whole earth.

From 12 disciples to 120 in the upper room to over 1.5 billion believers today: the stone is still expanding into a mountain.

4. Jesus Preached AND Demonstrated the Kingdom

Matthew 4 through 10: Jesus never only proclaimed the kingdom — He always demonstrated its superiority over every opposing domain. Word and works were inseparable:

The Proclamation	The Demonstration
'The kingdom of heaven is at hand'	Healing every sickness and disease among the people (Matt. 4:23)
'Repent and believe the gospel'	Casting out demons, opening blind eyes, cleansing lepers (Matt. 9-10)
'The Spirit of the Lord is upon Me'	'To heal the brokenhearted, proclaim liberty, recovery of sight' (Luke 4:18)
'Freely you have received'	'Heal the sick, cleanse lepers, raise the dead, cast out demons' (Matt. 10:8)
'The Lord working with them'	'Confirming the word through the accompanying signs' (Mark 16:20)

The kingdom's superiority was demonstrated over every domain that opposes God's rule: sin, sickness, demonic oppression, death, lack, and natural limitation. Jesus showed us that proclaiming the kingdom without demonstrating it is an incomplete message.

Everywhere Jesus went, He preached the gospel of the kingdom — and proved it was real by healing every sickness and disease.

5. Jesus's Job Description — Luke 4:18-19

In His first recorded public sermon (Luke 4:18-19), Jesus quotes Isaiah 61 and declares: 'Today this Scripture is fulfilled in your hearing.' This is more than a claim — it is a job description. And when you trace His ministry through the Gospels, it is exactly what He did:

Isaiah 61 / Luke 4 — The Assignment	How Jesus Fulfilled It
Preach the gospel to the poor	He preached the kingdom everywhere — to the least, the lost, and the overlooked
Heal the brokenhearted	He restored the rejected, the shamed, the woman at the well, the prodigal son parable
Proclaim liberty to the captives	He cast out demons, broke bondages, set the demonized free

Recovery of sight to the blind	He literally opened blind eyes — Bartimaeus, the man born blind (John 9)
Set at liberty those who are oppressed	He confronted and dismantled every form of spiritual and physical oppression
Proclaim the acceptable year of the Lord	He announced the year of Jubilee — freedom, restoration, favor — as now present

As Jesus representatives, we share this job description. We have not been given a lesser assignment. The same Spirit that anointed Him anoints us to do the same works.

6. The Commission: Preach It and Do It

The commission through three key moments - the kingdom message was always meant to be carried by the whole church — not just Jesus or the original twelve:

Commission	Who Was Sent	The Instructions
Matthew 10:1, 7-8	The Twelve	'Preach: the kingdom of heaven is at hand. Heal the sick, cleanse lepers, raise the dead, cast out demons.'
Luke 10:1, 9	The Seventy	'Heal the sick and say: the kingdom of God has come near you.' — ordinary disciples, not apostles
Mark 16:15-18	All believers	'Go... preach the gospel... these signs will follow those who believe: cast out demons, lay hands on the sick.'
Acts 1:8	Every generation	'You shall receive power when the Holy Spirit comes upon you, and you shall be my witnesses... to the end of the earth.'

John Wimber's Question

John Wimber came to faith as an adult, with no prior church background. After a few weeks in church, he asked his pastor: 'When do we do the stuff?'

'What stuff?' 'The stuff in the Bible — healing the sick, casting out demons, the signs.' 'Oh, we don't do that anymore.'

Wimber didn't accept that answer. He believed Jesus was 'the same yesterday, today, and forever' (Heb. 13:8) — and so was His assignment to the church.

The result: a movement that activated thousands to do the works of Jesus. The question has never changed: when do WE do the stuff?

7. The Kingdom Is Still Advancing — And We Are Part of It

Where we stand in the story of Daniel's stone:

- Jesus — 12 disciples. One betrayed Him. Net: 11.
- The upper room: 120.
- Pentecost: 3,000 in one day.
- Today: over 1.5 billion believers on the face of the earth.

The stone is still becoming a mountain. The kingdom of God has been advancing without interruption since Jesus first declared it. It has never been defeated, never stalled permanently, and never abandoned by its King.

We get to be part of the stone becoming a mountain. That is the privilege and the assignment.

Reflection Questions



Reflection Questions

1. We have largely preached a 'gospel of salvation' when Jesus preached a 'gospel of the kingdom.' What is the difference? How has the message you have heard (or shared) emphasized one over the other?
2. Repentance (metanoia) means changing the way you think — not just feeling bad about sin. In what specific areas of your life do you still think earthly rather than from a kingdom perspective? What would it look like to repent — to change your thinking — in those areas?
3. Daniel 2 prophesied a kingdom that would grow until it 'filled the whole earth.' When you look at the global spread of the church — from 11 disciples to 1.5 billion believers — how does that reshape your sense of whether God's plan is working? How does it affect your confidence in the mission?
4. Jesus always preached AND demonstrated the kingdom. He never separated proclamation from power. In your own experience, have you seen these two kept together — or separated? What is lost when the church only proclaims without demonstrating?
5. Luke 4:18-19 is Jesus's job description from Isaiah 61. He showed us that His assignment is our assignment. Looking at the list — gospel to the poor, healing the brokenhearted, liberty to captives, sight to the blind — which of these resonates most with where God has placed you? Which feels most beyond reach?
6. John Wimber's question was simple: 'When do we do the stuff?' How would you answer that question for your own life right now? Is there 'stuff' in the Bible that you have accepted as not for today — or not for you? What would it take to change that?

Personal Application

✓ Application Steps

1. Read Matthew 4:17-25 and Matthew 9:35-10:8 back to back this week. Notice how consistently Jesus preached AND demonstrated. Ask the Holy Spirit: what would it look like for me to carry both the message and the demonstration of the kingdom in my sphere this week?
2. Memorize Matthew 6:33: 'Seek first the kingdom of God and His righteousness, and all these things shall be added to you.' Let it reorder your daily priorities. At the start of each day this week, ask: am I seeking His kingdom first — or am I seeking my circumstances, comfort, or security first?
3. Read Luke 4:18-19 slowly and prayerfully. Replace 'Me' with your own name and read it as your assignment in Christ. Write down which part of the list most directly applies to your current life situation — and pray for the Spirit's anointing to fulfill it.
4. Identify one person in your immediate world who needs the kingdom demonstrated — someone sick, oppressed, broken, or without hope. Pray for them specifically this week. If the Spirit leads, offer to pray with them in person. The kingdom is near them — you are the one sent to bring it.
5. Read Mark 16:15-20, paying attention to verse 20: 'The Lord working with them and confirming the word through the accompanying signs.' This is not a past-tense reality — it is a present-tense promise. Carry the message this week with the expectation that He is working with you.

Key Terms & Concepts

Term	Definition / Significance
Kingdom of God / Kingdom of Heaven	The rule and reign of King Jesus — used interchangeably in the Gospels. Not a future location but a present spiritual reality advancing on earth through His representatives.
Gospel of the Kingdom	The good news that the King has come, paid for our freedom, and now reigns — and that His dominion is available and advancing. This is Jesus's message, not merely 'believe and go to heaven.'
Repent (metanoia)	Greek word meaning to change the way you think — a complete reorientation of the mind from earthly, self-centered thinking to kingdom-centered thinking. Not primarily about guilt but about upgrade.

The Stone (Daniel 2)	A prophetic symbol for Jesus and His kingdom — cut without human hands, destroying all opposing kingdoms, growing into a mountain that fills the whole earth. The kingdom has been advancing since Jesus came.
Proclaim and Demonstrate	The inseparable twin activities of Jesus's kingdom ministry. He always preached the kingdom and demonstrated its superiority over sin, sickness, demons, and death. The church is called to do both.
Isaiah 61 / Luke 4:18-19	Jesus's job description — anointed to preach good news to the poor, heal the brokenhearted, proclaim liberty to captives, restore sight to the blind, and set the oppressed free. This is our shared assignment.
Signs Following	Mark 16:17-20 — the supernatural confirmations that accompany the preaching of the kingdom by Spirit-filled believers: healing, deliverance, miracles. Normal kingdom activity, not exceptional events.
The Seventy (Luke 10)	Ordinary disciples — not apostles — sent by Jesus with the same kingdom assignment as the Twelve. Demonstrates that the full kingdom commission extends beyond a special class to all of His followers.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus showed us why we are here — as Spirit-empowered ambassadors, representing heaven on earth, sent as the Father sent Him.
Session 2	Jesus showed us the message — the gospel of the kingdom. He preached it and demonstrated it everywhere He went. So must we.
Sessions ahead	Continuing to trace what Jesus showed us across His ministry.

Notes

Jesus Showed Us Series

Session 3: He Showed Us How to Make Disciples and Love Like Him

Part 3 of the Series

Session 3 Overview

Sessions 1 and 2 established the overarching vision: we are Spirit-empowered ambassadors called to proclaim and demonstrate the kingdom of God. Session 3 moves from vision to method — how Jesus actually went about His mission. He didn't try to heal the whole world on His own. He made disciples. He identified His garden — the specific people the Father gave Him — kept them in His name, gave them the Word, and prayed for them. And above everything else, He loved them. This session traces the discipleship model Jesus showed us in the Great Commission, John 17, and John 13, and calls every believer to do the same: be a disciple, identify your garden, and love like Jesus loved.

Key Scriptures — Session 3

Matthew 28:18-20

Matthew 28:18-20 (NKJV)

And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.'

Luke 4:5-8

Luke 4:5-8 (NKJV)

Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, 'All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours.' And Jesus answered and said to him, 'Get behind Me, Satan! For it is written, You shall worship the Lord your God, and Him only you shall serve.'

John 17:6-18

John 17:6-18 (NKJV)

I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word... I have given to them the words which You have given Me; and they have received them... I pray for them... Holy Father, keep them through Your name those whom You have given Me... I do not pray that You should take them out of the world, but that You should keep them from the evil one... Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world.

John 13:1, 34-35

John 13:1, 34-35 (NKJV)

Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end... A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

Romans 5:8

Romans 5:8 (NKJV)

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Key Themes & Teaching Notes

1. The Most Important Verses in the Great Commission

Most believers have been taught that the heart of Matthew 28 is the command: 'Go therefore and make disciples.' This session presents a different insight — that verses 18 and 20 are actually the most important:

Verse	The Content	Why It Matters
v.18	'All authority has been given to Me in heaven and on earth'	The basis of the commission — not our cleverness or effort, but the total authority of the risen King. He who has already overcome everything is the One sending us.

v.19	'Go therefore and make disciples'	The command that flows from His authority. Because He has all authority, we go with that authority behind us.
v.20b	'Lo, I am with you always, even to the end of the age'	The promise that seals the commission. He who has all authority is also personally present with every disciple, in every moment, in every situation.

Insight

He who has all authority — who has already overcome sin, death, hell, and the enemy — has authorized you to go.

And He who has all authority will never leave you. He is with you always.

The commission is not a burden placed on reluctant people. It is an invitation by the most powerful Being in the universe to partner with Him — with His authority and His presence backing every step.

2. How Adam Lost It — How Jesus Got It Back

Luke 4:5-8 — the temptation in the wilderness — a crucial theological point about authority:

- God gave Adam dominion and authority to represent heaven on earth (Genesis 1:28).
- Through sin, Adam forfeited that authority — it fell to the enemy.
- In Luke 4, the devil offers Jesus 'all authority' over the kingdoms — and Jesus does not dispute the claim. He simply refuses to receive it through worship of the enemy.
- At the cross and resurrection, Jesus recovered what Adam had lost — not through a deal with the enemy but through perfect obedience, substitutionary death, and resurrection victory.
- Matthew 28:18: 'All authority in heaven and earth has been given to Me.' This is the announcement that the recovery is complete.

Adam lost it through sin. Jesus got it back through the cross. Now He has given us the authority to go — in His name.

3. The Method: Make Disciples — Not Save the World

Jesus did not try to heal everyone or reach everyone personally — He made disciples who would carry the mission forward:

- Jesus healed everyone who came to Him — but He didn't seek out every sick person in Israel.
- He walked past the pool of Bethesda many times; He healed only one man there (John 5).

- He didn't heal the man at the temple gate — Peter and John did that later (Acts 3).
- Why? He only did the will of the Father. He was on mission — not a one-man rescue operation.

The implication for us:

- We are not called to save the world. We are called to represent Christ.
- We are not called to reach everyone. We are called to tend our garden.
- Making disciples is not an overwhelming burden — it is an opportunity to partner with Jesus in the lives of the specific people He has placed around us.

The Garden Principle

God put Adam and Eve in a garden — not the whole world. He said: tend and keep this. God has put you in a garden too: the specific relationships He has sovereignly placed around you.

You don't have to go everywhere. You just have to be faithful in your garden.

Ask Him: 'Lord, show me the people in my garden — the ones You've given to me to pour my life into.'

4. Jesus's Discipleship Pattern — John 17

John 17 is often read as a prayer of intercession. However, it is a report from Jesus to the Father on what He did with the people entrusted to Him. It reveals a three-part discipleship pattern:

What Jesus Did	Scripture	Our Pattern
Kept them in the name	v.11-12: 'Holy Father, keep them through Your name, those whom You have given Me'	Keep those in your garden anchored in the name of Jesus — in His authority, His identity, His lordship over their lives
Gave them the Word	v.8, 14: 'I have given to them the words which You have given Me... I have given them Your word'	Give the Word to those in your garden — not rules and religion, but life. The Word is the source of sanctification and freedom.
Prayed for them	v.9: 'I pray for them'	Intercede for those in your garden. Prayer is not supplemental to discipleship — it is central to it. Jesus modeled it as the foundation.

You can do all three of these things. None of them requires a seminary degree, a platform, or a title. Every believer in every garden can keep people in the name, give them the Word, and pray for them.

5. The Mark of Discipleship: Love

Turn to John 13 for the defining characteristic of a true disciple — and it is not gifts, power, or knowledge. It is love:

John 13:34-35 (NKJV)

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

The context makes this even more striking:

- Jesus is in the upper room — hours before the cross.
- He has just washed the feet of Judas, who will betray Him that very night.
- He has just washed the feet of Peter, who will deny Him three times before morning.
- He knows all of them will run when He is arrested.
- And in that moment, He gives the defining command: love one another as I have loved you.

He loved them to the end — knowing exactly what they would do. That is the love we are called to show.

6. The Source of Kingdom Love: Romans 5:8

Be careful to ground love not in human effort or moral achievement, but in the nature of God Himself:

Romans 5:8 (NKJV)

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

- God did not wait for us to get our act together. He loved us in our worst state.
- Jesus did not love His disciples because they deserved it. He loved them because love is who He is.
- We cannot manufacture this kind of love. We receive it — and then release it.

- 'You can't give away what you don't have.' The starting point is receiving the Father's love personally, deeply, and continuously.

Practical implication: the reason we often fail to love like Jesus is not lack of willpower. It is failure to receive His love fully. A heart that knows it is loved deeply by the Father overflows naturally toward others — even the difficult ones, the betrayers, and the deniers.

The Flow of Kingdom Love

God loves us — while we were still sinners (Romans 5:8).
 We receive that love — deeply, personally, without earning it.
 His love fills us and overflows — through us, to those in our garden.
 The world sees it — and knows we are His disciples (John 13:35).
 Love never fails (1 Cor. 13:8). It is the greatest force in the kingdom.

Identifying Your Garden

Before you can tend your garden, you have to know who is in it. Use this exercise to prayerfully identify the people God has placed in your sphere.



Identifying Your Garden

God put Adam and Eve in a garden — not the whole world. He put you in a specific garden too. Prayerfully work through these questions to identify who is in yours:

- Family relationships: Who in my immediate or extended family has God placed in my sphere of influence?
- Friendship relationships: Who are the people I do life with regularly who may need someone to represent Christ to them?
- Workplace relationships: Who do I encounter daily at work, school, or in my community who is in my garden?
- Church relationships: Who am I walking alongside in the body of Christ — pouring into, or being poured into?
- Unexpected relationships: Who has God recently brought across my path in an unusual or surprising way?

Write 2-3 names below that the Holy Spirit highlights as you read these questions. These are the people Jesus showed you to pour your life into.

1. _____
2. _____
3. _____

Reflection Questions



Reflection Questions

1. The most important verses in the Great Commission are verse 18 (all authority) and verse 20 (I am with you always) — not just verse 19 (go). How does it change the way you approach your calling to know that all authority and His constant presence are the foundation of the 'go'?
2. Jesus recovered the authority Adam lost through sin. How does understanding that the authority behind your mission belongs to the risen Christ — not to you personally — change the way you approach the people in your garden?
3. Distinguish between trying to 'save the world' and being faithful in your garden. Have you ever felt overwhelmed by the scale of the mission — or used its size as a reason to not engage with the people right in front of you? What is one relationship in your garden that needs your attention?
4. Jesus's John 17 report to the Father shows three things He did with His disciples: kept them in the name, gave them the Word, and prayed for them. Which of these three do you most consistently do for the people in your garden? Which do you most neglect?
5. Jesus washed the feet of Judas and Peter — knowing exactly what they were about to do. He loved them to the end. Is there someone in your garden who has hurt, betrayed, or disappointed you that you have found it hard to love? What would it look like to love them the way Jesus loved His disciples?
6. We can't give away what we don't have — and that kingdom love flows from receiving the Father's love personally. How deeply have you received the Father's love for you? Is there something blocking it — shame, performance, a distorted view of God — that needs to be addressed before His love can flow through you freely?

Personal Application



Application Steps

1. Using the Garden Assessment above, identify 2-3 people the Holy Spirit highlights as being in your garden. Write their names somewhere you will see them daily — and commit to praying for them each day this week. This is where discipleship starts: intercession.
2. For each person in your garden, ask: have I given them the Word? This does not have to mean formal Bible teaching. It might mean sending a scripture that encouraged you, sharing what God showed you this week, or simply living the Word visibly in front of them. Take one step this week to give the Word to someone in your garden.
3. Read John 17 slowly this week as a prayer template. Then pray it over the specific people in your garden, inserting their names: 'Father, keep [name] through Your

name. Give them Your word. Keep them from the evil one. Sanctify them by Your truth.' Make it personal and specific.

4. Read John 13:1-17 (the foot-washing) and ask yourself: is there anyone in my garden I have been withholding love from because of what they have done or might do? Choose to love them today — not as a feeling, but as a decision. Identify one practical act of love you can extend to them this week.
5. Meditate on Romans 5:8 daily this week: 'While we were still sinners, Christ died for us.' Let it settle into your heart as the foundation of everything — you were loved at your worst. Let that reality become the wellspring from which you love the people in your garden.

Key Terms & Concepts

Term	Definition / Significance
Make Disciples	The core commission of Matthew 28:19 — to reproduce kingdom followers who are taught to observe all that Jesus commanded. Not merely converts, but disciplined learners who carry the mission forward.
The Garden	A metaphor for each believer's specific sphere of influence — the relationships God has sovereignly placed around you. As God put Adam and Eve in a garden, not the whole world, He has given each believer a garden to tend.
Recovered Authority	The authority Adam forfeited through sin, which the enemy held until Jesus recovered it through the cross and resurrection. Matthew 28:18 is the declaration that the recovery is complete.
Keep Them in the Name	Jesus's first discipleship action (John 17:11-12) — keeping those in His care anchored in the authority, identity, and lordship of Jesus. The starting point of making disciples.
Give Them the Word	Jesus's second discipleship action (John 17:8, 14) — the Word of God is what sanctifies, transforms, and sustains disciples. Giving the Word is not just teaching; it is living it and sharing it.
Pray for Them	Jesus's third discipleship action (John 17:9) — intercession is not supplemental to discipleship, it is central. Jesus modeled praying for His disciples as a primary pastoral responsibility.
Love One Another	The defining mark of discipleship (John 13:34-35) — not spiritual gifts, doctrinal correctness, or church attendance, but love: specifically, the same quality of love Jesus showed, which loved to the end regardless of betrayal or failure.

Love Never Fails	1 Corinthians 13:8 — Love is not just a virtue; it is the greatest kingdom force, flowing from the nature of God Himself through believers to those in their garden.
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Connecting the Sessions

Session	Core Truth
Session 1	Jesus showed us why we are here — as Spirit-empowered ambassadors representing heaven on earth, sent as the Father sent Him.
Session 2	Jesus showed us the message — the gospel of the kingdom. He preached it and demonstrated its superiority everywhere He went. So must we.
Session 3	Jesus showed us the method — make disciples in your garden. Keep them in the name, give them the Word, pray for them, and love them the way He loved: to the end, regardless of what they do.
Sessions ahead	Continuing to trace what Jesus showed us across His ministry.

Notes

Jesus Showed Us Series

Session 4: He Showed Us the Father

Part 4 of the Series

Session 4 Overview

Sessions 1-3 showed us how Jesus modeled Spirit-empowered living, proclaimed and demonstrated the kingdom, and made disciples through love. Session 4 turns to what may be the most personally transforming thing Jesus did: He showed us the Father. Not just what the Father does — but who He is. Through Philip's question in John 14, Moses's encounter in Exodus 33, and above all, the parable of the prodigal son in Luke 15, Jesus pulls back the curtain on the heart of God. How you see the Father determines everything about how you relate to Him — and how freely you can receive and give His love.

Key Scriptures — Session 4

John 14:6-9

John 14:6-9 (NKJV)

Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.' Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.' Jesus said to him, 'Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, Show us the Father?'

Exodus 33:14-23

Exodus 33:14-23 (NKJV)

And He said, 'My Presence will go with you, and I will give you rest.' Then he said to Him, 'If Your Presence does not go with us, do not bring us up from here'... And Moses said, 'Please, show me Your glory.' Then He said, 'I will make all My goodness pass before you, and I will proclaim the name of the Lord before you... You cannot see My face; for no man shall see Me, and live.'... 'And you shall see My back; but My face shall not be seen.'

Luke 15:11-32

Luke 15:11-32 (NKJV — key verses)

A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.'... But when he came to himself, he said, '...I will arise and go to my father...' But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him... But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.'... And he said to him, 'Son, you are always with me, and all that I have is yours.'

Key Themes & Teaching Notes

1. The Unprecedented Claim: If You've Seen Me, You've Seen the Father

John 14:6-9 records one of the most staggering moments in all of Scripture. Philip — a devout Jewish man who knew the Torah — asks Jesus to show them the Father. Jesus's response would have been almost incomprehensible to his Jewish audience:

John 14:9 (NKJV)

He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?

- In Jewish tradition, you could not see God and live (Exodus 33:20). The holiness of God was unapproachable.
- Moses — one of the greatest men in Israel's history — was only permitted to see God's back, covered and protected in the cleft of the rock.
- Yet Jesus says plainly: Philip, you have been looking at the Father for three years. Every miracle, every act of compassion, every word spoken — that is the Father showing Himself through the Son.
- This is not merely a theological statement. It is a revelation designed to change everything about how we approach God.

To see Jesus — His compassion, His love, His welcome of sinners — is to see the Father. They are not different.

2. Moses's Longing — and What We Now Have

Exodus 33 reveals something profound: even Moses, who spoke with God 'face to face as a friend' (Ex. 33:11), longed for more. He had seen the plagues, the parting of the Red Sea, the manna, the water from the rock. Yet he said: 'Please, show me Your glory.'

What Moses Could Not Have — What We Now Do

Moses was protected in the cleft of the rock — a shadow of Christ — and saw only God's back.

We are 'in Christ' — hidden in Him, the true Rock — and through Jesus we see the Father's face.

The presence of God that Moses begged not to lose is now within every born-again believer through the Holy Spirit.

What Moses could only glimpse from behind, Jesus has fully revealed face to face.

3. The Story Jesus Told — A Picture of the Father

Luke 15:11-32 is traditionally called 'The Parable of the Prodigal Son.' But it is not primarily a story about the son. It is a story about the Father — told by Jesus to reveal what God is actually like. It is Jesus pulling back the curtain on the Father's heart.

The story is intentionally outlandish — no real-world father in that culture would do what this father does. That is the point. Jesus is showing us that the Father's love exceeds every human category and every cultural expectation.

4. The Younger Son: A Picture of Radical Rebellion — and True Repentance

The younger son's demand is not merely rude — in the culture of that day, it was the equivalent of saying: 'I wish you were dead. I want what's mine now.'

- He took everything, went to a far country, and squandered it all on reckless living.
- He hit rock bottom: feeding pigs in a foreign land — the most degrading occupation possible for a Jewish man — and envying the pigs their food.
- 'When he came to himself' — this illustrates true repentance (metanoia from Session 2): changing the way you think. He saw his situation clearly for the first time.
- He didn't come back because he felt emotional remorse. He came back because he changed his thinking: 'My father's servants have it better than this. I will go.'
- He rehearsed his speech on the way: 'I am no longer worthy to be called your son. Make me like one of your hired servants.' He came home expecting to be an employee, not a son.

5. The Father's Response: The Heart of the Session

What happens next is the theological heart of the entire parable — and the session. The father's response to the returning son is the clearest picture Jesus ever painted of the Father's heart toward us:

The Father's Action	What It Reveals About God
Saw him 'a great way off'	The Father is always watching and looking for us — even when we are far away and in our worst state
Had compassion	The Father's first response is never anger or 'I told you so' — it is compassion. He knows our state; He knows we couldn't save ourselves.
Ran to him	Running was considered undignified for an elder in that culture. The Father abandons dignity to get to His returning child. Love overrides decorum.
Fell on his neck and kissed him	Before the son could finish his rehearsed speech, the Father was already embracing him — dirty, pig-smelling, broken, and unworthy as he was.
Did not respond to the son's confession	The son said 'I am no longer worthy to be called your son.' The Father did not even address that statement. He turned to the servants and ordered a celebration.
Ordered the celebration immediately	No probation period, no 'clean yourself up first,' no trial restoration. Immediate, extravagant welcome home.

The Father did not wait for the son to clean up. He put the robe on him as he was. That is what God does for us.

6. The Gifts Decoded — Robe, Ring, Sandals, Feast

Each element of the father's welcome carries theological weight.

The Father's Gift	The Action	What It Means for Us
The Best Robe	Placed on the son immediately — before he could clean himself	The robe of righteousness — given to us as we are, not after we improve. Righteousness is His gift, not our achievement (2 Cor. 5:21).
The Ring	Put on his finger — a symbol of family authority	Full restoration of sonship and the authority that comes with it. He is not a servant or a guest — he is a son with access to the family name and resources.
The Sandals	Put on his feet — feet that had walked from a far country through pig fields	Ready to go. Fully equipped and restored to kingdom mobility. The gospel of peace (Eph. 6:15) — feet shod and ready.

The Feast	Kill the fatted calf, eat and be merry	Not probation, not a trial period, not conditional restoration. Immediate, extravagant celebration. The Father's response to a returning child is joy, not judgment.
The Father's Run	He saw him 'a great way off' and ran to meet him	The Father is always watching. He does not wait for us to arrive cleaned up and worthy. He runs toward us in our worst state, with compassion already in motion.

7. The Older Son: Religious but Still an Orphan

The story does not end with the younger son's return. The older son refuses to enter the party — and his response reveals a different but equally dangerous problem: he had been in his father's house his whole life yet had never truly known the father's heart.

- 'These many years I have served you' — he sees his relationship with the father as one of performance and service, not love and sonship.
- 'You never gave me a young goat to celebrate with my friends' — he has been living in the father's house as an orphan, not as a son. He does not know that all the father has is already his.
- He is angry that the father celebrates the sinner — because he has never really understood grace.
- The father goes out to the older son too — he does not wait inside. He pursues both sons, the sinner and the religious man, with the same love.

The Father's Word to the Older Son — and to Us

'Son, you are always with me, and all that I have is yours.' (Luke 15:31)

This is what the Father says to every believer who has been sitting in church, serving faithfully, but not yet fully receiving the Father's love.

You are always with Me. All that I have is yours. You don't have to earn it. You don't have to perform for it. It is already yours — because you are My son, My daughter.

Many believers are in the older son's position — faithful, present, and yet essentially living as orphans. They know doctrine but have not received the Father's love. They serve but do not know they are already fully embraced. This is the revelation Jesus showed us — and it is for every person in every pew.

8. How You See the Father Determines Everything

How you see the Father will determine how you relate to Him — and how freely His love can flow through you.

- If you see the Father as distant, you will approach Him cautiously and rarely.
- If you see Him as a judge waiting to condemn, you will live in fear and performance.
- If you see Him as the Father in Luke 15 — always watching, running, embracing, celebrating — you will come to Him freely and often.
- And only those who have received His love freely can give it freely. You cannot give what you have not received.

Reflection Questions



Reflection Questions

1. Philip had walked with Jesus for three years and still asked 'Show us the Father.' Have you ever felt that same longing — to really know what God is like, not just theologically but personally? What has most shaped your picture of the Father?
2. Moses saw God's back from the cleft of the rock. Jesus says that anyone who has seen Him has seen the Father. What does the life of Jesus — His compassion, His welcome of sinners, His response to the broken — tell you about the Father that you most need to receive personally?
3. The prodigal son came home rehearsing his unworthiness, expecting to be made a servant. Have you ever approached God with that same posture — coming as a spiritual employee rather than a son or daughter? What has reinforced that posture in your life?
4. The father ran to the son while he was still 'a great way off' — dirty, broken, smelling of pig fields. He didn't wait for him to clean up. Is there any area of your life where you have been waiting to 'get your act together' before coming fully to the Father? What does this parable say to that?
5. The older son had been in his father's house all along and still did not know the father's heart. He lived as a servant, not a son. On a scale of servant to beloved son/daughter, where do you honestly live most of the time in your relationship with the Father? What needs to change?
6. The father said to the older son: 'You are always with me, and all that I have is yours.' If you truly believed that — not as a doctrine but as a lived reality — how would it change the way you pray, serve, give, and relate to God this week?

Personal Application

✓ Application Steps

1. Read Luke 15:11-32 slowly and in full this week — at least twice. The first time, read it as the younger son. The second time, read it as the older son. Ask yourself honestly: which son am I most like right now? Bring your answer to God in prayer.
2. Sit with Luke 15:20 for one day: 'But when he was still a great way off, his father saw him and had compassion, and ran...' Personalize it: the Father saw YOU — in your worst state — and ran. Let that image settle into your heart. Ask the Holy Spirit to make it real, not just theological.
3. Read John 14:9 slowly: 'He who has seen Me has seen the Father.' Spend time this week reading one of the Gospels (a chapter a day) specifically looking for what Jesus's actions reveal about the Father's character. Write down what you observe.
4. Ask the Holy Spirit to reveal any area where you have been living as a spiritual orphan rather than a beloved son or daughter — serving out of fear or duty rather than love and security. Bring that area to the Father in prayer and let Him speak Luke 15:31 over you: 'You are always with Me. All that I have is yours.'
5. The robe of righteousness was placed on the son before he could clean up. Meditate on 2 Corinthians 5:21 this week: 'He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.' Let the Father's gift of righteousness — not earned, not deserved, freely given — become your standing posture this week.

Key Terms & Concepts

Term	Definition / Significance
He Who Has Seen Me Has Seen the Father	John 14:9 — Jesus's declaration that His entire life and ministry is the Father made visible. Every act of compassion, power, and love in the Gospels is a revelation of the Father's heart.
The Cleft of the Rock (Exodus 33)	The protected place where Moses was sheltered while God's glory passed — a shadow of being 'in Christ.' What Moses glimpsed only from behind, we now see through Jesus.
The Prodigal Son Parable	Better titled 'The Parable of the Father' — Jesus's deliberate portrait of the Father's heart: watching, running, embracing, celebrating, fully restoring. The most complete picture of God's love in Scripture.
The Father Ran	Luke 15:20 — the culturally shocking detail that reveals God's posture toward returning sinners. He does not wait passively; He runs toward us while we are still 'a great way off.'

The Robe of Righteousness	Given to the son immediately, before he was cleaned up — a picture of imputed righteousness (2 Cor. 5:21). God does not wait for us to improve before clothing us in His righteousness.
The Ring	Symbol of family authority and sonship restored. The returning son is not made a servant or a step-son — he is fully reinstated as a son with all the access and authority that entails.
The Older Son	The religious, faithful, present child who still lives as an orphan — serving the father without knowing the father's heart. A portrait of those in the church who have doctrine without the revelation of the Father's love.
'All That I Have Is Yours'	Luke 15:31 — the Father's word to the older son, and to every believer. Not earned, not conditional, not dependent on performance. Already given — because you are His child.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus showed us why we are here — Spirit-empowered ambassadors representing heaven on earth, sent as the Father sent Him.
Session 2	Jesus showed us the message — the gospel of the kingdom. He proclaimed and demonstrated its superiority everywhere He went.
Session 3	Jesus showed us the method — make disciples in your garden. Keep them in the name, give them the Word, pray for them, and love them to the end.
Session 4	Jesus showed us the Father — not distant, not judging, not waiting for us to clean up. Always watching, running toward us in compassion, clothing us in righteousness, and celebrating our return.
Sessions ahead	Continuing to trace what Jesus showed us across His ministry.

Notes

Jesus Showed Us Series

Session 5: He Showed Us His Church

Part 5 of the Series

Session 5 Overview

Session 4 revealed the Father's heart through the parable of the prodigal son. Session 5 turns to one of only two places where Jesus used the word 'church' — and what He meant by it is far more than most believers have ever been taught. Using Matthew 16:13-19 as the centerpiece, this session unpacks the ecclesia Jesus said He would build: not a religious institution or a weekly meeting, but a called-out governing body of people with a revelation of who He is, empowered by the Spirit, carrying the keys of the kingdom, and sent to storm the gates of hell. The revelation you have of Jesus determines everything about how you live — and how the church functions.

Key Scriptures — Session 5

Matthew 16:13-19

Matthew 16:13-19 (NKJV)

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, am?' So they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.'

Key Themes & Teaching Notes

1. The Question That Unlocks Everything

Jesus's question in Matthew 16 is not casual small talk. It is the strategic question at the center of all of human history — and He asks it twice:

The Public Question

The Personal Question

'Who do men say that I, the Son of Man, am?'	'But who do YOU say that I am?'
Public opinion — what others think	Personal revelation — what you know by the Spirit
John the Baptist, Elijah, Jeremiah, a prophet — all true but incomplete	Peter: 'You are the Christ, the Son of the living God'
What you've heard or inherited from others	What the Father has directly revealed to you

Jesus's response to Peter is immediate and emphatic: 'Blessed are you — because flesh and blood has not revealed this to you, but My Father who is in heaven.' The revelation was not the product of Peter's intelligence or spiritual achievement. It was a gift from the Father. And it is on this kind of Spirit-given, Father-revealed knowledge of who Jesus truly is that the church is built.

The church Jesus builds is not made of attenders or members. It is made of people who have a revelation of who He is.

2. The Revelation Determines Everything

The depth of your revelation of Jesus determines the depth of your Christian life. There are levels:

Level of Revelation	How You Live
Jesus is my Savior — He got me out of hell	You live for the afterlife. Your faith is transactional. Church is a weekly checkpoint.
Jesus is my Lord — He has authority over my life	You begin to obey and surrender. You seek His will, not just His benefits.
Jesus is King of Kings, Lord of Lords, Captain of the Host	You live as a kingdom representative. You advance His rule. You engage the spiritual battle with confidence.
Jesus is the Alpha and Omega, the great I AM, the Lion and the Lamb	You operate in the fullness of your kingdom identity — loved by the Father, empowered by the Spirit, sent with all authority.

The Challenge

If Jesus is only your Savior, all you will do is go, 'Okay, I get to go to heaven.'

But what if you have a revelation that He is the King of Kings, the Lord of Lords, the Alpha and Omega, the Captain of the Host, the victorious, overcoming One who is on the throne with everything under His feet?

That kind of revelation changes everything. It changes how you pray, how you live, how you face opposition, and what you believe is possible.

3. Ekklesia — Not the Word You'd Expect

When Jesus introduced the concept of 'church,' He deliberately avoided every religious word available to Him. He could have said:

- Synagogue — the Jewish gathering place
- Temple — the dwelling place of God
- Tabernacle — the portable sanctuary
- Any other religious or devotional term

Instead He chose ekklesia — a thoroughly secular, governmental Greek word with a specific and powerful meaning:

Term	Origin	Meaning	What Jesus Was Communicating
Ekklesia	Greek (400+ years before Christ)	A called-out assembly — specifically those called out to govern and rule a region	The church is not a religious institution. It is a governing body: called out, given authority, and tasked with representing the King's rule in a given domain.
Roman adoption	Roman Empire	The Romans used ekklesia for the local governing council they installed in conquered territories to manage and administrate	The church occupies — represents the kingdom of God in territory that belongs to the enemy. It governs for the King.

Why This Matters

Jesus used a word that meant government, authority, and ruling — not religion, ritual, or gathering for its own sake.

The church He builds is not a place to attend. It is a people with a mandate: represent the King, advance His kingdom, and govern in His name.

You are not merely a church member. You are a member of the King's ekklesia — called out and authorized to rule.

4. Gates Don't Attack — We Do

'The gates of Hades shall not prevail against it' (Matt. 16:18).

- Gates are defensive structures. They do not attack — they hold ground.
- Jesus says the gates of hell will not prevail against the church — which means the church is the aggressor, pressing forward against a fortified position.
- The church is not hiding behind its own gates, hoping the enemy doesn't break through. The church is storming the enemy's gates.
- Every captive behind those gates — every bound family member, every prodigal, every person held by addiction, lies, or darkness — is a person the church is advancing to set free.

We are not supposed to run from the gates of hell. We are supposed to storm them — and they will not prevail against us.

5. The Keys of the Kingdom — Authority to Bind and Loose

'I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.' (Matt. 16:19)

Point	What It Means
Keys represent authority	If someone gives you the keys to their house, they have given you the right to enter and operate there. The keys of the kingdom represent delegated authority from the King Himself.
Binding and loosing is partnership	The better rendering is: 'whatever you bind on earth shall have been bound in heaven' — meaning we are not inventing our own agenda. We are bringing into the earthly realm what heaven has already decreed. It is cooperation, not autonomous action.
The keys are for the captives	This illustrates the keys in terms of people held behind the gates of hell — family members, friends, communities. We have been given authority to unlock what the enemy has locked, and to free what the enemy has bound.

6. The Church Jesus Is Building — What It Really Looks Like

Common Church Experience	The Ekklesia Jesus Described
Attending a weekly service	A people called out and sent on a kingdom mission
Watching and evaluating a performance	Active participants carrying the authority of the King
Measuring the music and the message	Spirit-empowered representatives storming the gates of hell
A religious institution	A governing body in partnership with heaven
Primarily focused on internal activities	Outward-facing, advancing His rule into every domain of darkness
Safe, comfortable, predictable	Engaged in spiritual conflict — and winning, because He has all authority

There is nothing wrong with gathering together. The church building and the local gathering serve real purposes. What he is challenging is the consumer mindset — coming to church to receive a service rather than to be equipped and sent as a kingdom representative.

7. What You Need to Be the Church He Is Building

- A revelation of who Jesus truly is — not just Savior, but King of Kings and Lord of Lords
- A revelation of who you are in Him — loved by the Father, righteous by grace, authorized to go
- Empowerment by the Holy Spirit — without it, you cannot represent Him as He modeled
- A kingdom perspective — the kingdom is here now; you are here to bring it to bear
- An understanding of spiritual warfare — the gates of hell are real, the conflict is real, and you are equipped to prevail
- Partnership with heaven — binding and loosing in agreement with what the Father has already decreed, not independent action

**God is waking up the real church — the one Jesus is actually building.
For such a time as this.**

Revelation of Who Jesus Is — Personal Assessment

The revelation you have of Jesus determines how you live. Use this assessment to honestly gauge where your revelation currently stands — and where the invitation to go deeper awaits.

Revelation of Who Jesus Is — Personal Assessment

Read each title below slowly. Place a checkmark next to any you have genuinely experienced — not just known intellectually, but encountered personally:

- My Savior — He died for my sins so I can go to heaven
- My Lord — He has authority over every area of my life
- King of Kings — He rules over all kings, governments, and powers
- Lord of Lords — every other lord submits to Him
- The Alpha and Omega — the beginning and the end of all things
- The Captain of the Host — the Commander of heaven's armies
- The Lion of the Tribe of Judah — the victorious, reigning King
- The Lamb of God — who was slain and is worthy of all glory
- The Bright and Morning Star — the source of all light and hope
- The Great I AM — the self-existent, eternally present God
- The True and Faithful Witness — whose Word is always true
- The One on the Throne — waiting until His enemies are His footstool

Where your checkmarks stop is where your revelation stops — and where the invitation to go deeper begins. Ask the Holy Spirit to give you a fresh, living encounter with the titles you have not yet fully received.

Reflection Questions

Reflection Questions

1. Jesus asked two questions: 'Who do men say I am?' and 'But who do YOU say I am?' How would you honestly answer the second question right now — not with the correct doctrinal answer, but with what you actually live from day to day?
2. There are different levels of revelation — from 'Jesus is my Savior' to 'Jesus is King of Kings and Lord of Lords.' Where does your working, daily revelation of Jesus currently sit? What has limited it from going deeper?
3. Jesus chose the word *ekklesia* — a governing, ruling term — rather than any religious word. How does understanding yourself as part of a governing body rather than a religious institution change how you think about your role in the church?
4. 'The gates of Hades shall not prevail against it' — the church is the aggressor, not the defender. When you look at your family, your community, your city, who or what is behind the gates of hell that you have authority in Christ to go after? What has kept you from storming those gates?

5. The keys of the kingdom represent authority delegated by the King — and binding and loosing is partnership with heaven, not independent action. What does it look like practically to operate the keys in partnership with heaven rather than on your own agenda?
6. God is waking up the real church — His ekklesia — for such a time as this. What does it mean to you personally that you are alive at this moment in history, in your specific garden, as part of the church Jesus is building? What are you doing with that?

Personal Application

✓ Application Steps

1. Using the Revelation Assessment above, identify the titles of Jesus that you have known intellectually but not yet experienced personally. Choose one this week and take it to prayer: 'Lord, reveal Yourself to me as [title]. I don't just want to know this — I want to encounter You in this.' Ask the Holy Spirit to give you a living revelation.
2. Read Revelation 1:12-18 and Revelation 5:1-14 this week — two of the most vivid portraits of who Jesus truly is. As you read, ask: does the Jesus I encounter on a daily basis match this Jesus? Let what you see recalibrate your revelation.
3. Identify one person in your garden who is 'behind the gates of hell' — bound by addiction, far from God, held by a lie, or captive to darkness. Pray for them this week specifically using the language of Matthew 16:19: 'In the name of Jesus, I bind [the specific thing holding them] and I loose [freedom, truth, the Father's love] over them.' Pray it as a partnership with what heaven has already decreed.
4. Reflect on your relationship with your local church. Are you primarily a consumer — attending, evaluating, receiving? Or are you functioning as a member of the ekklesia — sent, empowered, and actively advancing the kingdom? Identify one specific way you can shift from consumer to kingdom representative this week.
5. Memorize Matthew 16:18: 'On this rock I will build My church, and the gates of Hades shall not prevail against it.' Let it become your confession over your garden, your family, and your community. Declare it aloud daily this week as a statement of what Jesus has already secured.

Key Terms & Concepts

Term	Definition / Significance
Ekklesia	The Greek word Jesus chose for 'church' — not a religious term but a governmental one meaning 'called-out governing assembly.' The church is not primarily a meeting place but a ruling body under the King.
Revelation of Who Jesus Is	The Spirit-given, Father-revealed knowledge of who Jesus truly is — not merely doctrinal fact but living encounter. This revelation determines everything about how a believer lives.
The Rock	The revelation Peter received — 'You are the Christ, the Son of the living God' — upon which Jesus builds His church. It is the foundation: Spirit-given knowledge of who Jesus truly is.
Gates of Hades	A defensive image — gates hold captives in, not attackers out. The church is the offensive force advancing against these gates to set captives free. The gates cannot prevail.
Keys of the Kingdom	The delegated authority Jesus gives to His church — the right to bind and loose on earth in agreement with heaven's decrees. Keys represent access and authority to operate in the King's name.
Bind and Loose	Kingdom authority language from Matt. 16:19 — to bind is to lock/restrict the enemy's activity; to loose is to unlock/release God's purposes. Always exercised in partnership with heaven's will, not independently.
Revelation vs. Information	Information about Jesus is head knowledge. Revelation is Father-given, Spirit-revealed, living encounter with who He is. Information informs; revelation transforms.
Consumer vs. Kingdom Representative	The contrast between coming to church to receive (consumer) and being the church that is sent to advance the kingdom (kingdom representative). Jesus showed us the second model.

Connecting the Sessions

Session	Core Truth
Session 1	Jesus showed us why we are here — Spirit-empowered ambassadors representing heaven on earth, sent as the Father sent Him.
Session 2	Jesus showed us the message — the gospel of the kingdom. He proclaimed and demonstrated its superiority everywhere He went.

Session 3	Jesus showed us the method — make disciples in your garden. Keep them in the name, give them the Word, pray for them, and love them to the end.
Session 4	Jesus showed us the Father — always watching, running toward us, clothing us in righteousness, celebrating our return. How you see the Father determines everything.
Session 5	Jesus showed us His church — not a religious institution but a called-out governing ekklesia, built on revelation of who He is, storming the gates of hell with the keys of the kingdom.
Sessions ahead	Continuing to trace what Jesus showed us.

Notes

Jesus Showed Us Series

Session 6: He Showed Us the Victory

Part 6 of 6 | Series Finale

Session 6 Overview

Every session in this series has built toward this final truth: everything Jesus showed us — how to live, the kingdom message, discipleship, the Father's heart, the ekklesia — rests on one unshakeable foundation. The cross. This session anchors the entire series in the absolute and total victory of Jesus. Drawing from Hebrews 9 and 10, the old covenant's repeated, temporary sacrifices were replaced once and for all by the one perfect offering of the Son. Paul's prayer in Ephesians 1 — a prayer for the revelation every believer needs to actually live in what Jesus has secured. The series closes with a call to stop focusing on what we lack and start walking in what He has already done.

Key Scriptures — Session 6

Hebrews 9:24-26

Hebrews 9:24-26 (NKJV)

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another — He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Hebrews 10:11-14, 17

Hebrews 10:11-14, 17 (NKJV)

And every priest stands ministering daily, offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified... 'Their sins and their lawless deeds I will remember no more.'

Ephesians 1:17-23

Ephesians 1:17-23 (NKJV)

That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

Colossians 2:15

Colossians 2:15 (NKJV)

Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

1 John 3:8

1 John 3:8 (NKJV)

For this purpose the Son of God was manifested, that He might destroy the works of the devil.

John 16:33

John 16:33 (NKJV)

These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.

Key Themes & Teaching Notes

1. The Foundation of Everything: The Victory of the Cross

The greatest victory of all time has already happened. If you are looking for another victory — it already occurred.

- Jesus did not lose His life. He laid it down voluntarily. 'No one takes it from Me, but I lay it down of Myself' (John 10:18).
- God so loved the world that He gave His only Son. Jesus so loved us that He demonstrated it by going to the cross.
- The penalty we owed — the debt for sin we could never pay — He took upon Himself and died our death.
- Colossians 2:15: He disarmed principalities and powers and made a public spectacle of them — a triumphal procession of total victory.
- 1 John 3:8: For this purpose the Son of God was manifested — that He might destroy the works of the devil. He did.

Declaration

He came and completely annihilated the enemy's authority and power over us.
 He set us free — not just from the penalty of sin, but from the enemy's dominion.
 The victory of the cross is not partial, not provisional, and not pending. It is complete, final, and forever.

2. Old Covenant vs. New — The Contrast in Hebrews

The letter to the Hebrews was written to Jewish believers who understood the tabernacle, the priesthood, and the Day of Atonement. The writer uses this deep familiarity to show them — and us — the staggering superiority of what Jesus has done:

The Old Covenant — Earthly Tabernacle	The New Covenant — Jesus Our High Priest
A high priest offered sacrifices repeatedly, year after year	Jesus offered one sacrifice — for sin, for all time (Heb. 10:12)
The high priest stood daily — his work was never finished	Jesus sat down at the right hand of God — His work is complete (Heb. 10:11-12)
The blood of animals covered sin for one year only	The blood of Jesus removed sin completely — 'He will remember them no more' (Heb. 10:17)
Only the high priest could enter the Holy of Holies — once per year	Jesus entered heaven itself to appear before the Father for us — permanently (Heb. 9:24)
The priest entered in fear — bells on the robe, rope tied to the ankle	We now approach the Father with boldness — through the blood of Jesus (Heb. 10:19)
Temporary, repeated, earthly, imperfect	Final, once-for-all, heavenly, perfect — 'He has perfected forever those who are being sanctified' (Heb. 10:14)

The Detail That Changes Everything

The old covenant priest stood daily. His work was never finished — so he never sat down. Jesus, after offering one sacrifice for sin forever, sat down at the right hand of God. Sitting is the posture of completed work. The cross is finished. The debt is paid. The enemy is defeated.
'It is finished' — John 19:30. Not 'it is ongoing.' Not 'it is almost done.' Finished.

3. He Is Seated — Waiting

Hebrews 10:12-13 gives us one of the most important images in all of Scripture for understanding where Jesus is right now and what He is doing:

Hebrews 10:12-13 (NKJV)

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool.

- He is seated — His work is complete. Nothing more needs to be done for redemption.
- He is waiting — not anxiously, not worried, not doubting the outcome. He is waiting with total confidence.
- His enemies are being made His footstool — by what means? By His church, His ekklesia, representing Him on earth.
- Every time a captive is set free, every time the kingdom is demonstrated, every time a disciple is made — the footstool grows.

He is not wringing His hands. He is seated. He has won. Now He waits — while we do what He showed us to do.

4. 'He Has Perfected Forever' — Your Standing Before God

Hebrews 10:14 contains one of the most liberating statements in all of Scripture: 'For by one offering He has perfected forever those who are being sanctified.'

- Perfected — not improved, not advancing, not in progress. Perfected. In Christ, your standing before God is complete.
- Forever — not for today's performance. Not dependent on yesterday's failure. Forever.
- Those who are being sanctified — sanctification (the ongoing process of becoming more like Christ) is real. But it rests on a perfected foundation, not an uncertain one.
- 'Their sins and their lawless deeds I will remember no more' (Heb. 10:17) — God is not keeping a running account. The debt is not just covered — it is cancelled and forgotten.

You cannot earn what He has already given. You cannot lose by failure what was never given because of your success. All you can do is receive it, believe it, and walk in it.

5. The Prayer We Need — Ephesians 1:17-23

What Paul Prays For	Why We Need It
Spirit of wisdom and revelation in the knowledge of Him (v.17)	We need more than information about God. We need living, Spirit-given revelation of who He actually is.
Eyes of understanding enlightened (v.18a)	Many believers have heard the truth but cannot yet see it — the lights need to come on. This is a Spirit-given illumination.
To know the hope of His calling (v.18b)	Every believer has a specific calling — a reason they exist at this time, in this place. We need revelation of what that is.
Riches of the glory of His inheritance in the saints (v.18c)	We are His inheritance — and we have an inheritance in Him. Both need to be accessed, not just known about.
Exceeding greatness of His power toward us who believe (v.19)	The same power that raised Jesus from the dead is directed toward every believer. We need to encounter it, not just affirm it.
Everything under His feet — and He is the head of the church (v.22-23)	Since we are His body — everything is under our feet too. We need to live from that position, not toward it.

6. Eyes on Him — Not on Ourselves

Looking at Ourselves	Looking at Him
How weak I am	How great He is
What I don't have	What He has — and has given
What I'm not sure how to do	He has already done it and modeled every step
My failures and limitations	His completed victory and unlimited authority
I'm an orphan — alone and unequipped	I'm an empowered son/daughter of the living God
Victim of this world's chaos	Kingdom representative, called for such a time as this

Time to wake up. Time to quit being a victim. We are the empowered sons and daughters of the living God, called for such a time as this.

Praying Ephesians 1:17-23

Paul's prayer in Ephesians 1 is not just for us to read — it is for us to pray. Use this guide to make it personal this week.

Praying Ephesians 1:17-23 — A Personal Guide

Paul's prayer was written for us. Use this guide to pray it personally, inserting your own name where applicable:

v.17 — Spirit of wisdom and revelation

'Father, give me a spirit of wisdom and revelation in the knowledge of You. Let me know You — not just know about You.'

v.18a — Eyes of understanding enlightened

'Open the eyes of my understanding, Lord. Let me see what I cannot currently see about You, about myself, and about my calling.'

v.18b — The hope of His calling

'Show me what You called me for — specifically, in this season, in my garden. Help me come into full agreement with Your plan for my life.'

v.18c — The riches of His inheritance in the saints

'Help me understand the inheritance You have already prepared for me — and to access it here, not just discover it in heaven.'

v.19-20 — Exceeding greatness of His power toward believers

'Let me experience the same power that raised Jesus from the dead working in and through me. Not someday — now.'

v.21-23 — Everything under His feet, and we are His body

'Help me live as a member of His body — knowing that everything is under His feet and therefore under mine. Let me walk in that reality.'

Reflection Questions



Reflection Questions

1. The greatest victory of all time has already happened. On a scale of intellectual agreement to lived reality, how settled is the victory of the cross in your daily life? Where does it feel more like something you believe in theory than something you actually stand on?

2. The old covenant priest stood daily — his work was never finished. Jesus sat down — His work is complete. What does it do to your spirit to understand that the work of redemption is finished? Is there any area where you are still trying to add to what Jesus has completed?
3. Hebrews 10:14 says He has 'perfected forever' those who are being sanctified. How does it change your sense of standing before God to know that your position is perfected — not on the basis of today's performance but on the basis of one eternal offering?
4. Jesus is seated at the Father's right hand, waiting until His enemies are made His footstool — through His church. What does it mean to you that His enemies are made His footstool through what we do as His representatives? How does that motivate you to engage with your garden and your mission?
5. Paul prays in Ephesians 1:19 for a revelation of 'the exceeding greatness of His power toward us who believe.' Do you believe that the same power that raised Jesus from the dead is directed toward you? What would it look like to actually live from that reality this week?
6. Stop looking at how weak you are — start looking at how great He is. What is the specific thing about yourself or your circumstances that you most need to stop looking at? And what truth about Him do you need to fix your eyes on instead?

Personal Application — Final Session

✓ Application Steps

1. Pray Ephesians 1:17-23 over yourself every morning this week — using the prayer guide above. This is not a formula; it is Paul's Spirit-inspired prayer for exactly what every believer needs. Pray it as a personal request: 'Father, give ME a spirit of wisdom and revelation in the knowledge of YOU.'
2. Read Hebrews 10:11-18 slowly and let verse 12 settle into your spirit: 'This Man... sat down.' The work is finished. Spend five minutes each day this week simply resting in the completed work of the cross — not striving, not earning, not reviewing your failures. Just receiving.
3. Write out Colossians 2:15 and 1 John 3:8 on a card and carry it with you this week. When doubt, fear, or accusation arises, read it aloud as a declaration: 'He disarmed principalities and powers. He destroyed the works of the devil. The victory is finished and it is mine in Christ.'
4. Using the two-column contrast from Theme 6 (Looking at Ourselves vs. Looking at Him), identify the specific thing you most often look at in yourself — weakness, failure, lack. Write down the corresponding truth about Him that is the direct answer to it. Make that truth your daily confession this week.
5. As a closing act for the entire series, write a brief personal declaration — one paragraph — that captures what Jesus has shown you across these six sessions. Make it specific to your life, your garden, your calling. Begin with: 'Jesus showed me...' Keep it somewhere visible as a reminder of who He is and who you are in Him.

Key Terms & Concepts — Session 6

Term	Definition / Significance
Victory of the Cross	The completed, final, and total defeat of sin, death, and the enemy accomplished through Jesus's substitutionary death and resurrection. Not a future hope — a present, settled reality.
He Sat Down	The posture of Jesus after His one offering for sin (Heb. 10:12) — signifying completed work. The old covenant priest stood because his work was never finished; Jesus sits because His is.
One Sacrifice for All Time	The radical contrast between the old covenant's repeated, temporary sacrifices and Jesus's single, eternal offering — 'once at the end of the ages' (Heb. 9:26). Never to be repeated.
Perfected Forever	Hebrews 10:14 — the standing of every believer before God in Christ. Not improving, not probationary, not dependent on current performance. Complete, based on His offering alone.
He Will Remember Them No More	Hebrews 10:17 — God's declaration that sin under the new covenant is not merely covered but cancelled and forgotten. The ledger is not just zeroed out — it is gone.
Spirit of Wisdom and Revelation	Ephesians 1:17 — Paul's prayer for what every believer needs beyond doctrine: Spirit-given illumination of who God truly is, received as a living encounter rather than intellectual information.
Exceeding Greatness of His Power	Ephesians 1:19 — the same power that raised Jesus from the dead is directed toward every believer who believes. Not stored in heaven — directed toward us now.
He Is Waiting	Hebrews 10:13 — Jesus is seated at the Father's right hand waiting until His enemies are made His footstool. The church is the instrument through which this happens: representing Him, advancing the kingdom, setting captives free.

Complete Series Summary — Jesus Showed Us

All six sessions in a single reference table.

#	Title	Core Truth
1	He Showed Us Why We Are Here	We are Spirit-empowered ambassadors — sent as the Father sent Jesus, to represent heaven on earth.

2	He Showed Us the Message	The gospel of the kingdom — proclaimed and demonstrated. Repent: change your thinking. The King has come.
3	He Showed Us How to Make Disciples	Tend your garden. Keep people in the name, give them the Word, pray for them, and love them to the end.
4	He Showed Us the Father	The Father is always watching, running toward us, clothing us in righteousness, celebrating our return.
5	He Showed Us His Church	The ekklesia — built on revelation of who He is, storming the gates of hell with the keys of the kingdom.
6	He Showed Us the Victory	The cross is the greatest victory of all time. It is complete, final, and permanent. Now walk in it.

A Word to Close the Series

Jesus showed us everything. He showed us how to live as a man empowered by the Spirit in relationship with the Father. He showed us the message — the gospel of the kingdom. He showed us the method — make disciples in your garden. He showed us the Father — always watching, always running, always celebrating the return of His children. He showed us His church — not a building or a meeting, but a called-out governing people who storm the gates of hell with the keys of the kingdom. And He showed us the victory — complete, final, and forever.

Now go and do what He showed you.

You are not an orphan. You are not a victim. You are not inadequate.

You are an empowered son or daughter of the living God, authorized by the King of Kings, filled with the Spirit that raised Jesus from the dead, called for such a time as this.

The gates of hell will not prevail. The victory is already secured. Now walk in it.

It is finished. The victory is His — and it is yours. Now go live like it.

Notes
