

15 November 2015

## The delivery of Jesus' doctrine (Doctrine Pt 7)

### Introduction

This is the seventh study on the word "doctrine" in the Holy Scriptures.

### Previous study.

1. We are to give attendance to reading, exhortation, and to doctrine.
2. Those who were weaned from the milk are ready for doctrine.
3. There are those that have the rule over us, who labour in the Scriptures and doctrine.

### Three points are established from the Scriptures for this study.

(1) Jesus conveyed His doctrine in parables, and (2) Jesus conveyed His doctrine by asking questions, and (3) Jesus' doctrine included warnings.

### Our three points in more detail.

#### 1. Jesus conveyed His doctrine in parables.

#### Supporting verse.

Mk.4: 2 "And he taught them many things by parables, and said unto them in his doctrine,"

#### Context & setting of verse.

\* The Lord Jesus spoke parables to those who "seeing see not; and hearing they hear not, neither do they understand" (Matt.13: 13). In our chapter His audience is the multitude by the sea side (Mk.4: 1) "and he taught them many things by parables, and said unto them in his doctrine, Harken (verses 2 & 3)". Therefore, He wanted them to listen to the parable and then take action on the instruction from the parable. A parable is a story with a hidden meaning, and in the context of the scriptures has spiritual significance. The Lord knew where His audience was at and so in teaching them His doctrine He used an example and said that what He is teaching them is "like this", as He did with His instruction on the kingdom of heaven (Matt.13: 32, 33 & 52).

#### Scriptural examples.

Mk.12: 1.

#### Application of verse today.

\* The Lord conveyed His doctrine by parables which convicted the Pharisees (Matt.21: 45) just as Nathan's story did to David (2Sam.12: 7). Today we learn most when our heart is touched by an illustration that bridges the gap between what we know and what is being taught ("this is like").

#### Illustration.

\* Today many teachers in the main-stream churches either teach by illustrations from their own experience with no scriptural reference, or they provide scriptural references with no illustrations for the audience to make the leap between what is being taught and what they know. Does either example enable the heart of those in the audience to be changed, to be motivated to implement what has been taught?

#### Learning from our illustration.

\* No! Learning takes place in the heart and teaching doctrine is done by both providing scriptural understanding and illustrations that touch the heart. A teacher cannot force his audience to receive the instruction, nor force understanding, and understanding will come when the hearer makes a link between what they know and what is being taught. Hence understanding takes place and a person changes from the heart when doctrine is conveyed by parables or stories that show that which is hard to understand from the scriptures to be like something that is known.

#### Challenge & or encouragement

\* Some parables that Jesus spoke He needed to explain to His disciples, whereas others, even the Pharisees and chief priest, discerned the meaning and applied it to themselves (Lk.20: 19). Hence when the Holy Spirit of God convicts a man, his spirit is awakened, but when it is not they hear and do not understand (Matt.13: 13). The challenge for us today is to convey instruction to the lost in

a way that is clear, where we liken what is spiritual to something they can associate with as Jesus did (Matt.11: 16), and then to the young believers provide instruction that uses illustrations that relate to their level of understanding. If you are receiving doctrine but not finding that you implement what you are hearing, then perhaps what you are being taught has not been conveyed using a bridge to your understanding. You will know when the “penny drops” because you will desire to implement the instruction when appropriate. Let us remember Jesus’ example when conveying the gospel to a heathen, to speak using illustrations or as Jesus did conveying His doctrine in parables.

## 2. Jesus conveyed His doctrine by asking questions.

Supporting verses.

Mk 12:15–16 “Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see [it]. And they brought [it]. And he saith unto them, Whose [is] this image and superscription? And they said unto him, Cæsar’s.”

Context & setting of verse.

\* Verse one affirms our previous point that Jesus spoke in parables. His audience are “them” who are the chief priests, scribes, and elders (11: 27). Verses 1 to 11 contain the parable of a man who owned a vineyard, and “let it out to husbandmen, and went into a far country” (verse 1) and sent a servant to the husbandmen, but they “caught him and beat him” (verse 3). He sent another servant and “him they killed” (verse 5). Finally the man sent his son, “saying, They will reverence my son” (verse 6), but instead they killed him seeking the inheritance (verse 7 & 8). The Lord Jesus then makes His point “What shall the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others” (verse 9). He then references the scriptures as supporting His doctrine (verse 10). Following the parable they sought to “lay hold on him”. perhaps “convicted by their own conscience” (Jn.8: 9).

\* The scribes and elders then sent unto Him Pharisees to “catch him in his words” (verse 13) who asked Him a question “Is it lawful to give tribute to Caesar, or not?” In our verse 15 they repeat the question, and the scriptures record that He knows “their hypocrisy”, where he ask them “why tempt ye me?” Then He asked another question after they brought him a penny, “Whose is this image and superscription?” And it was by this question that Jesus then answered their question: “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.”

Application of verse today.

The Lord asked questions, as did Paul (Acts 26: 27), and today questions also convey doctrine.

Illustration.

\* I remember answering a question I was asked (by friends of Karen my wife) with a question, and those that asked me the question clammed shut after that and had nothing to do with us, they neither answered my question nor asked any more. Why?

Learning from our illustration.

\* They got irritated. Either because they felt they were in control of the discussion, and when they were asked a question they were no longer in control, or because they had to think. Such people are often those who do not seek knowledge (Prov.15: 14), you could say they “hate knowledge” (Prov.1: 22). Those who ask no questions are the same as those who hate being asked questions, they hate knowledge. Therefore, asking questions reveals a person’s attitude toward knowledge and something of their heart. With the example of the Pharisees Jesus knew their hearts, but He also showed them He knew, and exposed their hearts for them to see ((Matt.21: 26 & 27), and they did not like that.

Challenge & or encouragement.

\* Do you love questions? Your answer will reveal to yourself whether or not you love or hate knowledge. Our challenge is to ask questions that do not make the person we are asking feel uncomfortable, whilst also seeking wisdom from above to ask questions that cause them to think. Next time you are asked a question reflect on how you answer it, and ask yourself, what does my response show the person asking about my heart? And what does it show me about my heart?

### 3. Jesus' doctrine included warnings.

Supporting verse.

Mk.12: 38 "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and [love] salutations in the marketplaces".

Context & setting of verse.

\* In our previous point from verse 15 & 16 we identified the parable Jesus spoke. So let's move onto verse 18 where we see that the Sadducees came unto Him and asked Him questions, and by their questions they only showed that they "err", not knowing the scriptures (verse 24, & 27). Then a scribe came to him (verse 28) and the Lord discerned that he was "not far from the kingdom of God" when he answered Jesus' question. Jesus then asked "while he taught in the temple, How say the scribes that Christ is the Son of David?" And verse 37 says the "common people heard him gladly" (as compared to the Pharisees). Then we have our verse 38, which begins with "And he said unto them in his doctrine, Beware of the scribes" (those who came to "catch him out" in verse 13), "which love to go in long clothing, and love salutations in the marketplaces". Verses 39 and 40 continue, "which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation."

Other scriptural support.

Matt.16: 12

Application of verse today.

\* Paul's doctrine included a warning to the church at Colosse to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men" (Col.2: 8) which is exactly what the scribes and Pharisees did in Jesus' day. Hence, our point is equally applicable to us today.

Illustration.

\* Publications like "Battle Cry" by Chick Publications warn believers about those who "pretend" at being religious, making disciples "twofold more the child of hell than themselves" (Matt.23: 15). Yet the average Christian who does not know of the wiles of Rome look on such publications with disdain, as being unloving. Hence they would reject any publication that warns those in the body of Christ to "Beware of the leaven of the Pharisees" (Lk.12: 1)

Learning from our illustration.

\* The age that the Lord Jesus lived in was not the only age that had religious pretenders like scribes and Pharisees. Paul had the same, men who sought to do no other thing than to listen to some new doctrine, ever learning but never coming to the knowledge of the truth. Isaiah spoke warning, Jeremiah the same, Moses did also. What makes Christians today think that we are to be tolerant of other people's beliefs and simply love everyone regardless of their error? They have **no** authority, and what they claim to be "the Bible" is a book they use but do **not** believe. Doctrine that is truth identifies and warns believers about heresy (1Cor.11: 19). And let us remember that Jesus based His warning on the scriptures and the words which the Father gave him (Jn.14: 10).

Challenge & or encouragement.

\* Christian doctrine that is all love, tolerance, and acceptance is a distortion of the God of the Bible. Such are doctrines of man because such teaching makes "the word of God of none effect" (Mk.7: 13). The hearers become numb to evil, and hence have itching ears desiring those who teach such doctrines (2Tim.4: 3). Whereas, the Lord Jesus' doctrine and Paul's doctrine included a warning of those who make a pretence of religion, whilst claiming they are the only true religion. My Dad rejects Christianity because of the smorgasbord of religions is too great, too confusing. But let us challenge such men by warning them about the false teachers who pretend at religion, and perhaps there would be less confusion about what is truth. Let us remember that Jesus' doctrine included warnings so if those we sit under do not issue warnings about those who pretend at religion then sit under a teacher that does, and then hear and do!

Summary of points.

(1) Jesus conveyed His doctrine in parables, and (2) Jesus conveyed His doctrine by asking questions, and (3) Jesus' doctrine included warnings.