

**Men's Spring 2007  
Bible Study  
Teacher's Notes**

**Our study focused on how Christ dealt with people, by looking at His interactions with various types.**

# HOW JESUS WORKED WITH PEOPLE

Saturday 8:00 AM, March 3, 2007 – GCNO

## INTRODUCTION

### A. WELCOME & PRAYER

### B. IMPORTANCE OF WORKING WITH PEOPLE

1. Man as relational (civilization: family, work, religious, government, etc.)
2. God's Law and our neighbor

### C. APPROACHING THE GOSPELS

1. What did Jesus teach? (Words)
2. What did Jesus do? (Works)
3. What was Jesus like? (Character)
4. How Jesus worked with people? (Combines them)

### D. JESUS AND PEOPLE (handout)

1. Crowds – groups – individuals
2. Religious leaders, hypocrites, non-religious, pagans
3. Wealthy, poor, outcasts
4. Men, women, children
5. Antagonistic, indifferent, curious, fans, disciples
6. Intellectuals, simpletons
7. Conversing, preaching, teaching, counseling, answering questions, asking questions, confronting, rebuking, condemning, weeping, encouraging, comforting, exhorting

## HOW DID JESUS WORK WITH PEOPLE?

### I. WISELY

#### A. Wisdom as skill - skillful living

#### B. Book of Proverbs – the perfect example

1. Speech – pure words, penetrating words, meaningful words
2. Attitudes – selfless, kind, meek
3. Integrity – no falsehood, no hidden agenda, forthright, not conniving or manipulating
4. Discerning – John 2:23-25

## II. AS INDIVIDUALS

### A. EXAMPLES

1. Nicodemus (John 3)
2. Woman at the well (John 4)
3. Martha (Luke 10:38-42)
4. Rich young ruler (Mark 10:17-23)
5. Would-be disciples (Luke 9:57-62)
6. Pilate (John 18-19)

### B. EXPLANATION

1. He saw each individual as worth his time
2. He dealt with each person according to their particular situation
3. He had genuine compassion on individuals
4. He had no respect of persons

## III. AS SINNERS

- A. Jesus was always concerned about their spiritual state before God
- B. He forgave sins

## IV. WITH COMPASSION (Matt. 9:36)

## V. IN DICHOTOMY

### A. SCRIPTURE

1. John 10:1-5
2. John 9:39
3. Luke 5:32

### B. THE GROUPS

1. Religious leaders – Pharisees, scribes, Sadducees – antagonists
2. Disciples
3. Multitudes

### C. HOW JESUS DEALT WITH HIS SHEEP

1. Gentle
2. Patient
3. Forgiving
4. Prayed for them
5. Explained things to them

#### D. HOW JESUS DEALT WITH THOSE WHO REJECTED HIM

1. Luke 11:37-54
2. Luke 13:14-17
3. Luke 23:8-9
4. Cf. Luke 24:27 and John 8

#### E. HOW JESUS DEALT WITH TRIFLERS

1. Luke 12:13-15
2. Luke 9:57-62

### V. IN VIEW OF GOD'S SOVEREIGNTY

#### A. SCRIPTURE

1. John 10:1-5
2. John 17:6-11

#### B. EXPLANATION

1. He was not a salesman
2. He was not interested in producing or keeping a crowd
3. He was not gullible or naïve regarding the nature of men
4. His purpose was to do His Father's work
5. He did not come to convince the crowd, but rather call His own

### CONCLUSION

## **THE WOMAN AT THE WELL**

**John 4:1-43**

**Saturday 8:00 AM, March 17, 2007 – GCNO**

### **INTRODUCTION**

- A. JESUS AS A WITNESS (cf. John 3:11-13)
- B. SETTING OF THE STORY (v. 1-6)
- C. CONTRAST TO CHAPTER 3
- D. SIGNIFICANCE OF THE STORY
  - Declares himself to be the Messiah (v. 26)

### **I. JESUS WAS LED BY THE SPIRIT**

- A. DIRECTED BY THE SPIRIT
  - 1. Time and place
  - 2. His words
- B. HIS DEemeanOR (He was compelling as a person)
  - 1. Did not come across like a used car salesman
  - 2. Did not come across like a Pharisee (condescending)
  - 3. Did not come across like a fanatic
  - 4. Combination of gentleness, sobriety, directness, sincerity

### **II. JESUS WAS MORE CONCERNED ABOUT HER NEED THAN HIS OWN**

- A. HE WAS TIRED
- B. HE WAS THIRSTY
- C. THE IRONY OF HIS WORDS: *GIVE ME A DRINK*

### **III. JESUS INITIATED THE CONVERSATION**

### **IV. JESUS GAINS HER ATTENTION THROUGH AN ANALOGY**

- A. WATER
  - 1. Living water v. a well (v. 10)
  - 2. Made her curious - how could he get water?
  - 3. Slowly she comes to the realization he is not talking about water
  - 4. cf. v. 11-12, 15
  - 5. The analogy of thirst – desire for satisfaction
- B. COMPARE JOHN 3:3

### **V. JESUS KEEPS THE CONVERSATION ON LINE**

- A. HE AVOIDS DESTRUCTING DISCUSSIONS
  - 1. Notice her questions in v. 9, 11, 12
  - 2. Notice his responses in v. 10, 13
- B. HE AVOIDS ARGUMENT
- C. IN DOING SO, HE DOES NOT AVOID THE TRUTH (v. 22)

### **VI. JESUS EXPOSES HER SIN (v. 16-18)**

- A. INDIRECTLY (He lets her conscience do the work)
- B. GENTLY

### **VII. JESUS GETS TO THE HEART OF THE MATTER (v. 21-24)**

### **VIII. JESUS POINTS HER TO HIMSELF (v. 26)**

### **CONCLUSION**

GCNO Men's Bible Study  
Marco DeFelice  
March 31, 2007

How did Jesus relate to crowds?

- He stopped for them
- He wept over them
- He fed them

Luke 14:26-27

- What is His message of salvation?
  - It is not an 'easy' one.
- By today's standards it would not win people.
  - He calls them to deny themselves
  - People will deny themselves for something that is very important to them.
  - Jesus says "you must deny yourself if you want me".
  - What do people see us denying ourselves of? - that is what we think is important.

Matthew 13:44-46 - Jesus speaks of the kingdom of heaven, which is to say being saved.

What is our treasure?

Luke 13:23-30 Christ speaks of being thrust out because they start knocking after the door is closed.

Luke 4:16-30 - This was his own city - Nazareth, and he presented them with their sin. They had to acknowledge that first in order to receive Him. This can take a long time for some, and it is important we remain clear in our proclamation of the gospel.

Jesus was not willing to wait for a friendship to form before He presented the Gospel; He did not need a relationship with them or be with those He felt comfortable with first.

How do we see those around us? They are our mission field. Our gifts are there to edify the body; do we use them? This goes to the mission we are here to do - why do we do what we do? Christ was here to do the Father's will.

How do we see Christ? Do we see him as an insurance policy for when we need Him?

One way to check our Spiritual pulse is to examine what we talk about with other Christians. What is the subject when we are with others of like precious faith?

When we look at how Jesus dealt with people we should see the condition of His heart. It shows what was important to Him; it shows His passion to glorify God.

## Outline on How Christ Dealt with People: Pilate

Used at GCNO Men's study on April 14, 2007

### 1) Introduction

- a) Read John 18:28-19:16
- b) Part of the Study Series for GCNO Men's Bible Study; Spring 2007

### 2) Body

- a) Introductory comments:
- b) Who was Pilate?

- i) He can represent several different types of people we might run into in our lives:
  - (1) Authority
  - (2) The enemy? - our perception...not how Christ dealt with him
  - (3) The unlearned or ignorant
  - (4) Superstitious
  - (5) Proud (19:10)
  - (6) Cruel (Luke 13:1)
  - (7) Different opinion of truth
  - (8) Ultimately indifferent or irresponsible to the truth
  - (9) Self righteous
  - (10) Self Seeking
  - (11) Fearful
- ii) What do we know about him?
  - (1) He was a "prefect", not a "procurator" – his title was a lesser one because Judea was considered unimportant by the Romans
  - (2) Served as prefect of Jerusalem from 26-36ad, with 4 tasks:
    - (a) Collect taxes
    - (b) Be an accountant of the books for building projects
    - (c) Be the supreme judge
    - (d) Command an army to keep peace (about 3,000 men)

- (3) Luke 13:1 -- A very imposing ruler, one who had no problem with shedding blood

### iii) What do we know of him in this situation?

- (1) He did not view the Sanhedrin's accusations with any merit because:
  - (a) He saw inconsistency
  - (b) He saw no breaking of Roman law
  - (c) He knew that they would not bring someone who defied Roman law, only Jewish law that he did not care about
  - (d) He saw envy on the part of the Sanhedrin as the reason for their charges
  - (e) He would rather release Jesus, who was not a threat to Rome, instead of Barabbas, who was
- (2) He attempts on many occasions to avoid taking the direction the Jews wanted, even to the extent that Peter in Acts 3:13-15 said Pilate was not guilty of the charge, but the Jews were guilty. His attempts were:
  - (a) Situations:
    - (i) John 18:30-31 – Take him yourselves
    - (ii) John 18:38 – "I find no fault in Him"
    - (iii) John 19:4 - "I find no fault in Him"
    - (iv) John 19:6 "Take him yourselves, and crucify Him, for I find no guilt in Him"
    - (v) John 19:12 – "as a result of this. Pilate made efforts to release Him"
    - (vi) John 19:15 "Shall I crucify your king?"
  - (b) Analysis
    - (i) It has a lot more to do with his desire:
      1. Be disagreeable with the Jews he hated – and not do what they wanted
      2. Remove himself from any blame in the matter; so that he could politically survive in all avenues
- (3) He was in the end a crowd pleaser – Mark 15:15
  - (a) It says he was "wishing to satisfy the crowd", - he wanted to please them in the end over and above

any need for justice. – It was not just bowing to them – it was a desire to please them for his political gain

(i) The scourging he gave before crucifixion is evidence of this.

(b) He simply did not have strong convictions about the matter – he was willing to be political instead of true – or as he said “what is truth?”

**c) How does Christ interact with Him?**

i) First we must remind ourselves that Christ was under great strain at the process and impending separation from the Father – He was sweating great drops of blood the night before. Let us never use the excuse the pressure causes us to seek self gain with the world.

**ii) First Interaction: John 18:33-37**

(1) Pilate asks him if he is king of the Jews

(a) Christ answers with a question regarding the context of Pilate’s question; it is not that he cannot answer the question, because he does in verse 37

(i) If Pilate asks a question because the Jews told Him, then the answer is “no” – He is not the earthly king of the Jews

(ii) If Pilate asks the question because He himself has surmised it, or because he knows from some other source – then the answer may be “yes” – He really is KING of the Jews, and all others

(b) Christ immediately identifies the context from which Pilate is going to operate for the rest of the encounter: a man pleaser, taking his cues from men and not God.

(c) What do we glean from this?

(i) be wise to know the source and reason for questions; they are often a trap, and the context is important to understand.

1. Ask questions to clarify

2. Know that others may be misled, and lead them to confront the truth by exposing the source of misleading

(ii) Force men to confront the source of their perspective. - We live in a world that dreams up what is beyond death, and it affects their entire lives: what they eat, what they value, etc. Confront them with that source of perspective

(2) Pilate asks Him “what have You done?”

(a) Jesus never answers this question – instead, He rests on the fact that He has just exposed the reason He is there – they (the Jews) say that I am king, but in the sense they mean it I am not, but I am a king

(b) He uses the question to proclaim the truth simply  
(i) It would be simple fact or truth that if he had a kingdom, he would have servants, and those servants would be fighting for him

(ii) But if his kingdom were not of this world, then those servants would not be engaged in worldly events – which they were not

(3) Pilate then asks him “So you are a king?” Christ response does three things:

(a) It indicates that He was not a seditionist seeking to overthrow Caesar; he was not rising up in rebellion; He was in fact born as king and a rightful heir to the throne

(b) It is a statement of the source of His truth – people who are born for something have the source of that purpose in their parents; just as Christ did in the Father (John 3:11)

(c) It is an open invitation to Pilate to be in His kingdom: “*Everyone who is of the truth hears My voice.*” – really listens to it

- (i) Pilate does not listen – he in effect shrugs his shoulders and comments that truth cannot be known

(4) What do we glean from this?

- (a) Point men to the source of truth
- (b) Invite them to be a part of it

### iii) Second Interaction: John 19:4-5

(1) This is not the same type of an interaction as the others; Christ here is not addressed by Pilate; but he could work with Pilate to secure His freedom how does he then interact with Pilate's leading and the crowd before them?

(2) Jesus makes no objection; silent

(3) Pilate parades Him out, and could have really been helped in the situation if Christ had said a few words in His own defense; but He was silent (Once again Isaiah 53:7)

- (a) He has had him beaten, and now calls him a "man" – a mere man that is no threat to anybody, so let's all just let Him go
- (b) But Christ remains silent, because those in the crowd have already been spoken to, and their time is past; anything else that Christ would say now could be self serving instead of effectively edifying

(4) What do we glean from this:

- (a) That we must be careful to never fall into the trap of assuming the world in on our side; they still remain self serving in their attempts to help us
- (b) That we must not be self serving ourselves; in fact silence is much more worthy and honorable than a self-defender.

### iv) Third Interaction: John 19:7-11

(1) Here Christ does not provide an answer to Pilate, because Pilate was not worthy of one for the question he asked "Where are you from?"

(a) Pilate was asking out of fear, he was not a seeker – it was not the same as Andrew who asked to see where the Lord lived (John 1:38-39)

(b) He had just beaten Christ in an attempt to win favor with the Jews; he had no respect for Christ; and he was asking a question which had already been answered in the first exchange - "I was born..."

(c) Christ rightfully gives him no answer –

(i) No peace about the matter will be given to a scoffer, and we should not entertain them

(ii) Christ does not always commit himself to men – he assesses who they are before God – John 2:23-25

(2) Christ does answer him in verse 11 regarding the source of His authority; it is a sharp rebuke

(a) Pilate boasts in verse 10 of his authority; a boast from a fearful man trying to overcome his shortcomings

(b) Christ reminds him that he is not an authority to himself, he is responsible to heavenly authority. He has some measure of power, which was delegated to him; but he is not an end – there is one greater than him

(3) What do we glean from this?

(a) Give no peace to a scoffer

(b) Understand that the situation you are in of difficulty is by God's plan serve Him and His purpose in it.

### 3) Summary of how he deals with Pilate and the others at this time

a) There are times for silence

i) when personally attacked – He was not self justifying

- (1) Isaiah 53:7 “He was oppressed and He was afflicted,  
Yet He did not open His mouth;”
- (2) John 19:4-5 – not a word from Christ
- (3) John 19:9 – No answer
- ii) When dealing with a scoffer
  - (1) John 19:14-15 – not a word
- b) Was speaking when the truth needed to be said
  - i) Always the Father’s words
  - ii) Spoke the truth in love
    - (1) Ephesians 4:15
    - (2) John 18:37 – loving to say this to Pilate
  - iii) Allowed for two paths of all men:
    - (1) To come to Him as lord and savior
    - (2) to be condemned
    - (3) Let us remember that every man we encounter will receive or reject the word of God to the same end as Pilate could and did

#### **4) Conclusion**

- a) Let us be careful of our witness; circumspect in our walk, and discerning of those around us. Always seeking the Lord’s purpose in our lives and those around us
- b) Proclaim the gospel – silently and from the rooftop
- c) Know that men accept or reject it.

# Handout: Question and Notes

## How Christ Dealt with People - Pilate

**Text:** John 18:28-19:16

### **Questions to answer:**

Who does Pilate represent that we may come into contact with?

What do we know about Pilate?

How can we summarize how he acted in this situation?

First Interaction: John 18:33-37 – What does Christ show in his dealings?

Second Interaction: John 19:4-5 – What does Christ show in his dealings?

Third Interaction: John 19:7-11 – What does Christ show in his dealings?

**JUDAS ISCARIOT**  
Saturday 8:00 AM, April 28, 2007 – GCNO

**INTRODUCTION**

A. Welcome & Prayer

B. **What was Judas Iscariot known for?**

He was a traitor

C. **Define the word *traitor***

Am. Heritage Dictionary: *A person who betrays his country, a cause, or a trust, especially one who commits treason*

D. **Describe a traitor**

insincere	deceiver
pretender	allegiance is for sale
highest cause is himself	hypocrite
lives a lie for the purpose of gain	

**I. JUDAS IN SCRIPTURE**

A. WHO WAS HE?

1. Judas – Greek form of Judah
2. Iscariot – probably = *man of Kerioth*

B. ONE OF THE TWELVE APOSTLES (Matt 10:1-5; Mk 3:13-19; Lk 6:12-16)

1. Identified as the one who betrayed Jesus
2. Chosen by Jesus (Luke 6:12-13)
3. Sent out to preach by Jesus (Mk. 3:14)
4. Empowered by Jesus (Matt. 10:1)
5. Heard all of Jesus' sermons
6. Witnessed all of Jesus' miracles
7. cf. Matt. 7:22; Hebrews 6:4-8

C. COVENANT WITH THE JEWISH LEADERS (Matt. 26:1-16; Mk 14:1-11; Lk 22:1-6; cf. John 12:3-6)

1. The purpose of this narrative seems to be to explain what caused Judas to act
2. The problem of the Jewish leaders (Matt 26:3-5; Lk. 22:6)
3. The anointing of Jesus (cf. John 12:3-6)
4. What caused Judas to act?

- a. Greed
- b. Observation of adoration / worship of Jesus
- c. The reality of the cross
- d. Disillusioned

D. FEEDING OF THE FIVE THOUSAND (John 6:63-71)

1. Jesus knew about Judas all along
2. Fundamentally, Judas was always a pretender
3. Jesus did not expose him

E. AT THE LAST SUPPER (Matt. 26:20-28; John 13:1-30)

1. The disciples response to Jesus statement (Matt 26:22)
2. Judas's insincere response (Matt. 26:25)
3. Jesus washed Judas's feet (John 13:10-11)
4. Did Judas take part in the Lord's supper?
5. John 13:18-19
6. John 13:21-30
7. What was Jesus doing?
  - a. Demonstration of His deity (Jn 13:19)
  - b. Opportunity for Judas to repent?
  - c. Condemnation of Judas (Matt. 26:24)

F. HIS BETRAYAL (Matt 26:45-50; Mk. 14:43-46; Lk. 22:47-48; Jn. 18:1-9)

1. *Hail* – literally *rejoice* – a form of greeting
2. *Master* – Rabbi – term of honor, respect
3. Kiss
4. Blessing, honor, and affection
5. *Friend* - As a general form of address to someone whose name one does not know – Bauers Lexicon (cf. Matt. 11:16; 20:13; 22:12;)

G. HIS SUICIDE (Matt 27:3-5)

H. HIS REPLACEMENT (Acts 1:15-26)

**II. JESUS & JUDAS**

- A. Jesus did not expose Judas
- B. Jesus did not prevent Judas from his betrayal
- C. Jesus treated Judas with kindness
- D. Jesus made it clear to Judas that he knew what he was about
- E. Jesus warned Judas of the horrible consequences of his actions
- F. Jesus did not talk to the disciples about Judas after he left the supper

### **III. APPLICATION**

#### **A. UNIQUENESS OF THE CASE OF JUDAS**

1. Christ's omniscience
2. God's plan of the Cross

#### **B. JUDAS IS A TYPE OF APOSTATE**

1. Matt. 7:15-23
2. 2 Timothy 3:1-9
3. Jude 4, 11, 12, 13

### **CONCLUSION**