

FUNDAMENTAL LIST – 7 of 7
Jesus Followers Are Multipliers
September 15, 2024

Today, we're in part seven of our series, **The Fundamental List**. We're answering the question,

WHAT MUST WE BELIEVE IN ORDER TO BE A FAITHFUL FOLLOWER OF JESUS?

Now, so far, we've talked about six of these fundamentals.

NUMBER ONE, JESUS IS GOD'S SON AND OUR KING.

You have to believe this to be a faithful follower of Jesus, because this is what Jesus claimed about Himself.

NUMBER TWO: JESUS CAME TO ILLUSTRATE AND DEMONSTRATE WHAT GOD IS LIKE.

You have to believe this in order to be a follower of Jesus, because this is what Jesus said He came to do. This was part of His mission on planet Earth.

NUMBER THREE: JESUS DEFINED SIN AS ANYTHING THAT HARMS YOU OR OTHERS.

If you're going to be a Jesus follower, then you have to adopt His view of all things, right? Jesus defines sin as anything that harms you or others.

NUMBER FOUR: JESUS DIED FOR YOUR SIN TO RECONCILE YOU TO GOD.

NUMBER FIVE: JESUS PROMISED JUSTICE IN THE END AND INVITES US TO TRUST HIM IN THE MEANTIME.

Jesus came to demonstrate what God was like. And then Jesus came to die for our sin, to reconcile us to our heavenly Father.

NUMBER SIX: THE CHURCH IS GOD'S AGENT FOR TRANSFORMATION PERSONALLY, CULTURALLY, AND GLOBALLY.

Jesus left the church behind to represent him. And even though you go to an imperfect church because it's full of imperfect people like me and like you, in spite of that, the church is the epicenter of God's activity on planet Earth.

And if you're going to be a follower of Jesus, in some ways, you have to believe that that is what Jesus intended His local church and the church in the world to be.

So today, we're going to begin by looking at Jesus final command, His farewell command. And, in some ways, it explains why we're even here.

Following the resurrection, Jesus appeared to His apostles and to the women who had been following Him and others. And He told them He wanted to meet with them in Galilee.

Matthew 28:16 says, *¹⁶Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷When they saw him, they worshiped him;*

Now, Jewish men and women worshiping a human being as if that human being is a God or is God, this was so unlikely. This was so offensive.

In fact, worshiping a human being as if that human being is a God was offensive to Roman and Greek, certainly Hebrew sensibilities. And according to Matthew, according to the people who were there, Jesus did not resist.

Verse 17 continues, *but some doubted.*

The question is, **“Why would they doubt?”** Why would some doubt? And the reason is, they saw Him die, and dead people don't come back to life. And then Jesus launched into His farewell address.

If you would embrace, and if I would embrace what Jesus says next, we would change.

Listen to what he said in verse 18, *¹⁸Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.*

And so the entire Bible became the church's authority. But the Bible says Jesus is our ultimate and final authority. More importantly, Jesus said, **"Jesus is our ultimate authority."**

The words of Jesus are the final word because He is our king. Now, as Jewish men and women sitting there listening to Jesus, let me tell you what they heard that we don't hear because we aren't Judeans, first century Judeans.

Here's what they heard when Jesus said, **"All authority and heaven and Earth belongs to me."** Here's what they thought they heard Him say, or here's the implication of what He said.

"Ladies and gentlemen, Moses was your guy. Torah was your text. But the king has arrived. The shadow caster is here." So when they saw him, they worshiped him. They got what we miss.

And because they got what we miss, they never misrepresented their king. But here's the other thing they're thinking. We know this because of what happens next. And they're thinking, **"Wait, wait, wait."**

So you're the king with all authority in heaven on Earth? In other words, you hold the keys to heaven and Earth and we're your guys? I mean, we're your posse? We're your people?"

To which Jesus would say, **"You are indeed. And with that association comes extraordinary accountability."**

If you're going to continue to be my people, do you realize that everywhere you go and everything you do reflects on me? Do you realize how accountable that makes you?"

To which, in that moment, in front of their resurrected king, they're like, **"Absolutely, we do, right. So, hey, what do we do? We're your followers."**

What happens next? Is now the time that we reestablish the kingdom of Israel on Earth? Is now the time we retake Jerusalem?"

"Hey, since you conquered death, do we get to conquer some people? Do we get to conquer the Romans?"

I mean, all authority in heaven and Earth belongs to you. Do we finally, do we finally, get to call down fire on our enemies like we tried to do two months ago and you wouldn't let us? Is that what's about to happen?"

To which Jesus would smile and say, "No, I got way bigger plans for you than Jerusalem. I have way bigger plans for you than Judea. I even have way bigger plans for you than this territory of Galilee.

We're about to launch something for the entire world, and you ladies and gentlemen, have no idea how big the world actually is. But, you're not going to conquer anything.

I'm gonna send you out with an invitation. I'm gonna send you out to extend the same invitation I extended to you when we first met."

Verse 19, *¹⁹Therefore go and make disciples ...*

Now, in this phrase and the ones that follow, there are several participles in the Greek text. But there's only one imperative, there's only one command, and the only command is make disciples.

The implication is this: As you go, as you are going, as you are living, as you are doing life, wherever you do life and wherever you travel,

if you're going to associate yourself with me, your responsibility is to make sure you are engaged in some form or fashion with making more Jesus' followers.

In other words, Jesus could say, "If I show back up in a year, I expect there to be more of you. If I show up in 10 years, I expect there to be a lot more of you.

For the rest of your life, part of your responsibility as you go, as you raise your kids, as you do life, as you age, part of your responsibility,

if you're going to associate with me, is to take on the mantle of responsibility of living your life in such a way and engaging with people in such a way,

that you multiply yourself, you replicate yourself, that there are more of us because of you than there was before. As you go, multiply."

And then he says this and this is where they tap the brakes. ¹⁹*Therefore go and make disciples of all nations,...*

Of all people groups, therefore make disciples, make more followers of me, of all people, groups of all nations, to which they immediately thought, **"Wait, Gentiles, Gentile Parthians? Wait, Romans?"**

They looked around the room, group and they were looking at each other like, **"Anybody here ever been to Rome?"** And they're like, **"We've never been outside of Galilee. Judea, Galilee, this is the only world we know."**

You're telling us that you want us to make disciples, Jesus followers of every nation, even Rome? Is this going to work in Rome? I don't think this is going to play very well in Rome.

Wait, Samaritans, does this include the Samaritans?" To which they knew, of course, it includes the Samaritans.

He's already dealt with that. He made a Samaritan a hero in one of his favorite famous parables. Not only that, they were in Samaria and there was the woman and he's talking to her privately, and that was weird.

And then she becomes like the hero of her town because she introduces her whole Samaritan town to our Rabbi. I think he means the Samaritans.

And then again, we zip right by this because of our church traditions. Another part is simple, *baptizing them...*

As you go make disciples, baptizing them. This is covenant language. And once again, they're thinking, **"But the Gentiles, I mean, we don't even cross their threshold. We don't allow them to cross our threshold."**

There's dietary stuff. There's moral stuff. I mean, wait a minute. Full inclusion of non-Hebrew, non-Torah believing people. No distinction?"

We're challenged sometimes with who should be in and who should be out of a local church. I'm telling you, what they felt in this moment, we can't even begin to comprehend.

Again, we rushed right by this. This was so offensive. Unless He was who He claimed to be. *Baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

Once again, He includes himself in a list where no mere mortal belongs, where no mere mortal should be included. Equating Himself with deity. Equating Himself with the Father.

As you go and make disciples, ²⁰*and teaching them to obey everything I have commanded you.*

And so, I want you to teach them to obey. Not just believe, I want you to teach them to obey. Well, obey who and obey what? Everything that I have commanded you everything I've taught you.

I want you to take what I have taught you, and I want you to live it out, and I want you to teach it to others.

Remember my mountain message? There was so much. I want you to teach that.

Remember the thing about the log and the eye and the speck? I want you to teach that.

Remember the extra mile? I want you to teach that.

Remember when I told you to fix it with them before you try to fix it with Him, that you cannot fix it with Him until you fix it with them? I want to make sure you teach that.

I want you to teach people to forgive regardless. I want you to teach people to be the Samaritan in that parable and not be the older brother in the other parables.

I want you to teach them to do unto other people the way they want people to do unto them. But then I want you to take it up a notch, I want you to teach people to love one another the way I've loved you.

And I want you to teach them to love their enemies the way I loved you when you were My enemy. I want you to teach them to love their enemies the way I loved you after you betrayed Me, abandoned Me and quit believing in Me.

I want you to teach them to wash one another's feet like I washed your feet. Do you remember that night?

And you remember what I told you, as I've done for you, you are to do for others. If you ever get too big for your britches, you just find some feet to wash.

That's what I want you to teach. And that's what I want you to do. I want you to teach them to do everything I have commanded you to do. Pause.

What if we've been doing that? What if that had been our focus? What if that had been the focus of our teaching and our preaching and our discipling and our discussions?

What if obeying, not simply believing, what if obeying what Jesus taught had been the epicenter of our preaching and teaching all these years for generations? The world would be a better place, the church would be a healthier place.

And then, if that's not enough, Jesus gives them a promise.

At the epicenter of everything that we are and what we believe as Christians.

Here's the promise he makes. **"And surely,"** he says, **"Don't worry,"** because I imagine what they're thinking. Wait, You want us to go into the whole world? Our world is so small.

We don't know how to do this. We don't know how to talk to Gentiles. We don't even know any Gentiles. We hate the Samaritans, they hate us. Rome is our enemy. Wait, wait, wait, this is way too much for us.

And Jesus appreciates the fact that they're so overwhelmed. It is overwhelming to think about. It's overwhelming for us to think about. He says, ***And surely I am with you always, to the very end of the age.***

But here's the question, who is you? Are you you? Am I you? Are you you? Do you know who you is? You as believers whose belief has feet, you as believers who understand we're partnering with our king, you are the disciple makers.

But do you want Jesus to be with you? That according to Jesus, you have to be with Him, because He is a way bigger deal than you. And He is a way bigger deal than me.

And His agenda is a way bigger agenda and a way more important agenda than my personal agenda. **Do you want Jesus to be with you? Then you have to choose to be with Him.**

To make it specific, is any of your time, or are any of your resources already ahead of time allocated, that is part of the rhythm of your life, pre-decided, carved out?

Is any of your time or any of your resources allocated to making more followers of Jesus? Does any of your money or your time intersect systematically with the endeavors of a local church or an organization somewhere to make more disciples?

In other words, do your resources and your time, does it intersect systematically with the mission of your king? Or are you engaged, am I engaged in our king's business, or are we too caught up minding our own?

Every week, people meet in small groups and they share their stories and people hear their stories. And they're encouraged to follow Jesus and inspired to follow Jesus because people have put feet on their faith.

And people show up on the weekends and in the week, during the week, to serve other people in Jesus' name.

So, for those of you who are already doing that, thank you. I can make this promise to you without any hesitation, your Savior is with you because you are with Him.

These were Jesus' final instructions. That makes them essential. That makes them fundamental, it's how we got here.

NUMBER SEVEN: JESUS FOLLOWERS ARE MULTIPLIERS.

They're not just believers, Jesus followers are multipliers. This is something you have to believe whether you ever do it or not, because this is what Jesus said about His followers. Jesus followers are multipliers collectively, sometimes individually.

Jesus said, "All authority in heaven and Earth has been given to me by my Father. And since I'm in charge, and since I'm a way bigger deal, and since I've demonstrated who I am by rising from the dead, here's what I want you to do in response.

Therefore, I want you to go. And as you go, I want you to reproduce, I want you to multiply, I want you to be a part of making disciples. At the end of your life, I want you to be able to look back and say, "Look at him. Look at her. I was part of her story.

I was part of... I wasn't his whole story, I was part of that story. I was part of that group of children's story. I was part of this college student's story. I wasn't the whole story, but I was a part of their story.

They are obeying and following Jesus because my life and my time and my resource is intersected with their life and their time.

So must teach them to obey everything Jesus has commanded us.

Let's be honest, let's keep doing this, and if you're not playing a part, **you've got to find your part**. You got to be about the king's business. It's not an add-on. It's not for professionals. It's for everybody.

It's fundamental, it's essential. Jesus followers are multipliers, so figure out a way to be a multiplier. It's how the world changed. Two handfuls of men and women who'd never been anywhere that they couldn't walk, were given the responsibility, it was so fragile.

The whole endeavor was so fragile based on where they were, who they were, what they had, what they didn't have, and the fact that Rome was everything.

It was so fragile, and they figured it out. And they were good stewards of the Gospel in their generation. And we have been called to be good stewards of the Gospel in ours. So be multipliers. It's how the world changed.

I don't know your story, but if you're a Christian, it's how you were changed. Somebody invested their time in you, whether it was a parent, a grandparent, a Sunday school teacher, somebody you met at work.

So, let's do for others what others did for us, and if we do, He will be with us because we have decided to be with Him.

THE END