

# Welcome to BibleLife

*Lessons in the text for Life*

Adult Bible class



Terry R Baughman  
Lead Pastor



 **LifeChurch**  
[www.LifeChurchAZ.net](http://www.LifeChurchAZ.net)



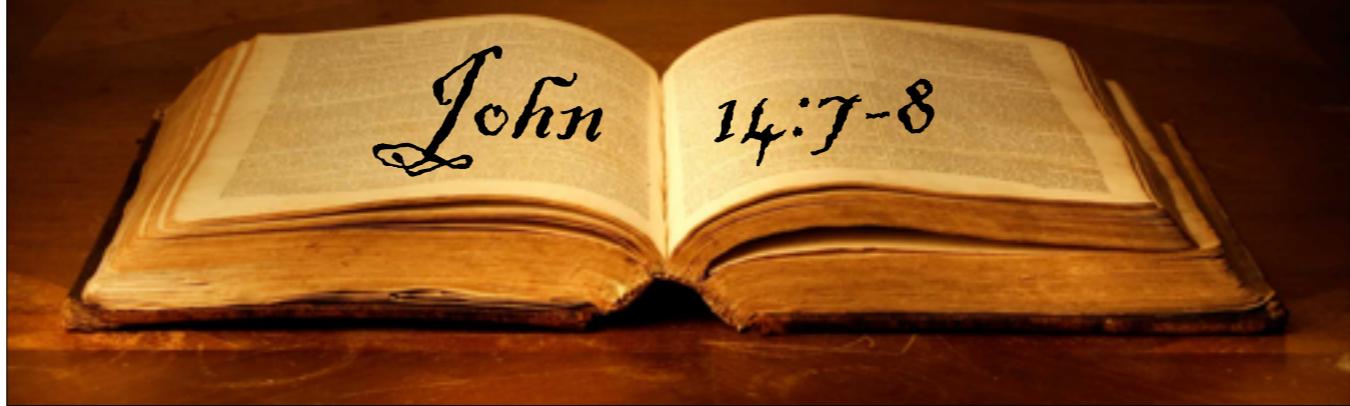
# Leadership Through Discipleship

Learning to Lead  
by Living to Follow

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# PHILIP

## The Power of Sufficiency

January 10, 2016

Terry R. Baughman, Lead Pastor



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Philip  
The Power of Sufficiency



*A Leader seeks more than adequacy, but sufficiency, then receives abundantly*

# PHILIP

The Power of  
Sufficiency



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A Leader seeks more than adequacy, but sufficiency, then receives abundantly

Spiritual leaders seek more than the level of adequacy; they seek sufficiency and more. One of the twelve, Philip, always looked for sufficiency but found abundance.

- adequacy – enough to get by
- sufficiency – enough to satisfy the need
- abundance – more than enough



-adequacy – enough to get by

Mediocre – not good, not bad, but a negative term nonetheless. Often used to describe something that is average, but was expected to be much better.

-sufficiency – enough to satisfy the need

-abundance – more than enough

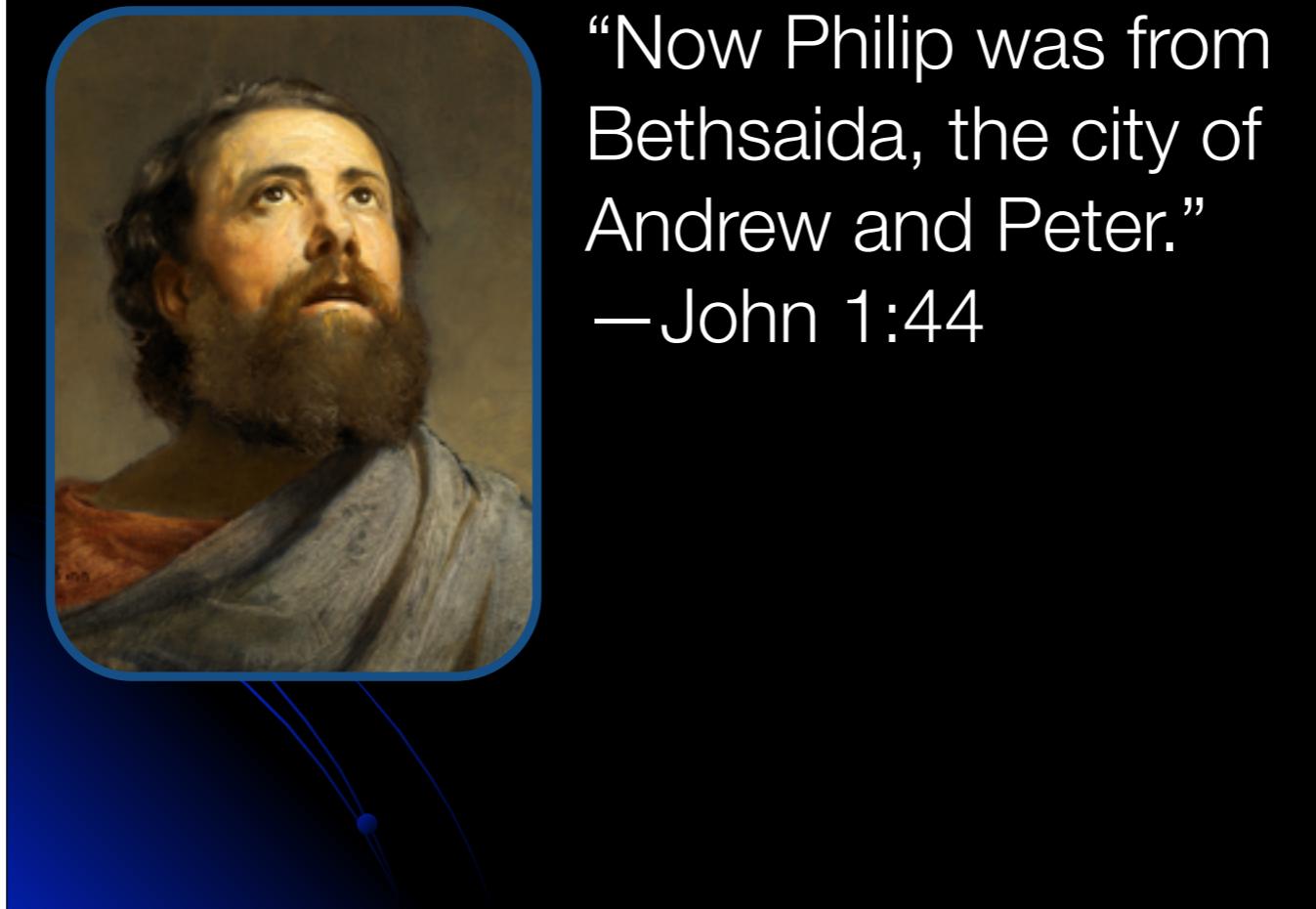


-sufficiency – enough to satisfy the need  
average — calculated to meet the requirement

-abundance – more than enough



-abundance – more than enough



“Now Philip was from Bethsaida, the city of Andrew and Peter.”

—John 1:44

Jesus sought and found Philip in the same town as the first **four** disciples, Bethsaida, of Galilee.

— John 1:44

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

After the two sets of brothers, Peter and Andrew, and James and John, Philip is always listed next in the order of the disciples. John is the only gospel writer to give us detailed information about this disciple. Upon the call of Jesus, Philip shares the news with Nathanael who appears to be skeptical but comes to follow Jesus as well.

Philip introduced Nathanael (Bartholomew) to Jesus:

— John 1:45–49

45 Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

46 And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

47 Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

48 Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

49 Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”



—John 1:45-46

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# THREE NARRATIVES

1. The miraculous feeding of the 5,000.
2. Greek visitors to Jerusalem sought to see Jesus.
3. In a discussion with the disciples, a revelation of Jesus' deity.



*“The power of sufficiency”*

After this initial introduction to Philip we are given three more narratives where he is mentioned with Jesus:

- In the narrative of the feeding of the 5,000.
- When Greek visitors to Jerusalem sought to see Jesus.
- In a discussion with the disciples and a revelation of Jesus' deity.

In each we see “the power of sufficiency” — and the abundance of God's favor!

# Narrative 1 — Sufficient provisions



—John 6:5-6

- Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, “Where shall we buy bread, that these may eat?”
- But this He said to test him, for He Himself knew what He would do.

## Narrative one – Sufficient provisions to feed a huge crowd

At the feeding of the 5,000 Jesus asked Philip how they would feed the great multitude coming out to hear Jesus. **Philip was being tested!**

- **John 6:5-9**
- 5 Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, “Where shall we buy bread, that these may eat?” 6 But this He said to test him, for He Himself knew what He would do.
- 7 Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”

# Narrative 1 — Sufficient Provisions



- Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”

—John 6:5-6

In a quick assessment Philip determined it would be much greater than what they could provide even if the supply was available close by.

He said, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little” (John 6:7). A denarius was the equivalent of a day’s wage in the first century.

How much money would that be today?

— John 6:5-9

— 7 Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”

— 8 One of His disciples, Andrew, Simon Peter’s brother, said to Him, 9 “There is a lad here who has five barley loaves and two small fish, but what are they among so many?”



Philip appears to be a pragmatic rationalist. According to his perspective he sees things the way they are and determines the possibility (or impossibility) of the task. He judges things “sufficient” or “insufficient” and this time he says even if we had the day’s wages for 200 men it would not be enough to feed this multitude.

—Maybe Philip was like some from the state of Missouri, the “show me” state! He had to see it to believe it. If he could not compute or calculate the result he had difficulty believing.

—A denarius was the equivalent of a day’s wage in the first century.

How much money would that be today?

To make it easier let say a denarius was equal to \$100 (a day’s wage)

$$\$100 \times 200 = 20,000$$

That’s a lot of bread!

5,000 plus women and children (\$2 each to feed)



Andrew is almost apologetic as he offers that a lad in the crowd had a lunch of five loaves and two fishes, and says, “but what are they among so many” (John 6:9).

Jesus was testing their faith. He then took the lunch, blessed it, broke it and fed the multitude with many baskets of leftovers!

**John 6:10–13**

10 Then Jesus said, “Make the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples[a] to those sitting down; and likewise of the fish, as much as they wanted. 12 So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.” ...



**John 6:10-13**

13 Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

Was it sufficient? ... no there was an abundance. Look at the leftovers!

There was sufficient food for the entire crowd with twelve baskets of leftovers (not so extravagant when you consider the size of the crowd). Philip found Jesus to be sufficient to provide needs.

## Insight One

- Rational understanding and logical facts must sometimes be set aside by an act of faith. The supernatural power of God is sufficient to accomplish what is known to be impossible to us.



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## Narrative 2 – Sufficient Salvation



—John 12:20-22

- Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

### Narrative two – Sufficient salvation for all

On another occasion Greeks came looking for Jesus and came to Philip saying, “Sirs we would see Jesus.” Philip became an ambassador for Christ to the Greeks. Philip first went to Andrew and together they approached Jesus. Jesus used the occasion to speak of His death.

– John 12:20-22

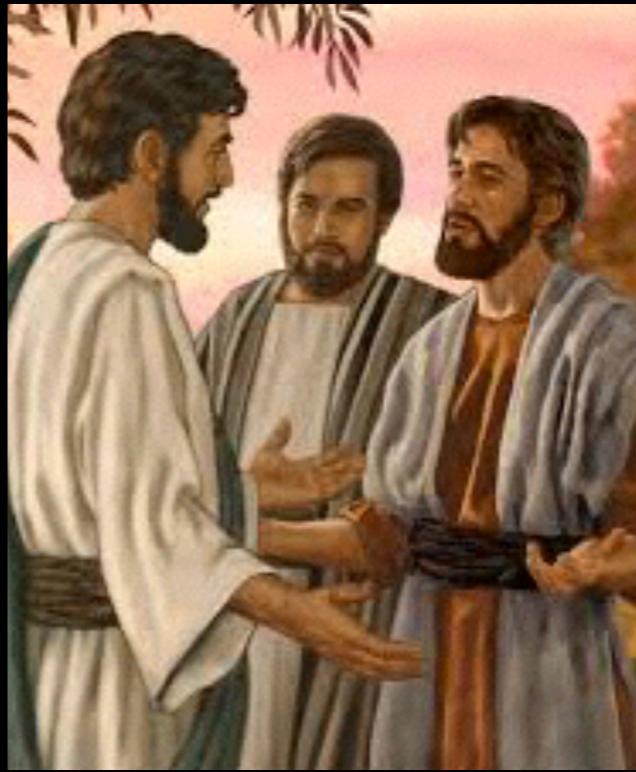
20 Now there were certain Greeks among those who came up to worship at the feast. 21 Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

22 Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

23 But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. 24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. 25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

# Salvation is for All People

- **Romans 1:16** For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.



Philip discovers that Jesus is sufficient for other people, all people. His death would be sufficient for the redemption of the Jews, but also for the Greeks.  
– Romans 1:16 For I am not ashamed of the gospel of Christ,[a] for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

# Salvation is for All People

- **Galatians 3:28**

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.



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## Insight Two

- The Gospel is universal without respect to ethnicity, nationality, or cultural diversity. None are beyond its power or excluded from its reach.



- The Gospel is universal without respect to ethnicity, nationality, or cultural diversity. None are beyond its power or excluded from its reach.
  - The commission is all inclusive. None are omitted from the commandment of evangelism.  
Mark 16:15–16 “into all the world” “to every creature”  
Acts 1:8 Jerusalem, Judea, Samaria ... “to the end of the earth”  
– Matthew 13:47 net in the sea, “some of every kind”

## Narrative 3 – Sufficient Evidence



—John 14:7-11

- “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.”

### Narrative three – Sufficient evidence of deity

Finally, Philip is with the disciples another time when Jesus began speaking of His imminent death. He said, “You know the way.” It was Thomas who spoke up and said, “No, Lord, we don’t know the way.” Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).

Then Philip responded, “Show us the father and it is sufficient for us” (John 14:8). Again Philip is judging what is or is not sufficient!

#### John 14:1-11

- 14 “Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father’s house are many mansions;[a] if it were not so, I would have told you. I go to prepare a place for you.[b] 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 And where I go you know, and the way you know.”
- 5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”
- 6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.
- 7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”
- 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

## Narrative 3 – Sufficient Evidence



- 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’?”

—John 14:7-11

### Narrative three – Sufficient evidence of deity

Again Philip is judging what is or is not sufficient!

What he missed was the fact that Jesus was the Father among mankind. Jesus said, "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'?" (John 14:9).

— John 14:1-11

— 9 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’? 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

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# Evidence of Deity

- **John 8:56-57** Your father Abraham rejoiced to see My day, and he saw it and was glad.” Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”



Philip wasn't afraid to speak up. If Jesus was leaving he wanted to know that they had not followed in vain. “Show us the Father,” he said. Essentially, he was saying, “Let us know that our faith is real. Let us know you are who you say you are!”

The disciples had already seen events that declared His deity and now threatened to condemn Jesus to be crucified:

- **John 8:56-59**
- 56 Your father Abraham rejoiced to see My day, and he saw it and was glad.”
- 57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

# Evidence of Deity

- **John 8:58-59** Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”  
Then they took up stones to throw at Him; but
- Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.



## John 8:56–59

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- 59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

# Evidence of Deity



- **John 10:30-33** I and My Father are one.” Then the Jews took up stones again to stone Him. Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

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- 33 The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

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## Insight Three

- It is vital that disciples have a revelation of the identity of Jesus. Either He was who He professed to be or He was a fraud. If He was not the Father in flesh, He was not the promised Messiah.



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While Philip was concerned with what was sufficient, Jesus was ready to reveal heaven's secrets. In the mind of Philip, everything has a value and you either have enough or not. But, Jesus came to show him the abundance of His provision and the vastness of his person. This isn't just a rabbi, prophet, or leader. This is God in flesh, the Creator come down to visit His creation. The Father has walked their roads and felt their pain.

I came that  
they may have  
*life*  
and have it  
*abundantly*

John 10:10

*kaysepratt.com*

What Jesus came to perform was more than sufficient; it was abundant. He said, "I have come that they may have life, and that they may have it more abundantly" (John 10:10).

The power of sufficiency is found in His abundance. We must find Him to be totally sufficient, but more than sufficient ... abundant!



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