

Lesson Seventy-five

**THE TEACHING OF JESUS:
ITS UNITY AND COMPREHENSIVENESS**

Scripture Reading: John 16: 1-15, 12: 44-50.

Scriptures to Memorize: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness" (John 12: 46). "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (John 16: 13-15).

52. Q. What do we mean, in this connection, by the Teaching of Jesus?

A. By the Teaching of Jesus, we mean the entire New Testament Code.

That is, the truth which Jesus Himself revealed and established while in the flesh; and also the truth which He revealed and established through His Apostles by inspiration of the Spirit. It is all the *Teaching of Jesus*. Concerning the Apostles He said, in His Intercessory Prayer: "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world" (John 17: 17-18). To the Twelve, He said, when they were together in the upper room: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine,

Apostles by inspiration of the Spirit, is *supplementary*; and the combined product is the New Testament code, in which, we are told, all things are revealed that pertain unto life and godliness (2 Pet. 1:3). The New Testament code is therefore not only a unit: *it is a perfect and complete unit as well.*

54. Q. What is a second outstanding characteristic of the Teaching of Jesus which proves its perfection?

A. A second outstanding characteristic of the Teaching of Jesus which proves its perfection, is its comprehensiveness.

1. *It covers the entire field of human obligations and relationships—moral, social, spiritual, and even physical.* 2. *It permits no vices or insufficiencies of any kind whatsoever.* (The correlation of scripture references given below and in the subsequent lesson will suffice to demonstrate: (1) the comprehensiveness of the New Testament teaching, and (2) the perfect correspondence between the truth which Jesus Himself taught while in the flesh, and that which He later revealed through His Apostles).

*Chart of Human Obligations and Relationships—
Moral, Social and Spiritual—as Enjoined by the
New Testament Code:*

1. *Those of man to God.* Matt. 22:37, 38—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." Mark 3:35—"For whosoever shall do the will of God, the same is my brother, and sister, and mother." 1 John 2:5—"whoso keepeth his word, in him verily hath the love of God been perfected." Cf. Matt. 6:5-15, Luke 11:1-4, 1 John 4:7-21, etc.

2. *Those of man to Christ.* Matt. 7:24-27, 10:37-39; John 14:21-23, 15:1-17. John 14:15—"If ye love me, ye will keep my commandments." Cf. Rom. 8:1-16, 2 Cor. 5:17, Gal. 3:23-29, Phil. 3:9-11, etc. Heb. 5:9—"he became unto all them that obey him the author of eternal salvation."

3. *Those sustained between man and man, generally.*

Matt. 22:39—"Thou shalt love thy neighbor as thyself."
Luke 6:27, 28—"Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Matt. 6:15—"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 5:1-12, 5:21-26, 5:38-48, 20:25-28; Luke 10:25-37; John 15:13, etc. Cf. 1 Cor. 13:1-13, 1 Thess. 4:9. Heb. 12:14—"Follow after peace with all men." Rom. 12:18—"If it be possible, as much as in you lieth, be at peace with all men."

4. *Those sustained between husband and wife—morally, socially, and sexually.* (1) The teaching of Jesus permits divorce and remarriage *only on the ground of fornication or adultery* (Matt. 5:31-32, 19:3-9). We also learn, from Paul, in 1 Cor. 7:10-16, that *in cases of desertion where the deserting party is an unbeliever*, the marriage covenant may be considered permanently dissolved. The enforcement of these principles by all churches would do much to lessen the divorce evil so prevalent in our day. (2) See also Rom. 7:1-3, 1 Cor. 7:1-17, Eph. 5:22-33, Col. 3:18-19, 1 Tim. 5:14, Tit. 2:1-8, etc. Eph. 5:22-25, "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it," etc. Note the reciprocal relations enjoined here (cf. Col. 3:18-19). (3) 1 Cor. 7:1-17. "Because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. . . . Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incon-

tinency." Here the general principle is laid down that the marriage relation may be used legitimately to meet the needs of our fallen human nature. Husband and wife are mutually enjoined to be considerate of each other's sexual requirements, in order that neither be unduly tempted to fornication, adultery, or unrestrained sexual indulgence. For the same general reasons, in case of the death of either party to the marriage contract, the survivor is permitted to remarry (1 Cor. 7:8-9, 1 Tim. 5:14, etc.). Note the practicalness of the New Testament code in thus dealing so frankly with the problems of everyday life. We are convinced that the general observance of these divine admonitions by husbands and wives would do much to restore the stability of the marriage covenant and to prevent indiscriminate divorce.

5. *Those sustained between parents and children.* Matt. 15:4—"For God said, Honor thy father and thy mother," etc. Eph. 6:1-4, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." See also Matt. 18:1-14, Mark 9:36-37, Col. 3:20-21, 1 Tim. 5:4, Tit. 2:1-8.

6. *Those sustained between employer and employee.* Luke 10:7—"the laborer is worthy of his hire." Eph. 4:28—"Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Eph. 6:5—"Servants, be obedient unto them that according to the flesh are your masters," etc. Col. 3:22-25, "Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men; know-

ing that from the Lord ye shall receive the recompense of the inheritance," etc. Col. 4:1—"Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven." See also the parable of the laborers in the vineyard (Matt. 20:1-15), and the parable of the talents (Matt. 25:14-30), etc.

7. *Those of the rich to the poor.* Mark 14:7—"For ye have the poor always with you, and whensoever ye will ye can do them good," etc. Luke 14:13—"when thou makest a feast, bid the poor, the maimed, the lame, the blind," etc. Gal. 2:10—"they would that we should remember the poor." 1 Tim. 6:17-19, "Charge them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Jas. 1:27—"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." See also Matt. 25:34-46.

8. *Those of a citizen to the state.* Matt. 22:21—"Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" (cf. Matt. 17:24-27). Rom. 13:1-7, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. . . . Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Tit. 3:1—"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work," etc. 1 Tim. 2:1, 2—"I exhort therefore . . . that supplications, prayers, intercessions, thanksgivings, be made for all men;

for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." 1 Pet. 2:13-17, "Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."

9. *Those especially sustained between members of the Church of Christ, and between them and their ministry.* See Matt. 18:15-20; John 15:1-14; Acts 20:22-32; Rom. 12:9-21; Gal. 6:10; 1 Cor. 12:12-31, 13:1-13; 1 Thess. 4:9-12; 1 Tim. 3:1-13; Tit. 1:5-8, 2:1-15; 1 John 4:11, 1:3-4; Heb. 13:17, etc. Rom. 12:10—"in love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord." 1 Thess. 5:14—"We exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all." 2 Tim. 2:22—"Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

REVIEW EXAMINATION OVER LESSON SEVENTY-FIVE

52. What do we mean, in this connection, by The Teaching of Jesus?
53. What is a first outstanding characteristic of the Teaching of Jesus which proves its perfection?
54. What is a second outstanding characteristic of the Teaching of Jesus which proves its perfection?