

3. What is a third unique characteristic of the teaching of Jesus?
4. What is a fourth unique characteristic of the teaching of Jesus?
5. What is a fifth unique characteristic of the teaching of Jesus?
6. What is a sixth unique characteristic of the teaching of Jesus?
7. What is a seventh unique characteristic of the teaching of Jesus?
8. What is an eighth unique characteristic of the teaching of Jesus?
9. What is a ninth unique characteristic of the teaching of Jesus?

### **Lesson Eighty**

#### **JESUS THE GREAT TEACHER: A SUMMARY**

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Scripture Reading: Matt. 7:24-27.

Scriptures to Memorize: "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (Luke 10:22). "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father" (John 16:28). "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:16-17).

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**10. Q. What is the effect of the teaching of Jesus upon human civilization wherever it is generally accepted and applied?**

**A. The teaching of Jesus always builds the highest type of human civilization wherever it is generally accepted and applied.**

(1) By its high evaluation of the human personality, it

has banished such evils as ritual prostitution, phallic worship, homosexuality, cannibalism, suttee, slavery, social exploitation, etc. (2) Through its emphasis upon the individual as the unit of human society, it has invariably promoted democracy, which has been defined as "that form of government in which the welfare of all is the supreme concern of each." In autocratic governments the individual exists for the state; in democratic governments the state exists for the individual. Pure Christianity, the Christianity of the New Testament, invariably makes for democracy. (3) By its high evaluation of life, it has checked abortion, infanticide, dueling, murder, and even the love of war. (4) Through its emphasis upon the supremacy of love in human relations, it teaches men to have due regard for one another's interests and rights and to strive for a more perfectly balanced social order. It fosters the democratic principles that every human being should have the utmost opportunities of developing his faculties and talents, and that all persons should have the right to enjoy equal political and social privileges. It also encourages progress, in the arts, in the sciences, in invention and discovery, and in every field of human research and endeavor. It is always found to be an enemy of cruelty, oppression, and anarchy. (5) By its particular emphasis upon the sacredness of the marriage relationship, it serves to protect the home against the evils of easy and frequent divorce, and to restrain all classes of society from illicit sexual relations. (6) We may rightly conclude that the defects in our modern civilization are due, not to the teaching of Jesus, but to the refusal or neglect of men and women everywhere to accept and apply this teaching to human conduct and relations. We are satisfied that if the principles of Jesus' teaching were quite generally practiced, the result would be a well-nigh perfect civilization. The great trouble with nations, as well as individuals, is, in the words of the Master Himself:

"Ye will not come to me, that ye may have life" (John 5:40).

**11. Q. What do we conclude, then, with respect to the teaching of Jesus as a whole?**

**A. We conclude that it is unique, complete and perfect.**

E. G. Robinson rightly says: "Christian ethics do not contain a particle of chaff—all is pure wheat." No human being has ever been able to add one moral or spiritual truth to the body of teaching which Jesus left in the world.

**12. Q. What claim did Jesus make with regard to His teaching?**

**A. He claimed that He received His teaching from God the Father.**

Luke 10:22—"All things have been delivered unto me of my Father." John 7:16—"My teaching is not mine, but his that sent me." John 17:8—"the words which thou gavest me I have given unto them" (the words of Jesus in His intercessory prayer). John 12:49—"For I spake not from myself; but the Father that hath sent me, he hath given me a commandment, what I should say, and what I should speak."

**13. Q. How shall we account for the perfection of the teaching of Jesus?**

**A. We can account for the perfection of the teaching of Jesus only on the ground that it is of divine origin.**

(1) Its divine origin is attested, as we have seen, by its *comprehensiveness*. It covers every field of human action, obligation, and relationship. (2) Its divine origin is attested, in the second place, by its *perfection*. Its ideals are unapproached by any other system of which the world has knowledge. (3) Its divine origin is attested, in the third place, by its marvelous *sweep and power*. It furnishes an adequate solution for every problem of life and living. It covers all of man's experiences from the cradle to the grave—and beyond. (4) Its divine origin is attested, in the fourth place, by the *inspiration* it has afforded men

everywhere and in all ages. Its influence has been so great that numberless books, commentaries, treatises, essays, discourses, sermons, tracts, etc. have been given to the world, not to mention works of art, science, music, poetry, etc. (5) Its divine origin is attested, in the fifth place, by its *smallness of volume*, as compared with its power and influence. Augustine compiled his theological writings in thirty volumes; Calvin used some forty-two. But we can easily read all that Jesus said, in less than an hour. How, then, account for the influence of His teaching upon civilization on any other ground than that it is of divine origin?

**11. Q. How shall we account for the perfection of Jesus Himself as The Teacher?**

**A. We account for His perfection as The Teacher, on the ground that He was what He claimed to be—God in the flesh.**

(1) *Not on the ground of a long life or rich experience.* He was only thirty-three years old when He died. (2) *Not on the ground of any superior advantages He may have had in the way of early training.* So far as we know, He had no schooling of any consequence, and no books except possibly the Old Testament Scriptures. He had no wealth, no social standing, no books, no organization, no backing of any kind, no printing-press or any other means of disseminating propaganda. Yet, without any of these things usually considered so essential to success, He changed the whole course of human history and rebuilt civilization. (3) *We can account for all this, only on the ground that He was really God in the flesh.* "Without science and learning he has shed more light on things human and divine than all other scholars and philosophers combined. Without the eloquence of the schools he has spoken such words of beauty and power as were never spoken before or since. Without writing a single line, he has set in motion more pens, furnished themes for more sermons, orations, discussions, and sublime poems and works of art,

than whole armies of great men of ancient and modern times. He has built a pyramid of knowledge to which no man has made an addition in two thousand years." He is, both in teaching and in life, the Eternal Interpreter of the nature, will, and word of Almighty God. Perhaps the most significant testimony of the people of Jesus' own time was that He taught as one having authority. Matt. 7:28,29—"And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes." Luke 4:36—"And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out." (Cf. Matt. 8:9, 21:23; Luke 7:6-10, etc.) It should be noted here that the title *Christ* (Hebrew, *Messiah*; Greek, *Christos*) means "The Anointed One," and hence, is essentially authoritarian in character. In Old Testament times, prophets, priests and kings were *officially* inducted into their respective offices by the ceremony of anointing with the holy anointing oil (Ex. 28:41, 30:30, 29:7, 40:13; Lev. 16:32; I Sam. 9:16, 15:1, 16:12-13; I Ki. 19:15-16, etc.). In like manner, Jesus was officially inducted into His threefold office of Prophet, Priest and King of His New Covenant people, by the descent of the Holy Spirit upon Him immediately following His baptism (Matt. 3:16, Luke 3:21-22; Acts 4:26, 10:38): this was His divine anointing (*christing*). (The holy anointing oil of the Old Testament was the type of the gifts and graces of the Holy Spirit under the New, Ps. 45:7, Heb. 1:9). This is one respect in which, perhaps above all others, the Christian Faith is unique, namely, it is basically *authoritarian*. Our Lord Jesus Christ, the Head of the Church, is both Acting Sovereign of the Universe and Absolute Monarch of the Kingdom of God, from whose word and will there is no appeal (Acts 2:32-36, I Cor. 15:20-28). Oriental cults ("religions"), on the other hand, have no such authori-

tarian character. This is implicit, for example, in the title, *Buddha*, which means "The Enlightened One." The esoteric character of Orientalism is expressed in this title: the "salvation" it proposes is a human achievement, a mystical process terminating in "absorption" into Brahma (Unity, Tao, the One). In Christianity, the redemption of the human being—in body, soul and spirit—is conditional: the conditions are faith in Christ, obedience to His will, and the spiritual life (the life that is hid with Christ in God). (Matt. 7:24-27, John 14: 6-10, 2 Cor. 5:17-19, Gal. 3:26-29, Heb. 5:8-9. Rev. 1:17-18, etc.) The entire Christian System rests on the authority of Jesus Christ. Said He, after His conquest of death, "All authority hath been given unto me in heaven and on earth" (Math. 28:19). This is a claim which must be accepted *in toto*, or accepted not at all: no middle ground is possible.

Note, in closing, the tributes paid Jesus of Nazareth by His contemporaries:

- (1) The *Roman centurion*, sometimes called "the unknown soldier" of the New Testament records: "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed" (Matt. 8:8).
- (2) *Judas*, the betrayer: "I have sinned in that I betrayed innocent blood" (Matt. 27:4).
- (3) The *Temple police* who were sent to apprehend Him: "Never man so spake" (John 7:46).
- (4) *Pilate's wife*: "Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him" (Matt. 27:19).
- (5) *Pontius Pilate*, the Roman governor: "I find no fault in this man" (Luke 23:4). "I am innocent of the blood of this righteous man" (Matt. 27:24).
- (6) The *Roman centurion and soldiers* who executed the death penalty and witnessed His death on the Cross: "Truly this was the Son of God" (Matt. 27:54).

(7) *John the Baptizer*: "Behold, the Lamb of God, that taketh away the sin of the world" (John 1:29).

(8) *Thomas the Apostle*: "My Lord and my God!" (John 20:28).

(9) *Peter the Apostle*: "Thou art the Christ, the Son of the living God" (Matt. 16:16). "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

(10) *John the Apostle*: "There was the true light, even the light which lighteth every man, coming into the world" (John 1:9). "And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:18).

(11) *Paul the Apostle*: "Without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16).

(12) Even *demons* testified as follows: "I know thee who thou art, the Holy One of God" (Mark 1:24). "What have we to do with thee, thou Son of God?" (Matt. 8:29). "What have I to do with thee, Jesus, thou Son of the Most High God?" (Mark 5:7).

(13) *The Angels of heaven*: "There is born to you this day in the city of David a Savior, who is Christ the Lord" (Luke 2:11).

(14) *Our Heavenly Father Himself*: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

## REVIEW EXAMINATION OVER LESSON EIGHTY

10. What is the effect of the teaching of Jesus upon

human civilization wherever it is generally accepted applied?

11. What do we conclude, then, with respect to the teaching of Jesus as a whole?
12. What claim did Jesus make with regard to His teaching?
13. How shall we account for the perfection of the teaching of Jesus?
14. How shall we account for the perfection of Jesus Himself as The Teacher?

### Lesson Eighty-one

## JESUS THE ALTOGETHER LOVELY

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Scripture Reading: John 8:31-46

Scriptures to Memorize: "Which of you convicteth me of sin?" (John 8:46). "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15).

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**15. Q. What second aspect of the Jesus of history shall we now investigate?**

**A. The second aspect of the Jesus of history, which we shall now investigate, is His character.**

Having already studied Him as The Great Teacher, we shall now study Him as the Altogether Lovely, our Perfect Exemplar.

**16. Q. In what respect especially is Jesus unique among all the world's teachers?**

**A. Jesus is unique among all the world's teachers in the respect that He gave not only a Perfect Teaching but a Perfect Example as well.**

In Jesus of Nazareth teaching and life are perfectly blended. He not only taught the most exalted principles of life and conduct, but He lived them as well. This cannot be said of any other of the great teachers of history.