

TEACHINGS OF JESUS I

Teachings of Jesus I: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. The Greatness of God:
 - A. Sovereignty.

CLASS #2:

- II. The Greatness of God: (cont.)
 - B. The Trinity.

CLASS #3:

- II. The Greatness of God: (cont.)
 - C. The Supernatural.
- III. The Qualities of God:
 - A. The Love of God.
 - B. The Holiness of God.

CLASS #4:

- III. The Qualities of God: (cont.)
 - C. The Grace of God.
- IV. The Truth of God:
 - A. The Bible.
 - B. The Law.
 - C. The Prophecy.
 - D. Spiritual Laws.

CLASS #5:

- IV. The Truth of God: (cont.)
 - E. Enlightenment.
- Exam.

TEACHINGS OF JESUS I

Notes —

Teachings of Jesus I: Exam

Possible 20 Point Questions

- 1) Choose one possible argument to develop a four point chain to defend the Divinity of Christ (pp. 14-18).
- 2) Defend the Divinity of Christ by listing and explaining (no references needed) seven points of proof (pp. 14-18).
- 3) Develop a four point chain to explain the purpose of healing (p. 22).
- 4) What is judgment a result of? No Scripture references necessary (pp. 28).
- 5) Use a comparison of the differences between Matthew and Luke to show unity within diversity in the Bible (p. 32).
- 6) Develop the spiritual law that says you “reap what you sow” (pp. 36).

Possible 10 Point Questions

- 1) Name the Synoptic Gospels (p. 5).
- 2) Cite two Scriptures that show God’s sovereignty over the impossible (p. 6).
- 3) Cite one Scripture that indicates God’s sovereignty over revelation (p. 7).
- 4) Cite one Scripture that shows God’s sovereignty over healing (p. 8).
- 5) Cite one Scripture that shows the existence of a “permissive will” of God (p. 9).
- 6) Explain one way in which the Scriptures establish the Trinity as a paradox (pp. 11-13).
- 7) Cite two Scriptures that reveal the importance of the Holy Spirit (p. 18).
- 8) Cite one Scripture that shows God to be impartial to those He chooses to use (p. 26).
- 9) Name one way to gain justice (p. 27).
- 10) Cite one Scripture that points out the existence of different degrees of judgment (p. 28).
- 11) Cite two Scriptures that show God’s common grace (p. 30).
- 12) How can you know a false prophet (p. 35)?

TEACHINGS OF JESUS I

I. Course Introduction.

Notes —

The Teachings of Jesus Series of Courses:

This course is the first in a series of three courses that are designed to be a systematic theology of the teachings of Jesus found in the Gospels. The series is based on three “areas.” It is divided into three courses according to the following “areas” of study:

- 1) God:
(**Teachings of Jesus I**, previously titled Principles of the Gospels I).
- 2) The World:
(**Teachings of Jesus II**, previously titled Principles of the Gospels II).
- 3) Christianity:
(**Teachings of Jesus III**, previously titled Principles of the Gospels III).

The course materials are made up of “principles” (ideas that are true throughout the ages) that are arranged in “chains,” one principle after another:

- Each chain of principles forms a “topic.”
- The topics are organized into “themes.”
- The themes are organized into “categories.”
- The categories are organized to form the three major “areas.”

Although these courses are focused upon the Gospels, some of the categories are not limited to them. For example, ‘Sovereignty’ can be seen throughout the Old Testament and the New. However, we will only be looking at the New Testament narratives called the Gospels.

Be reminded that this is intended only as a survey of Jesus’ teachings from the New Testament Gospels. Each of the topics themselves could involve an in-depth study within an entire course. You are encouraged to use this course as a resource for your teaching ministry.

TEACHINGS OF JESUS I

Notes —

Teaching Suggestions:

The Outline Flow

The flow of the outline is very important. Each point builds upon the previous one. Thus, an important task for the teacher is to develop effective ways to move from point to point, topic to topic, theme to theme, and category to category. The ability to create a sense of movement is very important. The materials themselves often provide a sense of this “movement.” Nonetheless, the teacher must add transition sentences and ideas.

Presenting Each Point

Each point begins with a Scripture reference. It is followed by some brief comments that explain the principle and/or how it fits into the flow. Sometimes a principle is repeated because it affects the development of two or more topics. Each Scripture should be read out loud in class. The teacher can use the comments that are provided to explain the point and show how it fits together with the previous point(s).

Class Discussions

This course will not have specific “Discussion Points” allocated for discussion of the material or for answering related questions. There are too many topics and issues to anticipate all the possible discussions. Simply allow questions and comments as they arise during the presentation.

The Course Series

The three courses form a series and they should be taught one after another if possible. If there is not enough time to finish the materials from one course, then the teacher can begin the next course in the series from the point where he left off in the previous course. If there is extra time at the end of one course, then the teacher can move on to the materials in the next course.

TEACHINGS OF JESUS I

A. The Nature of the Gospels.

1. The importance of the Gospels is obvious. They contain the words, teachings, and actions of Jesus. They provide us with a summary of the life and ministry of Christ Himself.
2. There are four Gospels. They are very similar, yet each one is slightly different than the others.
 - a. Matthew, Mark, and Luke's Gospels are especially similar to each other. Thus, they are called the "synoptic" Gospels (which means "to see together") and are often referred to together.
 - b. John's Gospel is the least similar of the four Gospels, although it does contain much of the same material.
3. Within the Gospels we can find some of the most important teachings of the Bible. The theology that can be developed from the Gospel accounts is of essential importance to the Christian.

B. The Contents of This Course.

1. This course is divided into three categories that make up the area of study called "God."
2. The three categories are:
 - a. The greatness of God.
 - b. The qualities of God.
 - c. The truth of God.

Notes —

TEACHINGS OF JESUS I

Notes —

II. The Greatness of God.

A. Theme #1: Sovereignty. (God's unchallengeable power for good).

1. Topic #1: The sovereignty of God.

a. The extent of the sovereignty of God.

- 1) Lk 12:7 - God is completely and thoroughly sovereign. Even each hair of our head is numbered and known.
- 2) Jn 3:27 - Man is completely dependent on the sovereignty of God. Ultimately, success in ministry depends on God since a man can not receive (which is his responsibility) if it is not first given to him (God's responsibility).
- 3) Lk 22:31, 32 - Satan must ask permission from God regarding what he can do to God's people.
- 4) Lk 16:15 - The fullness of God's sovereignty can be seen in the fact that He can not be fooled. He knows the heart.

b. Areas of God's sovereignty.

1) God is sovereign over the impossible.

- a) Mk 9:23 - There is nothing that Jesus can not do beyond violating His character. All things can be done through faith.
- b) Mt 19:26 - With God, all things are possible. With man, salvation is impossible, but it is possible with God.

2) God is sovereign over salvation.

- a) Jn 1:13 - God's sovereignty over salvation is clearly seen in this verse. Men are born again by the will of God.
- b) Mk 10:27 - Salvation is impossible if we only depend on man and his free will. It is only possible through God, and thus finds its source in God.

TEACHINGS OF JESUS I

- c) Jn 6:44 - God is the source of all good things. He is the source of salvation. It is God who draws the person to Himself. The person does not come in his own ability.
- d) Jn 6:44, 65, 66 - It has been said, “The free will of man is so powerfully influenced by God’s sovereignty as to allow man to freely accept or reject, and yet conclude what God has concluded beforehand.” This is difficult for man, in our finiteness, to fully understand.
 - (1) Jesus seemed to be making His point about the need for God to draw a man to Himself in the context of responding to those who were “grumbling”.
 - (2) They were grumbling because they could not accept the words of Jesus. The implication seems to be that Jesus was explaining why some could not accept His words.
 - (3) They could not accept His words because they were not being drawn by the Father.
 - (4) This points to the sovereignty of God over salvation and is of course a very controversial and difficult part of theology.
- 3) God is sovereign over revelation (see Lk 9:45). Revelation is controlled by God.
- 4) God is sovereign over authority (see Jn 19:13). No one has authority over others unless God gives and allows that authority.
- 5) God is sovereign over evangelism.
 - a) Mk 4:30-32 - Men do not have to be great preachers to be effective in evangelism. The key is the soil, not so much the preacher.
 - b) 1 Cor 3:7 - God prepares and is sovereign over the preparation of the soil. The key is God, not so much man.

Notes —

TEACHINGS OF JESUS I

Notes —

- 6) God is sovereign over healing.
 - a) Lk 5:17 - Healing remains under the sovereignty of God. The power of the Lord must be present to heal (the implication is that sometimes that power may not be present).
 - b) Jn 9:3 - Sickness is not always the result of sin or a lack of faith. It can be the result of nothing more than the sovereignty of God. Its purpose can be to glorify God through the manifestation of His power in healing.
- 7) God is sovereign over rewards.
 - a) Mk 10:40 - Even rewards in heaven have been prepared beforehand by God.
 - b) God is sovereign with respect to our positions in the kingdom of God.
- 8) God is sovereign over death.
 - a) Mt 10:29-31 - God is sovereign over our deaths. We will not die outside of the sovereignty of God.
 - b) Lk 12:4-7 - Men can not kill you unless God allows it. He is sovereign over your death.
- c. Our response to the sovereignty of God.
 - 1) Lk 12:26,31 - We should respond to God's sovereignty by seeking the kingdom of God.
 - a) We worry about things that we can not control.
 - b) Instead of worrying, we should realize that God is sovereign.
 - c) This will free us to do what we can control (what we are responsible for). That is, to seek the kingdom of God.

TEACHINGS OF JESUS I

- 2) Mt 10:29-31 - When we realize that God is sovereign over our deaths we will no longer fear or worry about death.
- 3) Lk 12:4-7 - Our response to the sovereignty of God is a lack of the fear of men.
- 4) Jn 7:30 - We can not be persecuted without it being God's will. If it is God's will, then it is the best thing for us. Thus, we should not worry (also see Jn 8:20). God is in control.
- 5) Lk 12:7-9 - The realization of the sovereignty of God should produce boldness in us.

2. Topic #2: The permissive will (patience) of God.

- a. Mt 23:37 - The unwillingness of people can hinder the realization of what God intends, even when God desires to draw them to Himself.
- b. Mt 19:8 - In the Bible we can find instructions that were given to men by God, but were not consistent with His desire and original intentions. They were **allowed** or **permitted** because of the sin of man.

3. Topic #3: The free will of man.

- a. Mt 23:37 - The unwillingness of people can hinder the realization of what God intends, even when God desires to draw them to Himself.
- b. Jn 6:70 - The free will of man can reject the choosing of God.

Notes —

TEACHINGS OF JESUS I

Notes —

- c. Jn 6:44, 65, 66 - It has been said, “The free will of man is so powerfully influenced by God’s sovereignty as to allow man to freely accept or reject, and yet conclude what God has concluded beforehand.” This is difficult for man, in our finiteness, to fully understand. Man’s free will alone can not save him. It can reject salvation but it can not gain salvation by itself.
 - 1) This passage seems to be teaching that man can only be saved if God draws Him to Himself, and that God draws some but does not draw others.
 - 2) Thus, God does not reject anyone. He only does not draw some.
 - 3) Thus, God chooses yet does not reject (this seems to be consistent with Rom 9:14-18).
 - 4) We also should remember that it is man’s free will that rejects God, and that God does not disqualify anyone. Man disqualifies himself. We might say that God’s drawing influence is available to everyone, but God does not draw some because of their own actions.
 - 5) Man puts himself outside of the influence of God. His own actions result in the hardness of his heart (see Jn 3:18; Mk 4:11, 12; 2 Pt 3:9).
- d. Mk 10:27 - Salvation is impossible if we only depend on man and his free will. It is only possible through God, and thus finds its source in God.

TEACHINGS OF JESUS I

e. Jn 1:12,13 - We are not born again by our own free will, but by the will of God.

- 1) Our free will is not a creative will. It is a will that receives or rejects that which is already created and offered.
- 2) The paradox that is formed by the existence of the free will of man and the sovereignty of God is seen in that God gives the right of salvation to those who receive Him, but it is according to God's will.

f. Jn 15:16 - We do not choose God. God chooses us.

Notes —

B. Theme #2: The Trinity.

1. Topic #1: The holy trinity.

a. Jn 14:31 - Jesus came to earth as God in the flesh, yet He remained "under" the Father.

- 1) This points to the essence of the trinity, which is perfect relationship.
- 2) Our union with Jesus should reflect that perfect relationship. The example of the trinity provides us with motivation.

b. Jn 17:10, 11 - Our model for relationships with others reflects the similarities with the relationship between the members of the trinity.

c. Jn 5:19, 21 - The Son gives life to whom **He** wishes, yet He can only do what He sees the Father doing.

- 1) We see the paradox of the trinity and at the same time a description of it.
- 2) The will of the Father and the Son are exact, yet distinct, yet not separated. That is a paradox. That is the trinity.

TEACHINGS OF JESUS I

Notes —

- d. Jn 1:1 - Someone that **is** God (the Word) is also said to be **with** God. Here we see the paradox of the trinity and at the same time a description of it. To say that God is with Himself is a paradox. It is also a definition of the trinity.
- e. Jn 1:1, 14, 18 - The Word **is** God and we beheld Him (God), yet no man has seen God, yet God has explained God.
 - 1) To say that God explained Himself by being seen, yet without ever being seen is certainly a paradox.
 - 2) It is also a good description of the meaning of the trinity.
- 2. Topic #2: Paradox.
 - a. Jn 1:12, 13 - We are not born again by our own free will, but by the will of God.
 - 1) Our free will is not a creative will. It is a will that receives or rejects that which is already created and offered.
 - 2) The paradox that is formed by the existence of the free will of man and the sovereignty of God is seen in that God gives the right of salvation to those who receive Him, but it is according to God's will.
 - b. Jn 1:1 - Someone that **is** God (the Word) is also said to be **with** God. Here we see the paradox of the trinity and at the same time a description of it. To say that God is with Himself is a paradox. It is also a definition of the trinity.
 - c. Jn 1:1, 14, 18 - The Word **is** God and we beheld Him (God), yet no man has seen God, yet God has explained God.
 - 1) To say that God explained Himself by being seen, yet without ever being seen is certainly a paradox.
 - 2) It is also a good description of the meaning of the trinity.

TEACHINGS OF JESUS I

- d. Jn 5:19, 21 - The Son gives life to whom he wishes, yet He can only do what He sees the Father doing.
 - 1) We see the paradox of the trinity and at the same time a description of it.
 - 2) The will of the Father and the Son are exact, yet distinct, yet not separated. That is a paradox. That is the trinity.
- 3. Topic #3: The Incarnation.
 - a. Jn 1:14 - Jesus is to the New Testament what the tabernacle was to the Old Testament.
 - 1) The word “dwelt” is literally “tabernacled”, which means to make his tent among us.
 - 2) The reference to “glory” reminds us of the “shekinah” glory of the presence of God in the tabernacle.
 - b. Jn 6:33-35 - Jesus claimed to have come down out of heaven. This points to His Deity and to the incarnation.
 - c. Jn 3:13 - The mystery of the incarnation is like the mystery of the new birth. The incarnation says that Jesus came from heaven. The new birth says that we are **born from above**.
 - d. Jn 1:1, 14 - The Word is God and it became flesh. That is, God became flesh. This is the definition of the incarnation.
 - e. Jn 14:7 - The main idea of the incarnation is that God Himself has become visible (knowable) to men.

Notes —

TEACHINGS OF JESUS I

Notes —

4. Topic #4: The divinity of Jesus Christ.

- a. The Son is interchangeable with the Father, without the loss of meaningful distinctiveness of either.
 - 1) Lk 8:39 - Scripture speaks of Jesus and God as being the same. That is, references to Jesus and God are interchanged.
 - 2) Mk 1:1, 14 - Again, references to Jesus and God are interchanged.
 - 3) Jn 12:44, 45 - Believing in Jesus and beholding Him is the same as believing in God and beholding Him.
 - 4) Jn 11:4 - No one can share God's glory (Is 42:8 and 48:11). Yet Jesus said that Lazarus was sick for the glory of God, and then said it was for His own glory.
 - 5) Jn 14:7-11 - When you have seen Jesus you have seen the Father.
 - 6) Jn 17:11 - The Father has given His name to Jesus.
- b. The claims of Jesus about himself.
 - 1) Jn 4:25, 26 - Jesus claimed that He was the Messiah.
 - 2) Jn 6:33-35 - Jesus claimed to have come down out of heaven.
 - 3) Lk 22:70, 71 - Jesus declared His own Deity.

TEACHINGS OF JESUS I

4) Jn 10:30, 31 - Jesus claimed to be Deity when He said that He and the Father were one.

a) Note that for this statement the Jews tried to stone Him.

1) Why? Because He was saying that He was a great teacher or prophet or a special man?

2) No! They would not have stoned Him for that.

b) They tried to stone Him for blasphemy. That is, He claimed that He was God (also see Jn 8:59).

5) Jn 8:51, 58, 59 - In this passage Jesus claimed His Divinity in three different ways.

a) First, He claimed that He existed before the birth of Abraham.

b) Second, He used God's personal name "I am" for Himself.

c) Third, He claimed to have the authority to save people. Only God Himself has this authority.

d) The Pharisees were well aware of this, and so they tried to stone Him for blasphemy.

e) It is impossible to say that you believe the words of the Bible but that you do not believe that Jesus claimed to be Divine. The Pharisees themselves would laugh at you.

f) It is obvious what Jesus was claiming. It was so obvious that the Jews tried to kill Him many times, and finally did kill Him.

Notes —

TEACHINGS OF JESUS I

Notes —

c. Jesus as equal to the Father.

- 1) Jn 5:18 - When Jesus said that God was His Father it was understood that He was making Himself equal to the Father (also see Mt 14:33).
- 2) Jn 5:23 - The honor of the Son must be **equal** to the honor of the Father.
- 3) Jn 20:28 - Thomas called Jesus, “God.” Jesus did not correct him. Why? Because Jesus is God.
- 4) Jn 17:21 - Being in God (knowing God) has its purpose in testimony to the world that Jesus is God.

d. Jesus speaks as God.

- 1) Lk 13:34 - Jesus spoke as God when he referred to history and His desire to be the God of Jerusalem.
- 2) Jn 14:6 - The way is not the “ways” of Jesus. Jesus **is** the way. Only God can speak like this!
 - a) The truth is not the concepts that Jesus talked about. Jesus **is** the truth. Only God can speak like this!
 - b) The life is not the life of Jesus. Jesus **is** the life. Who else can speak like is, but God Himself?

TEACHINGS OF JESUS I

e. The titles of Jesus point to His Deity.

- 1) Jn 5:18 - The title, “Son of God”, was understood to make Jesus equal with God.
- 2) Jn 19:7 with Mt 14:33 - Jesus was killed by the Jews because they understood that He claimed to be the Son of God. The Jews understood that this meant that He claimed to be God Himself (see Jn 5:18).
- 3) Jn 9:37 - The healed man asked, Who is the Son of Man? Jesus answered that He was the Son of Man. The man immediately worshipped Jesus. Any Jew knew that only God could be worshipped (see Mt 14:33; Rev 22:8, 9; Acts 10:25,26). Thus, the man clearly was associating his understanding of the meaning of the title, “Son of Man”, with Deity.

f. The pre-existence of Jesus.

- 1) Jn 1:1, 2, 15 - Jesus existed before His birth on earth.
- 2) Jn 8:58 - Jesus existed before Abraham.
- 3) Jn 17:5 - Jesus shared the glory of the Father before the world existed. This certainly demonstrates His Deity.

g. The role of Jesus in creation.

- 1) Jn 1:3, 10 - All things were created through the Word or the light.
- 2) That is, they were created through Jesus.

h. The “I am” statements.

- 1) Jn 8:58 - Jesus used God’s personal name for Himself (I am).
- 2) Jn 13:19 - Again, we see the “I am” identification used by Jesus.

Notes —

TEACHINGS OF JESUS I

Notes —

i. Jesus Deity is shown through the trinity.

- 1) Jn 14:31 - Jesus came to earth as God in the flesh, yet He remained “under” the Father.
 - a) This points to the essence of the trinity, which is perfect relationship.
 - b) Our union with Jesus should reflect that perfect relationship. The example of the trinity provides us with motivation.
- 2) Jn 14:7 - The main idea of the incarnation is that God Himself has become visible (knowable) to men.

j. Jesus’ full authority reveals His Deity.

- 1) Mk 2:5-11 - Jesus had authority to forgive sins. This was an authority that only God could have.
- 2) Jn 8:51 - Jesus had authority to save people. This was an authority that only God could have.
- 3) Mt 28:18 - Jesus had all authority in heaven and on earth. Who is this Jesus? He is God!

5. Topic #5: The Holy Spirit.

a. The importance of the Holy Spirit.

- 1) Jn 16:7 - We have an advantage now relative to when Jesus walked the earth because the Holy Spirit has come. Thus, all believers in all parts of the world can be with Jesus at the same time.
- 2) Mk 3:29 - Blasphemy against the Holy Spirit is considered an unforgivable sin.

TEACHINGS OF JESUS I

b. The baptism of the Holy Spirit.

- 1) Lk 3:16 - The baptism that Jesus gave seemed to include an empowering of the individual to come to Jesus (Holy Spirit).
- 2) Also, there was a judgment, disciplining, or refining (fire).

c. The receiving of the Holy Spirit.

- 1) Jn 14:17,20 - Jesus is in us because the Holy Spirit is in us.
- 2) Lk 11:11-13 - Within the story we see that there was a son who asked his father for a gift.
 - a) According to the analogy, we should say that a son (someone who already is a Christian) asked the Father (God) for a gift (the Holy Spirit).
 - b) Many Christians believe this teaches a “second experience” in which Christians receive the baptism of the Holy Spirit.
- 3) Lk 2:34 - In any case, it is true that emptying must come before the filling (see the principle found in Mt 5:3).

d. The leading of the Holy Spirit.

- 1) Mt 4:1 - The Spirit does not always lead us into the things that the world calls “good”. He may lead us into trials and sufferings.
- 2) Lk 9:14 - The leading of the Spirit and organization exist together.
- 3) Lk 5:39 - This principle points to the problem of religiosity and irrelevancy. That is, the inability to let go of the old move of the Spirit in order to receive and walk in the new move of the Spirit. Religiosity and irrelevancy in churches are often results of an unwillingness to allow the Holy Spirit to move in fresh ways.

Notes —

TEACHINGS OF JESUS I

Notes —

e. The ministry of the Holy Spirit.

- 1) Jn 15:26 - The Holy Spirit bears witness of Jesus.
- 2) Jn 16:14 - The Holy Spirit glorifies Jesus.
- 3) Lk 12:11, 12 - The Holy Spirit is able to teach us immediately in an hour of need.
- 4) Mk 13:11 - When we are being accused because of the name of Jesus Christ, the Holy Spirit will speak on our behalf.
- 5) Jn 18:5, 6 - Many believers testify of being “slain in the Spirit” as a result of the power of the Holy Spirit. Perhaps this is what happened in this passage (also consider this possibility with respect to Acts 9:4).

C. Theme #3: The Supernatural.

1. Topic #1: Creation.

- a. Jn 1:3, 10 - All things were created through the Word or light.
- b. That is, all things were created supernaturally through Jesus.

2. Topic #2: The power of God.

- a. Lk 10:20 - We must remember that our joy is not based on the supernatural power of God in signs and wonders, but it is based on the power of God unto salvation.
- b. Jn 9:3 - Sickness can be used to glorify God through the manifestation of His power in healing.
- c. Lk 4:36 - Two things are needed to cast out an evil spirit: authority and power.
- d. Lk 5:17 - The power of the Lord must be present to perform healing. The implication of this verse is that sometimes the power of the Lord is not present. He is a sovereign God.

TEACHINGS OF JESUS I

- e. Lk 8:46 - There **can be** (although it is not necessary and we might say that it is not common) a physical feeling when God uses you to minister His power.
 - f. Jn 18:5, 6 - Many believers testify of being “slain in the Spirit” as a result of the power of the Holy Spirit. Perhaps this is what happened in this passage (also consider this possibility with respect to Acts 9:4).
 - g. Lk 8:35-37 - For people who do not know Jesus, the power of God can be frightening. It can be frightening enough so that they do not want any part of it.
3. Topic #3: Miracles.
- a. Lk 10:20 - We must remember that our joy is not based on the supernatural power of God in signs and wonders, but it is based on the power of God unto salvation
 - b. Lk 18:24-27 - The entering of a rich man into the kingdom of God is a miracle, as it is with everyone, but Jesus makes an illustration of how difficult this is. Notice the disciple’s comments which indicate they included themselves in the impossibility of salvation without a miracle.
 - c. Jn 14:12 - Those who believe in Jesus will do even greater works than He did. Here Jesus proclaims that His power and sovereignty will continue to be manifested throughout the ages through His people.
 - d. Mk 5:34 and 6:5, 6 - Miracles can be a direct result of faith. The lack of miracles can be a direct result of a lack of faith (also see Mk 10:52; Lk 17:19; 18:42).
 - e. Mt 13:58 - Miracles can be hindered by unbelief.
 - f. Mk 6:51, 52 - Men’s hearts can be hardened against miracles because sometimes they occur at the expense of others (the miracle of the multiplication of food occurred when the disciples were more concerned about their own rest than the hunger of the people).

Notes —

TEACHINGS OF JESUS I

Notes

—

4. Topic #4: Healing.

a. Causes of sickness.

- 1) Jn 5:14 - Sin can lead to sickness.
- 2) Jn 9:3 - Sickness can be used to glorify God through the manifestation of His power in healing.

b. Purpose of healing.

- 1) Jn 9:3 - Healing glorifies God.
- 2) Jn 11:4 - Again we see that healing is done for the glory of God.
- 3) Mt 9:6 - Healing can be done in order to demonstrate Jesus authority to forgive sins.
- 4) Lk 7:8 - Healing is done by ambassadors. Even Jesus did what we might call “ambassador healing” (He healed others by the authority of the Father who sent Him).
 - a) Now Jesus sends us to heal others by His authority. That is, healing is done by the power of God through His chosen vessels or representatives.
 - b) Thus, healing can be used as a sign of the Gospel’s authenticity (see Mk 16:18).

c. Healing is the result of:

- 1) Mt 14:14 - Compassion is often linked with healing.
- 2) Lk 7:13 - In a certain sense we could say that healing is the result of compassion (also see Mk 1:41; Jn 11:35; Mt 20:34).
- 3) Mt 9:22 - Healing and faith are directly connected to each other. Healing is the result of faith.

TEACHINGS OF JESUS I

- 4) Mk 5:34 and 6:5, 6 Miracles can be a direct result of faith. The lack of miracles can be a direct result of a lack of faith (see also Mk 10:52; Lk 17:19; 18:42).
- 5) Lk 5:17 - Ultimately, God is sovereign over healing. Most importantly, healing is the result of the presence of the power of the Lord to heal.

d. The ministry of healing.

- 1) Mt 9:28, 29 - Jesus taught faith is necessary for healing. Thus, He prayed in relation to the faith of the one who was receiving the healing. When praying for others, the recipient should be challenged to believe and the prayer for healing should relate to the person's faith who is receiving the healing.
- 2) Lk 18:41, 42 - Jesus challenged people to state clearly what they want. He responded to those who had faith.
- 3) Jn 5:6 - Jesus challenged the person to consider what he wanted. It seemed obvious what the person wanted, but Jesus takes the time to challenge the person to proclaim his desire in a clear way. This is an important principle in the healing ministry.
- 4) Mk 16:17, 18 - Healing is one of the signs that may accompany believers.
- 5) Lk 7:8 - Healing is done by ambassadors. Even Jesus did what we might call "ambassador healing" (He healed others by the authority of the Father who sent Him).
 - a) Now Jesus sends us to heal others by His authority. That is, healing is done by the power of God through His chosen vessels or representatives.
 - b) Thus, healing can be used as a sign of the Gospel's authenticity (see Mk 16:18).

Notes —

TEACHINGS OF JESUS I

Notes

—

III. The Qualities of God.

A. Theme #1: The Love of God.

1. Topic #1: Love.

- a. The supremacy of love (see Mt 22:37-39). Love is the central idea of the two greatest commandments.
- b. God's love for us.
 - 1) Lk 11:11-13 - An earthly father loves his son and, therefore, has a great desire to respond to his son's requests. How much more does our heavenly father love us?
 - 2) How much more does our heavenly father desire to give us good things.
- c. Our love for God.
 - 1) Lk 7:40-47 - Your love for God will depend on your perception of how much you have been forgiven (that is, your perception of the degree to which you **need** forgiveness).
 - 2) Lk 14:26 - In comparison to our love for Jesus we should hate those whom we love (consider this point with the principle of Mt 6:33).
 - 3) Jn 21:15 - Our love for Jesus can be measured by our willingness to give our lives for those who are the people of Jesus (also see Jn 15:13).
- d. Our love for others.
 - 1) Jn 21:15 - Our love for Jesus can be measured by our willingness to give our lives for those who are the people of Jesus (also see Jn 15:13).
 - 2) Jn 13:35 - Disciples of Jesus are known by their love for one another.

TEACHINGS OF JESUS I

e. Results of love.

- 1) Jn 14:15,21 - A proof of your love for God is your obedience to Him. Obedience is a result of love for God. Revelation is a result of obedience (and therefore a result of love for God).
- 2) Jn 13:1 - Service is a result of love. The service of the footwashing is preceded by the declaration of Jesus' love for His disciples.
- 3) Jn 3:16 - Giving is the action of love. True love results in giving.

f. A lack of love (see Mt 23:37). The unwillingness of people (lack of love) can hinder God in His desire to draw them to Himself.

2. There is only one topic within the theme of love.

B. Theme #2: The Holiness of God. (God's Moral Excellence in Character and Action).

1. Topic #1: Justice.

a. God's justice is different from man's justice.

- 1) Lk 15:29 - The justice of God is different than the world's view of justice (also see Mt 20:10).
- 2) Jn 6:44, 65, 66 - It has been said, "The free will of man is so powerfully influenced by God's sovereignty as to allow man to freely accept or reject, and yet conclude what God has concluded beforehand." This is difficult for man, in our finiteness, to fully understand. Man's free will alone can not save him. It can reject salvation, but it can not gain salvation by itself.
 - a) This passage seems to be teaching that man can only be saved if God draws Him to Himself, and that God draws some but does not draw others.
 - b) Thus, God does not reject anyone. He only does not draw some.

Notes —

TEACHINGS OF JESUS I

Notes —

- c) Thus, God chooses yet does not reject (this seems to be consistent with Rom 9:14-18).
 - d) We also should remember that it is man's free will that rejects God, and that God does not disqualify anyone. Man disqualifies himself. We might say that God's drawing influence is available to everyone, but God does not draw some because of their own actions.
 - e) Man puts himself **outside** of the influence of God. His own actions result in the hardness of his heart (see Jn 3:18; Mk 4:11,12; 2 Pt 3:9).
- b. Equal opportunity.
- 1) Mt 20:1-16 - God makes everyone equal by offering the same reward to those who begin with different abilities. The world's view of justice is that everyone should begin with the same abilities. The world does not agree with the justice of the kingdom of God (see vs. 10-12).
 - 2) Lk 19:12-26 - Justice is more concerned with quality than quantity. That is, Jesus will not judge us according to how much we have in the end, but according to what we did with that which He gave us in the beginning (while he was gone). To some degree, obedience is measured in terms of stewardship.
- c. Relative expectation.
- 1) Lk 12:48 - The more authority you are given, the more responsibility you have. The more opportunities you are given, the more that is expected from you.
 - 2) Mt 25:15 - God's justice recognizes productivity in relation to ability. If you have "five talents", then more is expected of you than if you had "one talent".
- d. Social justice (see Lk 3:10-14). The action of repentance includes compassion and generosity (vs. 11), integrity towards others (vs. 13), and justice (vs. 14). All of these cases focus on having a lack of interest in material things and a desire for social justice.

TEACHINGS OF JESUS I

e. Justice at any price?

- 1) Lk 6:30 - Selflessness towards others reflects a higher law than what we might call “fairness”.
- 2) I Cor 6:7, 8 - Here we might conclude that we can not demand “justice” at any price.

f. Ways to gain justice (see Lk 18:7, 8). Persistent prayer will lead to justice. God responds to consistent prayer, so do not discontinue in prayer when injustice seems to have won the fight.

g. Final justice: All is revealed in the end.

- 1) Mt 10:26 - All things will be revealed. Nothing will remain hidden.
- 2) Lk 12:2 - Hypocrites may deceive others now, but their folly will ultimately be exposed. Everything will be revealed for what it really is in the end. Thus, the “final justice” of God brings comfort to the righteous who sometimes feel like Habakkuk felt (see Hab 1:1-4,12-14).

2. Topic #2: Judgment.

a. The judge.

- 1) Jn 5:22, 27 - It is Jesus who will judge everyone.
- 2) Lk 12:49, 50 - The cross is like the kindling wood of a fire. It begins or prepares for coming judgment. However, Jesus will not come as the Judge until His second coming (see Jn 3:17-20).
- 3) Lk 10:11-14 - The judgment day is associated with “that day” (vs. 12), which is associated with the kingdom of God coming in its fullness (vs. 11). The kingdom of God has not yet come in its fullness, but will come in its fullness when the Judge and His judgment come.

Notes —

TEACHINGS OF JESUS I

Notes —

b. Reasons for judgment.

- 1) Lk 19:12-26 - Justice is more concerned with quality than quantity. That is, Jesus will not judge us according to how much we have in the end, but according to what we did with that which He gave us in the beginning (while he was gone). To some degree, obedience is measured in terms of stewardship
- 2) Mk 16:16 - Unbelief leads to condemnation.
- 3) Jn 3:18 - A lack of belief in Jesus results in judgment.
- 4) Jn 3:36 - Unbelief and disobedience result in receiving the wrath of God.
- 5) Lk 19:20-26 - Some people are afraid to fail (which is a form of pride). Thus, they never use what Jesus gave to them. They will suffer loss (judgment).
- 6) Lk 13:6-9 - God allows us a certain amount of time (grace) to bear fruit. If we continue to be useless, then at some point we will be cut down (judged).
- 7) Mt 12:36 - Our words are not insignificant! They can be very costly. Yes, they can result in judgment.
- 8) Mk 9:42 - Whoever causes “little ones” to stumble will pay a great price (judgment).

c. Degrees of judgment.

- 1) Lk 20:47 - There are different degrees of condemnation or judgment.
- 2) Mk 12:40 - Jesus’ actions, attitudes and words towards hypocrites seem to indicate that they will be judged with a greater degree of judgment.

TEACHINGS OF JESUS I

d. Current judgment.

- 1) Mt 21:43 - Those who do not properly represent the Lord will have the Lord's things taken from them. They will be given to others. In this way we can be judged now.
- 2) Lk 6:37,38 - The Bible tells us to do unto others as we would want them to do unto us. The Bible also tells us that as we do to others it will be done unto us. We reap what we sow. In other words, we determine how we will be judged by others by how we judge others. We can bring judgment upon ourselves.

e. Judging others.

- 1) Jn 8:7 - The reason why we should not judge others is because we have sin in our own lives.
- 2) Lk 6:42 - In order to help someone else with their faults you must first consider your own faults and correct them. Then you will be able to help others instead of judging them.
- 3) Lk 6:43, 44 - A tree bears fruit according to what kind of tree it is. Men are the same way. They bear fruit according to what kind of men they are. Thus, we can and should judge others in the sense of discerning and evaluating but not in the sense of condemning.

f. Righteous anger.

- 1) Jn 2:14-16 - The righteous anger of Jesus came against those who were using the temple for their own selfish interests and benefits. Christians are now the temples of God.
- 2) (1 Cor 3:16) - God's righteous anger can also burn against us if we use our lives (temples) for our own selfish interests and benefits.

Notes —

TEACHINGS OF JESUS I

Notes —

C. Theme #3: The Grace of God. (The Spontaneous Expressions of Favor to the Undeserving).

1. Topic #1: Common grace.

- a. Lk 6:35 - God is kind to ungrateful and evil men.
- b. Mt 5:45 - God has grace upon all men (also see Rom 2:4 and Acts 17:26, 27).

2. Topic #2: Mercy.

- a. Mt 12:20 - God's mercy is great. He does not need much of a response from you to be able to bless you. Even as with Sodom, the existence of even a "smoldering wick" is enough. He will not put it out. His great mercy allows Him to respond to any amount of response to Him.
- b. Lk 13:6-8 - It is God's mercy that allows Him to be patient toward us. However, even the mercy of God has a limit.

3. Topic #3: Compassion.

- a. Mt 12:7 - The fullness of the law is not found in its sacrificial aspect but in its compassion. Compassion is the heart of the law.
- b. Mk 2:17 and Mt 9:13 - The proper response to God is to show compassion to others. Compassion is the response of someone who views himself and others as being sick (sinners). Sacrifice is often the response of someone who views himself and others as being healthy (righteous).
- c. Lk 3:10, 11 - The action of repentance is generosity and compassion.
- d. Mt 14:14 - Compassion is often associated with healing.
- e. Lk 7:13 - We could say that healing is a result of compassion (also see Mk 1:41; Jn 11:35; Mt 20:34).

TEACHINGS OF JESUS I

IV. The Truth of God.

Notes —

A. Theme #1: The Bible.

1. Topic #1: The Word of God.
 - a. It is eternal (see Mk 13:31). Heaven and earth will be destroyed, but the Word is eternal.
 - b. The Word of God is God Himself.
 - 1) Jn 1:1 - The Word is God and is with God.
 - 2) Jn 1:1, 14 - The Word is God and became flesh.
 - 3) Jn 1:3, 10 - All things were made through the Word. That is they were made through Christ.
 - c. The Bible is the Word of God.
 - 1) Lk 4:4, 8, 12 - The Bible as a weapon. Jesus used the Word of God to fight the devil and his temptations.
 - 2) Our response to the Bible.
 - a) Jn 8:31 - To be a disciple you must obey the Bible.
 - b) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin.
 - c) Jn 11:39, 40 - Faith (belief) is not presumptuous. It is based on the Word of God.

TEACHINGS OF JESUS I

Notes —

3) Unity within diversity in the Bible.

- a) Mt 1:1-17 and Lk 3:23-38 - Luke, the only Gospel written by a Gentile, provides Jesus' genealogy as far back as Adam. Matthew, the Jewish gospel, provides Jesus genealogy back to Abraham. Each writer used the genealogies to emphasize a certain aspect of the ministry of Jesus.
- b) Mt 4:1-11 and Lk 4:1-13 - Luke's order of the temptations is different from Matthew's order. Interestingly, we can observe that Luke's order is consistent with the order of the temptations in 1 Jn 2:16 and Gen 3:6. Perhaps he purposely changed the order to make it more consistent with the "universal" fall of man.

4) The Bible points to Jesus.

- a) Jn 5:39,46 - The Bible always points to Jesus (also see Jn 1:45).
- b) Lk 24:27,44 - Jesus is in all the Scriptures. From Genesis to Malachi to Revelation Jesus can be seen.

2. Topic #2: Bible study.

- a. Lk 24:27,44 - Jesus can be seen in the whole Old Testament. How should you study the Old Testament? It should be studied with the understanding that it reveals Jesus.
- b. Jn 5:39, 46 - The Bible always points to Jesus. Our Bible study should always point to Jesus.
- c. Lk 24:45 - It is Jesus who opens our minds to understanding the Scriptures. How should we study the Bible? We should study the Bible by trusting in Jesus to give us understanding.

TEACHINGS OF JESUS I

B. Theme #2: The Law.

Notes —

1. Topic #1: The civil law.

- a. Lk 20:24,25 - We are to pay taxes in obedience to the government as we are to obey the Law of God in obedience to God (also see Mk 12:12).
- b. Mt 22:21 - Give to Caesar what is Caesar's, and to God what is God's. We take nothing away from God by obeying the civil law as long as we understand that civil law is limited by God's law. That is, the right of the state is limited by what the individual owes to God.

2. Topic #2: The Law of God.

- a. Jesus is the Lord of the Law (Mt 12:8). Jesus is the Lord of the Sabbath (the Sabbath represents the Law).
- b. The summary of the Law (Mt 22:37-39). The Law is summarized by loving God and others.
- c. The heart of the Law (reality as opposed to superficiality).
 - 1) Mt 5:22, 28 - God's law is not of the letter, but of the heart. Therefore, anger can be equal to murder and lust can be equal to adultery.
 - 2) Mt 12:7 - The heart of the law is compassion.
- d. The new Law.
 - 1) Lk 5:36 - New wine goes into fresh wineskins. Thus, the coming of the New Covenant is accompanied by new ways (also see Mk 2:21, 22).
 - 2) Jn 13:34 - The new Law is to love others as Jesus loved us. It is a new Law in the sense that there is a new (and better) covenant. That is the wall between the races has been broken down in Christ and Christ's incarnation gives us the perfect example of how to love. Thus, we must love all people and we should have a better idea of how to love others.

TEACHINGS OF JESUS I

Notes —

- e. We must obey the Law of God (see Lk 20:24, 25) - We are to pay taxes in obedience to the government as we are to obey the Law of God in obedience to God (also see Mk 12:12).
 - f. A lack of the Law (see Mt 24:12). When lawlessness increases the love of the people grows cold. A lack of the law leads to rebellion and hatred.
 - g. The perfection of the Law (see Lk 16:17). The Law is perfect in quality and quantity. Not one part of the Law will pass away.
3. Topic #3: The Sabbath.
- a. Mt 12:8 - Jesus is Lord of the Sabbath.
 - b. Mk 2:22-28 - Man does not need to serve the Sabbath. The Sabbath should serve him since it is made **for** him.
 - c. Jn 5:17 - Jesus indicated that working on the Sabbath is permitted if the work is to **do good, to do mercy or one of necessity** for others. Thus, the higher law of love is always above the secondary laws which illustrate it and God's character.

C. Theme #3: Prophecy. The Speaking forth of God's Words.

1. Topic #1: Prophets and prophecy.
- a. Lk 24:25,44 - According to Jesus, His crucifixion was prophesied in the Old Testament.
 - b. Jn 1:41,45 - The coming of the Messiah was an Old Testament prediction.
 - c. Mt 13:57 - A prophet is honored everywhere except in his own home town and amongst his own family (also see Mk 6:4).
 - d. Lk 4:24-27 - The prophetic ministry is to the nations and is not welcomed in one's own home town.

TEACHINGS OF JESUS I

2. Topic #2: False prophets.

- a. Mt 7:15-20 - False prophets try to appear like one of the people of God. They can be known by their fruits or what they produce.
- b. Mt. 24:4-8 - As the end times approach, we must be on guard for false prophets.

Notes —

D. Theme #4: **Spiritual Laws.** (The Unseen, but Real Order of the Universe and Nature).

1. Topic #1: Foundations of life.

- a. Mt 27:46 - Jesus felt the separation from God that sin causes. When we sin we separate ourselves from God (Rom 6:23).
- b. Mt 7:26, 27 - A lack of obedience to the Word of God weakens the foundation, and can produce weak Christians. This is a spiritual law. Obedience leads to God. Sin leads to other things, particularly death (Jms 1:15).

2. Topic #2: Consistency.

- a. Lk 6:45 - The words that we speak reveal what is in our hearts (character, will, emotions, etc.). There is a relationship between what we speak and who we are.
- b. Lk 6:43, 44 - A tree will always bear its kind of fruit. So too, good men will do good things and wicked men will do bad things. The law of the fruit is one of the spiritual laws of consistency.
- c. Lk 12:48 - The more **authority** you are given, the more **responsibility** you will have. The more opportunities that you have, the more that is expected of you. This law is also one of the spiritual laws of consistency.

TEACHINGS OF JESUS I

Notes —

3. Topic #3: You reap what you sow.

- a. Mt 5:4 - It is a clear spiritual law that you will reap exactly what you sow.
- b. Mt 7:18 - 'You will produce what you are' is another way to say you will reap what you sow.
- c. Mt 7:2 - To some extent we determine how we will be judged by others (because of the law of reaping and sowing).
- d. Lk 6:37, 38 - The Bible tells us to do unto others as we would want them to do unto us. The Bible also tells us that as we do to others it will be done unto us. We reap what we sow. In other words, we determine how we will be judged by others by how we judge others. We can bring judgment upon ourselves.
- e. Mt 26:52 - Those who go to war, fight, and take up the sword will die in the war or fight by the sword. This is consistent with the law of reaping and sowing.

4. Topic #4: Light and darkness.

- a. Jn 3:20 - Light exposes darkness. Darkness does not want to be revealed so it avoids the light. It is a spiritual law that light and darkness oppose each other.

5. Topic #5: Violence.

- a. Lk 9:56 - Violence can not find its justification in claiming the name or reputation of Jesus. This is the spiritual principle that still rebukes the Crusades which occurred hundreds of years ago.
- b. It is a principle that leads to some difficult discussions about the idea of "just war" and civil disobedience with violence.

TEACHINGS OF JESUS I

E. Theme #5: Enlightenment. (The Increased Understanding of God, the World and Self).

Notes —

1. Topic #1: Mystery.

- a. Jn 3:8 - The new birth is mysterious. We can not understand its origin and destination.
- b. Jn 3:13 - The mystery of the incarnation is like the mystery of the new birth. Jesus **came from heaven**. We are **born from above**.
- c. Mt 13:11 - To know the mysteries of the kingdom of God is granted to some, but not to others.
- d. Mk 4:11 - Those who are granted to know the mysteries are those who are “about” Jesus. That is, those who follow Him and are in relationship with Him receive revelation. Yes, knowledge and revelation are available through spending time with Jesus.

2. Topic #2: Revelation.

- a. Lk 9:45 - Revelation is controlled by God.
- b. Mk 4:11 - Those who are granted to know the mysteries are those who are “about” Jesus. That is, those who follow Him and are in relationship with Him receive revelation. Yes, knowledge and revelation are available through spending time with Jesus.
- c. Jn 20:16 - It is the personal relationship that we have with Jesus that leads to receiving revelation. Jesus calls us by name and transforms our hearts through His relationship with us. The result is revelation.
- d. Jn 7:17 - Obedience presupposes revelation and understanding.

TEACHINGS OF JESUS I

Notes —

- e. Jn 14:21 - Illumination is also related to obedience (which is related to loving God).
 - 1) God reveals His love to us (the process starts with God's revelation to us as is consistent with the principle we saw in Jn 7:17).
 - 2) Then we are able to love (which is consistent with the principle found in 1 Jn 4:19).
 - 3) The result of loving God is obeying Him (which is consistent with the principle found in Jn 14:15).
 - 4) Finally, obeying God results in receiving more revelation (Jn 14:21) and the process starts all over again.
 - f. Lk 24:45 - Jesus Himself is the one who opens our minds to understanding the Scriptures. He is the source of revelation and illumination.
 - g. Lk 10:22 - The Father can only be revealed by the Son.
 - h. Mk 29:33 - When fresh illumination is given it is sometimes accompanied by misinterpretation when the truth is not fully understood. Thus, gaining illumination must be treated with great care and reverence for God.
3. Topic #3: Wisdom and understanding.
- a. Wisdom is seen in:
 - 1) Mt 11:19 - Wisdom is vindicated (declared, proven) by her deeds. It is that which we do that proves that the Wisdom of God is in us. Wisdom is much more action oriented than thought oriented (although the popular understanding of wisdom is the opposite).
 - 2) Lk 7:35 - Wisdom comes to light (it is revealed or shown) by its fruits or results.
 - 3) Jn 7:17 - Wisdom is seen in a willingness to do God's will.

TEACHINGS OF JESUS I

b. Wisdom and understanding are the results of:

- 1) Lk 24:45 - First, we must repeat that Jesus is the source of wisdom. It is He who opens our minds to understanding the Scriptures.
- 2) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin. It all begins with obedience.
- 3) Mk 4:11 - Those who are granted to know the mysteries are those who are “about” Jesus. That is, those who follow Him and are in relationship with Him receive revelation. Yes, knowledge and revelation are available through spending time with Jesus.
- 4) Mt 13:12 - Those who do have ears to hear will increase in their understanding. Those who do not have ears to hear (they are described in vs. 14, 15 as those who are dull hearted due to, perhaps, the hardening effects of sin) will decrease in their understanding. Remember, the reference to having ears to hear is placed in the context of being in relationship with Jesus.
- 5) Mt 7:24 - Hearing and acting are **both** essential aspects within the concept of wisdom.

c. The use of wisdom and understanding.

- 1) Jn 8:31-34 - Obeying the Word results in knowing truth and knowing truth results in freedom from sin. It all begins with obedience. It all ends with sanctification. Wisdom and understanding are used to sanctify us.
- 2) Lk 20:1-8 - Jesus does not allow hypocrites to be in control of the conversation or situation. He uses superior wisdom to remain in control and to reveal their hypocrisy.
- 3) Lk 21:10-15 - When you are brought before officials for the sake of Jesus do not take time to defend yourself. Decide ahead of time to use the opportunity to testify about Jesus and he will give you the wisdom to overwhelm your opponents.

Notes —

TEACHINGS OF JESUS I

Notes —

Course Conclusion:

Be reminded that this course is intended only as a survey of Jesus' teachings from the New Testament Gospel books of the area of study called "God." Each of the topics themselves could involve in-depth study within an entire course. You are encouraged to use this course as a resource for your teaching ministry.