

Life & Teachings of Jesus

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Lakeside Institute of Theology
Ross Arnold, Spring 2013

Life & Teachings of Jesus (NT3)

1. Introduction to Life & Teachings of Jesus
2. A Harmony of the Life of Jesus
3. Childhood & Start of Ministry
4. The Gospel of the Kingdom of God
5. The Ministries of Jesus
6. Relationships: Jesus, Father, Followers
7. Rejection & Last Days
8. Sin & Its Remedy; Final Exam

The Ministry of Teaching

- Jesus was an extraordinary teacher
 - He taught with originality and personal authority (*“Truly, I say to you...”*).
 - His teaching style captivated audiences.
 - No philosophical jargon.
 - Down-to-earth language.
 - Stories from everyday life.
 - Much of his teaching was in poetic form.
 - Synonymous parallelism
 - Ask and it will be given to you;*
 - Seek and you will find;*
 - Knock and the door will be opened to you. Matt.7:7*
 - Antithetical parallelism
 - A good tree cannot bear bad fruit,*
 - And a bad tree cannot bear good fruit. Matt. 7:18*

Figure 16.1—Common Figures of Speech Used by Jesus

| Name | Description | Examples |
|-------------------------------|---|--|
| Proverbs and Aphorisms | Short, memorable statements of wisdom or truth | <ul style="list-style-type: none"> • “Do not judge, or you too will be judged” (Matt. 7:1). • “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God” (Luke 9:62). |
| Metaphor | An implicit comparison between two unlike things | <ul style="list-style-type: none"> • “You are the light of the world” (Matt. 5:14). • “I am the good shepherd. The good shepherd lays down his life for the sheep” (John 10:11). |
| Simile | An explicit comparison between two things, usually with the words “as” or “like” | <ul style="list-style-type: none"> • “Go! I am sending you out like lambs among wolves” (Luke 10:3). • “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others” (Matt. 11:16). |
| Paradox | A seemingly contradictory statement that is nonetheless true | <ul style="list-style-type: none"> • “For whoever wants to save his life will lose it, but whoever loses his life for me will save it” (Luke 9:24). • “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). |
| Hyperbole | An exaggeration used for emphasis or effect | <ul style="list-style-type: none"> • “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple” (Luke 14:26). • “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Mark 10:25). |
| Pun | A play on words using terms that sound or look alike | <ul style="list-style-type: none"> • “And I tell you that you are Peter [<i>petros</i>], and on this rock [<i>petra</i>] I will build my church” (Matt. 16:18). • “You blind guides! You strain out a gnat [Aramaic: <i>galma</i>] but swallow a camel [Aramaic: <i>gamla</i>]” (Matt. 23:24). |
| Riddle | A question or statement requiring thought to answer or understand | <ul style="list-style-type: none"> • “Jesus answered them, ‘Destroy this temple, and I will raise it again in three days’” (John 2:19, referring to his own body). • “How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand” (Mark 3:23 – 24). |
| Irony | <p>(1) An expression marked by a deliberate contrast between apparent and intended meaning</p> <p>(2) Also, incongruity between what might be expected and what actually occurs</p> | <p>(1) “Jesus said to them, ‘I have shown you many great miracles from the Father. For which of these do you stone me?’” (John 10:32).</p> <p>(2) “Many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth” (Matt. 8:11 – 12).</p> |

Jesus' Core Message

- The Kingdom of God (or Kingdom of Heaven).
 - “Kingdom of God” occurs 69 times in ten NT books.
 - “Kingdom of Heaven” occurs 32 times in Matthew.

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ¹⁵ “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” Mark 1:14-15

“I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent.”
Luke 4:43-44

After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. Luke 8:1

Jesus' Core Message

- *“The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” Mark 1:15*
- The “kingdom of God” does not refer to the place where God rules, but to the presence and power of God’s actual rule and reign. The kingdom is here when God exercises his rightful authority over His creation.
- Jesus proclaimed the kingdom of God in words and works; both by what he said and what he did.
- The kingdom of God is not primarily in heaven or inside us, but is everywhere God reigns over His creation.
- The kingdom of God is already here, but is not yet fully realized – “Already, and not yet.”
- The kingdom of God will not be fulfilled by human effort, but by the culmination of Jesus’ sacrificial act on the cross.

The Ministry of Teaching

- Jesus was an extraordinary teacher
 - His central message was the Kingdom of God.
 - Jesus emphasized the true meaning and spirit of the Law as a reflection of God's character, and of himself as the fulfillment of the Law.
 - Jesus focused on the very character of god, who gave the Law; and summed up the whole of the Law in love for God and for others.
 - Jesus emphasized both God's free grace offered to sinners AND the high cost of discipleship.
 - Jesus' teaching on poverty and wealth must be seen as both literal and spiritual.

The Ministry of Teaching

- Jesus was an extraordinary teacher
 - Jesus parables used vivid and memorable scenes from everyday life to teach profound spiritual truth.
 - To understand the parables:
 - Interpret them first in the context of Jesus' ministry.
 - Relate them to his preaching on the Kingdom of God.
 - Recognize their cultural and literary background in Judaism and the Old Testament.
 - Seek the primary point of the parable.
 - Exercise caution concerning allegorical elements.
 - Determine the narrative function of the parable in the Gospel in which it appears.

The Ministry of Exorcism & Healing

- Belief or disbelief in miracles is based on a person's philosophical or historical presuppositions.
- There is near universal agreement that Jesus was viewed by his contemporaries as a healer and exorcist.
- Parallels between Jesus and other miracles workers (1st century magicians, Hellenistic divine men, charismatic holy men) are unconvincing.
- Jesus' miracles revealed the power and presence of the Kingdom of God in his actions.
- The nature miracles often function as "enacted parables," revealing the power of the Kingdom of God to break into the world.