



“And they were astonished at his doctrine: for his word was with power,”  
Luke 4:32.

### **Jesus the Master Teacher**

**Lesson Aim:** To reveal the authority of Jesus in order to secure obedience to His teachings.

**L79. Date:** October 1970. **Text;** Luke 4:31-37; 5:1-3.

**Topic:** Jesus: Teachings of.

### INTRODUCTION

Jesus is the supreme example which all teachers of religious truth should seek to imitate. He was, indeed, the Master Teacher.

The task of the teacher may be better understood by observing the meaning of some words used in the New Testament to describe the person and work of the teacher. **Didasko** means “to teach” when emphasis is put on the instructor. It implies a fitness for the task. **Diermeneuo** means “to interpret.” It is used when attention is on the explanation of a truth.

**Paratithemi** means “to place beside.” It refers to the teacher adapting the lesson so that it applies to existing situations. **Ektithemi** means “to place out.” It implies responsibility to uncover hidden meanings in the Word.

**Manthano** means “to cause to learn.” It is used when concern is on the response of the hearer to that which is taught.

In all these areas, Jesus was the master teacher. He was fully qualified to interpret the truth, apply it to existing situations, and to cause those who heard to learn. What a challenge to be a teacher as He was a teacher of men.

But what is teaching? “Teaching, according to the Bible, is simply the meeting of a divinely ordained need (the reforming of fallen and redeemed man into what God meant him to be), in a divinely ordained way (the use of methods consistent with the highest authority, the Scriptures.)” —**Baker's**

## **Dictionary of Theology.**

One of the most important offices in our churches today is that of teacher. No one, with the possible exception of the pastor, influences the spirit and life of the congregation as does the church faculty. If God has given you a place to teach in your church, study this lesson with an open heart that the Master Teacher may teach you.

### **EXPOSITION**

#### **I. JESUS AS A TEACHER**

1. He was a non--professional teacher. The first thing that impresses one about Jesus as a teacher is that He did not choose the profession of teaching (rabbi) as His life's work. The teaching profession was well established and highly honored in His generation. Teachers composed the learned class of society. They were meticulously trained. Their duties included the guidance of the religious as well as the secular life of Judaism. Most of them lived in exact (if external) obedience to the law which they taught.

But Jesus did not receive training to be a rabbi. He seldom referred to Himself as a teacher. He was an itinerant preacher but not a professional teacher in the eyes of His contemporaries.

2. Jesus was an artisan turned teacher. In the eyes of official Judaism He was an untrained and unlearned person who had nevertheless abrogated to Himself the right to teach the people. Many people who knew Him well were surprised at His wisdom and skill in teaching. But when they spoke of Him, they said, "Is not this the carpenter?" They remembered Him as a carpenter rather than as a teacher. His teaching was the natural outgrowth of His knowledge of God and men. It was not a profession to be pursued and protected, but a blessed ministry to be shared.

Jesus was regarded as a teacher by the people in general. His disciples, His opponents, and the people as a whole considered Him as a teacher. He was called "rabbi" or "rabboni" (teacher) six times, John 3:2; 20:16. He was called an "epistatas" (the head-master of a corp of cadets) six times in Luke. He was called "didaskalos" (common term for "teacher") over thirty times.

It was common for others to ask His opinion on questions of interest just as they did the professional teachers. Look, for instance, at His discussions of the matters of divorce (Mark 10:1-12), stewardship (Luke 12:13-15), and the order of the commandments (Mark 12:28-34). This was the way people acted toward teachers whom they respected highly. It is

evident, therefore, that Jesus was a teacher. He made no claims for Himself. But those who listened to Him gave Him that honor and called Him by that title. By not correcting them, He agreed with their actions.

## II. THE MANNER OF HIS TEACHING

1. He taught anyone, anywhere. He taught publicly in the open air of the streets, seashore, by a village well, in the courtyard of the temple, in the country beyond the Jordan. He also taught publicly in the temple and in private homes. The value of one individual was so important to Him that He freely took time to teach men or women privately. In fact, some of His finest discourses were delivered to individuals. See John 3 and 4.

He was willing to receive any person. John 3 tells of His interview with a learned Doctor of the Law named Nicodemus. John 4 tells of His conversion with a poor fallen woman of Samaria. Luke 18 tells of His meeting with the rich young ruler. Mark 10 tells of His mercy toward a poor blind beggar. Each person was of great value to Him. His sincere interest in each one helped show Him as the Master Teacher.

2. He taught simply. Even reading His words, it is evident that he spoke naturally, not formally. His objective was to save men rather than to deliver a formal discourse. Though all He said was saturated with unadulterated truth, He made no effort to appear learned to those who heard him.

One has characterized His teaching thus; "There is never the slightest indication of a striving for rhetorical effect. His language is the speech of everyday life, His illustrations are drawn from the commonest experiences of His hearers, the subject of His teaching is the practical problem of what normal life should be like."—Harvie Branscomb.

The words of Jesus were picturesque, not literal, in much of His teaching. They are full of figures, illustrations, and catchy sayings. Here are typical expressions which made Him so interesting to listen to, "**. . . I send you forth as lambs among wolves,**" Luke 10:3. "**. . . Be ye therefore wise as serpents, and harmless as doves,**" Matthew 10:16. "**Ye are the salt of the earth . . . Ye are the light of the world . . .**" Matthew 5:13, 14. "**It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,**" Mark 10:25.

Place this kind of vivid expression conveying the message of divine truth, and you have a teacher par-excellence. He spoke directly to the human heart. The common people would stay all day listening to Him, even forgetting their lunch in their eagerness to hear. He was, indeed, the Master Teacher.

3. He taught fearlessly. Strong, fearless and unforgettable utterances came forth from the lips of Jesus. No fear of possible criticism or opposition would cause Him to change His message. He praised goodness, condemned sin, denounced hypocrisy, and called sinners to forgiveness. Many did not like His message. Many hated Him personally. But this did not change His manner of teaching nor the truth He taught.

4. He taught with authority. It is said of His manner of teaching, **“For he taught them as one having authority, and not as the scribes,”** Matthew 7:29. In the public mind, there was a distinction between the teachings of Jesus and that of the scribes. Their teachings dealt with traditions of their fathers. His dealt with the truths of His Father. They appealed to the words of ancient rabbis for their authority; He made no appeal outside Himself and His relationship with the Father. They issued good advice and wise counsel; He issued demands to which they must answer in judgment.

He spoke with a weight, majesty, and earnestness which carried conviction. This was just as was prophesied concerning Him. God had announced that He would put His words into His mouth, Deuteronomy 18:18. Speaking the words of God, He spoke with authority. Even His enemies testified, **“... Master, we know that Thou art true, and teachest the way of ... truth, neither carest thou for any man. . .”** Matthew 22:16.

All these qualities reveal that Jesus was concerned with causing men and women to learn about God. He was not dedicated to delivering a lecture, but in helping sinners. “He adapted His words to their ideas and their experiences. He taught them in such a way that they could not forget.”—Branscomb. Through Him, men saw God.

### III. THE THEME OF HIS TEACHING

Mark summarizes, the theme of Jesus' teaching in these words: **“... The kingdom of God is at hand: repent ye, and believe the gospel,”** Mark 1:15. Four great truths were involved in this proclamation.

1. The Kingdom of God has come. This was the theme of His message, Matthew 4:17. It was not a political supremacy of the Jewish people, as they thought it would be, but the spiritual government of God for the redemption of mankind. Hence, He said, **“... The kingdom of God is within you,”** Luke 17:21. It is a spiritual rule of God, not a political rule of men.

The preaching of Jesus was that the Kingdom of God had come. The gospel of Jesus was the gospel of the Kingdom of God. Thus the redemptive rule of God through Jesus Christ was announced to the world by the ministry of Jesus His Son. 2. The forgiveness of sins is available. A great part of

the teaching of Jesus is devoted to sin—its reality, its danger, and its remedy. He stressed that in Him the Father was making provision for the sin problem. He came “to seek and to save” those who were lost, Luke 19:10. Like the shepherd searches for a lost sheep, like a father waits with longing for the return of a wayward son, so God seeks sinners. By coming to Him, men came to God. In rejecting Him, they rejected God. But any and all who came to Him were received, forgiven, and made members of God's family.

3. The danger of judgment awaits those who reject Him. In Matthew 7:24-29 the illustration is recorded of two men who each built a house. One built upon a rock and the other built upon the sand. Then a terrible storm of wind, rain, and rising water beset both houses. The one without a proper foundation fell while the one founded upon the rock stood. Jesus identified the builders as, “. . . **Whosoever heareth these sayings of mine, and doeth them . . . And every one that heareth these sayings of mine, and doeth them not . . .**” verses 24, 26. In both instances severe testing (judgment) proved the stability of each house. Jesus said the end of the age would bring a like testing for every person.

4. The call to discipleship is extended those who receive Him. To be a disciple of Jesus involves much more than to agree with His teachings, to accept His philosophy, to join fellowship with His followers. It means for self to die, for Jesus to become one's life, and for all of life to be lived to the glory of God. Read what Luke 9:23 says at this point. Jesus gained no followers by making the way easy. He called for absolute commitment of each one who would be a disciple. The commitment was to serve Jesus by serving others in His name.

## CONCLUSION

Jesus was the master teacher in both method and content. He embraced two qualities which are essential to good teaching: a thorough mastery of the subject to be presented and a compassionate desire to communicate this subject to the learners that they might be profited thereby. In this all Christian teachers may find their ideal.

He taught the truth; know what He said. He taught with authority; obey what He said. He taught of God; believe what He said. He taught for all men; pass on what He said.

## QUESTIONS

1. What distinguishes preaching and teaching?

2. Was Jesus a preacher or teacher? Explain.
3. How is Jesus' love seen in His teaching?
4. What are some characteristics of His teaching?
5. In what sense did He teach with authority?
6. What did He teach about the Kingdom of God?
7. What did He teach about forgiveness of sins?
8. What did He teach about discipleship?
9. Why are His teachings still applicable today?