

THE
DISCIPLESHIP
PLACE

Telling the New Testament
Story of God



SESSION 3

The Life and Teachings of Jesus

NOTICE TO CLT PARTICIPANTS AND EDUCATORS

This is a contract. By using these materials you accept all the terms and conditions of this Agreement. This Agreement covers all Leader's Guides, Student Guides, and instructional resources included in the Continuing Lay Training (CLT) website.

Upon your acceptance of this Agreement, Continuing Lay Training grants to you a nonexclusive license to use these curricular materials provided that you agree to the following:

1. USE OF THE MODULES.

- You may distribute educational materials in electronic form to students or other educational providers.
- You may make and distribute electronic or paper copies to students for the purpose of instruction, as long as each copy contains this Agreement and the same copyright and other proprietary notices pertaining to the Module. If you download the educational materials from the Internet or similar online source, you must include the CLT notice for the Module with any online distribution and on any media you distribute that includes the educational content.
- You may translate, adapt, and/or modify the examples and instructional resources for the purpose of making the instruction culturally relevant to your students. However, you must agree that you will not sell these modified materials without express, written permission from CLT.

2. COPYRIGHT.

The material is owned by CLT and is protected by United States Copyright Law and International Treaty provisions. Except as stated above, this Agreement does not grant you any intellectual property rights in the Module.

3. RESTRICTIONS.

- You may not sell copies of these educational materials in any form except to recover the minimum reproduction cost of electronic media or photocopy expense.
- You may not modify the wording or original intent of the educational material for commercial use.

THANK YOU

Continuing Lay Training would like to thank Clergy Development for granting permission to modify and adapt their course of study materials for our educational purposes. Their willingness to partner with us is sincerely appreciated.

The Life and Teachings of Jesus

SESSION OVERVIEW

Who Is Jesus?

When Did He Live?

The Life of Jesus

The Teachings of Jesus

What Did Jesus Teach Through His Life and Roles?

How Did Jesus Teach?

Application

Exam

Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

At the end of this session, you should:

- know the chronology of Jesus' life.
- understand Jesus' life and ministry in its original setting.
- use this historical data as a basis for interpreting Jesus' teachings.
- understand the authority with which Jesus taught.
- understand Jesus' teaching in its original setting.
- know the theme and methods of Jesus' teaching.

The Life and Teachings of Jesus

INTRODUCTION



Regardless of one's faith perspective, it is difficult to deny that the Jesus of history was one of the most influential persons to have ever lived. Given this importance, why is it important to know where and when Jesus lived? Of what value is an historical understanding of Jesus? Why is Jesus often recognized as a great teacher, even by those who do not see Him as the Messiah? How was the teaching of Jesus different from other teachers of His time? What was the primary theme of His teaching? What teaching methodologies did He use? Such questions as these will be addressed as we survey Jesus' life and teachings.

WHO IS JESUS?



NOTES

SOURCES

Accepting the importance of Jesus of Nazareth, a question arises concerning our sources of information about Him. The question of sources is of chief importance in any study of historical persons or events. Certainly our primary sources of information are the Gospels themselves, supplemented by other New Testament documents. However, we may ask, “If the Gospels did not exist, are there other sources that substantiate the existence of the Jesus of history?” The answer to this question is “yes”: Jewish, Roman, and Christian in nature.

- *Jewish.* In his work *The Antiquities of the Jews*, the first century Jewish historian Josephus refers to the stoning of, “James, the brother of Jesus, who was called the Christ.”
- *Roman.* Pliny the Younger, Tacitus, and Suetonius demonstrate an awareness of a group known as Christians who worshiped a person called Jesus. These writers affirm that Jesus was put to death during Tiberius’ reign by the procurator Pontius Pilate.
- *Christian.* Stories about Jesus and his life and teachings are found in the New Testament Apocrypha, a group of non-canonical writings having the form of gospels, acts, and letters. For example, the Infancy Gospel of Thomas tells stories about Jesus’ childhood. Such writings represent perspectives about Jesus that would develop in early Christianity. Their value for understanding the historical Jesus is highly questionable. These writing do not appear among those recognized by the Church as inspired and authoritative for Christian faith.

THE GENERAL NATURE OF THE GOSPELS: OUR MAIN SOURCE FOR THE LIFE OF JESUS

Modern biographies usually begin with an account of the subject’s childhood years, and then progress consecutively through adolescence and adulthood to show how the mature person has developed in response to the various influences of early life and environment. The Gospels are primarily a witness to Jesus. Their main emphasis is the last week of Jesus’ life. This is prefaced by the reports of Jesus’ teaching and accounts of a few events from the three years before His death. There is no real discussion of His childhood and adolescence.


NOTES
THE GOSPEL MATERIAL WAS PRESERVED

- *Oral Tradition.* The events and teachings of Jesus were passed on from one generation to the next through memorizing the stories. We know that in oral societies today, peer monitoring for accuracy is continual. They allow room for different perspectives and points of view but are intolerant of inaccuracies or deliberate skewing of information.
- *Written Tradition.* In the case of the stories of Jesus, there was an early commitment to writing. These took different forms: miracle stories, pronouncement stories, sayings and parables, instruction for disciples, sayings collections such as Q, and passion narratives. It is difficult to know which of these forms was primarily written and which were oral, because all we have at this point in time are the written copies of documents.

ROLES OF JESUS FOUND IN THE NEW TESTAMENT

- *Teacher.* Jesus was called Rabbi by His followers and disciples, both men and women (Luke 8:1-3). The term rabbi during this time was not a technical designation indicating special schooling for this position as it came to mean later on in Judaism. But it does denote a teacher with students or disciples, which was also characteristic of the scribes of the first century.
- *Healer.* Jesus was also a healer, not just of diseases, but also of demon possession. His miraculous powers showed authority over both the physical and the spiritual worlds.
- *Lord.* Quite remarkably, Jesus was also called Lord or Master by His followers. These terms indicate that His authority was recognized. Lord or Master was a term commonly used for people of importance, but also was the name used for God since the Jews were prohibited from using God's name, Yahweh. For example, note Mark 2:23-28 and 3:1-6 where Jesus calls himself the Lord of the Sabbath.
- *Miracle Worker.* Matthew 12:27 tells us Jesus is not the only miracle worker who drove out demons. But He was significantly different in that He did not charge for His miracles! His miracles were often used to help people hear what He had to say. Reasons for His miracles can be found in three different Greek words used and translated miracle in English. These include:


NOTES

1. *Dunamis* (power). They witnessed to Jesus' power and thus established Jesus as the Messiah.
2. *Semeia* (sign). They were signs that in Jesus the kingdom of God had come.
3. *Tepas* (wonders). Their purpose was to teach the wonders about who Jesus is and what the kingdom of God was about, not to entertain.

Miracles can be categorized into these types:

- provision (Luke 9:10-17, 5:1ff.)
 - healing (Mark 5:21-43)
 - destruction (fig tree, Matt. 21:18-22)
 - authority over the physical world (calming of the Sea, Mark 4:35-41)
 - authority over the spiritual world (Matt. 9:1-8)
 - New creation miracles of exorcisms (Mark 5:1-20) and resurrection (John 11:38-44)
- *Messiah and Savior*. Jesus is acknowledged as the Messiah in John 1:41 and 4:25. He never used the title for himself because of the possibility for it to be misunderstood. Christ which is Greek for Messiah is used so often in the New Testament, that some people think it is Jesus' last name. However, since it was not commonly used for Messiah before Jesus' time, the Christian community was able to give this word the special meaning of Messiah which Jesus came to be. Jesus is specifically referred to as Savior in Luke 2:11, John 4:42, and 2 Tim. 1:10.

WHEN DID HE LIVE?



NOTES

DATE OF JESUS' BIRTH: HISTORICAL ISSUES TO CONSIDER

Several historical events give us clues as to when Jesus was born. We know it had to be before Herod the Great died in 4 BC since he was still king approximately two years after Jesus' birth when the wise men arrived in Judea. Luke tells us Mary and Joseph came to Bethlehem because of a census, decreed by Augustus when Quirinius was governor of Syria. Here we have our first problem, since secular historical data tells us Quirinius was made governor of Syria in AD 6-7 when he finished the census. In trying to harmonize these issues some scholars suggest Quirinius may have finished his census in AD 6-7 when he was made governor of Syria. But he may have been given the commission much earlier and that is the time to which Luke is referring.

Another historical event is the appearance of the Christmas star. There are several explanations of the star, including the belief that it was a miracle star just for that occasion to those who believe. Others think it is just a story, and there is no historical substance to it. A middle road suggests God worked through the naturally occurring phenomenon, which was being interpreted by these eastern wise men or pagan priests according to their traditions. A possible reconstruction from the history of astrology is:

- 7-6 BC: A conjunction of Jupiter and Saturn which would indicate the birth of a king according to their traditions.
- 5 BC: Comet, Williams No. 52
- 4 BC: Nova or Comet, Williams No. 53

Following these events in the heavens it would have taken the magi westward over a period of two years. The astrological significance of these events would lead the magi to inquire in the palace for the birth of a king, which is what they did. Another historical consideration comes from the Scripture itself. Luke 3:1, 23 tells us Jesus was about 30 years old in the 15th year of Emperor Tiberius' reign. The official date of him becoming Emperor is AD 14, but he had been sharing power since AD 11. This later date is likely the date Luke used. So Jesus was baptized in AD 24-25 and born in 6 or 5 BC before Herod the Great's death in AD 4.

 **NOTES**

The current numbering system for the Gregorian calendar was developed by Dionysius Exiguus, or Dennis the Small. He based the calendar on what he thought was the date of Jesus' birth, which occurred 532 years earlier. He miscalculated the birth of Jesus by at least 4 years. Therefore, we have Jesus born between 6 and 4 BC (before Christ!). Also, there was no concept of zero, which removes one more year from the calculations when crossing over from BC to AD.

DATES OF JESUS' MINISTRY

There are uncertainties about the exact date for the beginning of Jesus' public ministry. Luke indicates a time around AD 24-25. There are also questions about the length of that ministry. As we read the Synoptics (Matthew, Mark, Luke), we gain the idea that this ministry was about a year in length. A reading of John's gospel, however, indicates a period of around three years. The Synoptics, therefore, provide us with a condensed version of Jesus' life. In any case, Jesus' death and resurrection are likely no later than AD 29-30 and, perhaps, as early as AD 27-28.

THE LIFE OF JESUS



NOTES

EARLY PERIOD

Little is known of the time between Jesus' birth and the beginning of his public ministry. This period is sometimes referred to as Jesus' silent years. Concerning Jesus' birth, only Matthew and Luke provide infancy narratives. Growing up in Nazareth little is known of Jesus' life. From Mark 6:3, we learn that Jesus did not grow up as an only child. He had both brothers and sisters. One incident in his early life at age twelve that is recounted by Luke concerns his attendance with his parents at the Feast of Passover in Jerusalem. During this time, such journeys were often taken in large groups. On the way home, Mary and Joseph realize that Jesus is not with them. Upon returning to Jerusalem, he is found in the Temple "sitting among the teachers, listening to them and asking them questions" (Luke 2:46, NRSV). A summation of this life up until his public ministry is provided in Luke 2:52, "And Jesus grew in wisdom and stature, and in favor with God and men" (NIV).

PUBLIC MINISTRY

At around age 30, Jesus' silent years came to an abrupt end with his baptism by John. As recounted in Mark 1:9-11 (Matt. 3:13-17 and Luke 3:21-22), on this occasion, we see the heavens being torn apart and the Holy Spirit descending on Jesus in bodily form like a dove. We also hear a voice from heaven saying, "You are my Son, the Beloved, with you I am well pleased." It is interesting that after this elevated spiritual experience, Jesus is led by the Spirit into the wilderness where he is tempted by Satan for forty days. Luke provides more detail than does Mark of this event (4:1-12). In Luke, this period is seen as one in which "alternate" paths of being Messiah are presented and rejected with the responses of Jesus deriving from Deuteronomy.

Following the clarification of Jesus' messianic vocation, the Synoptic Gospels (Matthew, Mark, and Luke) present Jesus as centering His public ministry in Galilee. John tells of a preliminary time in Judea (1:19-4:54). In any event, Galilee was an important area in the early ministry of Jesus. It is here that the Twelve are appointed as a group into which Jesus would pour His life and teachings as He prepared them for a special mission. The number twelve recalls the twelve tribes of Israel, a people that continued to conceptualize itself as a people of twelve tribes even though this had not literally been the case since the eighth century BC. Whatever else the significance of the selection of the Twelve, it signifies that the ministry of Jesus is to be seen in the context of God's promises to His people Israel.


NOTES

The nature of Jesus' public ministry may be summarized in terms of His preaching, teaching, and healing. His preaching announced the coming of the kingdom of God. This coming was given evidence by His healings and other miracles. In addition, Jesus spoke with an authority which went beyond other teachers of His day. In carrying out this mission, Jesus experienced both popularity and opposition.

The Gospels present the idea that Jesus' ministry moved toward Jerusalem with an awareness of what awaited Him there. His closest followers could hear words of victory, but their Jewish background was of no assistance when it came to words of suffering. A suffering Messiah was not being looked for by the Jews.

LAST DAYS IN JERUSALEM

Jesus' entry into Jerusalem is called His Triumphant Entry, an event that we commemorate on Palm Sunday each year. This event is named for the leafy branches which were waved by the people as Jesus entered the city. Messianic expectations ran high. It was hoped that the king of the Jews was entering Jerusalem to begin His reign.

As recorded in the Synoptic gospels, a major event that would have bolstered these expectations was Jesus' cleansing of the Temple, one of the three pillars of Judaism along with the Law and the land. The tables of the money-changers and animal sellers were overturned, and they were driven out of the Temple (Mark 11:15-18; Matt. 21:12-16; Luke 19:45-46). This event in which Jesus demonstrates authority over the Temple was one of the events that would lead to the final plot against Jesus' life and His eventual crucifixion by the Romans. Each of the Gospels presents such events as Jesus' betrayal, trial before the Jewish Sanhedrin (supreme ruling Jewish council) and Pontius Pilate, and execution by crucifixion.

RESURRECTION AND APPEARANCES

For all other figures in history, Jesus' death on a Roman cross would have been the end of the story. The unanimous witness of the New Testament, however, is that this is not the case. Rather, on the third day after His death, Jesus was raised from the dead by God. The resurrection of Christ is the primary affirmation of the Christian Church on which all else depends. It provides the basis for our hope for resurrection as well. In addition, the New Testament affirms that Jesus' resurrection was not a private affair, but that He was seen by many others. While the authors of the Gospels or Evangelists (each in their own distinctive way) provide the fullest account of Jesus' resurrection, a much earlier account (in terms of dating) is found 1 Cor. 15:3-8. Paul asserts that the resurrected Christ



appeared to Cephus (Peter), the Twelve, more than five hundred brothers and sisters at one time, Jesus' brother James, and all the apostles (a group beyond the Twelve), and lastly to himself.

THE TEACHINGS OF JESUS



NOTES

JESUS HAD AUTHORITY

One of the first things noticed by the people who listened to the teachings of Jesus was that He taught with authority. Greek has a couple of words translated authority in English, but they imply different things. The Scriptures say Jesus had *exousia*, a Greek word meaning:

- Freedom of choice or right to act
- The ability, capability, or power to do something
- The authority, absolute power, warrant to do something

But in the Scripture it is also clear Jesus did not have role authority, *huperokee*, which is a place of earthly superiority or prominence. This term is used in 1 Tim. 2:2 when Paul exhorts Timothy and his church to pray for kings and others in authority. Matt. 7:29 tells us Jesus taught “as one having authority.” This was in contrast to the scribes who would say, “According to Rabbi so and so, this would be interpreted this way.” The people noticed Jesus spoke as one who knew what He was talking about. He spoke as one who had the power to understand life and had the right to explain it to us.

Luke also addresses the issue of Jesus’ authority in several different passages.

- He speaks with authority (power): 4:32
- He acts with authority: 4:36
- He forgives sins with authority: 5:24
- He gives His disciples authority: 9:1-2

In Luke 20:1-8, Jesus’ authority is questioned by Jewish leaders, but the question was insincere, and designed to trap Jesus into something they could twist into blasphemy. His power was God’s power or that He was God. So Jesus answers with a question that would put them in a delicate position about John the Baptist, who was executed by Herod.


NOTES
KINGDOM OF GOD IS THE CENTRAL THEME: MARK 1:15

The central theme of Jesus' preaching was the kingdom of God. Mark and Luke use the phrase kingdom of God, which probably reflects a primarily Hellenistic audience. Matthew uses primarily Kingdom of the Heavens, with Heavens being an alternative term for God. This reflects the Jewish practice of avoiding using the name of God for fear of breaking the commandment found in Exod. 20:7, "You shall not misuse the name of the Lord your God."

What did Jesus mean by kingdom of God? Many Christians and church theologians have assumed Jesus was talking about the Church or community Jesus' followers would form. In English, when we use the term kingdom, we think of a territory ruled by a king. But the Greek word translated into English as kingdom (*basileia*) more often means the activity of a king rather than the territory he rules. The Aramaic word which most scholars think Jesus himself used (*malkutha*) certainly has that meaning. So we are justified in supposing that Jesus was talking about what we might call the kingship of God, rather than His kingdom. Therefore, the phrase kingdom of God means God's reign or rule. It does not indicate a territory God rules over. It indicates Jesus was not so concerned about a new society as about the quality of life and the relationships people have with each other and with God. In Jesus' teachings, the kingdom of God is both future and present.

- *Future:* Mark 14:25. The promise of final salvation is coming. Jesus is coming back to have fellowship with His people and to bring ultimate salvation and justice.
- *Present:* Luke 17:20-21. When Jesus was questioned by the Pharisees as to when the kingdom of God would come, Jesus responded that the kingdom of God "does not come visibly" because the kingdom of God is within or among you. In Luke 11:20, as well as other places, the implication is that the presence of the kingdom of God depends on the presence of the King. So the kingdom of God is wherever the presence of Jesus is present.

WHAT DID JESUS TEACH THROUGH HIS LIFE AND ROLES?



NOTES

COMPASSION AND JUSTICE ISSUES

Through the several roles Jesus took on, His values of compassion and justice were demonstrated. As a miracle worker, He demonstrated, not only His ability to heal, but His compassion for the masses. Most miracle workers of His time charged a fee for their services, but Jesus did not. He healed freely. Some passages in the New Testament talk about Jesus as a revolutionary deliverer, champion of the peasants, or a spokesperson for the poor. Mary's Magnificat in Luke 1:46-55 is a prime example. This shows His concern for justice and the condition of the poor.

Jesus is also portrayed as a prophet to judge unrighteousness. In John 9:39 (NIV), Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind." Here the indication is that unrighteousness is not just wrong actions (as thought by the Pharisees), but it begins in the inner person, those who are blind because that is their choice.

JESUS IS THE SAVIOR

The Apostle Paul tells us the Resurrection is God's definitive word on the person of Jesus. He is the center of Christian faith. First Cor. 15:3-6 is an early creed which Paul tells us all Christians were taught: Jesus died for our sins, He was buried, and He was raised on the third day. It doesn't stop there. The creed goes on to say, the resurrected Jesus appeared to the Twelve and to 500 believers at one time! Yes, Jesus' teachings and life are very important, but the confirmation of Jesus and His mission came with the Resurrection.

This issue of resurrection was not an easy one for everyone to understand in the first century. The Sadducees and Greco-Romans did not believe in the resurrection of the body. For the Greco-Romans the idea of the resurrection of the body was ludicrous, since they believed the body was a prison of the soul, which was freed at death. Why would anyone want to return his or her soul to a bodily prison? Paul had to spend a lot of time helping new Gentile Christians understand Jesus' resurrection and their own. There were, of course, the Pharisees who believed in the resurrection (Acts 23:6-8). Jesus' resurrection is described in the sense that they understood resurrection.


NOTES
THEOLOGICAL ISSUES: JESUS' ROLES IN SALVATION AND GOD'S AGENT OF SALVATION

Four very significant terms are used in the New Testament to elaborate and define Jesus' roles in salvation.

- The first title to discuss is *Messiah*. Jesus never directly used this term to describe himself because it was so colored by the contemporary understanding of an apocalyptic, political deliverer of the Jewish people. The Messiah was seen as a king, so it was a contradiction in terms for Him to be anointed and to suffer. In Luke 24:26 the resurrected Jesus used the term Christ and reinterpreted the role of Messiah as Suffering Servant.
- Jesus uses the phrase *Son of Man* in describing His role in judgment and His relationship to His death and resurrection.
 - Judgment: Matt. 25:31-32
 - Death and resurrection: Luke 9:22
- Jesus as the *Son of God* is declared by:
 - God's witness: Mark 1:11, 9:7
 - John's witness: John 1:14
 - God's Peace Child: John 3:16; Rom. 8:3
 - Through the Son of God we become sons/daughters of God: Rom. 8:14-15
- The most common title for Jesus in the New Testament is *Lord*. This title is used in relation to
 - Jesus' suffering and exaltation: Phil. 2:6-11
 - Prayer and confession are made to Jesus our Lord: 1 Cor. 16:22
 - And this term, which is also used of God in the Old Testament, refers to the exclusiveness of sovereignty: 1 Cor. 8:6

HOW DID JESUS TEACH?



NOTES

As a teacher, Jesus used a variety of methodologies (play on words, similes, metaphors, hyperbole, proverbs, Hebrew parallelism). Of particular interest, however, are his parables. One-third of Jesus' teachings are in the form of parables. Through parables Jesus illustrated what He meant by the kingdom of God and its value in our lives.

Generally Jesus' parables have one main point, but some of them have more than one lesson to teach. Mark 4:11-12 seems to suggest Jesus told the parables deliberately to hide the meaning of what He was trying to say. This thought is so contrary to what we know of Jesus and His teaching that it must be interpreted in light of a parallel passage, Matthew 13:13. Matthew indicates Jesus taught in parables because the people just had difficulty understanding.

A common definition of parables is that parables are earthly stories with heavenly meanings. At the heart of parables are comparisons or analogies. The noun *parabole* and the verb *paraballein* convey the ideas of a setting beside or comparison. Using topics from everyday life such as employment practices, financial investments, and farming, Jesus brought new and, at times, unsettling revelations to those who heard his words. Their worlds were turned upside down.

APPLICATION



NOTES

1. Read Mark, Matthew, and Luke (the Synoptic Gospels). Make note of where they are similar and different. What is the nature of the sections that are similar? What is the nature of the sections that are different?
2. Read the Gospel of John. Make note of where John and the Synoptics are similar and different. What is the nature of the sections that are similar? What is the nature of the sections that are different?
3. Read the introductory material to the Gospels, which you can find in any study Bible. Write down what you find out about the content of the Gospels, the form of the Gospels, the trustworthiness of the Gospel accounts, and why the Gospels were written.
4. Read Mark 4:11; Matt. 13; Luke 10:25-37; and Luke 15. Address the following items:
 - Tell what the passage is talking about.
 - Identify the main points or principles being taught.
 - Suggest a modern application of these principles.

EXAM



NOTES

1. If it were not for the New Testament, there would be no evidence for the historical Jesus.
 - A. True
 - B. False
2. Some knowledge of the Jesus of history is only of importance for Christians.
 - A. True
 - B. False
3. While the canonical gospels have little information about Jesus' early life, much reliable data can be learned from the New Testament Apocrypha.
 - A. True
 - B. False
4. The fact that originally the events and teachings were largely passed on orally (by word of mouth) cautions us about their reliability.
 - A. True
 - B. False
5. In the Gospels, Jesus has many titles. The title He most often used for himself was that of the Messiah or Christ.
 - A. True
 - B. False
6. Due to a problem in the Gregorian calendar, Jesus' birth may have actually occurred _____.
 - A. in 7 BC
 - B. between 6 and 4 BC
 - C. in the year 0
 - D. between AD 3 and 5
7. Stories giving an account of Jesus' birth are found only in _____.
 - A. Mark and Matthew
 - B. Luke and John
 - C. Mark and Luke
 - D. Matthew and Luke

 **NOTES**

8. In the Synoptic gospels, Jesus' silent years come to a close on the occasion of his _____.
 - A. temptation in the wilderness
 - B. healing of a blind man
 - C. baptism
 - D. appointment of the Twelve

9. The Synoptic Gospels present Jesus as centering His public ministry in the area of _____.
 - A. Samaria
 - B. Judea
 - C. Decapolis
 - D. Galilee

10. The primary theme of Jesus' preaching was the announcement of _____.
 - A. the need to repent and be baptized
 - B. His arrival as Messiah
 - C. the defeat of Satan
 - D. the coming of the kingdom of God

11. First Corinthians 15:3-8 presents us with an account of Jesus' resurrection that predated that found in the gospels.
 - A. True
 - B. False

12. As used by Jesus, the kingdom of God primarily refers to God's reign or rule, rather than a location.
 - A. True
 - B. False

13. The most common title for Jesus in the New Testament is _____.
 - A. Lord
 - B. Son of God
 - C. Son of Man
 - D. Messiah

14. One-third of Jesus' teachings are in the form of _____.
 - A. miracle stories
 - B. proverbs
 - C. parables
 - D. pronouncement stories



15. Parables were basically used by Jesus to encourage people in troubled times.
- A. True
 - B. False

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT

**NOTES**

Be prepared to discuss the following with your mentor.

1. Why is it important to know where and when Jesus lived?
2. Of what value is an historical understanding of Jesus?
3. What did you learn from noting the similarities and differences between the Synoptics themselves and between John and the Synoptics? What do these similarities and differences tell you about the nature of the Gospels?
4. In what situations and under what teaching methods do you learn the most? Do you learn the most from object lessons, illustrations, or lecture?
5. Of the titles of Jesus, which one speaks most to you? Why?
6. What teachings or aspects of Jesus' teachings seem most unique?
7. What questions do you have as a result of this session?