

"The Genius of Jesus"

Course Study Guide

Who is the smartest person you know with the best answers to life's most important questions?

What is reality? Who has the good life?
Who is a Good Person? Is there a human nature?
Where do I learn this?



In two Ohio State University Veritas Forums - "The Genius of Jesus" & "Human Nature" - Dallas Willard boldly declares that Jesus has the best answers to life's great questions. Willard offers key insights from his ground breaking works:

The Divine Conspiracy, The Disappearance of Moral Knowledge, Renovation of the Heart, and The Spirit of the Disciplines.

"The Genius of Jesus" course study guide offers two-page handouts and full transcripts for each of the 4 video sessions including questions to prompt becoming more the genius Jesus in your daily life.

~ ~ ~

"Jesus understood what would make human life work. He understood that the basic problem for human beings is to find a spiritual home in which they can know that they are cared for, eternally cared for and then from which, they can care for others and not spend their whole life just fighting over what to do."

Dallas Willard

"The Genius of Jesus", Ohio State University Veritas #1



~ ~ ~

"Moral life must be based on knowledge. We can not hang it in the void. We can not base it on good feeling or political action of various kinds. The human self is meant to act in terms of what it believes. That's why it's important for us to talk about human nature and to understand what it is."

Dallas Willard

"What does it mean to be Human?", Ohio State University Veritas #2

Jesus College — *"Learning from history's greatest teacher how to do what He taught"*



JESUS COLLEGE

A good school

"The Genius of Jesus"

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NOTES

If you miss a session, or you want to study more, or would like to teach the material, the recorded sessions and slides are posted in the [Jesus College library](#) in addition to over 475 free resources including (21) additional ready-to-learn courses from Jesus College.

* - The sessions were compiled by Doug Webster with help from Dallas Willard Ministries. The [brackets] & **bold** disclose the scribe's commentary and also cross-references other Dallas Willard teachings.

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Your "V-I-M" Participation

We encourage you to make your experience more than just a free webinar added to your Christian study routine. When you make this course an intentional discipline for spiritual growth—ideally with a partner to better learn, apply, and grow in Christlikeness—you will find the sessions will become launch pad to rocket your growth into the Kingdom of the Heavens.

Here are a few suggestions to maximize this course.

- 1) WATCH the recommended video before each session. (See the course schedule for the assigned session and link.) Use each session summary available in this study guide to take notes and study related scriptures.
- 2) INQUIRE - Bring questions to digest the content and inspire other students. Linger longer for the "Q&C" after each 30-minute session.
- 3) RETREAT - As part of your practice, invest one hour weekly solo with Jesus discussing with Him your key discovery from the session.
- 4) REFLECT - At the end of the course, type or write a 300 word summary or journal entry recognizing the impact of the study and the vision of how it can, by God's grace, form your spiritual growth in Christlikeness.

** V-I-M = *Vision-Intention-Means* — Dallas calls V-I-M the reliable pattern for spiritual change, or any change. As you envision a life of hearing God and truly intend to want to hear God, you will seek and find the means to practice a life of hearing God. For more on V-I-M, see *Renovation of the Heart*, chapter 5 ([Webinar on the book.](#)) Another rich resource on V-I-M is in the [Life With God Bible](#) Introduction, xxv-xxxvi

*** V-I-M - Dallas teaches on V-I-M in "Healing the Heart" [Video 6B](#) at 04:16

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Session 1 OUTLINE — ["The Genius of Jesus"](#) - Part 1 [21:09]

What it Means to be Human

"Any system of education that ignores the moral and religious nature of the student is fundamentally defective." OSU University President, 1882

The Human Burden - to find an adequate basis of knowledge for life.

We are responsible for our future. The kind of person we are going to be.
That requires knowledge.

—> Knowledge (def.) - *"We have knowledge when we have the ability to represent things as they are on an appropriate basis of thought and experience."*

—> The Problem — We have defined knowledge in such a way that the most important matters of human life cannot be subjects of knowledge.

Finding Truth to Believe

[5:15]

—> Truth - If truth is not a legitimate goal, if it is not rational and makes sense and is available to people, it won't make you free. It won't do much of anything for you.

Truth, like reality, and desire always come into conflict.

That's where beliefs comes in.

When you believe something, you act as if it is true.

We need to have beliefs that are true.

Followers must confidently believe leaders have knowledge of truth.

We know a lot of stuff we don't believe because our will is set against it.

You can't manufacture truth.

Truth is totally indifferent to who believes it or who doesn't.

Rumors of Knowledge from Desire Over Truth

[8:50]

With no knowledge, and truth with it, desire and will push that aside and promote mere rumors of truth.

People will live by rumors and their lives can be ruined by them.

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Life's Four Great Questions

[11:10]

The reason that Jesus stands forth as someone who should be heard in a University context is because of the centrality of these four questions.

Q1 - What is the nature of reality?

Reality is what you run into when you're wrong.

Truth enables you to harmonize your life with reality.

For many - Reality is Buns & Abs, Beautiful Skin

Q2 - Who is well-off?

Q3 - Who is a really good person?

Am I worth admiring? Do I have something to contribute?

Q4 - How do you Become a really Good Person?

Universities: Attitudes, Language, Examples, Research

In no field of knowledge is knowledge of God required. God is irrelevant.

Three Worldview Stories - To approach Life in Western Culture [17:17]

1.) Theistic Story - Ultimate reality is a personal God, indeed a community in Himself - the Christian story of Theism - and that's ultimate reality and everything derives from a personal God who is ultimate.

2.) Nirvana Story - "New Age" - Everything derives from a reality that is undifferentiated - the realm of "no thing".

3.) Materialist Story - Physical Universe is the only ultimate reality.
The official underlying assumption of today's education system.

4) Agnosticism (Optional) - Not just, "I don't know. We can not know."

—> In today's academic world, faith? Yes. Knowledge? No.

In your next 10,000 minutes Meditation — Matthew 4:17

1. What "knowledge" guides who I want to be and...

how much of this knowledge is "truth" versus "desire"?

2. What are 2-3 destructive rumors I did (still do) believe to be true?

3. Honestly, how relevant are the four great questions to my daily life?

Next Session - "The Genius of Jesus" (part 2) *The Historical Power of Jesus*

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TRANSCRIPT: ["The Genius of Jesus"](#) (part 1)

[21:09]

Introduction

Thank you very much. It's a delight to be here. And my goodness, the energy that's flowing around here. at USC, we know a lot about Ohio State through football. And apparently, you're doing very well this year.

"Go Trojans!" [from the crowd.] Who said that? Yeah!

Okay, well, I want to jump right into my talk this evening, because I have more to say to you than I can get said in the time. And I will have a little help from the slides, and I hope you can read them from all the way in the back. But we'll cover it, and it's very important material that we have to talk about this evening. The title you'll see from your papers, or you've already heard is:

"The Genius of Jesus — The University and the Question of God"

And all of this comes under the heading of what it means to be human.

There was a statement projected up here just a moment ago.

"Any system of education that ignores the moral and religious nature of the student is fundamentally defective." (1882) University President

And what I am here tonight to say is that's the system we have. And I'm probably going to say a few things that will be a little bit inflammatory in the course of my remarks. I don't have time to tell you all the things I don't mean by the things that I will say. But we need to address this question very directly because it is essential to the human being to have to find knowledge to base life on. That is essential to humanity. You could even say that the burden of human existence is to find an adequate knowledge basis for life. And unique among all living species that falls to the human being. So we're talking about human nature. And we can't just hatch out and run like quails and dogs don't sit around on the back porch wondering if they have enough bones laid up for their declining years. We do. We have to deal with our future. Human beings are responsible for their future, they determine what their future will be, and they determine who they're going to be in their future. What kind of person are they going to be? And that requires knowledge.

The Importance of Knowledge

[3:10]

Some sometimes I have to explain on a university campus what knowledge is. And not everyone who is in my classes can tell me why they're in the

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class. I think they have the idea that well, they have to get through this. And they need credits. But actually, the only point of taking classes is to gain knowledge. And that may sound trite. But in fact, it isn't. Because you rarely meet anyone today who can tell you what knowledge is. And so I'm going to tell you.

Knowledge (def.) - *We have knowledge when we have the ability to represent things as they are on an appropriate basis of thought and experience.*

That's what knowledge is, that's what you hope you got when you go to the doctor or an automobile mechanic. You hope you've got someone who can represent things as they are on an appropriate basis of thought and experience. And good luck to you and lots of grace, because often it's not there. And we have to be very careful and define knowledge do not define knowledge in a way that presupposes a lot of answers to things. In particular, the problem on our campus today can be expressed very simply. We have defined knowledge in such a way that the most important matters of human life cannot be subjects of knowledge. I pause to allow you to think of that. And we have defined knowledge in such a way that **truth itself is in real trouble**. In case you missed it "Veritas" means truth. And knowledge involves truth, but in many parts of the university today in our culture, truth itself is laughable, and we have whole philosophical systems that affect our culture that really set truth aside as a reasonable goal for human beings.

[\[See Dallas Willard, "The Nature and Necessity of Worldviews" Veritas Forum, UCLA, 2003 \[8:00\]; And - "What does it Mean to be Human?" \(Part 1\) Veritas Forum OSU, 2002, \[22:45\]](#)

Finding Truth to Believe

[5:15]

Now the university's role still is to find truth. I put up here I serve on accreditation site committees for the Western Association of Schools and Colleges or WASC. And the first statement in the standards for WASC as an accrediting agency is "Integrity in the pursuit of truth." The first sentence under that standard is, "An institution of higher education is by definition, dedicated to the search for truth, and its dissemination." So we're in a strange position. Perhaps the one statement that is written on more university and college walls than any other is "The truth will make you free." But if truth is not a legitimate goal, is not something that is rational and make sense and is available to people, then, of course, it will make you free. It won't do much of anything for you. And really, what we're in today is a kind of tension between truth and desire. And truth, like reality, and desire always come into conflict. And that's where a **belief** comes in. Belief is like

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the rails upon which our life runs. When you believe something, you act as if it were true. You believe those chairs will hold you up and that's why you're sitting there like you are. If you didn't believe them to be reliable, how would you be sitting there? Well, certainly not like you are not relaxed, not confident. See, that's belief. And what we need is to have beliefs that are true. But we often believe what we don't know. And sometimes we know what we don't believe. And this is a common human phenomena, we can talk a lot about it tonight and human concerning human nature. But the truth is, we know a lot of stuff we don't believe because our wheel is set against it. And that happens over and over in human life in the intimate relations of life as well as in the larger scene—culture and government and so on. But leadership requires that followers believe that the leader knows what he or she is doing, and that the leader has truth. And in all of our organizations of life, we have to have that confidence in order to follow those who are leading. If we don't, we won't follow. We have to be confident that they know the truth, and sometimes they manufacture it. Now, you can't manufacture truth. No one has ever yet made a proposition true by believing it, or by saying it. That's the bitterness of truth is the truth stands there, and it doesn't matter how many people will believe it or like it, that won't make it true. And ten million Frenchmen can be wrong. Ten million Americans can be wrong because truth is totally indifferent who believes it or who doesn't.

Rumors of Knowledge from Desire Over Truth

[8:50]

But to manipulate truth, leaders and tendencies in culture often manufacture rumors of knowledge where there really isn't any knowledge. And we see a lot of this in our world today. For example, we remember the CEO controversies—Enron and so on. See, these were people who were manufacturing rumors of knowledge, rumors of truth. And our contemporary society with its news is rife with rumors. I don't know if you listen to all of the experts who were telling us about the snipers that were shooting people on the East Coast and elsewhere. They were nearly all wrong. But the news puts them on and hears a rumor and someone says, "Well, there's research and belief actually and desire form the rumors by which we live. And so we need to be very careful about that. Rumors of knowledge originate from those who have authority in a culture. But often those rumors are more responses to what someone wants than they are knowledge. I said a moment ago, there's always a conflict between desire and truth because desire out runs truth, always conflict. You see this in personal relationships. Look at the dating scene and see how far does desire out runs truth. People trying to get along with one another in a neighborhood, a political campaign. And so there's always this danger that instead of having knowledge and truth with it, desire and will will push that aside and promote mere rumors of

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truth. And then people will live by those, and their lives can be ruined by them.

See Dallas Willard, "[Disappearance of Moral Knowledge](#)" #2 [7:20]
The Disappearance of Moral Knowledge, pages 377-380;
["Battle between Flesh & Spirit"](#) teaching ("desire" is used 31 times)

Life's Four Great Questions

[11:10]

Dallas Willard (13) sources on this topic - [Jesus College library \(PDF\)](#)

Now, there really are four great questions of life. And the reason that Jesus stands forth as someone who should be heard in a university context is because of the centrality of these four questions. Four great questions.

Q1.) What is the nature of reality?

One is the nature of reality. That may sound to you like some metaphysical question, that's irrelevant, that's the most important question you'll ever deal with. And the university teaches an answer to that question. Not necessarily buy a course on reality. I doubt that you would find a course on reality at Ohio State. We don't have them at USC. We need them, but we don't have them. But the question: What is reality? An answer to that is provided by the way we conduct ourselves. Here's what we're asking was what is reality? Think of it like this: Reality is what you have to deal with. And when you go through a university, you pick up answers to that question. What do I really have to deal with? Another way of thinking about the question is to say reality is what you run into when you're wrong. That's reality. And then you have to deal with it.

Now, one of the beautiful things about truth is it enables you to harmonize your life with reality instead of running into it. You can prosper in your relationships with it. That's the most basic question in your life. What is reality? What are you going to have to deal with? And the answer that often comes in our culture is, well, your body is reality. I go through a lot of airports and you go by magazine stands, and you look at these profound issues that are raised on the front of magazines. Mostly, they have to do with things like buns and abs. You know, that's reality for many people. I saw one today that said something about having a beautiful skin. Well, you know, if people understood and invested in the things that are really going to affect their lives as much as they do in the things that are going to make very little difference, but are merely treated as important in our world, they would be much better off and able more to live the lives that they want to live.

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But the first question is, what is the nature of reality? Now every person has to deal with that question. And every institution deals with it. And our education is organized around it, usually, however, in some narrow focus, so that we come to be technically competent in some area and deal with that reality very well, but it leaves our life as a whole untouched.

Q2.) Who is well off? [14:20]

Look at the other three questions. Who is well off? That's the second question. Everyone has to deal with that one way or another? Who has the good life? Who has blessedness?

Q3.) Who is a really good person? [14:32]

Then who is a really good person? This one actually is more important for most people than the second question. You can get into a fight quicker by questioning someone's goodness than you can by questioning whether they're well off because it goes right to the heart of the person. Am I, as a person, worthwhile? Am I worth admiring and supporting? And, do I have something to contribute to the world?

Q4.) How do you become a really good person? [15:05]

And then the final question, how do you become a really good person?

Answering the Four Questions

Now let me just say, you and I will practice answers to those questions no matter what we do or say, we're going to practice answers to those questions. Let me say that every university conveys answers to those questions. So there's a myth on in our culture that at universities, we don't teach morality. We teach morality. And if you get crosswise of it, you will find out how real and how forceful that morality is. We convey an impression as to who is well off and who is a good person. Universities answer these questions. Now, not in a straightforward and a responsible manner. So, you won't have a course in which you deal with these issues of being well off or being a good person in explicit terms. It will be conveyed by the whole spirit of the campus, by the attitudes, the suggestions of language, the examples that are set, and what is regarded as adequate teaching and research in the various fields. All of those will convey answers to the four questions.

For example, today it is assumed that in no field of knowledge is knowledge of God required.* I'm going to say that again, because action actually, you're apt to think, why is he even talking about that? I say, the assumption in the answers that the university gives is that expertise and no field of knowledge requires a knowledge of God. So, it doesn't matter what your

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what your field is — French literature, business administration, chemistry, mathematics, whatever it is, the assumption is God is irrelevant. Now, that is not something that was discovered, but it is something that has evolved.

* - See Dallas Willard, "[The Nature and Necessity of Worldviews](#)"
Veritas Forum, UCLA, 2003 [19:00]

Three Worldview Stories

[17:17]

You see there are really three basic stories, three stories that frame the human approach in life that we're familiar with here in Western culture, at least.

~ The Theistic Story — And these three stories are a theistic story — that ultimate reality is a personal God, indeed, a community in himself — the Christian story of theism, and that that's ultimate reality, and everything derives from a personal God who is ultimate. And see when the when that statement that I quoted that was projected up here earlier about how any system of education that doesn't take into account the moral and religious nature of the student is inadequate. Did you notice the date on that? That was 1882. Now in that time, the story underlying the university was a theistic story. The other stories have come to the front.

~ The Materialist Story — And really the third one here that I have on my list, the materialist story is the one that turned us away from the theistic story. The physical universe itself is the only ultimate reality, and that is the official underlying assumption of all of our educational system today.

~ The Nirvana Story — There is now moving into the vacuum, the spiritual vacuum that is left by vacating the theistic story, the Nirvana story. Everything derives from a reality that is undifferentiated, the realm of no thing. And that is what we sometimes call a new age story.

You have three stories. And those one of those stories is going to frame your life. It's going to frame my life. It's going to frame our cultural institutions. It's going to frame a university setting. And there's no real option outside of those three.

~ Optional Agnostic Story — Now, agnosticism can sometimes appear to be an option. And often you find people who don't really want to discuss it. And they say, Well, I'm an I'm an agnostic, well, agnosticism is an interesting term. an agnostic is someone who is without knowledge. And I think the Latin for that is "ignoramus." And see that's why it's not a it's not a comfortable position because agnosticism really is not just the saying I don't know. It's rather a stronger claim which says we cannot know. It is

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impossible to have knowledge and to defend we can't know is as tough a job as defending one of those three stories.

You see, we're going to go back to those three stories now. One of those three is going to be the one that governs. And in the academic world today, the theistic story is taken to be totally irrelevant to course content and serious research. Does that makes sense? That's the way it is. Now, individuals may have a faith in God, that's okay, as long as they don't introduce that into their knowledge, as long as they don't make that some kind of knowledge claim.

But, the historical power of Jesus has been precisely the way in which he has responded to these issues in human life.

~ ~ ~ end of "Genius of Jesus" video part 1 ~ ~ ~

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Session 2 OUTLINE — "The Genius of Jesus" - Part 2 [18:22]

"The Historical Power of Jesus"

The University campus should be open to examine all of the options.

Arguably, without much question, Jesus is the single most influential person in human history. The power in the answers that He gives to the four basic questions made Him such a force in history.

The Historical Power of Jesus Answering Life's Questions

Q1 - What is reality? Jesus says, "The Kingdom of God." [2:06]

Reality is God and His Kingdom.

The Kingdom of God (defined) — The range of God's effective will.

Nature in so far as God has created nature.

The Kingdom of God (def.) - *Where what God wants done what is done.*

Your kingdom - What you have say over, the range of your effective will. God invites us to live in His kingdom as an experiential reality.

My finite kingdom or your kingdom can not run on its own.

The conflict between truth and desire and will.

At war within ourselves and at war and others with no greater reality.

Only life in the Kingdom of God harmonizes our lives.

Jesus - *"Love God with all your heart, soul, mind and strength and then you have the ability to love your neighbor as yourself."*

Q2 - What does Jesus say about a blessed life of a good person? [5:38]

God invites us to live in a spiritual reality in which all of the aspirations of the human heart for welfare and being a good person can be realized.

Jesus understood that the basic problem for human beings is to find a spiritual home in which they can know that they are eternally cared for and then from which, they can care for others and not spend their whole life just fighting over what to do.

"Can't we all just get along?" Rodney King, LA Riots, 1992

Jesus made clear what morality is and how it can be lived.

—> The #1 Problem in the University Today — Morality by body language, subtle suggestions, example, who you criticize, who you laugh at, not a course of study.

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Morality (def.) *"A shared public understanding with associated emotional postures concerning what types of persons are to be or not to be admired, approved, imitated, encouraged and supported without regard to whether they prosper or not. It is a matter of character & will."*

—> The Historical Power of Jesus - He knew what to do and could enable people to do it, to provide a morality that would actually make people good.

Q3 - Who is a good person according to Jesus? [8:40]

"A morally good person is a person who is intent upon on advancing the various goods of human life with which they are effectively in contact in a manner that respects their relative degrees of importance and the extent to which the actions of the person in question can actually promote the existence and maintenance of these goods."

This is what Jesus is talking about, *"Love your neighbor as yourself."*

Q4 - How does Jesus help you become a good person? [12:18]

Personal interactive contact with the ultimate reality of the Kingdom of God learning from that ultimate reality through Jesus and His people.

—> *"Love your neighbor as yourself...as I have loved you."*

Living the Good Life of Jesus [14:37]

- 1.) Serious inquiry & personal testing
- 2.) Surrender, "What I want" and trust the better way of Jesus.

The Genius of Jesus = Truth & Freedom John 8:31-32 [15:57]

You know the truth in a way that sets you free in an interactive relationship with Jesus Christ and the Kingdom of God. Shift Jesus from nice to the One with the most essential knowledge of the most important things!

In your next 10,000 minutes **Meditation** — John 8:31-32

1. Will I examine Jesus' answers to life's key questions?
2. How do I describe a good life? A good person?
3. What will I practice with Jesus this week to actually love my neighbor?

Next Session - "Human Nature" (part 1) - *Is there a Human Nature?*

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TRANSCRIPT: ["The Genius of Jesus"](#) (part 2)

[18:22]

The Historical Power of Jesus Answering Life's Questions

But the historical power of Jesus has been precisely the way in which He has responded to these issues of human life. Of those four questions, we can go to anyone. And of course, one of the great things about the University campus is it should be open to examine all of the options to look seriously at those who are going to answer those questions about reality, well off goodness, blessedness, who's a really good person? How do you get to be a good person, it shouldn't be open. And it has been in the past. And when the field was open, the historical power of Jesus came through the power of the answers which He gave to those questions.

Now, arguably, I think, without much question, Jesus is the single most influential person in human history. And that, of course, is open for discussion. I don't know who else you might suggest. But in terms just of influence, I can't imagine anyone else who has that kind of influence, and books have been written on this, and currently, there's tremendous influence of Jesus, even on people who are in other religions, who are not so sure, or they're antagonistic to Christianity as historically understood, but are being influenced by the person of Jesus. And why is that? It is because of the power in the answers that he gives to the four basic questions. And that is what made him such a force in history. And his vision of reality and of well being, and of life, simply, I think, has no... nothing close to it.

Q1 - "What is reality?" Jesus, "The Kingdom of God." [2:06]

So what does Jesus say about reality? Well, Jesus says, and this is the, this is the first story, the one that universities in the Western world as we know them, was founded on is that reality is God and His Kingdom. Reality is God and His Kingdom. And let me give you a quick statement about what his kingdom is. And then we want to think about your kingdom too, because that's where the strength of the answer that Jesus gives to these problems of life stands out. Think of it this way: The Kingdom of God is the range of God's effective will. Now that would include nature, insofar as God has created nature, and this is one reason why when people go out into nature and experience it, they seem so refreshed, and they don't even have to believe anything in order to experience the greatness of nature. Chesterton says one of the most embarrassing moments in the atheists life is when they feel thankful, and have no one to be

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thankful for. And that's the way one often is out in nature. That's one reason why when people turn away from God, they often turn to worship beauty in the arts or in nature. It's because these are expressions of the greatness of God. The Kingdom of God is where what God wants done is done. And in order to understand it, you should compare it to your kingdom, because you have a kingdom to or queendom or whatever you have person-dom if you like that better, and your kingdom is exactly the same. It's the range of your effective will. If I were to come down here and pick up this backpack that this lady has and start going through it, she would immediately feel that something is wrong. Or if I took your keys and went and got in your car and drove off without talking to you about it. You see, that's your kingdom. Your kingdom is what you have say over. It's the range of your effective will. And the Kingdom of God is what God has say over and He invites us to come and live in his Kingdom and know it as an experiential reality.

See, the trouble with my kingdom or your kingdom is that it cannot run on it on its own. It's finite. It's limited That's where these issues about conflict between truth and desire and will really get serious is in our own lives because we find ourselves often at war within ourselves, and certainly at war with those around us. So we live in the midst of kingdoms in conflict. I don't need to tell you that if you watch the news or probably if you don't. They're conflicting kingdoms, queendoms, person-doms. And desire is in conflict. And there's nothing to subordinate that to, there's no greater reality in which people can meet.

On our own, it's impossible to be simply what we know we should be. Only life in the Kingdom of God harmonizes the lives of human beings. And that is why as Jesus taught the way forward is to love God with all your heart, soul, mind and strength. And then you have the the ability to love your neighbor, as yourself.

Q2 - Jesus on a blessed life of a good person

[5:38]

Well, this is really an important point for us to think about. Because when we come back now, and we look at university life, and we think about the issue of God here — what does God have to do with it? Let's give a simple answer. And then we can fight over it in the question period. What does God have to do with it? God invites us to live in a reality a spiritual reality in which all of the aspirations of the human heart for welfare, and being a good person can be realized. Jesus understood what would make human life work. He understood

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that the basic problem for human beings is to find a spiritual home in which they can know that they are cared for, eternally cared for, and then from which they can care for others, and not spend their whole life just fighting over what to do.

We had... the last time Los Angeles had a urban riot was over the Rodney King case. And Rodney came on the news after things had been going for a couple of days and ask the question, you may remember it? "Can't we all just get along?" Remember that? Can't we all just get along? Well, the answer is obviously, "no, we can't get along." And the question is, why can't we, and now all the way from siblings, to parents and children, to neighborhoods, to nations, we cannot get along because we want our way we want our kingdom to prevail, and we cannot find a larger kingdom in which to live together with others. And that is what Jesus brought into human life. He made clear what morality is and how it can be lived. And that is the number one problem or omission from university life today is it has nothing to say about that. Now, I've already said it teaches a morality but you don't teach a morality by preaching at people. You do it by body language. You do it by subtle suggestions. You do it by example. You do it by who you criticize. You do it by who you laugh at. See, that's how morality is taught. That's how it's taught in the home. And in any situation, because morality is a matter of passing on a certain kind of life.

Q3 - Who is a Good—Moral—Person according to Jesus? [8:35]

Well, let's think for a moment about what morality is. And I'll give you a statement here that I hope will be helpful.

Morality (def.) - "A shared public understanding, with associated emotional postures, concerning what types of persons are to be or are not to be admired, approved, imitated, encouraged, and supported, without regard to whether they prosper or not. It is a matter of character and will."

And who is to be admired, and who's to be supported, and encouraged, and emulated, and imitated, and so on. That's what a morality is. And in any context, there is always a governing morality, and there is one in our university and cultural situation, but it is not the one that goes with the first story or the theistic story because it is based upon a different reality, and that is — taking humanity as an ultimate point of reference. And as long as we do that, we will never find the basis for living out the kind of morality that we know that we

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should, we will never be able to be able just to do the things that we know are right. And that's why Rodney King was wrong.

Now, of course, we use the words. I came through the Cincinnati airport this morning, or this afternoon. And there was a poster there, a wonderful poster by Protective Insurance Company. And it had a classroom scene and a young boy, maybe fifth or sixth grade, had just written on the blackboard: *Treat others the way you would like to be treated.*

That's very good. You know where that came from? Came from Jesus. There are some things that are pretty close to it elsewhere. Now, how do you do it? Jesus... the historical power of Jesus comes from the fact that He knew what to do, and could enable people to do it. That's where the historical power of Jesus came, And He was able to provide a morality that would actually make people good.

Q3 - Who is a good person according to Jesus? [11:00]

And now I'm going to give you another statement here, and it's a kind of crabbed statement. You know, as philosophers, you have to worry about getting things fairly right. And so, if you can just endure the statement about who is a good person, and the reason I go out of my way to make this statement is because I doubt you will have anyone here represent a view on this matter in any faculty — Who is a good person? So let me try this on you.

"A morally good person is a person who is intent upon advancing the various goods of human life with which they are effectively in contact, in a manner that respects their relative degrees of importance, and the extent to which the actions of the person in question can actually promote the existence and maintenance of these goods."

Now, that's the kind of statement that makes people hate philosophers. But, you know, you kind of have to dig in there. Now, having said that, I'm going to push it aside and say this is what Jesus was talking about when he said, "*Love your neighbor as yourself.*" This is what the little saying on the poster is: "Treat others the way you would like to be treated."

Q4 - How does Jesus help you become a good person? [12:18]

But the question is, what does that mean? And how do you do it? And it's only for those alive in the Kingdom of God who are in

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personal interactive contact with the ultimate reality learning from that ultimate reality, through Jesus and through His people, that's the only person that can spell that out, and really tell you how to do it.

So we can say, "Love your neighbor as yourself." Yeah, well, what if you don't love yourself? There are a lot of people who don't. And one could argue with some conviction, I think that much of the wrongdoing that is done is done by people who have no idea what it is to value and love themselves. We talk about human dignity in our culture today. But what does it really mean in a consumer culture where the pursuit of pleasure is confused with his pursuit of happiness?

So that's why Jesus refines His teaching. He doesn't just say, "love your neighbors." He says, "Love one another as I have loved you." That's different. He says, "Greater love has no one than this, that they lay down their lives for their friends." Now, with that fill in, so you can then begin to ask yourself,

Well, have I? Has there been a single day in which I could say honestly that I have loved my neighbor as myself? Is there progress? Am I learning how to do it?

You see, if we follow up the teaching about love and morality, and who the good person is, by the question, how do you become a good person? That is where above all Jesus Christ shines, I believe, greater than anyone else. Now, in a in an in an open discussion, of course, we'd want to compare him with any other candidates, the Buddha or or whoever that you might want to rang up, and that's a serious inquiry. I have students that will come to me and say, "Why are you a disciple of Jesus Christ?" And my answer is always, "Who else did you have in mind?" That's where you start. And you try to deal with it as carefully as possible.

Living the Good Life of Jesus

[14:37]

1.) Serious Inquiry & Testing - So, how do you live it? Well, first of all, by serious inquiry and personal testing. Now, in order to do that, you have to put Jesus back in the category of someone who's seriously dealing with the facts of life. A serious inquiry, personal testing. Honest comparison of Jesus and His teaching with others. That's where Veritas stands. You find truth by honest testing.

2.) Surrender Your Wants - You're going to have to surrender the "what I want" as an ultimate point of reference because if you don't,

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if you're not prepared to surrender, that you will not be able to hear the teaching that Jesus brings, and you'll not be able to be delivered into life in the Kingdom of God. Now, if there really is a better way, than the way of Jesus, you can be sure Jesus would be the first one to tell you to take it. If you don't believe that about him, you don't believe that He was really right. I mean, you can't imagine him standing there and saying, "Well, you know, that's better, but it's not Christian."

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[15:57]

That's why He's out in front constantly of Christianity. So, when we hear His saying, "*The truth will set you free,*" we want to recognize that truth will not set you free. Someone said, "You shall know the truth and the truth shall make you flee." That's what it often does, doesn't it? It isn't truth. Now, you the whole statement... this is the most misquoted statement in human history. I think. The whole statement is, "*If you continue in my word, that is put it into practice, then you really are my apprentices in living in the Kingdom. And then you will know the truth, and the truth will set you free.*" [John 8:31-32] That's the way it works. You know the truth in a way that sets you free in an interactive relationship with Jesus Christ and the Kingdom of God. And that's the way it what does it set you free from... it sets you free from your inability to do and live the good, you know.

And I want to conclude on that note, because you see, that's where we are left by a university, teaching and system that omits God as an essential part of the subject matter. We know a lot of good, but we systematically failed to do it in our individual lives, in our society. Often in our churches, or religious groups is the same way you find people constantly unable to do it. We have to shift the understanding of Jesus away from someone who is perhaps nice, but doesn't really provide knowledge, to one who provides us with the most essential knowledge about the most important things in human life. That's where we stand. He doesn't come to just offer us a fire insurance policy. He offers us eternal life now, and that is open to testing, to questioning, to experimentation. And all we have to do to know the truth that He's talking about is to put it to the test of experience.

~ ~ ~ end of "Genius of Jesus" video part 2 ~ ~ ~

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Session 3 OUTLINE — "What does it Mean to be Human?" (part 1) [28:43]

The Influence of Socrates — Socrates knew that people had to come to truth they could live by of their own initiative. One reason why he had confidence he could work with truth as he did because he believed there was a God who spoke to him and guided him.

Is there Human Nature?

[2:19]

"Any system of education that ignores the moral and religious nature of the student is fundamentally defective." OSU University President, 1882

This is still the vision and hope of all the universities. People come to universities because they want to find truth...understanding the human self.

"The unexamined life is not worth living." Socrates

The Purpose of Human Life

[4:15]

To LOVE and SERVE others and to be loved and served by them.

Circles of Sufficiency illustrated in a Mother & Child

To KNOW and to LOVE, and to be known and to be loved.

The Problem — Human "Circles of Sufficiency" are incomplete and broken.

* The Sacrament of Marriage - the value & goodness of life

The basic "Circle of Sufficiency" is meant to be completed under God.

"God in Himself is a sweet society."

Near Death? Love + knowledge = A Creative Will for Good

There is a Human Nature

[8:30]

1.) Nature (def.) - *"A group of basic properties which determines what is possible for the thing in question."*

2.) Nature determines excellence and well being of things of that nature.
You are a nature, a human being, not a squirrel or a Brussel sprout

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What is it to have a Human Nature?

[14:00]

"A Human Nature has parts with specific properties that constitute the whole person in such a way that its peculiar wholeness provides a standard for what a human being is and provides norms for how a person is to be treated and what they are to do."

* Plato's *Republic* - Three human parts: Reason, Emotion & Appetite
Emotion guided by Reason must direct the Appetites to their proper exercise in the individual and society.

Desire - Appetite - Addiction - Democracy - Tyranny

Parts and Properties of Human Nature

[17:35]

How do they Relate to Create a Whole?

"No Nature" means... endless change, nothing humans can not do, nothing inappropriate to do to them. No limits! Desire & Human will are the ultimate.

Human desire has to be restrained by the capacity to apprehend reality. Experience and reason have to be able to set the limits to desire.

The Disappearance of Moral Knowledge

[23:10]

Six Rumors of Moral Knowledge

- 1.) "Morality is relative."
- 2.) "Only sense perceptible is knowable."
- 3.) "Only measurable is known."
- 4.) "Moral truth suppresses freedom and diversity."
- 5.) "Freedom to do what they want if no one is hurt"
- 6.) "Profound changes in the University"

The Outcome: Political Correctness - Romans 1

[26:20]

Political Correctness — No human nature leaves power, will, desire.
Politics and Law rule. Politics rules law.

In your next 10,000 minutes Meditation — Psalm 8

1. How is my nature limited? How am I precious to God?
2. What is the condition of my "Circle of Sufficiency"? My past "Circle"?
3. Which of the rumors of moral knowledge influence my beliefs?

Next Session - "Human Nature" (part 2) *Jesus on Human Nature*

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TRANSCRIPT: ["What Does It Mean to be Human"](#) (part 1) [28:43]

The Influence of Socrates

Thank you. Thank you. That was wonderful, thank you. That was absolutely wonderful, thank you so much. It's so interesting to see how influential Socrates is and how much he taught so many people and still teaches them today without professing to know anything. See, I mean, he knew that people have to come to the truth that they can live by. He knew that they have to come to that have their own initiative. And so he called himself a midwife. Funny name for a man. He was bringing truth out of people and assuring them that they had it in them are one of his major dialogues is with a slave boy Ameno and his confidence in the capacity of human beings to achieve truth, and to find their way through all of the institutions and power plays that were around them, and discover as an individual, that there is a God. Socrates believed in God. One reason why he had such confidence that he could work as he did with truth was he believed that there was a God, who spoke to him and guided him. And he was sure of this, to the extent that when they came to the point of putting him to death, he had no qualms about it, because he said, "I'm going to a better place." And all I need to worry about is taking care of my soul and everything else will be handled well. So we can certainly follow his example. And thank you for those wonderful words.

Is There Human Nature?

[2:19]

Now, this evening, we take on the topic, "Is their human nature?" And the answer is yes. So we can go home.

That wonderful statement that was put up again this evening by a past president I believe that this university.

"Any system of education that ignores the moral conduct and the religious nature of the student is fundamentally defective."

University President, 1882 [Also quoted in ["The Genius of Jesus"](#)]

You see, as Kelly also brought out, I mean, this was the vision and the whole of all of the universities. And it still is, let me tell you that, in spite of all the smoke that is blown on this topic. People come to universities and live on universities because they want to find truth. And that's why I'm sure you came to the university, you want to find truth. And no matter what we may say, in defensiveness, the need is

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still there. And the deepest need is for the understanding of the human self. We could have talked further about Socrates. If you remember his statement that “the unexamined life is not worth living.” And he meant by that the examination itself coming to understand the self, and that this is the most important thing we have to do. And what we want to do this evening is to precisely examine the self. Because until we're prepared to do that, we're not prepared to think about education, we're not prepared to think about curriculum, and the things that we lead people through. And until we're prepared to examine the self, we're not going to see the wisdom of that ex president of this university in what he said. So we have to think about the makeup of the person.

The Purpose of Human Life

[4:15]

I want to because I might lose you in the intricacies of the few things I'm going to say I want to just say up front — the purpose of human life is to love and serve others, and to be loved and served by them. That is the purpose of human life. You don't have to be profound to see it. Watch a mother with a child. Watch how they relate to one another. Watch that little child look at its mother and almost drink in her soul and know her and love her and the mother do the same to the child. If you look at human beings, you'll see that they live in what we can call circles of sufficiency. Circles of sufficiency. [[Renovation of the Heart, p. 179-180](#)] And in those circles of sufficiency, human life is completed. And when something goes wrong, we may say to a little child or to someone we love, “everything's okay now.” Really, is everything okay? See, that is an ideal circle of sufficiency of knowledge and love. Now, we all know that the mother and child is not sufficient to themselves. They require others around them. And those circles of proficiency reach out to our neighbors, the ones that go through life with us. But the one thing that is constant is the calling, and the need, to know and to love, and to be known and to be loved. And we go through life with that as our calling. It isn't a deep mystery. It can be observed in life. But, the problem is that all human circles of sufficiency are incomplete, and broken, even those that are most intimate and dearest, and in our world that begins with men and women, and the problem of how men and women can be together. And if you don't have a framework within which you can take that and make it a circle of sufficiency, it turns into a living hell. And that circle of sufficiency between the basic one between the man and the woman is meant to be completed under God. That's why years ago, Fulton Sheen had an old book called *Three to Get Married*. You may

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remember that it's a wonderful title. And the reason marriage is a sacrament is not because of some religious idea, but because in its very nature is at the heart of the value and goodness of life. The relationship between the parent and the child, all of these relationships, between employer, and employee, all of those are meant to be within a circle of sufficiency that finally concludes itself in the Trinity, which an old Puritan writer described as "a sweet society." In itself, God and himself is a sweet society, and his creative effort and redemptive effort is to reach out and bring those in, who are broken.

So I just wanted to tell you upfront that that is what the nature of the human being is. It is a nature that makes loving, and knowing central to human life. You know, people who have near death experiences, one of the interesting things all in common as they all come back, and there's one or two things that they say that they want to focus on, and know more about, and that is love and knowledge. Love and knowledge lies at the heart of the human being. And we have to understand that, or we can't have a basis to make statements about what education should be like. Love and knowledge go together. And they lead to being a creative will for good. And I just wanted to give you at the start a little picture of that, and then go back and go into more of the details.

There is a Human Nature

[8:30]

One of the things we have to say right at the outset is there is a human nature. And, we are in a context where desire and will and freedom want to be unlimited. And in order to achieve that end, even as an ideal goal, many people have misunderstood the role of nature and have said in order to have that as a goal, it must be that we have no nature. We have sometimes heard that in the feminist controversies where it is proclaimed that biology is not destiny. And there's a very important point to be made with that. But in order to carry through with that point, many of our educators and thinkers, John Dewey was most prominent in this way. He wrote a book called *Human Nature and Conduct* in which he denied there's any human nature. And he was after the idea that we could be endlessly progressive. But, you want to understand that a nature is something everything has. And I want to give you just a statement of what nature is, I think it's up on the screen here.

1.) A nature is a group of basic properties which determines what is possible for the thing in question. [9:45]

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Now, not all the properties of the thing in question are a part of its nature. You might have a writing pen for example. Whether it's blue or green is not going to be a part of its nature. But its rigidity is a part of its nature. Have you ever tried to write with a wet noodle? Right? So rigidity is a part of the nature of a pencil or a pen. And that's just you can you can illustrate it endlessly. But you get the idea now. It's a group of basic properties, which determines what is possible for the thing in question. And, of course, we use that in our knowledge.

Imagine a library where the classification is in terms of size and color. You go to the librarian and say, "I like a blue book, please. 8 inches tall, and an 1 1/2 inch half thick." Now, why don't.. I mean, books have color, don't they, and they have size, we actually at SC [University of Southern California], before we redid our main library, we actually had a whole floor where books were classified by size, you know why to save space. So, that rule would be for 5 1/2 inch books to be completely full. No wasted space. But you had to have a special code to go through to get the book. So they had to cross list them with things that were indicative. Author is important. Subject is important. Date of publication is important.

See that you see the difference between properties that are part of nature and properties that are not? It's very important to understand that now. And everything has a nature in that sense.

2.) [11:32] Now, not only does the nature determine what is possible for the thing in question and give it its basic structure, but rather [nature] determines the excellence and well being of things of that nature. You might have a pencil, for example, that was not very rigid. You could write with it, but perhaps you'd have to wrap your whole hand around it or something to hold it rigid. Would you call that a good pencil? Probably not. And the reason is, because its parts and its properties do not fit together to form a hole of that kind. So you'd say that's not a very good pencil. That's true of everything from a turnip to a horse to a squirrel, anything. I mean, if you know what a squirrel is, you know what a sick squirrel is, right? And you know what a healthy squirrel is, if you didn't know what a squirrel is, you would know where they're sick or healthy, right?

So, now, is that second point relatively clear? I mean, the nature of a thing makes clear what the excellence and well being of the thing in question is. And now then I hope at this point, you're going to say with me, everything has a nature. There isn't anything that lacks the nature, everything is like that. And that's a piece of classical

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philosophy and wisdom that lasted well into the 19th, and certainly the 20th century. You have a nature. A human being is not perchance a squirrel or Brussel sprout, right? You have a nature. And against that we're judged in terms of our excellence or not, sometimes we make fun out of it. Randy Newman, of course, has the song you may remember about short people. "Short people ain't got no reason. I had to pick them up and say hello." Now, what's the point of the song? The point of the song is, that's ridiculous. Why? Because being short or not being short has nothing to do with being human. In that, right, you see how that works? And we commonly accept that and work with it. And our philosophers up until very recently have generally assumed that and we need to keep that in mind if we're going to make any sense at all, have a discussion of human nature.

What is it to have a Human Nature?

[14:00]

So, second slide there now you'll see has to do with some spelling out of that - what is it to have a human nature? And forgive me if this is a little slow, but we need to be careful with it.

To have a human nature is to have parts with specific properties that constitute the whole person in such a way that it's peculiar wholeness, provides a standard for what a human being is, and provides norms for how a person is to be treated, and what they are to do.

And you will immediately see that a turnip or a horse and a human being are different. Now why are they different? Because they have different parts. Those parts have different properties that found different relationships between the parts that make a hole that allows that hole to fit into relationships. My father lived through the Depression he used to tell how they had little to eat besides turnips, and one of the reasons why they had turnips to eat is because turnips grow so fast. That's one of the very few virtues of turnips in my view. But of course, if you need... if you don't have anything else to eat, you eat something that grows fast, and so, a turnip has a nature. Everything has a nature. You have a nature. And you if we had time to go into great detail, we can talk about different cases of this.

Plato on Human Nature

[15:20]

[see Willard, "[Spiritual Formation Defined](#)" 31:20 (UofW #1 of 3)]

And I'd mentioned Plato's *Republic*, many of you will have read it, I know in your college careers. And if you remember what Plato says,

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well, there are three parts to human beings — there's reason, there's emotion, and there's appetite. Reason, emotion, and appetite. And each of these has certain properties, and because they have those properties, they relate to one another in a certain way. And for example, you want to be sure that reason is guiding your appetites by enlisting emotion on its side, otherwise, you're going to be in total chaos. And so he lays out his theory. These properties relate to form a person who naturally lives in a social context because of those parts. And that's the other side of Plato's theory is the republic or the city. It's how the city parts fit together because the human parts fit together in a certain way. To be good and to live well, as Plato says, in that book, emotion, guided by reason, must direct the appetites to their proper exercise in the individual and society. And Plato is one of the most acute critics of democracy. And he thought democracy lay right next to tyranny. You have to understand what he meant by the democracy. And of course, democracy was the system that killed his teacher, Socrates. And he thought it'd lay right next to tyranny, because democracy meant in his mind that all desires are equal. And if all desires are equal, the individual goes mad. Imagine living your life on that principle, and imagining a master desire emerging, which is able to subordinate all of the desires, and make them serve it. And soon you will see that democracy, in his view, would naturally lead to tyranny.

Tyranny is often seen in our country [United States] in the case of people who are addicted to things. Addiction is a case of the tyranny of desire. And that means they do not have the capacity that even the emotions cannot redirect their appetites, because their appetites have become so obsessive, and so masterful over their whole being, that nothing can correct them.

Parts and Properties of Human Nature

[17:35]

So, that's just an illustration now, and we want now to approach the question — what are our parts and our properties, and how do they relate to one another to create a whole? And before we do that, we want to understand that the person who comes along and says, "no nature", what that is about is the possibility of endless change. It's the possibility of endless change. To say "no nature" - no human nature, is to hold that human beings. There's no there's nothing they cannot do. There is nothing that it is not appropriate to do to them. In this change as possible. No limits. And our culture is very much tied to this. And we have to understand that a lot of the rationalization that goes into backing up this view that there's no human nature is based on the will

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to be able to change things without limit. It is an effect to make desire and human will ultimate. And when we do that, we run into the problem that human desire is not self limiting. It can control itself. Human desire has to be restrained by the capacity to apprehend reality. Experience and reason have to be able to set the limits to desire.

~ “No Limits to Human Nature” — In our life today, you'll see for example, in commercials, the glorification of “No Limits.” I don't know how many automobile commercials I've seen, I think all of them were advertising SUVs, about “no limits.” And if you're just alert to this, watch the commercials that you see and see how they emphasize “No Limits” as a model or an ideal for life. Also, camping equipment. I think I've seen advertised on that and clothing. It is amazing in our culture, the extent to which automobile fantasies are cultivated. And you get a good picture of how desire works if you watch how automobiles are advertised and what they will do for you. And what that means then is the supremacy of feeling. No nature really is a way of saying feelings. Kelly quoted the saying, “If it feels good, do it.” I used to have a girl that were that on the seat of her pants, and you just wondered about maybe if I kicked her right hard and said I felt like it, you know, if she would accept that. See, she was actually she wouldn't have worn that pair of pants if she had believed in it. She is being a hypocrite, right? Because it was only because she was in a world where people did not do things they felt they wanted to do that it would be safe to wear a pair of pants like that. But it's a fantasy. The same thing with our advertising I was mentioning. And that's where, as I mentioned last night, the supremacy of the body — “abs and buns” as we talked about. [[“The Genius of Jesus” @ 13:15](#)] We focus on the body and we try to get feeling out of that that will fill our lives full or food or other things of that sort. And yet, we can't get satisfaction. I don't get no satisfaction was a very famous song a little while back. I understand some people still singing. I don't get no satisfaction. Dr. Faustus — Marlow's *Dr. Faustus* (1592) is a wonderful illustration of the fact that you cannot, by desire, find fulfillment, that it will always lead you wrong. And actually, this idea of “no nature” comes out of the Renaissance. Pico della Mirandola had a book called *The Dignity of Man*.

[\[*Oration on the Dignity of Man* by Pico della Mirandola, 1496. Pico's *Oration* attempted to remap the human landscape to center all attention on human capacity and human perspective. Arriving in a place near Florence, he taught the amazing capacity of human achievement. In 1479 \[age 16\] requested from the Marquess of Mantua a free passage to Ferrara,](#)

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where he would devote himself to the study of philosophy and theology. In the *Oration* he writes that "*human vocation is a mystical vocation that has to be realized following a three stage way, which comprehends necessarily moral transformation, intellectual research and final perfection in the identity with the absolute reality. This paradigm is universal, because it can be retraced in every tradition.*" [Wikipedia]

What is interesting here is he said man who has no nature because great God created him that way so he would have an infinite capacity to rise towards God. Now, actually, you have to have a certain nature to do that. But his way of putting it was to say, "well, man has no nature, he can fall infinitely, and he can rise infinitely." Actually, he can't do either one, but he does have a nature in which great possibilities are present if he understands that nature. And that's what I want to talk to you about. Because you see you when we...when you understand the nature of God, you realize its connection, the nature of man, you realize its connection with God. And you realize that there is an issue in here about infinity because of that relationship with God.

Now, of course, nature has been falsely used, and we need to acknowledge that human nature has been used oppressively, what was not nature, whether it's short people, or black people, or whatever classification is used, that has nature arguments have been invoked to justify oppression in terms of what is just a historical accident. But, one can correct these appeals only by getting the nature question right. And that, in fact, is constantly done today by those who are often say there is no nature. But, they're appealing to nature in the process of doing it. And in a sense, that's the right thing to do.

The Disappearance of Moral Knowledge

[23:10]

Now, that moral knowledge disappeared from our present world, and it has disappeared, it hasn't ceased to exist, but it has disappeared. Precisely because the idea of a nature for a human being has been set aside. And if you read contemporary moral theory, moral theory in the 20th century, and now in the 21st, you will see that the constant issue that is raised like Bernard Williams, a very famous ethical writer says, "well, you know, if we could establish and in for human beings, then we might have a moral theory, we might have moral knowledge." But as it is, there's no for first level moral knowledge on his view. And all other writers echo that same point.

1.) "Morality is relative" - Moral knowledge disappeared in the Western world, first of all, because it was said that morals is relative, that moral judgment does not apprehend a reality that is there regardless

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of what we think. Well, of course, if there's no human nature, there is no reality there for it to apprehend and then relativity in terms of feelings, because people do have different feelings, takes over.

2.) "Only sense-perceptible is knowable" - Rumors that they own only those sense-perceptible is knowable. The will and human character is not sense-perceptible, and if only the sense-perceptible is knowable, then of course there is no moral knowledge.

3.) "Only measurable is known." - Rumors that only the measurable is known. And this is where often scientism steps forward and says, "Well, there's no scientific knowledge of love, of hatred, of intentions of character. And these are rumors, you see, about knowledge that sets aside any possibility of moral knowledge.

4.) "Moral truth suppresses freedom" - The idea that moral truth suppresses freedom and diversity, that if there were moral truths, people would not be free to do what they want. Well, yes, they wouldn't be free to do what they want. They wouldn't be free to do what they want, and it'd be okay. That's different, they'd still be free, but they didn't have to deal with the fact that they were injuring their own nature and the nature of those around.

5.) "Freedom to do what they want if no one is hurt" - The idea that everyone should be able to do what they want. As long as nobody gets hurt, that's a favorite term. In Los Angeles, we are now facing the demise of the emergency healthcare system in Los Angeles County primarily because people do what they want and say, as long as it doesn't hurt anybody. You see, I mean, that's true of nearly all of the areas of tremendous expense in public health today, is being primarily drained by people doing what they want, rather than what they ought to do.

6.) "Profound changes in the University" - Also, I mentioned here profound changes in the university. And I want to recommend a book by Julie Ruben called [*The Making of the Modern University*](#). It is an excellent study of what happened in the university system over time, in the last several decades, certainly the last century, so that there is no longer a body of knowledge to be taught about morality in the universities. And of course, these profound changes are all tied to the denial of human nature.

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The Outcome — Political Correctness

[26:29]

So the outcome is actually that political correctness is the only thing that's left. Once you have set aside moral truth, moral correctness, and you will do that if you indeed think human beings don't have a nature. Once you do that, then the reason we have a big thing about political correctness is not a conspiracy of some sort. There isn't any other kind of correctness left. With human nature gone, all that is left is power, it is will, it is desire. And then politics and law rule, and politics rules law. Because instead of law being based upon a foundation of moral truth about human life, it has to be based simply upon what people desire, and judges and legislators wind up trying to reflect what they think is the sentiment of the people. Desire degrades the person to the body. And there is no foundation of dignity left for the human being. He becomes a consumer, a person who is simply striving to satisfy their desires.

Paul - Romans 1 - Disappearance of God

[27:42]

And Paul's analysis of Romans in chapter 1, which many of you I think will remember, where he talks about how when people turned away from the knowledge of God, they were abandoned to their own desires, and how that developed through utilizing the body, because you see, if you turn away from a value structure that is there in reality, and you turn away from God, the only thing you're going to have left to work on is your body. And you will pump that body for everything you can get out of it. And pleasure will be king. And that is what has happened in in our culture. You don't retain God, you don't have a foundation for understanding human nature. And when you lose that, you simply go to what you can wring it out of your body or the bodies of others.

~ ~ ~ End of "What does it mean to be human?" video part 1 ~ ~ ~

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Session 4 OUTLINE — "What does it Mean to be Human?"

(Part 2) [21:43]

"Love God with all your heart, soul, mind & strength & neighbor as yourself."

Mark 12:30-31

The Call on Human Beings - To love & serve others and to be loved & served.

The Teaching of Jesus on Human Nature

[1:37]

—> **Heart/Will/Spirit**

The Center of the Human Being

—> **Mind**

Thoughts & Feelings

—> **Body**

Your little power pack for life

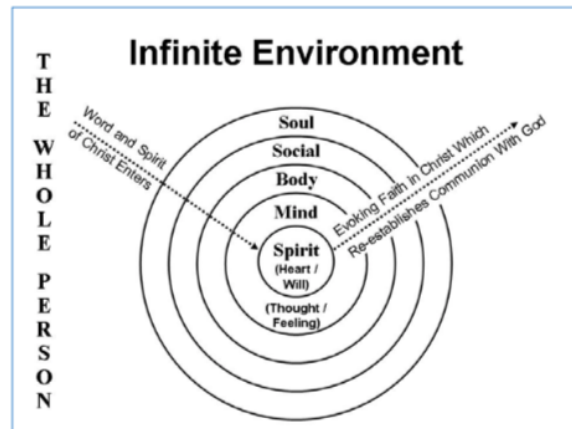
—> **Social**

We live in relationships.

—> **Soul**

The part of a person that puts all the other parts together

The Ideal — Living in Circles of Sufficiency [5:53]



The Order Proper of Human Nature

[7:05]

The Will subordinated to God.

Then the mind subordinate to the spirit [will] under God.

- Order comes into my mind.

- My feelings are coherent with my thinking.

The restoration through the BODY and through the SOCIAL relationships.

MIND subordinate to SPIRIT under God.

SOUL to MIND under God.

BODY to SOUL under God.

And SOCIAL relationships then harmonized with the BODY under God.

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Living a Spiritual Life from God

[11:35]

—> The Great Commandment: Basic knowledge of how to live well and be a good person. *Life’s Greatest Questions #2 & #3*

Once you understand the nature of a human being, you can see why that is true. There are no realistic alternatives to that. We have set this aside as knowledge but we have not replaced it with a better view.

Not by Human Will Alone but Spiritual Disciplines

[13:15]

Not will alone...not human strength.

By the grace of God as the life of God gives us inward transformation.

Spiritual disciplines are not designed to remedy behavior, they are designed to transform the inner person.

We don’t want to become people who do the right thing.

We want to become the kind of person who does the right thing routinely and easily.

Morality is Based on Knowledge

[14:52]

Moral life must be based on knowledge...not good feeling or political action. The human self is meant to act in terms of what it believes. Understanding human nature is what enables us to know when it is excellent in its character, what is good for it. To establish norms for its guidance, it must be based on knowledge. If you believe human nature does not exist, you will have no norms to guide your life.

Revelation is the Source for Knowledge - The Bible

[16:45]

The Bible - the best information on the most important topics.

We who believe this...

Present Christ as the knowledge of reality.

Make the assemblies of Christians the guiding light of humanity.

Lead our lives so others realize there is something better for life.

In your next 10,000 minutes Meditation — Joshua 1:8; Matt. 6:33

1. How whole is my whole person? Which area needs attention right now?
2. Which spiritual discipline(s) will direct His grace to this area?
3. What Biblical prayer guides me to seek God’s power to order my life?

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TRANSCRIPT: ["What Does It Mean to be Human"](#) (part 2)

[21:43]

Christian Reading of Human Nature

Now, contrast that with a Christian reading of human nature. And I'm going to take this from the very familiar statements of Jesus:

"Love God with all of your heart, with all your soul, with all your mind with all your strength, and your neighbor as yourself." Mark 12:30-31

And I want to just point out that though what that really amounts to is what I said earlier — the call of the human being is to love and serve others, and to love be loved and to be served by them. [["Human Nature"](#) part 1 @ 4:15] And the whole structure of human life is set up around that the structure of community. I mentioned parent and child, caring for a child. What is often been said in recent years by Christians and others that the mark of a decent society is how the young and the old are treated. And see in order to make that right, you have to understand that people are not just for use because babies and old people are useless. And if that's the way you think about them, that's all you have to say about them, then, of course their treatment will be like it often is in our own culture. If you understand the worth and dignity of a human being in relationship to God and the whole human community, then of course, you have a different place to stand, both individually and in society about how they're treated.

The Teaching of Jesus on Human Nature

[1:37]

And let's just say that, if we take the teaching of Jesus, we will be given a list of the essential parts of the human being. (And I've put them up here. I hope you can read them.) Jesus said, *"Love God with all your heart, soul mind and strength, and your neighbor as yourself"* (Mark 12:30-31) And that gives you a list.

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~ The Will [1:53] At the center of the human being is will, heart or spirit. That's the capacity to make decisions. Human beings are creative beings. And that's true of every one of us here. And we want to create good. And that's built into a little child, and you watch a child, the first thing he wants to do is to make something. And before they can do things, like put on their clothes and tie their shoes, "Let me do it!" That's how they are, and that's a natural expression of creative will in the child. Everyone who comes through this line wants to leave the world a better place. Now, they may have become embittered and angry, but, unless they have a very peculiar circumstances, they want to be creative will and they want to be creative and good.

~ The Mind: Thoughts & Feelings [2:50] And in order to have a will, you have to have a mind. And in that mind, there has to be thoughts and feelings. Because you can't make a choice, unless you have feelings about that choice and thoughts about how it's to be done. You have to have those two things. And the mind contains your thoughts and your feelings. And it's a false abstraction that we live on the idea that you can separate thoughts and feelings. You can't. They always come together. And I don't have time this evening to argue fine points in psychology. But they both belong in the mind. And that's what the mind is it isn't just thoughts, its thoughts and feelings. And both of those are required in order to be able to will. Anyone here tonight that doesn't have a will? Anyone here tonight that doesn't have a mind? Mind and will are essential to human beings.

~ The Body [3:48] Now, it's a good thing to have a body. That's essential for human beings. See, your body is your little power pack for life. It puts the capacity to act in your world, and without it, you wouldn't have that. And at this stage in your existence, that's your source of power. Now, it's not your only one. It's one that you have, and God has given that to you, and you can even stand against God in the strength of your body. It's not a bad thing, it's a good thing. It's a wonderful thing. And because you have it, you insert yourself into the world and you are inserted into the world. Your identity comes through your body. So in eternity, you will still be the son or daughter of certain people. Because that's a part of your identity. And who we are is not something separate from the time and the place, and the people that were born there. History is of fundamental importance to human beings because it defines who they are and gives them the substance of their whole being.

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~ Social relations [5:07] No one stands alone. We live in relationship to others, that's a part of our being that's a part of our nature.

~ The Soul [5:17] And finally, the soul. And the soul is the part of the person that all puts all of the other parts together, if it's not a broken soul, it's puts all of the other parts together: the will, the mind, thoughts and feelings in the mind, the body, social relations, and makes one life. And you realize that there are many broken souls because not many people in our current condition manages to have a unified life.

The Ideal — Living in Circles of Sufficiency [5:53]

But ideally, that if we lived in circles of sufficiency that we're unbroken, and were raised up in a harmonious way, to know love and to be able to love, to gain knowledge, experience, grow, we would have souls that were unbroken, but our souls are broken. Because we live in a broken world where the circles of sufficiency have been violated, and we find ourselves crying out. We'd lost loved ones, terrible things have been done to us, and so that's the nature of the world we live in. Now, then, God comes to us through our mind, and we respond to Him with our spirit. And he begins to pull us back towards wholeness. And the situation that is the common human situation that Paul expresses by, *"the things I would like to do, I don't do, and the things that I would like not to do I wind up doing."* [Romans 7:19] We are drawn out of that, because our whole being is brought together in relationship to God, and we're able to be a whole person.

The Proper Order of Human Nature [7:05]

So, now, the order proper to the human being is one that has all of these parts straight. Remember what I said, "a nature is parts with properties that relate to one another in terms of those properties and produce a whole that is capable of relationships beyond the self." Now, the order proper to the human being is this:

~ The will subordinated to God. I'm not running my world. God is running my world. He's running a world anyway, I just come to terms to it and I accept that. So the larger framework of things in which He has placed goodness, I serve and I serve gladly, and I don't try to be God. I accept that. Will subordinated to God. My kingdom under God's, and therefore, at least in the process, because that's where all of us remain for a long time, and that that's the way it works. In the process of harmonization of my neighbor's kingdoms and my own kingdom.

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~ Then the mind subordinate to spirit under God. Instead of running wild with imaginations of all kinds of things, order comes into my mind. I see things rightly, I understand things rightly, and I act in terms of them because also, my feelings now are coherent with my thinking. I realized that sketching this out in an ideal way may be kind of hard to take in. Just think of it as an ideal. This is a process and the feelings are becoming more and more harmonious. I am free of contempt. I don't have contempt for people. I'm not full of anger. I'm not cultivating my lust for my own entertainment. I'm not spending time envying people and dreaming about I wish I had what they had. Right? Why not? Well, because I've become alive under God. And I don't have to think those thoughts anymore. I am now alive in God's Kingdom and I know that I'm taken care of. And so I can rejoice with those that rejoice. Instead of thinking, "I wish I had what they had." I can think, "I'm glad they've got it." And I can weep with those that weep because my compassion is not just for me, but for them also.

~ See, the restoration now begins to move through the body, and through the social relationships.

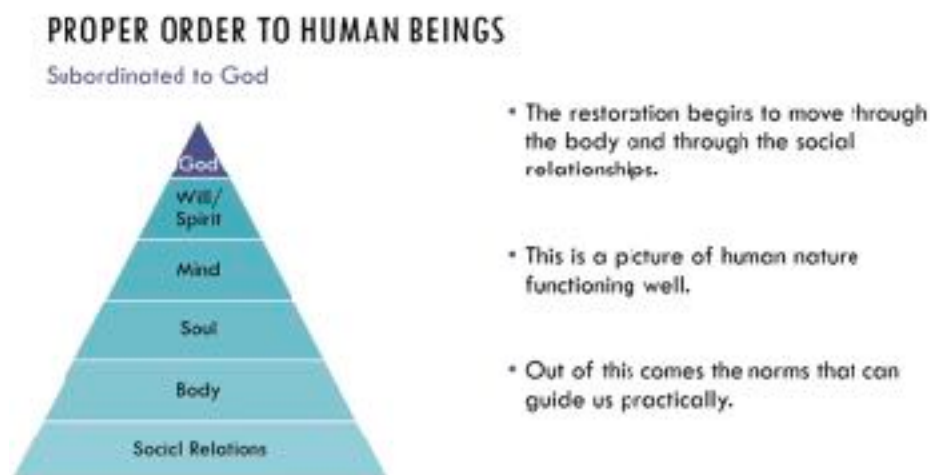
Mind subordinate to spirit under God.

Soul to mind under God.

Body to soul under God, and

Social relationships then harmonize with the body under God.

Now, this is a picture of human nature functioning well. So just take a moment to look at that based on human nature.



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And out of this comes the norms which can guide us practically. I mean, you think of all the things that if we have a list of things to do, and not to do morally Think of what they're about? Well, they're about knowing and loving. See, if you murder someone, steal from them, lie to them. That's not exactly knowing and loving. That's living in a world where you feel like you have to lie. You may have heard of the little girl who in Sunday School was asked what a lie is. And she said, "It's an abomination to God and a very present help in times of trouble."

Well, you see, if you're running your world, you're going to need all the help you can get. And, that's why, for example, very few of us come to the point where we decide "I'm done with lies." I will not mislead anyone. See? Now think if that actually happened in human life, the difference that it would make. Think of all the money and time we invest in protecting our goods. Think of a world where you didn't need locks. I was up in western New York talking someplace and they said we never lock our car doors except in summer, and we lock them to keep people from putting zucchinis in the back seat. Different world.

Living a Spiritual Life from God

[11:35]

Okay. So, now we're living a spiritual life from God. The influx of God comes into our lives. We have given to us a life that is beyond ourselves. And that link to the Kingdom of God is crucial to understanding human nature. You'll never understand human nature unless you understand that it is meant to be lived in a relationship of devotion and worship and love to God. And when you are looking for a way to distinguish human beings from other animals always remember worship, devotion, dedication, and love to God, and that life flows into us, and it produces activity that we're not capable of, on our own. And the great commandment then is fulfilled in real life. We can become whole persons. The parts in proper order and function by living a life of worship, and service to God and others in a power beyond ourselves.

The Great Commandment is basic knowledge of how to live well and be a good person.

And once you understand the nature of the human being, then you can see why that is true. There are no realistic alternatives to that. We have set that aside as knowledge, but we have not replaced it with a better view, or even a significant alternative to this view of what it is like to be a whole person. And when we begin to experience it, we begin to see the beauty and strength of it as it begins to enter our

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personal relationships and restore them and transform our whole world.

Not by Human Will Alone but Spiritual Disciplines [13:15]

Now, we do want to say, as we come to complete this discussion that this is not by will alone. It is not something that can be done just by human strength. It has to be touched by the grace of God as the life of God moves inward, and gives us inward transformation. And this is the place of spiritual disciplines. Spiritual disciplines are not designed to remedy behavior. They are designed to transform the inward person. Solitude and silence, fasting, Scripture memorization, service to others. There is no complete list really. A spiritual discipline is something you do to enable yourself to do what you can't do by direct effort. The secret of spiritual discipline is indirection. It doesn't try to correct behavior or change the inner person. We don't want to become people who do the right thing. That's a trap that'll kill you. We want to become the kind of person who does the right thing, routinely, and easily. And that's what it means to have the life of God coming in to the person through the mind and the spirit. And then transformation takes place. The aim is to be to become in all dimensions of the self, the kind of person who naturally and easily does what is good and what is right. You remember the words of Shakespeare? "The quality of mercy is not strained." That's true of all virtues. It is the person who does easily the thing that is right, who has had the inward transformation that makes life whole.

Morality is Based on Knowledge [14:52]

Now, moral life must be based on knowledge. We cannot hang it in the void. We cannot base it on good feeling or political action of various kinds. The human self is meant to act in terms of what it believes. And that's why it's important for us to talk about human nature and to understand what it is, because only if we have beliefs about it that lead us to understand what it is good for can we use it rightly. I go back to the opening of my remarks where I said understanding human nature, or the nature of anything, is what enables us to know when it is excellent in its character, to know what's good for it, to establish norms for its guidance, it must be based on knowledge. [["What Does It Mean to be Human"](#) (part 1) [11:32] We will have beliefs about what is real and the task is to ensure that they are true beliefs, and you can be sure that if you believe that human nature does not exist, you will have no norms to guide your life. The secular mind drove the spirit out of reality, any reality it could accept, and because of that, it is

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incapable of establishing moral norms. And since the moral life is a matter of the spirit—the spirit is the will and the character—it is inevitable that moral knowledge would disappear in our culture.

And here, we need to tip our hat to Nietzsche and say a good word for him because what Nietzsche understood was if you take the Christian foundations out from a culture, it will collapse. And that's what he was so excited about. He was incapable of giving an alternative. [See [“Jesus vs. Nietzsche”](#) 2-session Jesus College course.] And I'm just saying here this evening, and perhaps you will want to quarrel with that. And that's fine. There are no alternatives. And it's in the nature of human nature that there should not be any alternatives. But he saw what was happening, and he realized that it was a complete disaster.

Revelation is the Source of Knowledge

[16:45]

Revelation is the source that we have to look for for knowledge. Let's just make a simple statement about the Bible. I know there are many things that can be said about it. But you have to understand that the Bible is the best information on the most important topics that human beings have. Now, you would guess what I mean by the most important topics, by what I've already said already. But among other things, of course, that would be human nature. The Bible is a tradition. It contains deep teachings. It is set up in such a way that if you're looking for what is wrong, you will find it. The medieval thinkers used to say that if a jackass looks into a mirror, he does not see an apostle looking out. That's true, isn't it? And if you look in the Bible, really, what you're going to see is you looking out. And I don't mean to put you in the category of the jackass. But, it's a very instructive figure and actually is used in the Bible as some of you will know, looking into it as a mirror. And we want to be able to see ourselves and see ourselves for who we are, and that will always bring us to God, and it will always show us the right way to go. If that's what we're looking for. If we're looking for puzzles, we'll find plenty of them. If you want to sit up nights and worry about where Cain got his wife, be my guest. But we want to remember that this is the most vital knowledge, the best knowledge on the most important topics. Now, you can compare that to any writer that you wish. And there are many other good writers, I don't mean to deny that. But this is the source, it just happens to be. That's the way it is. I believe God has planned it that way. And if we look to the scriptures in that way, we will find the guidance we need.

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Presenting Christ as the Knowledge of Reality

[18:56]

And the need now is for those who believe this, to present the way of Christ as knowledge and reality, and as a picture of human nature. We need to put this in clear juxtaposition to all of the other teachings that are around us. In order to do that, we don't have to be arrogant and closed minded any more than one who knows how to fix plumbing has to be arrogant and closed minded about what they're doing. They can be open. They can listen. We want to be in the same spirit. And that is the spirit of the university, as it has been traditionally can see, and we want to live in that spirit, and when we do, we will find that we have a treasure of moral knowledge. The way of Christ contains the body of moral knowledge for which the world is dying. And keep in mind from last night what knowledge is. [["The Genius of Jesus"](#) (part 1) 03:45] Now, we need to practice that knowledge openly and honestly tested and presented, and in this way, make our assemblies of Christians the guiding light of humanity, on the university campus, everywhere in life including education, and all of culture. Human nature as it should be, is not the responsibility or possibility of the university at present. They do not deal with it. Because they cannot deal with it. We are the ones who have to stand up in such a way and lead our lives so that people will realize there's something better in life than they had ever dreamed.

I want to close with a quotation from a Harvard professor named George Palmer. And he delivered a series of lectures in the field of ethics at Harvard in 1899. And here's what he said in concluding, he quoted a large number of people as to what ethics is about, and then he says,

"Ethics is certainly the study of how life may be full and rich, not as often imagined, how it may be restrained and meager. Those words of Jesus, announcing that He had come in order that men might have life and have it abundantly are the clearest statement of the purposes of both morality and of religion, of righteousness on Earth, and in heaven."

Thank you.

~ ~ ~ End of "What does it mean to be human?" video Part 2 ~ ~ ~

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(21) Courses & More Resources from Jesus College

[The Divine Conspiracy](#) - (2) courses

The Divine Conspiracy - In-depth, extended study of the book (31 sessions)

"The Divine Conspiracy - An Overview" highlighting key principles (6 sessions)

[Renovation of the Heart](#) - (2) courses on the book & a Dallas teaching series

Renovation of the Heart - Whole Life Spiritual Transformation (13 sessions)

"Healing the Heart and Life by Walking with Jesus Daily" (12 sessions)

[Courses on Dallas' Books](#) - (6) courses

The Spirit of the Disciplines - Understanding How God Changes Lives (11 sessions)

Hearing God - Developing a Conversational Relationship with God (10 sessions)

The Allure of Gentleness - Apologetics in the Manner of Jesus (7 sessions)

Knowing Christ Today - Knowledge of Jesus for Daily Life (8 sessions)

Life Without Lack - Living the 23rd Psalm (9 sessions)

Becoming Dallas Willard - biography (9 sessions)

[Courses on Dallas Speaking](#) - (11) courses from (12) teaching series by Dallas

"The Human Side of Holiness" - 5 days at Denver Seminary (17 sessions)

"For Such a Time as This" - 3 teachings on Ministry Leadership (6 sessions)

"Jesus Worldview" - 2 Dallas teachings (3 sessions)

"The Genius of Jesus" - 2 teachings at Ohio State University (4 sessions)

"Nietzsche vs. Jesus" - 2 sessions based on Dallas' Veritas Forum, Stanford, 2002

"The Problem of Evil" - 3 sessions focused on 3 chapters from Dallas' books

"Spiritual Formation & Salvation" - 1 teaching at Wheaton College (3 sessions)

"Jesus, Dallas & NT - The Gospel" - 3 sessions including NT Wright's teachings

"Jesus, Dallas & NT: The Book of Acts" - 4 sessions including NT Wright's teachings

"Jesus, Dallas & NT: Romans 8" - 3 sessions based on teaching by Dallas & NT Wright

"Advent with Dallas Willard" - 3 sessions on a sermon and devotionals by Dallas

[Speaking Sessions](#) - 51 Dallas Willard resources featuring 117 teaching sessions with 785+ pages of notes (general Dallas speaking *not* Jesus College courses).

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“Master’s in the Master” Spiritual Transformation Training

The Jesus College "Master's in the Master" is a clear, realistic, practical method to foster "Christlikeness" in ordinary people who take transformation seriously. *This is not an accredited degree.* The Master's offers you a Jesus centered, wisdom guided, community* engaged, mentor** supported, daily life integrated, spiritual growth plan.

CURRICULUM — The Master's is built on (15) courses varying in length from 3 to 31 sessions per course based on the books and teachings of Dallas Willard. Choose from a syllabus of (18) courses {on the previous page} ready-to-watch today in the JesusCollege.com library. Some courses will be offered again "live" throughout the year.

CALENDAR & TIME - The Master's is an individually paced time frame based on when you start and how often you participate in "live" courses or watch recordings of the sessions. We use the word "cohort" but there is not a set group - "no freshman class" - nor pre-set time to commence or complete your Master's. This is an independent study and growth training effort. We estimate for serious participation 3+ hours per week over a timespan equal to the 3+ years Jesus walked with His disciples. *3+ hours weekly for 3+ years.* Again, this is your preferred pace NOT according to a Jesus College calendar or semester syllabus.

COMMUNITY* — We are seeking the platforms to facilitate connection with other students to engage and enjoy rich diversity of Jesus' friends from 48 countries involved in Jesus College.

COST — The "Master's" training is offered for FREE by Jesus College. Additional personal coaching, church consulting and training, teaching or preaching at your location or virtual venue are available from Jesus College at pre-determined costs between the two parties. Financial donations are also welcomed for those who want to help further the impact of Jesus College.

COMMENTS from Jesus College Students:

- Cath from Australia, "I had another look at the website link - WOW! Amazing syllabus and I'm excited about the 3 years walk with Jesus."
- Tony from England, "In brief, these courses have changed my view on discipleship. I feel myself a new creation."
- Pastor Oladipo from Lagos, Nigeria, "I've participated in all the courses except one. It has impacted my ministry strongly because we are fine tuning our church to become a church who really does what Jesus said. The whole experience has been personally transforming for me personally and in my ministry. In time we can become the example of the kind of church Dallas has said he has never seen."
- Judy from Virginia, "I'm definitely interested and I've loved everything you have offered. Everything! The idea of experiencing this with other people face-to-face is very appealing to me."
- Don from Canada, "This Jesus College vision is on the leading edge for the future of the Christian community."

For information on the courses, a plan worksheet for your custom Master's V-I-M, or a personal consult with Doug Webster to discuss your desired spiritual training and growth, email us — info@JesusCollege.com

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Jesus College Postscript

Thank you and God bless you for venturing further up, further in the Kingdom Among Us. We trust you received a fresh hearing of Jesus through the mind and soul of a humble follower of Jesus in Dallas Willard alongside a cadre of the crucifixion of friends from around the world. May your quietly transforming, conversational friendship with God immersed in the Trinitarian community be pervaded with joy, relaxed with shalom, and filled with agape, as you become the kind of apprentice of Jesus who willfully seeks the good of God, others and yourself.

For more resources to follow Jesus:

[Dallas Willard Ministries](#)

[Jesus College](#)

~ A brief introduction of [Dallas Willard Ministries](#).

The free study guide was prepared by Doug Webster with transcript help from Dallas Willard Ministries. We welcome your comments, suggestions and ideas on how we might better help you strengthen your apprenticeship with Jesus in the With-God life with the sole, soul and eternal goal of Christlikeness. info@JesusCollege.com

Donations to [Jesus College](#) or [Dallas Willard Ministries](#) can be processed through these safe website links.



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