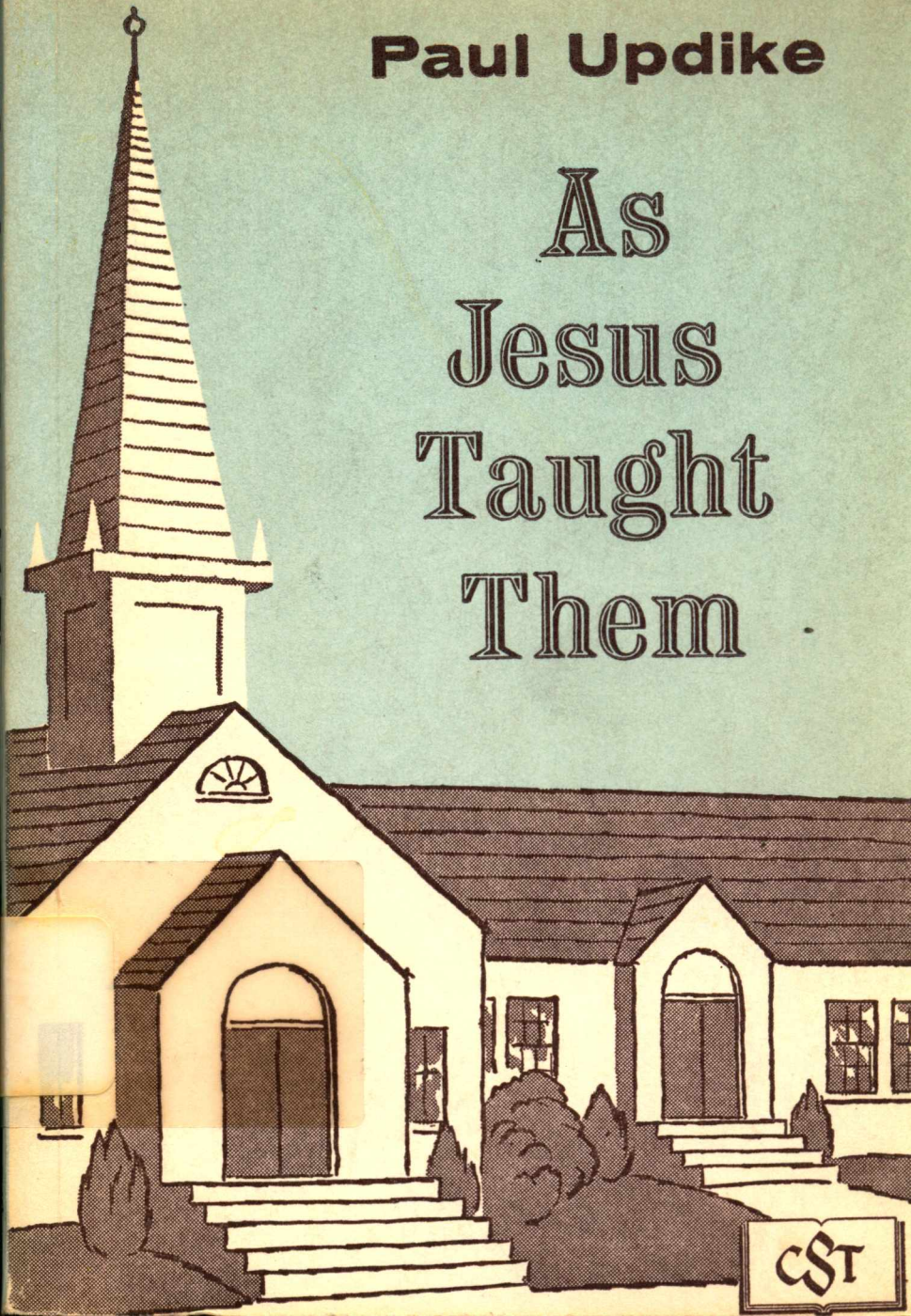


Paul Updike

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• CHRISTIAN SERVICE TRAINING •

As Jesus Taught Them

by

Paul Updike, D.D.

Superintendent
Northeastern Indiana District

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TEXTBOOK USE

For Christian Service Training

1. This is the text for First Series Unit 141.1a, "A Scriptural Study of Teaching." Six fifty-minute sessions, or the equivalent in time, are required.

2. Your class should be registered with the general office at least two weeks before your first class session. This will allow time for the office to get the class report forms, individual registration slips, and credit cards to you.

3. Each pupil must be present for five of the six sessions to receive credit. Exceptions to this may be given only by permission from the general office.

4. Examinations are optional with the teacher.

5. For Home Study purposes a Study Guide is available, and credit is granted when written work has been sent to the general office.

CHRISTIAN SERVICE TRAINING

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Introduction

As Jesus Taught Them. Here is a book on teaching which the Bible student as well as the teacher will want to read. It outlines the principles of teaching by presenting the methods which Jesus, the great teacher, employed. Such a procedure is unique and interesting.

The author begins with a chapter on the purpose of teaching. We should teach because man needs to be taught, Jesus commands it and has set the pattern for us. Further, all men are by nature teachers, that is, it is in line with our very constitution as persons to pass on what we have learned. In Chapter Two, the nature of teaching is discussed. It may be summarized thus: Teaching is helping, awakening, imparting knowledge, inspiring, guiding, and correcting. In this chapter, as throughout the book, many examples are taken from the teaching of Jesus. Chapter Three has to do with the personal fitness and preparation of the teacher. First in importance is the spirit of the teacher. Along with this, there must be an informed mind, a sense of relationship to God and His purpose, faithfulness in attending the means of grace, active participation in the work of the Kingdom, constant personal contact with God and His Word and the people who are to be taught, and specific preparation for the lesson at hand. Chapter Four concentrates on the teaching procedures of Jesus. Jesus was able to silence His enemies and His friends by His words which were "spirit and life." He was able to overcome the lack of vision, the sole dependence upon reason, and the unbelief and slowness of apprehension of the natural heart. He began where the learner was in his knowledge, and so must we. The participation of the pupil in the learning process is em-

phasized in the fifth chapter. The directed discussion, projects, visitation with its personal contacts, assignments which are to be reported on later, as well as other methods are recommended. The sixth and concluding chapter enumerates the results of effective teaching. The final product is transformed lives; teaching and evangelism go hand in hand. There is knowledge or light, response to the light or walking in the light, then conversion, and, finally, entire sanctification, if the work culminates as it should. This changed inner man is accompanied by revolutionized attitudes and behavior. Thus we are given an insight into the glorious work of the teacher.

Rev. Paul Updike prepared this volume. He is especially fitted for such a task by natural endowment, education, and experience. He graduated from Manchester College, and has taken considerable advanced work in the teaching field in the University of Chicago. When he was called to the ministry he was principal of a consolidated school in Indiana where he had had several years of successful teaching experience. After he entered the pastorate, he taught part time for three years in the Fort Wayne Bible College. He started at the bottom in his pastoral activities and within a few years was called to the pastorate of one of the largest churches in our connection. He is now Superintendent of the Northeast Indiana District.

S. S. WHITE

Chapter I

"TEACHING THEM TO OBSERVE"

The Teaching Purpose

Go ye . . . and teach all nations . . . to observe all things whatsoever I have commanded you (Matthew 28:19, 20).

Let the man of God . . . teach us what we shall do (Judges 13:18).

The things that thou hast heard . . . commit . . . to faithful men, who shall be able to teach others also (II Timothy 2:2).

WHY TEACH?

Sin is tyrannical. It leads every soul into rebellion against God. "All nations" have reaped the harvest of the seeds of "the whirlwind" (Hosea 8:7), and have become slaves to its death. The tragedy is twofold. Sin slays the will of man toward righteousness, and blinds his judgments toward holiness. It causes man to transgress God's law, and blinds him to the light of God's mercy. It breaks the commandments, and steals away the word (Matthew 13:19) that fulfills the commandments.

Into this darkness and ruin Jesus came teaching. In Him was the plan of God to save men and set them free from the "law of sin and death" (Romans 8:2). Truth was intervening in behalf of those lost to its fold. The transgressor, at last, was to see his deed "manifest" (John 3:19-21). Only those who "loved darkness rather than light" would now be lost finally. The lover of light could now find his way back to Father's house from the swine pens of the "far country." (Luke 15:11-22.)

By Him "God hath spoken unto us" (Hebrews 1:2, 3). In all of His activities, Jesus was conscious that He was not acting alone nor sharing alone in the fruits of His holy labor. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). It was His Father's world that had been lost and He had come to give that world a new commandment—to love men; not as an end in itself, but as a means of revealing God's truth. (John 15:12.) He came so close that the disciples saw "his glory . . . full of grace and truth." The Word of Life was made flesh so that men could see and handle Him; and, then, "manifest him" unto others. (John 1:1, 2.)

The Christian teacher, then, following Jesus as He taught men, works for God and truth as well as for man and his world. The teacher is the servant of man to bring him to Christ, and also the servant of Christ to bring Him to man. He is the leader of the blind, the deaf, the dumb, the sick, to bring them to the Great Physician, and the channel through which God can reach His enslaved creation.

The Soul-Will Responsible to God

God's plan is an eternal one. He sees the end from the beginning. Before the foundation of the world, the Lamb is, as it were, "slain." Heaven is to be peopled not by newly created beings but by redeemed souls, saved out of sin and tried in the "furnace of affliction." Jesus' presence on the earth was a deliberate move on the part of God to institute a program of full salvation.

To see the object which He had in view, it is necessary to see how we begin life on the earth. There is none more helpless than the newborn infant. He has no knowledge of where he came from, why he is here, and

where he will go next. Furthermore, he is unaware of God, and knows nothing about the power of sin and the devil except in the self-determination of his own will. And, still further, his skills are so limited he has to learn to live.

As the tiny soul-life emerges into the world it is deeply imbedded in an earthly mold which is susceptible to the allurements of earth and must be redeemed to get to heaven. "Be ye transformed, by the renewing of your mind" (Romans 12:2). "All have sinned, and come short of the glory of God" (Romans 3:23).

However, the paramount crisis is reached in the will of the self meeting the supreme will of God. This soul-will is very conscious of itself. It determines to express itself before any other language is learned. The baby often shows his will and persists in demanding his own way against the entreaties and determination of his parents. He cries, color rises in his face, he holds his breath, stiffens himself, and shows all the signs similar to later demonstrations of the "carnal mind" which is "not subject to the laws of God neither indeed can be" (Romans 8:7).

This will, nevertheless, in spite of all its justifying itself and excusing its errors, must give a final account to God of the "deeds" it did "in the body" (II Corinthians 5:10).

To make matters worse, this personal will is surrounded and affected by the "sin of the world." Each soul begins its journey of life hindered by the high tides of worldliness. Influences of the world of sin, both within and without, which cause men to disobey God, come short of His glory, and love the opposite of the nature of Christ, are forces to be reckoned with.

Jesus came to the "servants of sin" (John 8:34). He came to throw light on sin, to reveal the inner re-

bellion of the heart of God's holiness, and to turn the mind from the world to the Redeemer, the new Purchaser of men's souls, who would not redeem with "silver or gold but with the precious blood of the Lamb" (I Peter 1:18, 19). God wants His teachers where men make their choices. Salvation begins when some teacher guides a soul into the eternal truth of redemption in Christ.

The will with a soul sensitive to the earth, yet responsible to God, must surrender to that higher will in the universe of God. To fail at that point is to forfeit everything of value. The Christian teacher demonstrates how to make the adjustments to the eternal world and how to keep the temporal world in its proper place.

Knowledge and Skills Individually Possessed

Teaching not only brings to life—it conditions life. The entrance of light enlarges the areas of the soul's existence. The personality gains brought "meat to eat," Jesus called it. (John 4:32.) The woman of the nearby "nation" left her waterpot, for she was now drinking from a flowing fountain. Nicodemus, the inquiring member of the Sanhedrin left his "night" to come out into the day and help care for the body of Jesus. (John 19:39.) The man "of the tombs" went home and found the freedom of his family's threshold. (Luke 8:39.)

To teach the truth is to liberate from prison, the dungeon of darkness and despair, the helplessness of "I can't" and the impotence of "I have no man to help me." It always brings joy when the captive knows this time he is to walk through the grated door to free air and sunshine. It is a source of pleasure when the child exultingly finds he can now walk to the object he has been reaching for. So it does something to the inner

man when he finds he can touch the God his heart has craved after, when he can have and hold for himself that knowledge and skill gained in his conquests under the generalship of truth's leader.

The Christian teacher opens the doors to "the riches of his grace." He leads men to that plane where they live "after the Spirit minding the things of the Spirit" and not "after the flesh minding the things of the flesh" (Romans 8:5). To those who were dead was left the task to "bury the dead." They had forfeited their right to lead men because they only led them "into the ditch." Jesus and Christian teachers come that men might have life "more abundantly."

So much of everyday life is based on learning that the wayfarer is dependent on "someone to guide me." Each one has to learn to walk, to talk, to read, to write, to work, to play. The backwardness of primitive tribes illustrates the poverty of the one who "has never learned." Thus it is so with spiritual things. "Whatsoever I have commanded" had to be restated in terms of Calvary. On that road to the Cross, He had to walk and teach others how to walk also. One of the trials He found in the shadow of the Sacrifice was "have I been so long time with you, yet hast thou not known . . ." (John 14:9).

Jesus recognized this principle of life in teaching and made teachers out of His learners as He led them in the school for apostles. Later, Paul takes "the things" Jesus taught him by revelation and passes them on to his son, Timothy, admonishing him to pass them on to someone else who would be able to "teach others also." So truth propagates itself and revitalizes its doctrines, not by some artificial, stilted way but in the natural influence of the passing generations "going in and out" finding greater freedoms in the pastures of the Good Shepherd, Lord of life.

God Commands Us to Teach

The hunger for truth is basic to man. He wants to know. Even gossip would go begging if man was not so desirous to find something new or strange. "How can we know the way?" is the heart cry of the Philips thirsting for the eternal tomorrows. (John 14:5.) Teaching, then, is not an invention of man; it is an idea born of our Creator. He planned for man to desire to learn and to know the way, for only in that way could a lost soul find his way back to God. God longs to be known, to reveal himself "to all nations." The satisfaction of this longing is the joy of life to God as well as man.

Each disciple is to be a teacher for God. Like the tree to the forest, the grain to the stalk, and the stars to the dome of heaven, so the teacher is a part of God's world for man. The Great Commission holds the key to the evangelization of the nations. It is the positive program from the Sovereign of the universe. It is His hope and cry to the Church Militant. "Go ye" is only a part of the divine command; "teach," or disciple, all nations is the counterpart of the going. Otherwise we are only roaming travelers entertaining people rather than ambassadors bringing the rebellious creature back to God.

Teachers are essential to the spread of the gospel and the saving of men. To them Jesus commits His truth. "Teaching them," he instructs, "to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end (of this age)." It is His vision that the creature shall become a learner by the impact of a teaching personality full of His truth. The teacher as the vehicle of truth is as essential to its distribution as the truck to the farm produce or the train to the coal and oil of the nation.

Teaching is God's command for the light to keep on shining. The insistent rays of the morning light keep on coming through the window into the bedroom of the sleeper. They neither shake nor pain the unconscious head on the pillow. But slowly the light of day stirs to action and consciousness appears. "When they were awake they saw his glory" is not only true of men of the Mount of Transfiguration but of men in the Valley of Decision as well.

Teaching, then, is required of God—but not in an arbitrary, dictatorial fashion. Rather it is the passion of God. This was revealed in Christ when He prayed "that they might be with me where I am; that they may behold my glory" (John 17:24). To follow God's command anywhere—in the class—by the way—or "wherever man is found" and teach him is but to fulfill the passion of God the same as Jesus did when He taught them in His day.

Lest we depend too much on teaching to accomplish the whole matter and look only to religious education as the panacea for the soul's ills, let us remember that the work of truth through teachers can only bring man to God, it still remains that man can never displace the work of grace by God. Education is important but evangelism is not out of date. The true picture is that they work hand in hand and must complement each other. God must always have his Elishas to ever guide the Naamans of earth to the Jordan and instruct them how to dip there. (II Kings 5:14.)

Man Was Created a Natural Teacher

It sounds more fantastic than factual. Many say, "I cannot teach." How many Sunday-school superinten-

dents, supervisors, and department heads have found a dearth of folks that really believe they can teach!

The natural aptitude of man for teaching is demonstrated when someone is trying to untangle a badly knotted string or turn a key in a stubborn lock. Place a puzzle in the hands of a novice and see how eager those who know how to work it are to show the novice "how it is done." Or listen to someone in the back seat of an automobile and see how easy it is to teach the one under the wheel how to drive by precept if not by example. All of us have some teaching ability, so everyone bears a certain responsibility to show others the "way of life."

There may be an inability to lead souls due to the lack of proper knowledge or preparation. One's ability to show another how to go to a certain town by pointing in that direction never takes the place of giving the exact route to follow. As Jesus taught, the power of His teaching was that He knew *what* He was teaching as well as *how* to teach it. The purpose of God demands that what can be done, should be done. Let the teacher get the knowledge and he can show someone the way.

To know is to want to express. Testimony about an accident is natural to the witness of that accident. But some object saying that the Bible teaches that only certain people are called as teachers because in Ephesians 4:11 it is said that Christ, "for the perfecting of the saints, gave some, apostles; and some, prophets; and some, evangelists: and some, pastors and *teachers*." Here teachers are listed as gifts of Christ to His body and it is thought by some that teaching is to be done only by those who are "gifts" to the church. Hence, there would be only a limited few.

To take this view not only contradicts the general command "go teach," but is inconsistent with the other

instructions Christ gives to the Church. That there are specially endowed teachers is beyond question. But these are not to take the place of the ordinary teacher of souls who knows the way and wants others to find the way, too.

This can be seen more plainly by seeing how the pastor and evangelist work. The pastor is to care for souls, visit the sick, pray with the troubled, and give to the needy. But no church would thrive well if it scrupulously left all the care of souls, visiting, and praying, up to the pastor. Or take the work of the evangelist. Few churches would get the usaved ready to meet Jesus if the evangelist had to do all the evangelizing. Leaders have their places; and happy is that church that honors them in its service. But the leader's full usefulness comes as he leads others to do what should be done.

These teachers who are "gifts" to the church are placed as specialists in the field. This reveals the wisdom of God. He intends for the church to follow their leadership, co-operate with their program, but also, as opportunity affords, profit by their example. "As Jesus taught" should be the concern of every teacher. Each follower of Christ can become, in some measure at least, an expositor of Christ. The admonition is "let your light so shine before men."

Teaching Was the Example of God in Christ Jesus

The list of the great preachers of the earth carries the names of Peter, Paul, Chrysostom, Whitefield, Wesley, Spurgeon, and others. Seldom does Jesus' name appear. However, when the names of the greatest teachers of all time are asked for, His name not only appears, it tops the list in the Christian world. He taught so regu-

larly and well that men did not often call Him by name as the disciples were called, but almost everyone called Him *Master*, or, as the Revised Version has it, *Teacher*.

And truly He was always busy at the art of teaching. Finding a woman coming to a well He taught of the Water of Life. To the fishermen mending their nets He taught how to catch men. To the unsettled reasoning scribes He tried to show healing for the palsy. When the multitude saw His "daughter" press to touch the hem of His garment, He carried on to show that He will press through the crowd of mourners to touch the daughter of Jairus. As the crowd followed Him back to the home site of Galilee after the feeding of the five thousand, He turned the discussion of the Bread of Life into a challenge to partake of His own "flesh and blood" that they might have His "life" in them. Always, He was trying to lead everyone that would follow.

The power of Jesus was the power of His word. He never yielded to the temptation to conquer by any other means. Men must know to choose wisely, so He taught of the Kingdom and the Father He loved so well.

There were times that He could have used that word unwisely himself. He could have spoken the bread into stones; He could have called fire down on those whom the disciples were enraged against; He could have answered from the Cross and "saved himself": but in none of these instances could He have saved anybody else.

Every man is faced with the temptation to use his word only for the sake of bread, or to attempt to destroy those who do not see just as he sees, or to make life a little easier, so there will be no crosses to bear. Our Lord did not yield to such temptation. Jesus taught with His word because He had come to do the will of the

Father. To use it for self was to dissipate its power and leave men in the darkness and despair of their ruin. Let us therefore "go unto him without the camp, bearing his reproach." Let us use our word to bring men and women to God. Let us teach as Jesus taught them.

Teaching Is One of the Major Activities of the Holy Ghost

When Jesus was taking leave of this world He assured His friends that another Comforter would be sent. For the purpose of receiving Him, they should tarry in Jerusalem.

God was sending the Holy Ghost because it was to be His business to "guide them into all truth." In another place He said the Holy Ghost "will bring all things to your remembrance." That is, for the proper interpretation of truth they would need the Spirit of truth. He was not to change the doctrine which the teacher Jesus had taught them; rather, He was to intensify and clarify within, that which Jesus had brought from without.

This is further illustrated in that they were to tarry for Him not only for their own sake but for the sake of those to whom He had sent them. The Holy Ghost was to be "standard equipment" for every disciple that would proceed from Jerusalem toward "the uttermost part of the earth."

God himself gave His Spirit as a provision to the missionary, the preacher, the Sunday-school teacher, the personal worker; in fact, to anyone that would try to lead a soul out of sin's dark night to Jesus, or guide the Christian to the City of God. The Holy Ghost is an essential if we would teach as Jesus taught. That is part of the Power He is to the Christian ready for the greatest

work in the world—bringing souls to God and God to souls.

The Purpose Illustrated

Take the teen-ager as an illustration of what can be done by the teacher to accomplish the fundamental purpose of God. Suppose Mary is a Sophomore in high school. Someone from the youth class gets her to attend Sunday school, where Mrs. Jackson is the teacher of the high school girls.

Now, she is at an age when the will begins to settle into more or less definite life trends. Youthful impulses in her must be directed and consecrated in devotion to the higher will of God. She must be led to see that her talents and possessions are entrusted to her by God. To get her to sing, read, or perform some task in connection with the class, gives her an outlet of soul in the direction of God.

But she seems so uncertain of herself. Mrs. Jackson feels the challenge to do something to develop Mary's skills. She may be learning to play the piano, play tennis, type, debate, or many other things. She must be given tasks to arrange for meetings, handle certain groups of the class, keep records, write encouraging messages to the sick, visit absentees with effectiveness, occasionally teach a portion of the lesson: all of this for the purpose of developing skills in the service of the Lord to help Him save her young life from sin and death to the Christian faith and right living.

The command of God to teach her is neglected sometimes because the teacher is at a loss to understand how to lead Mary. But we must remember that someone will be teaching her to do other things, perhaps the wrong things, at that very age; she is in a mood to be taught.

She delights in biography, stories of love and devotion, things that cause her to decide the right and wrong ways of life. She is interested in etiquette—what an opportunity to develop rules of conduct! She is interested in social approval, and the teacher can use Mary's conscience to lead her to the approval of God and to peace with herself by doing the right thing in spite of difficulties.

What an opportunity the young people offer to the Sunday-school teacher to pray and find what the Holy Ghost has in mind for their lives, and then to co-operate with God in teaching them to live the "abundant life" in Christ Jesus.

The Purpose Summarized

Why is teaching so essential? Why all the time and effort? Why persist in the face of apparent failures? Why try to do better next time? Simply because souls are alive with wills that can cross the will of God into rebellion and forfeit their place in the world to come. Because each one when taught has capital gains to invest in the riches for the eternal order ahead. God commands it as a passion of heart that He might have His own for which He sacrificed the Son.

Then, man is already a teacher and will be teaching something—why not things that save men's souls? Also, by teaching we follow the pattern "as Jesus taught them." And, finally, God made provision by giving the Holy Ghost to temper the learner's heart, to right the teacher's influence, and to do His office work of salvation, verifying the promise the teacher gave from the Word of God.

Why teach? As Manoah realized, man is helpless to accomplish what God intends without the angel of the Lord and without the teacher "come from God."

QUESTIONS FOR DISCUSSION

1. Give six reasons for teaching.
2. What relation does the Christian teacher hold to truth? to humanity? to God?
3. Explain the helplessness with which each soul begins life upon the earth.
4. What is the effect of the "carnal mind" on the will? How does getting a scholar sanctified help in getting him taught?
5. Explain the statement "God brings His teachers where men make their choices."
6. Mention ways in which truth is passed from one generation to another. How is it kept "alive" through the centuries?
7. What provision has God made to give power to His teachers?

Chapter II

“YE CALL ME TEACHER”

The Teaching Principle

Lord, teach us to pray (Luke 11:1).

Teacher, carest thou not that we perish? (Mark 4:38 R.V.).

Ye call me Teacher, and Lord: and ye say well; for so I am (John 13:13 R.V.).

WHAT IS TEACHING?

There were two names that Jesus won for himself from the common masses. They were “Lord” and “Teacher.” (R.V.) Other names were given Him by prophecies or by those who knew the places He was to fill. “Lord” and “Teacher” came, however, from the men that saw what He was doing rather than what He was to do. As they observed Jesus, they saw He had a natural authority over himself and over them. They called Him “Teacher” and “Lord.”

Nicodemus was one of them, and he saw Christ as a “teacher come from God” (John 3:2). Martha was well aware that Mary would know who she meant when she said, “The Teacher is here, and calleth thee” (John 11:28 R.V.). The rich young ruler came running because he knew the “Good Teacher” could answer his question about eternal life. (Mark 10:17.) The publicans, the scribes and Pharisees, the father of the epileptic child, both friends and enemies recognized He was Teacher in His own right.

What one calls himself may be pretension or braggadocio. But when one’s friends and enemies agree, those who live about him from day to day, when they see and

call the man by a common name, the true character of the man is revealed. "Whom do men say that I am?" (Matthew 16:13) was asked by Jesus to inquire into the revelation from heaven. But if every person could ask the same question from those who knew his everyday life, the answer would be revelation even though it had an earthly rather than a heavenly setting.

Let us study into that which made them call Him "Teacher." What did He do? What activities did He perform? What attitudes did He manifest? What relationships did He have? What was it that made this title everywhere so common, yet everywhere so distinctive?

Teaching Is Helping

On the stormy sea, they were "perishing." They were so convinced of their helplessness and the strength of the wind that they felt it was because He might not "care" rather than He did not know of the circumstances. But, in either case, they felt He was able to do something about it. They had given up unless He took charge. They looked now for the "teacher" to "help" them.

In a similar experience of contrast, His praying touched heaven and theirs was quite human. As they listened in on His communication to the throne of grace, they saw He had power with God. That was what they lacked. They felt His strength in the midst of their weakness and asked Him to "teach" them to pray. In other words, "help" them get to where He was.

Truly, the teacher is a helper. His strength lies not in the weakness of other men. Christ never gloried in what the other one could not do. But His joy was to unite His strength to the need of the other's heart and "help" him into the Kingdom. It is this natural expressing of one's own acquirements that makes the teacher teach and causes his greatest teaching to come easy.

Basically, then, teaching is demonstrating the natural possessions of the human mind and soul. It is not a gaudy display in colors that attracts but fades easily, neither a forced show of one's wares in the market to emphasize quantity rather than quality, nor an advertised bargain to sell some things above value—it is more a lending without usury that one's fellows may become rich. This is especially true of those who would follow Jesus. As He taught them, He gave to men freely what it cost a crown to purchase. He opened His treasures, new and old, and gave gifts to men.

There is still one more thing that is paramount about the help the Teacher gave. He had the knowledge. He had the power to help. He was willing to lift the heavy loads. But the outstanding feature of His life always seemed to be that wherever the need, He was available. When Lazarus took sick they knew they could get in touch with Jesus and He would do something. He did not do it in just the way they expected, but He was available nevertheless. Jesus' help was usable. It was made in human mold.

Sometimes it seems the price is too great. The teacher is tempted to feel the fire and refuse the furnace. Before He really began His ministry Jesus had settled the matter of the Cross. He set His face to go to Jerusalem, because His heart was set to the hearts of men. The fruit must be crushed to make a drink that would refresh the heavy laden.

Teaching Is Awakening

There are many that never learn because they are never aware of anything for them. At Sychar, one day, a woman passed among the multitude of folks busy with the daily cares. The gardeners were raising vegetables,

the herders caring for the sheep, and the washerwomen were whitening the clothes. No one would ever have dreamed a special envoy with a priceless treasure from heaven was anywhere around.

But, as the nameless woman approached the ancient well of Jacob, she saw a stranger resting on its curb. How uncommon it seemed when the Jew asked a drink, for Jews "had no dealings with the Samaritans." However, if He had kept silence she would never have known the deliverance from the hidden burden of "all things that ever I did." He made her aware of her need. It was the Teacher that had something for her soul.

Take another scene. This time go to a house with a newly-broken tiled roof. All was astir in the crowded dwelling. Prejudices and opinions fired the debate as men tried to decide whether it was right on the Sabbath day to heal a man of palsy. Then, out of a clear sky, with the diseased man before Him, He began to deal not with shaking arms and limbs but with broken vows, leprous wills, and sins of men. "That ye may know that the Son of man hath power on earth to forgive sins" (Mark 2:10), was the high exalted motive and object of the Teacher awakening sleeping souls. The careless and indifferent, the sympathetic helpers of the sick, along with the bickering, debating crowd, had been unaware that the forgiving One against whom they had sinned was now present with power to act.

See how He aroused the Gadarenes, the changers in the temple, the so-called worshipers in the synagogue of His home community. Notice how men like Judas, Peter, and the Greeks reacted when they saw what He really was; watch how the populace is astonished when He opens His mouth and tells them of the things He knows. In fact, all that heard or saw stood in the ray of new

Light shining into a darkened world, revealing the "hidden things of darkness."

Nowhere, perhaps, is this more marked and outstanding than when, as yet a child, He was forgotten until the returning worshipers were far from the city. He was just twelve years of age and was learning from the doctors of the law. Suddenly, a distracted and weary mother broke into the scene and asked why He had treated them so. They had been on the way home and never missed Him until a day's journey was completed. She registered her complaint in the form of a rebuke to awaken Him to His responsibility to her and to His foster father.

The awakening experience by Jesus, however, must not have been so sudden as that experienced by His mother as she "kept these sayings in her heart" (Luke 2:51) and awakened to see that she had failed to look for Him in His true Father's house doing His real Father's business. The memory of the mystery of His birth, all would clear as the young Teacher stirred to new life the vague truths within.

True teaching infuses new life, stimulates new actions, develops new habits, brings a new awareness of life's problems and how to find their solution. This is what Jesus did to men as He taught them by the way. If we are to be teachers, we must in some measure awaken those who hear.

Teaching Is Imparting Knowledge

Just to be aroused is not enough. People must be informed. They must be instructed, enlightened; they must become acquainted with what they know exists. Nicodemus knew there was a kingdom, but he must learn what that kingdom was like. Jesus told him of the "heavenly things" that he might not die but have "eter-

nal life." The Teacher passed the information on to the one groping in the darkness for light.

Jesus stands pre-eminently as a teacher bringing light in His Sermon on the Mount. (Matthew 5, 6, 7.) While it is considered as a set discourse and its exhortations are so weighty that we call it a sermon, it contains beautiful patterns of soul-saving teaching. Read the Beatitudes and see how informed He was above the best thinkers and philosophers of all time. In them He reveals the character of the kingdom of heaven; He is certain in the promise of consolation for earth's sorrowful pilgrims; He knows who shall "inherit the earth"; He understands the measure to which hungry hearts can be satisfied; He can tell how to obtain mercy, see God, be called the sons of God, and who shall finally possess the kingdom of heaven.

Then, He understands perfectly wherein the false traditions fail and the false teachers go astray; at the same time He portrays the excellencies of the plain gospel of full salvation. He informs His hearers what has been taught, why it is wrong, and what the truth is for their sakes.

His instructions branch still further. He knows how giving can bestow upon others, yet, at the same time, keep the treasury of one's own heart full; how praying can be salvaged from the selfishness of street-corner display and make its way through to gain an audience with God; and how fasting can break down the barriers, the heart. He furnishes them with information of how to remove the obstacles, and blast away the deadwood of trust without impatience over the outcome, how to get men to do good without a strain, how to know whom not to follow, and how to build their houses "founded on the rock."

When He had finished, the multitudes "were astonished at his teaching." It was as though He had "authority" in such things, He knew the answers to their problems so well. No wonder that "when he was come down great multitudes followed him" (Matthew 8:1). He was a teacher who knew the facts of things. He could give them the knowledge they craved.

Others of His great discourses may be studied to see how much information they contain for the seekers after truth. Take, for example, the Good Shepherd. (John 10:1-18.) The sheep would be tended, the door would be opened, He would appear again to call each one by name, they would know His voice, the life they would have would be abundant in the freedom of His pastures, other sheep were to be gathered also; there would be one fold, one Shepherd. What a knowledge of the plan He demonstrated! What faith it engenders in the helpless sheep!

Also, there are strangers with voices, avoid them! Thieves and robbers, flee from them! Their purpose, regardless of their soft words, is "to steal, to kill, to destroy." With such a teacher who knew so much more than they, the decision is made easy as to which way to go.

Besides the foregoing, there are the parables of the Kingdom which reveal the way the seed of the gospel works and how the devil may defeat it. (Matthew 13.) There is the discourse about the Father (John 5:19-47); also, about the activities allowable on the Sabbath day. (Matthew 12:1-21.)

But He is at His best when He is countered by His enemies. Never fearful, never moved, He knows why He is doing what He does, and that helps get the information to those He really tries to help. For instance, He accepts an invitation to dine with Levi and goes to eat with the

publicans and sinners filling the place. Upon being questioned about the company He keeps, which His enemies calculate will upset Him, He comes back with a twofold reason why He is there. And, finally, He finished with how He knows His group can be trusted by themselves even though His enemies cannot. (Mark 2: 13-22.)

Knowledge is power for the teacher. He is a gatherer of truths, yet keeps his skills in the Spirit. Jesus never "knew too much," His Spirit kept Him tempered. Rather than withdrawing from His scholars in outward show of superiority, He drew near in simplicity of purpose and thought, filled "to the brim," and running over with truth. We must seek to follow His example.

Teaching Is Inspiring

To desire is a part of learning. To gain or receive knowledge or skill depends upon the reach of the soul as well as the grasp of the mind. It is hard to teach someone who does not want to learn. In other words, for the teacher to be successful, he must, in a measure, create an appetite for his wares. Jesus was a master hand at this. We can hardly think of the teachings of Jesus without a consequent attendant interest in wishing for all He had to give.

When He came to pick the men who were to go out and win other men for Him, He faced a difficult job. But when He started to train them to actually do this task, He faced a more difficult situation. They were practical men, fishermen for the most part, who lived in the concrete things of life and never had done much in thinking up schemes of how to influence people or what to do with them after they got them.

So He starts them off with a fishing scene, and in that exhibition He inspires them with the abundance of their

catch and the power of the Word that helped them. As He approached, He saw empty boats and empty nets, and empty-hearted fishermen. At the same time, He saw hungry souls by the multitude pressing to hear "the Word of God."

"Out into the deep and let down your nets" was spoken to the future preacher of Pentecost. He who must know how to carry on must learn with a zest. And out into the deep they went. It was that same deep where they had toiled and caught nothing, but "at his word" they went again. What a catch! It all came by listening to the word of Power. As they beckoned to their partners and struggled with their breaking nets, the boat began to sink. What an inspiration to "come ye after me, and I will make you to become fishers of men." No wonder they "straightway left their nets, and followed him." (Luke 5:1-9; Mark 1:17-20). He was a teacher that could inspire to learn.

Take another example of the inspiration in Jesus' teaching. A ruler of the synagogue fell at His feet in the prostration of helplessness. His only daughter was dying. He had come to plead that Jesus' hands be placed upon her that she might be healed of the plague and saved from death.

But, Jairus was to meet with the worst. Before they were to arrive with the Master at the home of the diseased child, the news came by carrier, "Thy daughter is dead." And then came the question, "Why troublest thou the Master any further?"

Between the scenes, however, something had happened. In the press of the throng someone had pressed the hem of the Teacher's garment. Jesus, turning, said, "Someone did touch me . . . for virtue is gone out of me." It was as the trembling woman knelt and confessed at His feet that her scourge was gone and He

called her "daughter." No doubt that word fell on the ruler's heart with stirrings of emotion. If his "daughter" . . . then the news, she is dead.

But, now, the father had seen too much. He knew now "daughters" were included and the power was present. And, when the scorners and unbelievers were put out, He entered, with the resurrection victory, the place where the dead lay. "And straightway the damsel rose up and walked: for she was twelve years of age" (Mark 5:22-43). What a master teacher to inspire those He would lead into the Kingdom.

A very striking account of His ability to convey His influence is given in John 20:21-23. At the end, when they were now to go forth, He reminds them that as His Father had sent Him, so He sends them. And, speaking thus, "he breathed on them." Rather, "he breathed into them." What an inception of His Spirit! Thomas was not there that time and he knew only by the hands and feet and the scarred side, but the other disciples had felt His Spirit. What a blessing when the Teacher "breathes" that extra strength needed for the heights ahead into those who follow.

So, a part of teaching is that energizing, vitalizing, refreshing touch of personality fired with zeal to find that of which he already knows the whereabouts but which he keeps concealed that someone else might discover it as his own. An interested teacher makes for an interested class. Jesus' life is full of it.

Teaching Is Guiding

A very important factor in the movement of learners is to guide them well. Direction is necessary to those who do not know. There are many who want to do, but do not know how to do. This was evident in the life of Jesus of the day of the Transfiguration. That part

of man which desires only God and His heaven is represented by three disciples on the Mount of Transfiguration. That part which becomes weary in the struggle of earthborn sorrows is found in the group perplexed over an epileptic child in the valley.

To bring the one down to earth from empty air castles in the clouds, and to bring the other up from the weaknesses of man to the powers of heaven, was the work of the Teacher. He accomplished the former by the weight of His own passion and, then, the second by showing them how to make their prayers more effective by fasting.

Another time when Jesus taught them in wonderful guidance was when they were faced with an enormous demand and a meager supply. The guidance of the Teacher shows up when He demonstrates how large small things become when transferred unto God. In this dynamic illustration He feeds the five thousand. (Mark 6:30-52.)

The apostles were weary from the long evangelistic tours they had made to "the lost sheep of the house of Israel" (Matthew 10:6). They had had to journey with "neither a staff, nor wallet, nor bread, nor money, neither have two coats" (Luke 9:3). So they sought rest on the other side of Galilee. The multitudes, however, followed the evangelists home from the revivals and now the situation was critical. Five thousand men, beside women and children, were in a desert place and nobody had made any preparation for it. And, furthermore, they were the very folks to whom these disciples had preached and with whom they had lived. No doubt the disciples had a desire to do good, but they lacked knowledge of what to do.

To send the multitude away was murderous, to keep them there was suicidal. The disciples chose the former

as the lesser of two evils, as far as they were concerned. They requested that the multitude be sent away into the night.

Then the Teacher does a strange thing. It is twofold. First, He shows the multitude what the disciples had in the power of their Redeemer, and then later sends the disciples away to show them what worse predicament the multitude would have faced without that Redeemer. It was in the stormy waves of Galilee that Peter learned the power of faith and trust with small things in the hand of God over against the doubts and fears of earthly things in the hands of man. The Teacher had guided until the contrary winds had ceased in the souls of the fearful as well as on the waters of the lake.

Other phases of the triumph of guidance from the Teacher of Galilee can be found in the discourse on the Bread of Life (John 6:22-71); the teachings in the Temple (John 7:11-53); the exposition on the Light of the World (John 8:12-59); the experience with the rich young ruler and riches and the Kingdom (Matthew 19:16-30); the blind man of Jericho (Mark 10:46-52); the little man who did see; and the parable of the pounds (Luke 19:1-27).

So essential is the guidance work of the teacher that when the Holy Ghost was promised, He was emphasized as the One who would "guide you into all truth" (John 16:13).

Teaching Is Correcting

Guidance may be given, but, in the trial and error of unskilled movements and dense moments of struggling judgment, mistakes will be made. The teacher is the logical one to step in and remake, reshape, and repolish, to give another chance to do better next time. Jesus showed such wonderful tact in this phase of His teaching

in the visit of John the Baptist's disciples to the place where He was working after John had been put in prison.

"Art thou he . . . or look we for another?" (Luke 7:19). This question of John's showed some hesitancy, some chance for failure. Immediately, Jesus demonstrates before everybody the truth of His ministry. Then, without an argument on faith or an essay on the Christology of the New Testament, He simply says, "Go . . . tell John what things ye have seen and heard" (Luke 7:21). What a tender shaping again of the heart of faith yonder in Herod's prison. That was the stroke of the master Teacher. He had set the inquirer straight without punishing him for his fault; He had freed John's mind from error without sacrificing his conception of the Messiah.

Another correction effected by Jesus can be seen in the house of the Pharisee. (Luke 7:36-50.) They were sitting already at the meal when a sinful woman entered from the street. She proceeded to wash with her tears the feet of Jesus as though she wanted to cleanse away the dust He had gathered walking in her earthly pathway. The Pharisee saw no reason for any obligation on his part. Was it not honor enough for Jesus to be in his house? Then Jesus proceeded to help Simon, the debtor, to see which loved most—he or the woman from the street.

The rebuke of Peter and the consequent trust of the gospel to his hand (Matthew 16:13-20); the barren fig tree and the cleansing of the Temple (Mark 11:12-33); the teaching of the rich man and Lazarus (Luke 16:19-31), and many others, show how Jesus could take a situation in hand and with effective skill correct the wrong in the heart of any who would accept the chastisement of truth.

The Teaching Teacher

Let us imagine ourselves in Sunday school. This time let us take John, a Junior in high school, as our example. Suppose Mr. Reed is the teacher of John's class, and that he is a very active, amiable sort of man, with a heart sympathetic to young people's problems. This teacher is faced with the problem of two great life urges coming to the fore in his student: to love, and to earn a living. Every other life interest must be subjected to these great passions.

At first, religious education and Bible exposition may seem far afield to John. Mr. Reed, himself, may despair of finding a connecting link. However, the sympathetic teacher remembers he used to stand at the crossroads in life's decisions. He remembers how Christ helped him make the right kind of a home and choose the right way to make a living.

John seems uninterested as the teacher begins to work on the problem of bringing his student to see that Christ is essential to life. Mr. Reed finds what the young man thinks about in school and home. Would he like to study rocks or stars, engineering or designing; work on the farm or in an office?

The wise teacher finds the dreams of his pupil and then lays the foundation to reveal how dependent life in the realm of the student's interest is on the will and purposes of God. The laws of God underlie the rocks and the stars he wonders at. The unchangeableness of God is revealed in the consistency of His universe. He may take the class down to where men are building a bridge to show that the engineer can plan for tomorrow because God's laws remain the same.

The young man is awakened as the teacher visits with him in the world of his interest, and truth becomes su-

preme over problems and difficulties. The teacher may read something to the class, visit as suggested above, or assign an investigation of a project just to get John to tell the story of how much men are willing to invest only when they have found a true foundation for their structure.

Biography, scripture, Bible stories, pictures are brought into play to show how the Christian has excelled in the past, and John becomes inspired to place his case in the hand of the teacher as they dream together.

There will be wrong approaches, stray attempts, wild straws in the wind; but the understanding teacher finds a story like the rich young ruler, or a love story as of Robert and Mary Moffat, and lets illustration of the ideal lead John to the great Designer of his life—there to get the pattern for the future.

The Principle Summarized

So teaching is not a struggle with a shapeless mass, or the frittering away of priceless moments getting nowhere with truth. It is the natural flow of the known through the channel that has been prepared for passing it on to someone who doesn't know. Teaching always came easy to Jesus because He was simple enough to get next to the truth and next to His learner's need.

Teaching is helping, like lending a hand to aid someone up the steps; it is awakening hearts to what they have been missing, like arousing the late sleeper forfeiting the glory of the early sun and the birds filling the spring morning with their music; it is telling about the subject at hand or the object of some inner desire, as the traveler returned from Niagara or the trails of Yellowstone Park; it is stirring up enthusiasm for something by telling of its excellencies, like an object for sale which

someone has just tried after having purchased it at the seller's mart; it is the telling how, like the parent who guides his child to walk; it is picking him up again if he falls, and watching a little more closely next time as the little feet try this time not to fail. Christian teaching is the movement of truth through one soul to another.

QUESTIONS FOR DISCUSSION

1. What were the common names the common masses gave to Jesus?
2. Does it seem to you that there is any connection between the two attitudes calling forth these names?
3. Is the interest of the class any responsibility of the teacher? or is it a matter of the scholar's concern?
4. Read the discourse on the Father (John 5:19-47), and pick out the facts Jesus showed in that discourse about the fatherhood of God.
5. What part does the Holy Spirit have in the inspiration of a successful class period? Can you tell of some time when He helped you understand God's Word?
6. Discuss the Light of the World as it is described in John 8:12-59. Do you see any signs of darkness there? How do you account for that in the presence of the Light?
7. Name six things that teaching is and illustrate each by an incident from the life of Jesus.
8. How is success in teaching measured?

Chapter III

"THE WORD MADE FLESH"

The Teaching Personality

The Word was made flesh, and dwelt among us, (and we beheld his glory . . .) full of grace and truth (John 1:14).

As soon as the sabbath came, he began to teach in the synagogue . . . like an authority, not like the scribes (Mark 1:21, 22, Moffatt).

Three days later, they found him in the temple, seated among the teachers (Luke 2:46, Moffatt).

Jesus went about all Galilee teaching (Matthew 4:23).

HOW TO TEACH: PERSONAL FITNESS AND PREPARATION

Jesus came in person to do His teaching. The force of His leadership was the power of His personality. "In him was life; and the life was the light of men" (John 1:4). It is impossible to divorce the Master from His message. The content in His lessons was persuasive because His character was convincing. What He said rested back on what He was.

That is, to man, God became a man. "The Word was made flesh and dwelt among us, (and we beheld his glory . . .)" (John 1:14). Ideas and thoughts of heaven were translated into things that man was "able to hear." "Who art thou?" was a common question in the Gospels. To others as well as to John was it settled by "the Spirit" abiding "upon him." The mark of His leadership was the way He could suit it to man's need. The learner must be a follower. Jesus could say, "Follow me."

To appreciate the effectiveness of His teaching ministry we need only follow His personality in the every-

day walk of life. That does not mean Jesus discounted learning. He was himself a very learned individual: He could quote profusely from the Scriptures; He could hold His part of the conversation with those learned in the law; He could come out victoriously when learned men watched His everyday conversation for occasions against Him; He was easy before kings; He could challenge the best in the best of men.

Neither does it mean He scorned aids to learning. Perhaps no one ever made more out of simple things nor depended more on the clay to open the eyes of the blind than did He. As we shall note later, He used as illustrations the birds, the lilies, garments, bottles, trees, and many other commonplace things. But these had been with man for ages, and not till the Master touched them with His hand did they shine in the light of truth hidden in their shadows.

Rather than trying a hit-or-miss, free-lance, careless method of "catch as catch can," Jesus let the grace and truth which shone from His inner being shine on the things without that men might see things within.

The Spirit of the Teacher

Personality is valuable in teaching because it reveals the spirit. Life is itself a mystery, yet its principles can be made plain, its purpose can be manifested, and its power felt.

Jesus was teaching "in one of the synagogues on the sabbath" (Luke 13:10). He had been dealing with the foolish rich man and had tried to lead His hearers to see the new way in repentance. But it seemed that all were like the man by the pool of Siloam—they were blind from their birth.

The Good Shepherd had come, however, to lead to better things. (John 10:4.) There was one prevailing handicap to His ministry, and that was: sin had left its feeling of conquest. The woman who came to hear that day in the synagogue is spoken of as bound by the "spirit of infirmity" (Luke 13:11). She was "bowed together, and could in no wise lift up herself," but the victory of Satan rises to the surface when it must be said that the spirit of the woman was a spirit of weakness.

There is no greater hindrance, outside of sin itself, than the spirit of weakness. Not much can be done by the man or woman whose inner self is sickly and drooping, whose faith is exhausted, and whose frail hopes are trampled under the anemic efforts of a soul who knows it is defeated before it starts to fight.

Then to her, across the traditions of men and the law in the economy of God, a Person comes who could vanquish the weakness and bring her spirit to glorify God. This is a story in the teaching life of Jesus, but it is a parable of the coming of any teaching personality with a spirit that is robust and healthy, whose energy and force can kindle the flame of hope and bring the "reign of God" to make the heart sound and virile.

Maclaren has called attention in this whole process to "the flow of Christ's unasked sympathy and help." "The sight of misery," he says, "ever set the chords of that gentle, unselfish heart to vibrating." It was the free working of the free "law of the Spirit of life." The Spirit of beginning again, of animation, of vitality and endurance goes a long way toward slaying the spirit of waste and resignation to defeat.

This law worked to make men hope when their fellows cried, "Why troublest thou the Master any further?" (Mark 5:35). It worked when the Syropheni-

cian mother sustained herself and her daughter on crumbs from under the Master's table (Matthew 15:27); and when Mary arose from the gloom of the garden to acclaim Him as her "Rabboni" forever. (John 20:16.)

It worked not only then, but now. The spirit of the teacher is supreme. It becomes strength when all else fails, it generates hope when problems flood with their depression, it is a gift of God when faced with the poverty of careless learners. Therein is holiness the essential quality of the Christian teacher. If Christ's spirit had not been what it was, then the truth He taught would have been colored in our interpretations; but when men tested Him, tried Him, and tempted Him, it was His holiness that gave Him His power and poise.

To get and cultivate this spirit of teaching one must do three things. First, keep up a live, daily, devotional contact with God and His Word. The Word must be read and studied for the sake of the teacher's own soul, and prayers must be real, to see God as the answer to life's quest.

Then there must be a planned, yet free, participation in the interests of the students to do the best work for them. Plan a trip; bring the lilies Jesus talked about to class, or bring any object of nature; ask for volunteers to illustrate some truth in the lesson; visit with the students in the home, school, or shop where hobbies can be studied; plan get-togethers; invite others to join in an "outreach of the class" to those not in Sunday school; organize a friendship circle; keep thinking in terms of others. The free spirit is an attractive and winning spirit.

The third thing is to live well with one's self. Health, home, and happiness show up in the fruit of one's life. Keep well and contented and your spirit will do the rest. The spirit of the teacher will not keep itself, but if the teacher will keep it, it will keep the teacher.

were not like the Adam which had come from His hand. Sin and darkness had brought conditions of soul and attitudes of mind far distant from that fresh "breathing" into the man of the Genesis creation.

On the highways He met them crying, "Unclean, unclean"; among the tombs He saw those whom no man could tame; in the cities were the shameful harlots of passion; in the Temple sat money-changers and robbers of the poor; near the pools languished the diseased and "impotent folk"; everywhere they pressed upon Him and laid the sick at His feet.

Every Bible student is amazed at the amount of work Christ crowded into the short three and one-half years of His ministry. But it was the product of a passion that possessed Him. And that passion was fired by a compassion He had for the multitudes scattered as sheep upon the hillsides. (Matthew 9:36.) To help people one must know them, and it was His delight to say, "Zacchaeus, make haste, and come down; for today I must abide at thy house" (Luke 19:5).

Let Mrs. Johnson, who teaches the older people's class, or Miss Sharp, who teaches the Beginners, keep contacting the pupils in her class and those who should be in. Friendship is an accumulation affair. To know her better will cause them to follow her better. We like to do things for those we love.

Then, to see the need one must see the face. There is a certain amount of hiding of soul in public, but in the home where the soul is free is a good place to get behind the scenes and see "the sick" in heart and soul.

Contact with tact. Always know there is a hunger in everyone's heart to place confidence in someone. Let the teacher lead aright. Let the teacher be a person who reaches out and leads up.

Preparation for the Task at Hand

The life of the Great Teacher was made up of incidents and particular situations to be faced. Jesus demonstrated that before every lesson there must be a peculiar fitting of the soul and a preparation of the personality for the impartation of truth. General qualifications are essential, and certain habitual attitudes of life and knowledge of facts always come in good stead. However, specific preparation of the personality for the task at hand must not be neglected if one is to be an effective teacher.

In no instance, perhaps, outside of the Cross itself, did the Master experience the personal fitness for the lesson more than when He taught men the lesson of consecrated devotion to the whole will of God. Opportunities were right at hand to become the most desired man at wedding feasts, which were so prevalent in the East. Also, with members of the Sanhedrin searching Him out, politics could lend itself to His magic touch, or with medical doctors so inefficient He could have used His power for rising to wealth and fame in high position.

These were not His temptations, alone; they were common to man. And man must be taught to keep whatever powers and talents God had given under the control of a sovereign God. For this lesson Jesus must go through the wilderness experience. His soul must be fitted to the pattern of truth before He could lead another to follow Him unto righteousness and peace.

PROVIDER OF NOURISHING BREAD. Here was the Teacher who was now to feel the hunger pangs of the world because men were destitute of the true Bread. And in that destitution they had substituted traditions and the commandments of men for the commandment of God. (Matthew 15:9.) They had made loaves with the "leaven of the Pharisees" (Mark 8:15), and washed their

hands so that when they ate their loaves their consciences would be eased somewhat regardless of how they had procured them.

He had to teach men that "this is the bread (of God) which cometh down from heaven, that a man may eat thereof, and not die" (John 6:50). In essence it was stated on another occasion and picked up by a later apostle: "It is more blessed to give than to receive" (Acts 20:35). That was the kind of truth He must learn by suffering and fit His soul to its demands.

So when the devil tempted Him with the stones, which may have appeared like small rounded biscuits, He could experience the satisfaction of the whole truth and not be deceived by the appearance of things. The Teacher could curse the tree and get results because He knew what it was to give the fruit of life in or out of season, and there was no greater barrenness than that from which He saved eleven of the disciples who walked with Him that day.

Thus, every teacher who would lead a soul has a certain amount of time to spend, soul hunger to experience, temptation to meet, before he steps out and declares with certainty that life comes at the full only when God's Word is free. It is this waiting on inner light, this cyclotron experience of breaking up the atoms of God's truth, this putting one's self to the study of God's will, that fires the soul to challenge others who are depending only on the appearance of things for their spiritual bread.

THE METHOD FOR NEEDED HELP. A second experience through which the teacher must pass was the lot of Jesus when, after the Scriptures were brought in to prove the fullness of consecration to a task, the devil began using them. He granted for the sake of the argument the holiness of things, and took Jesus to the holy city and the holy Temple. Then he tried to get the Teacher,

if He would not depart from His message, to alter His method so it would become ineffective.

The form of the temptation was to cast himself down from the pinnacle. There could be, perhaps, no holier place than at the pinnacle of the holy Temple in the city of holy tradition. The catch to the whole matter was—His accomplishment was to be done with the pull of gravity which is an earth pull. The Teacher is not tempted now to give up the lesson of full consecration, but as someone said a few years ago, "Let the earth tell you in a hundred ways what your life is for." Stick to the lesson but give it only an earthly application. Stay only in the realm of natural forces, do not tread into the inclining Highway of Divine Love where the supernatural is the rule of life.

Many a teacher has failed to cross with that tendency to draw all toward the center of the earth and has tempted God to break His covenant. Whatever methods the teacher will use, must find their effectiveness in the fitting of the personality to the procedure attempted. Jesus had kept to His message, now He was committed to the way it must come. His soul was not prepared for any false approach.

INSPIRATION FOR SERVICE. The Teacher's soul must not only cradle the message and the method to pursue, but must as well be fired with the true inspiration for serving His needy fellows. Here Satan places Jesus again in a false position. He takes Him to the top of the mountain which overlooks all the rest. Then shows Him the grandeur of ruling men in the display of earthly power.

To begin with, any Sunday-school teacher who has had any experience at all will understand the teaching personality is not always on the mountain top. Teach-

ing is sometimes a valley experience. If it were not so from his own need, it would still be necessary because there is where the men and women, young people, and boys and girls are who will need help. However, the teacher is not one to be dragged down the mountainside. Rather the leader of souls lifts and challenges up the slopes to heaven and God.

The second false position Satan brought to Jesus as the Great Teacher was that he wanted the Master to get His inspiration from looking down. This is again exactly opposite of the true teaching experience. Whenever a teaching personality begins to look down he finds no inspiration. Earthly kingdoms are no pattern to guide into that world to come.

The teacher's soul must be lifted by the inspiration which is akin to the psalmist's when he cried, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalms 121:1, 2).

Teaching Values of the Personality Summarized

The one condition the Master Teacher faced in order to "lead many sons to glory" (Hebrews 2:10) was to submit to the flesh so wholeheartedly and devotedly that where man saw it they saw the Word of God—for men see flesh. Then for every teacher there must be found that way whereby in his or her own life the Word can dwell incarnate and become "flesh" for men to see.

We have found that Jesus came in person to do His teaching. We have seen materials and things were drab and unseen until He touched them in His illustrations. Then it was they shone with brilliancy and meaning. The heart of His truth was the glow of His personality as He walked among men.

The qualifications of an efficient teacher are: (1) The spirit of holiness. (2) An informed mind. (3) A sense of relationship to God and His purpose. (4) Faithfulness in attending the means of grace. (5) Active participation in the work of the Kingdom. (6) Keeping up a personal contact with God and His Word. (7) Keeping contact with the people who are to be taught. (8) Being prepared for the lesson at hand, by fitting the personality to the message, preparing one's self for the method to be used, and looking upward for help and inspiration from God.

QUESTIONS FOR DISCUSSION

1. Why was it necessary for the Word to be made flesh? How does that principle affect the teaching of men today?
2. Explain why the personality of the teacher is of more importance than the material aids that may be used.
3. State five qualifications for effective teaching.
4. Take a good concordance and look up references on Jesus' use of the term "kingdom of heaven," or "kingdom of God." Substitute the word "reign" for the word "kingdom" and make a list of truths concerning it which you can see in His personality.
5. How do you account for the many contacts Jesus made with all kinds of people?
6. In what way can you say that the personality needs to be fitted to properly present lesson truths?
7. Prepare a brief for both sides of a debate on the question "Resolved: that the teacher is of more importance than the Bible in the teaching of next Sunday's Sunday-school lesson."

Chapter IV

"OUR HEART (DID) BURN WITHIN"

The Teaching Pattern

Did not our heart burn within us, while he talked with us by the way . . . ? (Luke 24:32).

Lord . . . help thou mine unbelief (Mark 9:24).

Early in the morning he came into the temple . . . and taught them (John 8:2).

HOW TO TEACH: METHODS OF PROCEDURE

To say that Jesus was a teacher that got results is to put it mildly. He was a Master at leading minds and hearts to a consciousness of truth. His clarity of thought, pointed shafts of light, and artful taking hold of every situation conquered His enemies as well as His friends. His cross was His surrender, not His defeat. When He countered with them, those who came to take him were vanquished. No one could parry long His thrusts of truth. It was His time to give in and the witness of lies brought conviction, not conquest.

Teaching that Silences Enemies and Friends

On one occasion, for instance, the Pharisees and Herodians, His bitterest antagonists, counseled how they might "catch him in his words" (Mark 12:13-17). They brought up the question of tribute. Adding palaver to their pretense they finally countered with, "Is it lawful to give tribute to Caesar, or not?" He knew their "hypocrisy," yet came back only with the power of what they could understand—"Bring me a penny, that I may see it . . . Render to Caesar the things that are

Caesar's, and to God the things that are God's." So skillfully did He speak that "when they heard these words they marveled, and left him, and went their way."

The Sadducees, then, took up the cudgel and thought they would get somewhere with Him because they certainly had a very invulnerable point. They were sure there was no resurrection and they could prove that even now He could not rise from their wanton attack. (Matthew 22:23-33; Mark 12:18-27.) They thrust at Him with their leading question: "In the resurrection whose wife shall she be of the seven" husbands? (Matthew 22:28), and supported their assault with an undeniable quotation from Moses. Jesus picked up their controversial arrow, turned it into a barb of truth concerning "the scriptures and the power of God" and "put the Sadducees to silence."

So thoroughly did Jesus conquer the field that Luke adds a postscript. The scribes testify, "Master, thou hast well said, and after that they durst not ask him any question at all" (Luke 20:39, 40). And in the audience of all the people Jesus boldly described them as "the scribes which desire . . . long robes . . . greetings . . . highest seats . . . and the chief rooms at feasts" (verse 46). Truly He had them whipped.

But the victory over His enemies is no less convincing than the persuasion of His friends. A friendly, rich young ruler came hastily to inquire for the way of eternal life. (Luke 18:18-23.) While he refused to accept the way and his interview brought him no closer, yet he was convinced, for he left Jesus "sorrowing." He had caught the light of the price in Jesus' words.

The truth of Jesus stirred the disciples until they were willing to leave all and follow Him. Many times His truth brought a silence over them which enhanced the fact of His victory. They questioned the blessing of

the children (Mark 10:13) only to be left in silence as mothers rejoiced; they raised a tumult over who should be greatest (chapter 9:33-36), and He settled it all with a little child "in the midst of them."

The Strength of His Teaching

We bring up this rather extended discussion of the power of Jesus' teaching to call attention to the fact that He actually taught with power. If we can find even a kernel of truth in the way He silenced His enemies and won His friends then we may become more effective in leading souls into the light. There are many who see no common pattern in the way He approached the ones He was to teach. The essence of his method has been somewhat elusive. Some have tired of seeking a set pattern in His presentations and have turned to theory, using the Master's experiences only as inspiration, not as revelations of technique.

But we shall attempt, without desiring to belabor the question, to see how He must have gone about His teaching. What did He do? How did He proceed? What gave Him His leads? What did He do to follow through? Who carried the burden of proof?

To approach the way Jesus taught we must recognize that He accomplished the transference of thought by words. That is, there was no more advantage given to Him in this respect than is given to any of us. Words are, after all, our stock in trade, although many silent testimonies will be given by objects used to clarify thought.

WORDS THAT ARE SPIRIT. It was not that He had special words with which magic could be performed. Rather, it was what the words which He used meant to himself. He was never careless in His choice and use of words. He bares the inner secret of His power with words in

John 6: 63. Here He says, "The words that I speak unto you, they are spirit and they are life."

How wonderful when the scholars sense that the words of the teacher are the very spirit of the teacher. In the discussion of the lesson the weight of words is sometimes trifling because the real essence of the intellectual life of the teacher is something else than that given to the class. There was never any pretense or forced show of truth with Jesus. Out of His mouth His heart spoke. His truth came from conviction; when He taught He gave His soul. The sincere, honest-hearted Christian teacher has a natural toe hold in any conflict. As with Jesus, whole-souled expression will always give advantage over any antagonist.

WORDS THAT ARE LIFE. But He says not only are His words His soul, but they are life to Him. Find Him at His leisure, and He will be living by His truth. Catch Him off guard, and anyone would find Him true to what He was giving His disciples. The path to which He pointed others was well beaten by the soles of His own feet. He did not ask others to live by something that was foreign to His own will. To Him His teaching was life to the full. He also drank of the fountain from which He dipped to quench the thirst of those about Him. Whatever the procedure or manner of progress, Jesus was true to life in living first what He taught to others.

To Christ, the seed to be scattered must be grown on a parent stalk. It is a fundamental principle of teaching to be thoroughly sincere in what is offered to others as a "way of life."

TRUTH HAS POWER OF ITS OWN. The seed has a hidden germ that takes root wherever it finds soil yielding to its cry for growth. The glory of what the teacher gives is not how brilliantly it is spoken, or how delicately it is placed. Rather, it is a twofold phenomenon: it can

be felt as well as seen. Someone catching this vision said, "The business of the Sunday-school teacher is not so much to present the facts of the gospel as to apply its power."

The seed is its own generator of life. All it asks is that it be not left to mold in musty bins of neglect and be not frozen in the frigid drafts of carelessness. The procedure is a simple one: Sow the seed, sow it diligently. Anyone can do that.

Difficulties to Be Overcome

One thing that gave Jesus poise was His knowledge of what must be overcome to bring His scholars through. He was always careful that men see His truth. It was only as they comprehended, that His expression was effective. The resurrection ministry of Jesus seemed to have but one great objective, that the eyes of the disciples might be opened and their understanding enlightened.

DIMNESS OF VISION BECAUSE OF DIVIDED HEART. Yes, truth has form. That is, it can be seen with the eyes of the soul and enthroned in the judgments of the mind. But, every Christian teacher faces a difficulty as he proceeds with his lesson. People's minds are so preoccupied—taken up with so many duties, cares, and pleasures—that they miss obvious paths of life that lie all about them. Like the old gentleman who was unable to find his spectacles until someone called attention to them high on his forehead, men and women often lose the truth which lies so near and is yet so far away. How did Jesus proceed? What must be our method? To teach, one has to get the attention of those who are to see.

This can be accomplished by various means to be taken up in the next chapter. However, a paragraph

is pertinent here to call attention to the only true remedy for a divided vision. Jesus entertained Nicodemus and granted that men need to see; but pointed out that before they can truly see they must enter into the Kingdom. The natural man has a natural blindness to truth for it is "spiritually discerned."

Jesus pressed upon all the need of the new birth and urged all to tarry for "the promise of the Father." Along with all of our teaching there must be a proper emphasis on the experience which grace brings to the heart. Sunday-school teachers should be greatly interested in getting scholars saved and sanctified. There is in this experience that which helps our scholars to see the truths we would bring. The method of procedure must always recognize the altars of God. As men see God they better see the truth. As teachers accomplish this, their task is made easier.

DEPENDENCE UPON HUMAN REASON ONLY. Another thing that obscured the vision of those about the Great Teacher was a false dependence upon human reason. The reasoning of the disciples caused them to miss Jesus' warning against the "leaven of the Pharisees and of the Sadducees" (Matthew 16:6). To Him it was a mark of "little faith" to treat His remarks so. At another time this dependence upon reason without faith caused Him to rebuke the scribes and Pharisees when the palsied man arose to glorify God. (Luke 5:22, 23.) In the parable of the vineyard (chapter 20:9-18) false reasoning was one great error that caused the husbandmen to kill the son and lose their entrusted possession.

On the way to Emmaus (Luke 24:13-35) the disciples making that journey "communed together and reasoned." Not that we should discourage reason in our conduct of lesson procedures. That ability was given man that he might weigh facts in judgment and reach conclusions

upon which to base his actions. But that which sees only the natural effect needs supplementing by the revelation of God's truth. In other words, just as truly as the altar is to be considered in a full program of teaching procedures, so faith in the Word of God must continue to hold its prominent place. The travelers no doubt were paying little attention to the Emmaus road on that memorable occasion as they brooded over blasted hopes and ambitious plans for the future. Also they paid little attention to the traveler catching up with their faltering steps, although He was to be the final victory for their downcast hearts. Their vision needed supplementing.

We need the word of Him who warms the heart, while He talks "with us by the way." It is the primary dependence on what God's Word says about a matter that leads to the solid Rock. The Bible and its revelation is necessary to the proper inception of truth.

UNBELIEF AND SLOWNESS OF HEART. A third factor that affects procedures of teaching is the "unbelief" and its contemporary condition of "slowness of heart." Jesus found this prevalent among His closest friends. Unbelief in His own home town (Matthew 13:53-58) held up the work of the Teacher in their synagogue and left Him "without honor" where He might have done His best.

He found unbelief hindering the benevolent work of His disciples (chapter 17:20) while He was yet with them, and it still grieved His heart as He came to them in His resurrection body. (Mark 16:14.) This hardness of heart is something still to be considered in any method of procedure.

Jesus gives the key to the situation in this last reference, "Because they believed not them who had seen him after he was risen." From this we would infer that

Jesus expected testimony to break down the case of the opposition. Not that we should give way to testimony services in all our teaching, but the witness of those "who have seen" goes a long way toward convincing someone else to follow.

We see then that there are three outstanding conditions of heart and mind for the Christian teacher to grapple with. They are (1) dimness of vision due to a divided heart in the natural man, (2) a tendency for man to depend alone upon human reason, and (3) a slowness of heart resulting from any unbelief which might be resident there. To counteract these the teacher must bring in (1) the grace experience of salvation, (2) the Scriptures, the Word of God, and (3) the witness to "heavenly things."

The teacher must not only tell of an experience of salvation, but must lead his students to that salvation. He must always settle every question in the light of what God's Word says about it; and encourage everyone who finds the way to testify constantly, so that others may be convinced of the truth of life.

The Pattern of Jesus' Teaching

The passion of Jesus was not His method but His message. It was not how He did things, but why He did them, that counted most. However, as one watches Him in the days of His ministry he is convinced that Jesus' pattern of conduct seemed deliberately planned to aid in impressing His scholars with the lesson at hand. So many times even His actions were parables.

He never underestimated His methods. Studying His life to see how He did things, it can be discovered that His acting formed a framework. On this framework is placed His content which makes a body of truth. Thus,

His procedure remains only a means to an end, as it should be. Methods were, in His hands, ways over which truth traveled.

START ON A COMMON INTEREST. Subordinating the processes to the personal element, He made His lessons fit the one to be taught. Like the abutments of a bridge, He always laid the other end of the cross-way in the territory of the learner himself. As Jesus taught them, He considered it all-important that He reach men where they were.

That is characteristic of a good teacher. The learner is the important objective, and contact must be made where he is. It is the disciple's heart and life that must receive the impact of the Great Teacher, so Jesus adjusts himself to Nicodemus' thinking. (John 3:3.) This man was a Pharisee and a member of the Sanhedrin. He had come to Jesus by night and professed a seeing knowledge of the things Jesus had been doing.

The Teacher immediately caught up the things that were fresh in the experience of the man He was about to reach—He shunned a wonderful opportunity to open up a tirade on both the Pharisees and the Sanhedrin. Jesus talked to him about the Kingdom; men cannot see some things, as the wind, but there must be something lifted up—as Moses lifted up the serpent in the wilderness. That is the only Begotten. He would give everlasting life. Jesus was not a party politician, He was a Saviour of souls.

In the case of the woman at the well, He lets few moments pass until He starts for her soul through the interest of her present experience. (John 4:7.) She was thirsty, so was He. He asked for the drink that He might speak to her of the living water flowing from the fountain she was to find in Him.

Take the experience of Zacchaeus. The all-important thing for the farmer of taxes who was chief among the publicans but "little of stature" was "to see Jesus who he was" (Luke 19:3). That was a natural curiosity, to get a good look at One so well known. The Teacher began with this uppermost interest, and told Zacchaeus He was going home with him that day and live for awhile at his house. Zacchaeus wanted to get acquainted, Jesus was to make that worthy desire a reality. A converted soul was the result.

Let us take another illustration of this point, that is, the rich young ruler. (Luke 18:18-25.) This young man came running—no doubt the run was not a forced one. One would gather that he was active in his daily living. He really did not have much time to spend. He spent none arguing the question after Jesus' final answer. In other words, he was, as his question implied, a man that was always "doing" much about everything. So Jesus counters with the "doing" side of religion, the commandments. These also would fit in with his rulership, for what good young ruler would there be who was not familiar with exercises of authority?

It seems that Jesus would ask everyone as He did of the blind man near Jericho, "What wilt thou that I shall do?" (Luke 18:41). It was the other's deepest desires that the Galilean Teacher wished to get to. Instead of waiting for His learners to get where He was abiding, He could hardly wait to get where they were living. It is said of Pestalozzi, the Swiss educator who spent over two decades helping children of paupers and leaving a method of teaching which influenced education for a long time after his death, that he "lived like a beggar that he might teach beggars how to live." That illustrates Jesus' principle of teaching.

It can be likened to a railroad track upon which rests a locomotive with its tender, and down the line a half-mile back stands a freight car loaded with cargo. To make up the train and deliver the freight no one would dream of waiting for the car to come to the engine. That would only produce a stalemate, a *status quo* in conditions. But to really get something done the engine is backed down to where the car rests. Then is mankind benefited.

The pattern of Jesus was to begin where His disciples lived and go from there to where the Teacher abode forever, long and arduous though the journey might be. Find the student's interest and you find him.

PRESENT TRUTH THAT SATISFIES THE NEED. After locating His disciples, the next thing Jesus did was to move in the direction of the true need and bring light there. To Nicodemus, referred to above, it was the new birth; to the woman at Sychar, it was living water; to Zacchaeus, it was the fellowship of restoration; to the palsied man, lowered through the broken roof, it was forgiveness of sins.

A marvelous illustration of how Jesus proceeded is to be found in the experience with the Syrophoenician woman and the happenings that surrounded that affair. Apparently Jesus was testing this mother's respect for the covenant. It was children's bread she was asking for and she was but a "dog."

However, as one studies this incident in the harmony of the Gospels a discovery is made. The reason He was in her territory was because "the Jews sought to kill him" (John 7:1). It was because "the children" were careless with the bread that the crumbs were falling where "the dogs" could claim them.

This becomes plainer as we study the harmony a little further. This experience followed soon after the five

thousand had been fed and the fragments were gathered up. The discourse on the Bread of Life had produced sharp rebuffs, and "many . . . back, and walked no more with him" (John 6:66). It was, then, to escape bodily harm that He had gone to the borders of Tyre and Sidon.

But now we see the whole affair in a different setting. Jesus was the Bread; He had said so. But in this whole experience there were those who had followed only because of the "loaves and fishes." There were those who were departing to go along no more with Him; there was a stir over ceremonial cleansing before eating; and now the woman "troubling" the disciples crying for "bread."

The whole matter is seen in its true setting when we remember that the disciples had been through all of this. They had seen careless hands, washed immaculately, take the crumbs and throw them to the winds. They had been taught, however, to gather up the fragments that nothing be lost. Here was a planned trip to show those who would "go away" what was to become of the fragments when those who "were called" refused the invitation to the feast.

This incident was a lesson taught in the School for Apostles, more, even, than showing the woman how to get bread. Somebody, even "dogs," would get what others refused, so the disciples were to see that it was not lost after all. Daughters were to be healed wherever mothers pressed their claims. When those who were first, refused, then they must become last as the last stepped into line to become first. What a lesson especially for Peter who was to go to the house of Cornelius and see the promise come in its fullness to the Gentiles.

Thus Jesus follows through to present truths that satisfy real needs, and He doesn't give up until His dis-

ciples not only get a look at the past and see the present, but in faith accept the future.

REVEAL THE URGENCY OF ACCEPTANCE. Jesus seemed never to teach at random. There was always a holy purpose in His undertakings. For Nicodemus the truth was that men were perishing; for the woman of Samaria, they were missing the true happiness of spirit and truth; for the rich young ruler, riches were keeping men from following Jesus into heaven; for Martha, it was the glory of present faith.

This characteristic is illustrated by the approach of Jesus to His message of repentance, "The kingdom of heaven is at hand" (Matthew 3:2). The urgency of the situation when light comes demands that man do something about it. "Sell all"—not tomorrow or the next day; the young man felt Jesus meant today. In the parable of the sower (Matthew 13), although time was an element for growth to produce the harvest, it also gave opportunity for the fowls, the thorns, the scorching heat to hinder the reward of the sower and to take away the substance from the heart. Jesus was always an exponent of: "Now is the accepted time; now is the day of salvation." The reason why the Teacher was giving His lesson today was because there was soon to be a tomorrow.

SHOW THE WAY OF TRUTH. There is a way of truth. Jesus was careful to present that way to those whom He would lead. He always made it as simple and practicable as possible. To the first inquirers He said, "Come and see" (John 1:39). In a place where He could have been verbose and ostentatious, He simply said, "Fill the waterpots with water . . . draw out now and bear unto the governor of the feast" (chapter 2:7, 8). To others were spoken clear words that never shall die, "Ye must be born again" (chapter 3:7); "Worship him in spirit

and in truth" (chapter 4:23); "Take up thy bed and walk" (Mark 2:11); "Thy faith hath made thee whole" (chapter 5:34); "Be not afraid, only believe" (verse 36); "He that is without sin among you, let him first cast a stone at her" (John 8:7); "Woman thou art loosed (like an ox from his stall) from thine infirmity" (Luke 13:12); "Sin no more, lest a worse thing come unto thee" (John 5:14); "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

It was the simplicity of His directions that guided men who had been bound in the darkness of night. Any Christian teacher does well to follow Jesus' example of showing the way simply in childlike language.

The Pattern Summarized

In this first chapter on the teaching procedures of Jesus we have noticed He had power in His utterances to silence both His enemies and His friends because the words He used were "spirit and life." There were, naturally, difficulties of great magnitude to be overcome. These included a lack of vision and inner dimness of the natural heart, a sole dependence on reason, unbelief and slowness of heart. We have discovered a general pattern that Jesus followed in leading souls to truth. He would start on a common interest with the learner; then, lead him out with truths that satisfied the inmost need of the heart. He would then reveal the purpose of teaching that lesson at that particular time and urge its acceptance; He would show the way to receive and walk in the light He was bringing in the lesson truth.

QUESTIONS FOR DISCUSSION

1. If you were analyzing the mind of this present day, what would you say would be the three most important difficulties every teacher of the gospel faces?

2. Relate an incident from the life of Christ which plainly demonstrates His spirit by His words.

3. Do the same, demonstrating how His words revealed His life.

4. How do you account for Jesus' popularity with the children and the common masses until His arch enemies feared what these masses would do if the rulers should kill Him?

5. Show the steps of procedure that Jesus used in teaching Nicodemus about the new birth; the woman of Samaria about living water.

6. Describe the place the Bible should hold in our teaching.

7. What influence does salvation have on understanding the Scriptures?

8. Explain the scripture, "They overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

Chapter V

“MANY LESSONS IN PARABLES”

The Teaching Participation

He gave them many lessons in parables . . . in the course of his teaching (Mark 4:2, Moffatt).

Consider the ravens . . . the lilies (Luke 12:24, 27).

These things have I spoken unto you in proverbs (John 16:25).

What is written in the law? how readest thou? (Luke 10:26).

What think ye of Christ? (Matthew 22:41).

HOW TO TEACH: GETTING OTHERS TO CO-OPERATE

Jesus taught, that someone might learn. He gave out, that the learner might take in. He displayed the skills of life that the disciple might exercise himself and be trained in the things “new and old” of the “householder.” He was, therefore, constantly aiming at participation on the part of those He would lead and instruct.

For this reason He was constantly varying His methods and manner of presenting His truth. While His procedure followed somewhat the general pattern noted in the preceding chapter, His ways of getting folks to co-operate with Him changed as He faced the particular situations and individual characters. For the presentation of truth intended as a background for further thinking, Jesus used a form of imaginative discourse; to introduce new phases of a problem already engaging the mind, He relied much on questioning; to heighten the interest, fire the imagination, and bring forth sharp contrast, He relied much on the story or parable; to develop skills desired for the larger functioning of the soul in the service of

the Kingdom, He used a more objective method. Sometimes there was a mixture of methods to bring further light to His hearers. We shall proceed to discuss more in detail these methods used by Jesus when He taught men "in the days of his flesh."

Set Discourse

The discourses of Jesus include such familiar portions of the Scriptures as His teaching on the Mount (Matthew 5, 6, 7); discussions on the Bread of Life (John 6:22-59); the Good Shepherd (chapter 10:1-21); seeking the True Riches (Luke 12:13-59); the Promised Comforter (John 14:16-31); the Vine and Branches (chapter 15:1-27); the work of the Spirit of truth (chapter 16:7-15).

TEACHING ON THE MOUNT. Matthew early introduces Jesus' teaching of the Kingdom and His setting forth of its principles. The Lord had just announced that the coming of the Kingdom demanded repentance (Matthew 4:17), a thorough change, a break with the past, because of its sin, and a lining up with the righteous rule of heaven now being set up on the earth. This extension of conformity to God's authority was to be "within" (Luke 17:21). Thus, He made an appeal to the individual to enter the new Kingdom by doing "the will of (the) Father which is in heaven" (Matthew 7:21); by building no longer on shifting "sand" but on "a rock" (chapter 7:24-27).

In the beginning, He appealed to a concept in the mind of the Hebrew that was rich in its content, and one which would stir the imagination of the sons of "Israel." "Blessed" had been the state of the soul when God visited His new creation (Genesis 1:22). It had been the cry of the worshiper since the time of Abram (Genesis 14:20), and the state of His people when God was near.

It had special place in the House of Israel because Jacob and his sons owed the "inheritance" to the respect he had had for "the blessing" which Esau later would have inherited when "he sought it carefully with tears" (Hebrews 12:17), but to no avail. "Blessed" was the highest heavenly joy to be sought for, the eternal quest of the soul.

So, the Teacher begins His discussion of the Kingdom with many repetitions of this word and a future fulfillment promised for the various qualities of character to be rewarded in its establishment.

After setting forth the privileges, He then brings out the attendant responsibilities and duties connected with the enjoyment of these blessings. They were to "salt the earth" "light the world," and be a glory "to the Father in heaven" (Matthew 5:13-16). Then He starts in to show how this righteousness must "exceed" that of "them of old time." It was a "fulfillment" He had brought, not a destruction of the law; an opportunity to be "perfect, even as your Father which is in heaven is perfect."

Having brought them to the heart of the new Kingdom, which is the Father, and the highest aspiration of the soul to "be perfect," He leads on to show how the contact is to be made. This is to be done by prayer. The relation is to be sustained not by the "treasures upon earth" but by seeking "first the kingdom of God, and his righteousness"; then, the other things would be "added."

With this mutual connection between the Father and the child, it was logical that He should encourage them to pray, seeking to produce in them a likeness to "the will of (the) Father which is in heaven." He finishes with an appeal for action that builds on "hearing these sayings of mine, and doing them." Thus, entrance is

gained "into the kingdom" and the Father rules those without "iniquity."

Thus we see the pattern of the last chapter fulfilled in this specific method of discourse. That is, He knew to whom He was speaking, what He wanted to get to them, why they must see the new light, and, by all means, it must not be put off. Throughout, He held that the way through was by the Father, the words He had sent in the Son, and the will He had now made available for all who "repent."

There is something very important to be noted in Jesus' discourse. It is not dry abstract reasoning; it is, rather, an image-forming presentation of light. Notice His play on the imagination. To begin with, He speaks of the "poor" getting a "kingdom"; they that "mourn" being "comforted"; the "meek" inheriting the "earth"; those who "hunger and thirst after righteousness" being "filled."

Again, His figures of speech are wonderfully imaginative "salt of the earth," "light of the world," "candle under a bushel . . . on a candlestick . . . unto all that are in the house." Then, a little later, "If thy right eye offend thee, pluck it out, and cast it from thee." Notice His words, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," "Cast out the beam out of thine own eye," "Give not that which is holy unto the dogs," "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

There are in the minds of every age certain images already formed, and ideas of truth which become vehicles or ways whereby the Christian teacher can bring in the truth of salvation. The teacher must recognize these and

play upon them to drive his propositions home, even as Jesus did.

Almost everybody wants the person with whom he deals or talks to be honest, truthful, and punctual. The teacher can teach her lesson so that she can dwell on such words as honesty in business, truth as opposed to lies, and the meeting of appointments and obligations punctually.

Mrs. Smith, who teaches a class of adults, will have housewives, farmers, businessmen, and the like, in her class. Suppose they are studying "Right Uses of Property." This will give her an opportunity to keep some commonly accepted virtue before the class. For instance, everyone recognizes what honesty in weight is. The housewife demands it of the grocer; the farmer, of the coal man; and the business man, of the wholesaler. Honesty and truth are always essential in our proper dealings with one another.

Now the teacher can lead them on to see that if they want folks to be honest so they can get their share, how about them giving God His share? If anyone breaks down willfully in handling sugar, flour, potatoes, coal or feed, then he is not honest. Therefore, if honesty is essential to confidence in our dealing with one another, how much more must everyone strive to be honest with God.

But sometimes abstract truths are hard to grasp, so Mrs. Smith brings up examples. She notices that men fall because of placing wrong emphasis on values. She uses characters familiar to all through Bible facts. There are Cain, Achan, Saul, Judas, Ananias, and others. By showing their early possibilities but their subsequent downfall, she shows how dishonesty in thinking resulted in the wrong use of material things leading to the downfall of the personality. She shows how the eternal des-

tiny was sealed by their actions. Thus, it is often life or death with the decisions one makes.

After getting the class to talk about sacrifices to God, golden wedges, sheep and cattle which God said get rid of, the money purse, and false promises made to the Holy Ghost, she brings her class to where they begin to want to know what God says about things before they go too far in action. Thus the right use of property becomes to them a matter of God's will as well as theirs.

THE BREAD OF LIFE. In the great discourse on the Bread of Life (John 6:22-59), Jesus begins with the thing He sees uppermost in the minds of His followers. They came "because (they) did eat of the loaves and were filled" (verse 26), and had they not put themselves out quite a bit to go where He was "on the other side of the sea?" (verse 25). He uses these truths to stress the difference in value between "meat which perisheth" and that meat which "endureth unto everlasting life" (verse 27).

This bread from heaven not only comes down from heaven but gives "life unto the world" (verse 33). This life is "everlasting" and "will raise (the believer) up at the last day" (verse 40). The way of life is to take what He gives, His flesh (verse 51), and live by Him (verse 56). He becomes quite imaginative and many could not see how they could eat His flesh and drink His blood. So they "walked no more with him" (verse 66). His disciples, however, especially Peter, testified that there was "life" in His "words" (verse 68).

THE GOOD SHEPHERD. Let us glance at one more of the set discourses of Jesus, that of "the Good Shepherd." (John 10:1-21.) Shepherds were familiar figures, and sheep-herding a common activity with its "fold" and "door."

Jesus pictures the fold with its door and also thieves and robbers climbing up "some other way." However, in through the door goes the "shepherd of the sheep," calling and leading His own "by name," then the sheep follow while strange voices call to no avail. He then explains that He is the door, other religious pretenders are thieves—robbers; He will save and pasture all who come, while the thief tries to kill and destroy; He finally lays down His life "for the sheep," all because the Father is working back of the scenes.

The set discourse or lecture allows the teacher to present truth in its logical order with high lights of imagination revealing that there is an unseen force at work on the whole picture. It can be premeditated and planned for the occasion to fit those whom the teacher knows will attend. It is not as spontaneous as those methods which depend more upon the immediate responses of the learner. The teacher should use it sparingly, unless dealing with well-developed minds, or when attendance is large and conditions make it hard to hear general discussions. Sometimes in dealing with controversial subjects the lecture method is best to use, for it gives the teacher a chance to present the issues clearly and forcefully, presenting evidences which lead to conviction.

Conversational Discussion

A very familiar method of Jesus was to enter into conversation with someone and guide the conversation into discussions of eternal truths. Here, we find such instances as the conversation with Nicodemus about the new birth (John 3:3-21), the woman of Samaria about "the water of life" (chapter 4:6-39), and with the Pharisees about the "Light of the World" (chapter 8:12-59).

In these conversational discussions the teacher keeps close to the thought of the hearer. Opportunity is given for the learner to speak up and ask questions or reveal how well he is following and getting his "share" of the truth presented.

This is illustrated in the case of Nicodemus. He speaks of being impressed with the miracles and knowing because he saw evidence of God. Jesus breaks in with the impossibility of seeing the reign of God until a new birth comes to the soul. This arouses a question in Nicodemus' mind as to how that can be done, and he supposes a case only to stress its impossibility. Then Jesus explains how it is done "of water and of the Spirit," injecting a warning not to marvel but believe on the Son which God had sent because of His love for the world. Then closing the discussion Jesus subtly challenges Nicodemus to leave the path of darkness and come out into the light that "his deeds may be manifest."

Take another example of Jesus' conversational method of discussion—that at the well in Samaria. The woman entered into the leading remark of Jesus about His being thirsty. The barrier thus somewhat broken between the "Jew" and the "Samaritan," the Teacher arouses the woman's curiosity by saying that if she only knew who He was she would be asking Him and "he would have given . . . living water." Her participation in the conversation gives a chance to see that she is ready to know how He could be greater than "father Jacob."

Jesus picks up the thread to show her the well would be in her "a well of water springing up into everlasting life." The woman accepts the idea of that freedom of having her own well and being no longer dependent on the well she was accustomed to. Jesus brings into the conversation then the things that have been in the deserts of her life, those things she had thirsted after, by asking

her to call her husband. The woman is yielding for she tells the truth and Jesus compliments her. But, before final surrender, she parries with the debate whether in "this mountain" or "in Jerusalem" is the place to find the truth.

Thus, the Teacher opens the door for her by saying worship is wrought "in spirit and in truth." Her faith leaps to express her hope, "that Messiah cometh," only to find He who was speaking was truly "Christ." This brought an abandoning of the waterpot by the well curb as she took her new "living water" back into the city and aroused her townspeople to the new faith in "his word."

Thus did Jesus use the most common and most natural method of exchange of ideas to lead a soul into the light. We notice there was no strain nor false assumption on His part. He proceeded naturally and not only broke down a barrier which had existed for generations but led the woman to the place where she was ready to take the blessing He wanted to give so freely. Conversation brings a common interchange of thoughts which, in turn, generates an acquaintance familiar enough to trust. The conversational method appeals most to pupils because it is the most natural means of exchange of thought. Then, to enter into conversation keeps the student expressing himself and stating his views. As he makes contributions to the progress of the lesson his interest is quickened. It seems more his own as he consciously gives himself to it.

Parables, or Telling Stories

Perhaps the most famous method Jesus employed to get His hearers to "go along" with Him in His teaching was storytelling, or parables. Some of the most beautiful literature is found in His teaching "by parables," that is,

narrating a series of supposed events in one realm that depict truth in another.

The parables, generally, were told by Jesus to illustrate truths that had come up by some circumstance which gave a good background for the story. In fact, He used them sparingly until the last half of His ministry. They would throw light on the subject at hand in such a way that those who would learn might readily see and those who were hardened might "not see" (Luke 8:10).

Take, for example, the Parables of the Kingdom, recorded in Matthew 13, also in Mark 4, and Luke 8. Sharp contention had arisen between Jesus and His enemies. He had done much healing from "evil spirits and infirmities" (Luke 8:2), and a number of those who had been freed were taking care of Him by "their substance." Then as He was in a house the multitude pressed upon Him, and one who was possessed with a demon was healed "insomuch that the dumb man spake and saw" (Matthew 12:22). His enemies immediately attacked him and He warned of "an eternal sin" of which they were in danger and could never be forgiven.

To thrust at Him and try to spoil the confidence of His followers, and at the same time justify themselves (He had called them vipers), His enemies asked for a sign. But "there shall be no sign . . . but the sign of Jonah the prophet." The Son of Man must be in the heart of the earth. It was so strange that even His kinsfolk tried to call Him home.

With this as a background, Jesus launches a whole series of stories about the Kingdom. These stories come like flashes of light, alternating in different directions to give a full view of the countryside. After this it was some little time before Jesus returned to storytelling as a major method of sharing His truth with His hearers.

Nevertheless, it will remain as perhaps the most popular and best remembered method of His ministry.

People like stories. They feed the imagination which is essential, in its proper functioning, to worship and the processes of salvation. The teacher should use them often and weave their fabric from experiences familiar to the people.

Stories are not hard to make. Of course, there must be a beginning, as, "In the long, long ago," or "Once upon a time." After that, characters are introduced just as if they were stepping into the room, and someone was describing where they came from and telling who they are. Use plenty of descriptive adjectives as "little," "bright," etc. The more vividly the scene is described by the narrator, the more lasting the picture which is imprinted on the student's mind.

Then comes the main body or relating of events which have to do with impressing the truth desired. This narration should be as easy and free of artificial airs as possible. As the story becomes real to the narrator, it becomes real to those who hear. Jotting down certain main facts, and practicing a little to gain ease and familiarity before telling the story, is always good.

But, to finish, it is not always best to end with a moral. Better is it to close with a question if the "drive" of the story is to be direct. Jesus would ask, "Which of these was neighbor to the man in the ditch?"

Object Lessons

Jesus not only taught by abstract methods of pure thought, but also furnished us with some marvelous illustrations of objective teaching. That is, He used objects to portray truths of the lessons He had in mind. Naturally, most of His teaching, regardless of the method, was a direct appeal to the imagination of His hearers.

There is a sense in which every act of the Great Teacher's life was an object lesson. He lived for men to see, and admonished His followers to live as "light" to "shine before men." All the way from His baptism to the Cross one can see various phases of the righteousness of God in living parables of life.

So the teacher must use her life as a great series of object lessons, to teach the truths of God. Oftentimes this is the only way one can explain why teachers must go through certain experiences of grace and faith.

But there are common articles whose uses portray Christian truth. To Jesus, the waterpots were means of bearing the "good wine" to the feast. Fishing nets spoke of drawing men out of sin and the world and saving them to the Owner of all. So the teacher can use the well, the water, the fisherman's outfit, the fish, and many like objects to teach spiritual truths.

Objects are to be chosen. There are many on every hand. Some lend themselves more readily than others. One has to make the choice according to the truth to be taught. In showing how life is sacrificed to give life—the dinner table contains many objects that once lived but now have died to give life to those sitting at the meal.

But if new life is the object, the teacher can take a leaf. Show how wonderfully it was made and how it helped the tree live, produce its fruit, then naturally was cut off to lie at the root to decay and make the soil fertile for another leaf to live. But in the spring to come it will live again in other leaves as the tree grows larger.

To illustrate the contagion of sin, a piece of coal can be brought in, illustrating the blackness of sin. Every time one who handles it touches another, he leaves his black mark, whether on the playground, farm, or shop.

Again the more natural the teacher can appear the better she will teach her point. Training one's self to be

observant and seeing spiritual truths, "meditating" as the Psalmist said, on the objects and ordinary laws of God is very helpful. The reason why Jesus could pick up "a little child" and illustrate the Kingdom was because He had been seeing the truth illustrated to His own mind and heart by the children.

Where objects are used it is good to so use them that they can be brought in and dropped or laid aside after their part is through without causing too much of a break in the presentation of the major truth. The teacher must not allow the class to miss the truth in thinking of the object.

Projects

There was not only an expert handling of the materials of teaching by Jesus, but He handled His scholars as skillfully. If the scholar gets away from the control of the teacher, he divorces himself from the teacher's truth. There were times when the Lord wept because faith was so slow to "catch on."

No doubt there was a design in all the leadings of Jesus as the Twelve journeyed with Him and others followed to minister to His needs. However, there are places where we can see that He especially planned a project for the enlightenment of His students so that they could carry on the work after He had left them.

A project is planning a scheme of activities which, when carried out, will help the participants to see truth in new light and with added force. To do this the teacher plans, sometimes by herself, most often with the scholars of her class, a certain series of things to be done by the class. As, for example, in studying how to live together, Mrs. Brown, who teaches the Juniors, led her students to plan a home in her classroom.

The class was to be one big family. Consequently, there were many things to do and different tasks had to be assigned to different people. Then she manipulated things so that certain students who found it hard to get along were thrown together in a common task; other tasks were assigned which were too difficult for one to do alone and somebody would have to come over and help. In it all they learned to live together as God planned—in peace. It was a “give and take” proposition, and all felt better when they had given so somebody else could have a little more.

Again, Mrs. Brown planned a house of God, a church, in the classroom, and similar experiences showed how as one shares with another—whether it be an experience to relate, a burden to be borne, or a songbook to be used—it gives an avenue for God to come and bless those who share.

The value of the project is in its lifelike situations. Pupils need depend on the imagination very little, because the experiences are lifelike and call for real adjustments.

Mr. Jones can use the project method in his Bible class. If the lesson should be on the Good Samaritan, he can plan with his class to go over to visit some needy home. Baskets can be prepared, songs arranged, cheerful memos secured, and a profitable time can be spent as the members realize truths are not just to be recognized in the intellect but worked out through the heart and life.

Jesus prepared the disciples for their journey into the villages to cast out demons by taking them to Gadara over a stormy sea. (Mark 4: 35—5: 20.) The sea found its Master as the disciples cried for rest; the demons found their Conqueror as the demoniac cried for peace. The villagers, who were sick and hungry for light, were to be blessed by these who had passed through the projects of

unmanageable tempests and spirits to find Christ was all in all.

Thus, we see that Jesus seemed to plan certain experiences through which to lead His disciples that they might better learn what He knew they needed to know. He desired that they might get firsthand information, experience, and skill in meeting life situations as citizens of the new kingdom of heaven. While there are some miraculous phases to the projects of Jesus which might seem impossible today, yet His actions testify how deeply He recognized the need of experience in learning. Projects are always interesting because they are grouped around situations of real life. They give a chance for the learner to try something new and bring self-confidence and poise. These always mean strength for the learning student.

Aids to Methods

No brief study of this nature can possibly exhaust the many ways that Jesus used to get folks to co-operate with Him and to participate in His leadings. We shall, however, proceed to study a few of the things that made His methods more effective.

SCRIPTURES. The Great Teacher was a student of the Old Testament Scriptures and relied upon them a great deal. Not only did He use them consistently for personal study, but He used them also as a basis for leading thoughts in His teaching and expression of truth. They were especially useful because they were accepted as "authority" by those whom He taught. The reverence for the Scriptures became a tool in the hand of Jesus to mold His students. Sometimes they would not remember with the full meaning until after He was raised from the dead; nevertheless, the Word stayed with them

and talked to them after He was gone. That is the beauty of its use as a basis of application.

He went to it for many illustrations. The people were familiar with its content. For instance, in His explanations of why He was proceeding after a certain fashion, He referred to the way Moses "lifted up the serpent in the wilderness" (John 3:14), gave them "bread from heaven" (chapter 6:31), gave them "the law" (chapter 7:19), and to the way God spoke to Moses saying, "I am the God of the living" (Mark 12:26).

The Scriptures became also a comfort and guide as He applied them to the lives of His learners. John was disturbed over whether Jesus was really the One; the Teacher sent back the record of the evidences which He knew were in accord with the Old Testament prophecies, and which He was aware John knew also. (Matthew 11:4.) On another occasion, He brought the Scriptures to the mind of His hearers to guide them in the signs of His coming, "As it was in the days of Noe" (Matthew 24:37).

The Scriptures never failed, in His hands, to bring solemn warning to those who were negligent to follow His truth. To His careless home folks, He referred back to the days of Elijah when many widows were in Israel, but "unto none of them was Elias sent, save unto Sarepta" (Luke 4:26). The same was true about the lepers in the time of Elisha, "none of them was cleansed, saving Naaman." At another time He held up the examples of Sodom and Gomorrah (Matthew 10:15) to awaken men to their privilege in the gospel.

QUESTIONS. The questions of the Great Teacher are interesting to study. He was a skillful questioner. He could ask so simply that men could answer, yet, at the same time, be so earnest that they seemed never to discern that He already knew the answer.

Questions were used to stimulate self-examination and faith in the ones whom He wanted to help. Two blind men, after crying to Him for help, were faced with, "Believe ye that I am able to do this?" (Matthew 9:28). He asked it, not to test for hypocrisy, but to stir their sincerity and bring their faith "to sight." Again, at the pool of Bethesda (John 5:1-9) a man was lying as near the healing water as he could get, yet Jesus asked, "Wilt thou be made whole?" With that question He brought the man's thoughts to Him as the Great Physician.

Not only did He use questions to stir faith, but also to draw out testimony as a basis for further action. "How many loaves have ye?" (Mark 6:38; 8:5) was asked on at least two occasions, not to determine whether the supply was sufficient, but to help the disciples start in the direction of feeding the multitude. Again, He started their thinking for further procedure by asking, "Whom do men say that I the Son of man am?" (Matthew 16:13). He helped the lawyer get started with, "What is written in the law? how readest thou?" (Luke 10:26).

Sometimes Jesus would use questions to vindicate what He was doing and teaching. This is especially seen in Luke, chapters ten to twenty. He inquires, "If a son ask bread" will a father give him "a stone?" "Or . . . an egg, will he give him a scorpion?" "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (chapter 11:11-13). To His enemies He counters, when they criticize, to bring them the light, "Doth not each one of you on the sabbath day loose his ox, or his ass from the stall, and lead him away to watering? Ought not this woman . . . whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (chapter 13:15, 16).

At times He would inquire into the thoughts of His hearers only to get them to thinking. He spoke to Simon on one of these occasions and said, "What thinkest thou, Simon? of whom do kings of the earth take custom or tribute? of their own children, or of strangers?" (Matthew 17:25). At another time He started by saying, "Unto what is the kingdom of God like?" and "Whereunto shall I liken the kingdom of God?" (Luke 13:18-20).

He asked some questions that were unanswerable. They were offered to illustrate the helplessness of man and his hearers. For instance, He asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Then, He followed closely with, "Or what shall a man give in exchange for his soul?" (Mark 9:36, 37). Again, "If the salt have lost his saltness, wherewith will ye season it?" (verse 50). These were propounded not for answer, but for effect. They emphasize truths that must be taken for granted and need no proof.

For these same reasons the teacher can use questions to great profit. They are not as hard to formulate as some would think. Suppose little Johnny comes up the walk after having dressed for church and has a face and coat smeared with mud—Mother loses no time framing a question! Imagine father was expected for dinner and he did not show up for two hours past mealtime, there is not much effort needed to get a question on the lips when he arrives.

The main thing about questions is life. They stimulate the mind because they deal in real living situations. To make these situations live in a real response to life is the beginning of questions. For example, Mr. Jones, in his Bible class, is teaching the "Sacredness of Human Life." To get his questions going he must live at Sinai and hear God say, "Thou shalt not kill." Then he must

see how God led His people into battle. Why would God say not to kill, and then lead them on to slay their enemies? Well, the question is the outgrowth of the imaginative participation in the experiences involved—one lives through the experiences in his mind and questions naturally arise.

Mr. Jones finds that the answer to the above is that God told the people to keep their hands off and leave with Him the prerogative as to what they should do. If He said to go into battle, all right; but if not, then they were to follow His law and refrain from laying their hands on another's life. This, then, forms a background for the next part. If they were to keep their hands off, upon what could they rely for their protection? So the keeping power of the Heavenly Father comes into play. Thus questions arise and are settled in such a manner as to lead on to natural consequences, which have questions in themselves.

There are two things to notice in asking questions. One is to make it a question; do not state the answer or strongly imply it in the words. The other is to make it clear in simple language so folks know what the question is.

To make the questions clear and strong the teacher should write them down as they come to her. Read them over, see if they follow one another logically. Examine them to see whether the point of the question is clear. If it is not readily comprehended, the question should be recast to make it pierce the fogs of the mind. Often your teacher's material will provide you with good questions for class use.

A third qualification of a good question is that it be adapted to the age of the learner. It goes without proof that the interest and comprehension of a child is not that of an adult of mature years. Simplicity is a qualifi-

cation for clarity. Thus every question should be adjusted to the experience of the pupil: clear to the mind, and pointed in its objective.

In dealing with answers to questions there will be many mistakes. Do not be too exacting. Many uncertain replies will contain some truth and it helps the student to feel that he has given something of value. It is embarrassing and depressing to fail entirely, so if another question can be framed or another answer sought from a little different slant it helps the one who tried and keeps him going along with the class and teacher.

ILLUSTRATIONS. Not only were the questions of Jesus forceful and unforgettable, but His illustrations carried light in the memory of all who heard His word. His very words were remarkable because of their vivid simplicity: "bread," "light," "water," "stones," "salt," "crumbs," "little children," and many others of like clearness.

There is also an outstanding characteristic in the illustrations He used in that they were drawn from common everyday life. The Master Teacher illustrated His truth with words about: sheep, shepherds, wolves, robbers, sowers, the fields, the seed, vineyards, husbandmen, vines, branches, beggars, birds, and many others of like familiarity.

An interesting feature about His comparisons is that they possess a natural beauty and brilliance unsurpassed in any language and which made a lasting appeal to any learner anxious to know the truth. There are such familiar ones as "lilies of the field" alongside "Solomon in all his glory," "virgins with their lamps" waiting for the "bridegroom and his party," "a city set on a hill" lighting up the valleys in all directions, "the prayer closet" with its "door closed," the "Good Samaritan" lifting a helpless man to "his own beast," the "king's supper" and guests with their "wedding garments." All

are full of a color that holds the sturdy gaze of the student's imagination.

Jesus was adept at picking out illustrations that picture things so vividly He could use them for thrusts to uproot sin and reveal darkened hearts. He likened some of His carnal hearers to children who would not respond to others piping to them as they were trying to play together in the streets; to nice "whited sepulchres . . . full of dead men's bones"; to "dead" men out burying "dead" men.

In every class taught as Jesus would teach it the illustrations of the teacher should be simple in understanding. By illustrating sin as a blot on a white sheet of paper, as worm in the core of an apple, or as blight on a fruit tree, one sees the effects and draws back at the loss.

The word illustrate comes from the same root word in the Latin as the word luster and means "to make bright." Any illustration, then, that throws light on another truth must come from the everyday life of the student in which he is familiar with at least the main point of the comparison.

It is a worthy objective to seek to make the word pictures which throw light on truth as attractive as possible. Let them not be from smoky lanterns or weak incandescent bulbs. Let them light up the mind with satisfaction and pleasure, like a modern show window before which shoppers like to linger and pick out the merchandise they desire.

But with it all, make illustrations count. We are not just pacifiers in our teaching. Men must see light on their sin, so make the illustration a revelation full of the Spirit of love. Pray for it to bring conviction as it brings light. After all, men must walk in whatever light is seen.

VISITATIONS. A very strong point in the teaching of Jesus is that He went where His people were. It was common for Him to go to the synagogue, the Temple, the homes where they lived, and to the roadsides where they stood begging. Often He was wearied with His journey and went when men even sought to kill Him. However, when He went to where His learners lived it proved to them an interest in their everyday problems, it stirred up a wholesome curiosity, and brought a common experience from the ones He came to help.

There was Bethany, the scene of faster friendships and clearer understanding because He frequented the home of Mary and Martha. It was His journey from the accustomed path that brought Him in touch with the Syrophoenician woman. The Gadarene household saw the great salvation revealed because He went to their coasts. Folks entered into the teaching participation more eagerly because He could find a way to live so close to them. This brought a fellowship that led them to become His followers.

Let us return to Mrs. Smith and her adult class. Members of her class are people of business, housekeepers, and farmers. They are folk who work hard to make a living and who are kept busy by the demands of their tasks. How can she break in on those busy lives and help them with their problems?

First of all, Mrs. Smith is the revealer of God to her class, and after all, it is God they long night and day to see manifested in their activities, whether or not they are conscious that it is He they need. A call from Mrs. Smith is not one for idle talk and gossip. She is to show the businessman a way out of his dilemmas, help the housewife who cries in her heart for victory in the thousand and one cares of the home, and aid the farmer to see a

spiritual supremacy over shortages, sickness, and disease in crops and animals.

What a challenge to go to them with faith and pray a word in the home with the family. It becomes a bright spot they long remember when someone touches God in their home for their problems.

How often must she go? That depends. Others from the church will be calling. However, it must be often enough it won't seem strange when she comes, and yet far enough between that it will not lose its unusual glory and become merely commonplace.

Visitations should not be lengthy unless in times of sickness. Whenever the visitation is extended far enough that temptations arise to converse about people and the weaknesses of the church, then the teacher should pray and excuse herself. Visitations should be only moderately extended in the home and generally short in places of business. It is a good rule to avoid embarrassing anyone. Let the Spirit of the Lord do the troubling of the soul of wrongdoers. Be courteous, helpful, and above all leave grace with the home.

ASSIGNMENTS. Most of the teaching of Jesus seemed to be without any previous plans announced to those He led. Though He, no doubt, knew what was to be the procedure beforehand, His short ministry made it necessary to get action rather than so much indoctrination. However, the disciples were with Him from one lesson to another, and, occasionally, we can get an idea of an assignment of a task for the purpose of learning.

Perhaps the most important assignments were for the projects on which He sent the Twelve (Luke 9:1-10) and the Seventy, (chapter 10:1-12.) They were to be taught skills and the sense of responsibility in handling the things of the Kingdom. His assignments were thorough. He told them where to go, what to do, how they

were to act under certain circumstances, what they were to take with them, what not to take with them, and how they were to sustain themselves while on the way. One is struck with the detailed way in which He thought through their experiences while they would be out by themselves using His methods and His power.

An assignment is really an appointment; it is a certain amount of work to be done, a certain direction to be taken, a certain amount of preparation before meeting again, a certain understanding of conditions to be met and conclusions to be reached before the next discussion. This requires planning. Often, as Jesus did, details must be worked out. The things should be chosen that will lead to certain discoveries of truth.

Mrs. Thompson in the young married people's class may want to teach a lesson on "Religion in the Home." Let her assign to someone the task of talking to an older father or mother to see what they would do if they were again rearing their children who now are married and gone from home. Perhaps two or three could profitably investigate what experience does in retrospect.

Then let her assign someone to go to the juvenile authorities in town or the county seat, perhaps the judge, and get a view of what he sees the children need from the viewpoint of enforcement of law. Also let her assign the task of finding instances in the Bible of good parentage and good training, and, coupled with that, promises in the Bible for parents in regard to their children.

After the assignments are made, then plan to recognize the work done and give place for the introduction of new truths found. Always be ready to pray if conviction seems to be coming on the class. God helps to break through and melt hearts and make the truths permanent light to the soul.

Assignments should never be too lengthy or involved. It is better to make them simple and easy to find than to confuse and burden down until the work is not done. With the assignment, it is often good to raise a question to be answered next time, upon which the light from the assigned studies will be concentrated.

Children, young people, and older ones as well like to be given work, in spite of the way they refuse and speak contrary to anyone asking for work to be done. The thing they wait for is a real need to show up and a real desire on the part of the teacher to have them do it. Make assignments as personal and as vital to the lesson aim as possible.

Summary of the Participation

The teacher teaches that her scholars may learn. She uses various methods to accomplish this. There is set discourse which lends itself to the teacher to present truth and draw conclusions without danger of interruption of irrelevant matter being injected.

Conversational discussion seems most natural as a method, and students make their own contributions to it taking an interest that is active in the whole procedure. Close to this in naturalness of interest but with a different avenue of expression is storytelling. If made vivid, stories stir the imagination and cause the pupils to experience new life situations presented in the story.

Objects and projects may be introduced to study new truths in the light of common experience and knowledge.

These methods can be supported by scriptures, questions that stimulate the thinking of the student, and illustrations that throw light on basic truths of the lesson. Then, visitations help the method. Contact is profitable when one is leading another. And, finally, assignments are boons to discussion and exploration when

properly prepared, assigned, and recognized when the class meets again.

Thus the teacher is able by one means or another to get the learner to participate in steps of faith and processes of imparting truth so desired by every wise teacher.

QUESTIONS FOR DISCUSSION

1. What methods are there that a teacher can use to get her students to participate in the activities of learning?
2. How can the teacher support these methods with certain "aids to learning"?
3. Pick out some great truth Jesus wanted someone to see and show the steps He used to teach the lesson.
4. What do you think determines the value of the method used in teaching a lesson?
5. Discuss imagination as a help in getting people to see truth.
6. List five places where Jesus visited the ones He taught. Why is visitation an important part of a teacher's work?
7. How do you account for the fact that Jesus was able to share His life with so many people? What profit is there for us to follow His example?
8. If Jesus were a teacher in your Sunday school today, what use do you think He would make of the lesson materials furnished you?

Chapter VI

"I RESTORE FOURFOLD"

The Teaching Product

Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples (learners, pupils) (John 15:8).

Behold, Lord, the half of my goods I give to the poor; and if I have taken anything by false accusation, I restore fourfold (Luke 19:8).

He taught them as one having authority, and not as the scribes (Matthew 7:29).

WHERE CAN THE RESULTS BE SEEN?

Jesus was evangelistic in His teaching. He was an artist that could take men out of the rough and bring them to polished beauty in grace. The disciples were recognized as "unlearned and ignorant" (Acts 4:13) in the sense of the world, but they showed marks of having "been with Jesus."

Religious education, as carried on by the scribes, had made much of "Moses and the prophets." These teachers left their followers, however, bound in superstition and fear to the traditions of the past. They caused men to be laden "with burdens grievous to be borne" (Luke 11:46). Their rote and ritual had effect but there was no evangel in it.

Things were different when the lone Galilean had finished His first major discourse. He brought to the multitudes the same inspired writings that the scribes had based their lessons upon; but, He led on through the Word to God. Those who followed Him could say, with

David, that He "had made known . . . the ways of life" (Acts 2:28).

This opening of the way, this unbolting of foreboding, grated doors, this outswinging of gates to life's prisons was Jesus' "stock in trade." He was full of it. It was His to read in the quiet synagogue, "The Spirit of the Lord is upon me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised" (Luke 4:18). His teaching was evangelical because He brought to His disciples a glorious future. He assured them of victory if they would follow. He promised results. He was always suggesting as on that last night, "I go (ahead) to prepare a place for you . . . that where I am there ye may be also" (John 14:2, 3).

He presented facts and recited commandments, but never to enslave men. Rather, with them, He brought men to a freedom that was astonishing. He could lift the historical and the philosophical up to dusty keyholes on doors that had been locked for generations and use them as keys of faith to turn the latch as His learners tasted new-found liberties making up an abundant life.

That was the background of Zacchaeus' testimony quoted in the prelude to this chapter. It was a willing gift to the poor and a generous restitution that was to make life for the newly converted seeker in the sycamore tree. Anything less than that would have cramped his heart after seeing the freedom that Jesus had brought.

Each Christian teacher must have the same Spirit that was upon Jesus. Men need to be taught not only that they must be "reconciled to God" (II Corinthians 5:20) and "filled with the Holy Ghost" (Acts 2:4), but also through the "good news" they are to have everyday activities enlarged to a miraculous abundance in the pastures of the "good shepherd" (John 10:10).

Fruit, sometimes, is killed by frost when it is in the bud; other times, due to disease, it drops half-grown or withers before it ripens; but, that which blesses the husbandman and rejoices the heart of his laborer is when it is full grown, tree-ripened, ready in its fullest glory. It is the results of teaching, the primary consequences of learning, that we shall study in this chapter.

Knowledge of Truth

Information is one of the great results of teaching. To be well informed is to possess great resources. Knowledge brings its understanding and assurance. The Christian teacher creates bulwarks of faith when the learner is led to know and understand "the things of God." Jesus always emphasized this and cautioned, "He that hath ears to hear, let him hear" (Matthew 11:15).

It was for this purpose of possessing knowledge that Christ came as "the Word" (John 1:14). His teaching was from whence He came and the Father was a ready witness to His truth. (Chapter 8:14, 18.) This entrance of the Word was for light. "Ye shall know the truth, and the truth shall make you free" (verse 32). Dictators, both spiritual and political, thrive when people are kept in darkness. A knowing people can make themselves a free people, and even Satan must yield his throne in the heart when men can cry with Paul, the apostle, "I know whom I have believed, and am persuaded that he is able . . . against that day" (II Timothy 1:12).

Knowledge is also one of the most easily measured results of teaching. Children should never grow up unfamiliar with the books and the messages of the Bible. Catechisms can be employed and questions framed to test how well information has been gained and retained by the scholar. In fact, interesting false and true statements,

completion sentences, matching lists, and many such devices not only examine the mind but can restate and re-emphasize truths previously presented in memory exercises.

Catechisms are regularly arranged systems of questions and answers designed to teach the great truths that underlie the Christian faith. They may be purchased from our publishing house.

False and true statements are interesting for young and old alike. They are easy to make and can be read or written and passed out. The idea is to make a statement declaring something is so and then let the class determine whether it is true or false. For instance, in the study of the home life of Jesus the statement could be made that Jesus had no brothers and sisters, which is a false statement but one testing information.

They can be used to test judgment. However, here controversial elements are introduced and it is not always so easy to determine the falsity or truth of a statement. For example, take the statement—Peter denied the Lord because he was not sanctified. This calls for reason and judgment and tests whether the student is doing deeper thinking than the mere memory type. Someone may think there was another reason as vital. This causes differences of opinion and must be recognized to properly respect the thinking of the students.

Completion sentences are easily made. Merely start the statement and leave part of it blank, as: When Christ asked the disciples whom they said He was, Peter said Here the student supplies the missing, "Thou art the Christ."

Matching lists are interesting and require quick thinking. For instance, a list of places or sayings may be put on one side of a page and on the other side in a wrong

order the person or event connected with the listed places or sayings, as:

1. Bethlehem —Demons are cast out of man.
2. Gadara —A daughter is healed.
3. Syrophoenicia—Place of Jesus' birth.

The idea is to fill in the blank with the number chosen from the matching place on the left. Or, slips may be numbered for both columns and passed out to be read in proper combination, letting the one who holds the corresponding slip stand and read it at the proper time.

These are not to be used each time, but occasionally for quick check-ups on the class and also to drill certain truths into their minds.

Walking in the Light

May we refer again to a statement made previously that just to present the facts is not sufficient, the teacher must expect and drive toward a favorable response to the truth in the heart and life of the student. To be safe, men must "walk in the light" (John 11:9, 10).

When those who had attended the school of the scribes and, then, sat through one lesson with Jesus saw the difference, they said, "He taught . . . as one having authority, and not as the scribes" (Matthew 7:29). And what class really prospers if the proper authority is lacking? Without it, boys can grow unruly and young hearts be driven away from the Word of God; girls' classes may deteriorate into "giggling chatter" and present no challenge to the mothers of tomorrow; any group, young or adult, may become only airing-courts and forums of opinion. But not when the Master's technique is utilized. He led them with power. It was authority that commanded obedience as men followed His doctrine.

Obedience, as a result of teaching, can better be understood if we look at the word, authority, itself. Words are peculiar things. They not only transport ideas in a chain of thought from one mind to another, but are like little jeeps filled with familiar faces. In this instance we can find a very familiar face. It is "author." That is, authority is author-ity.

Now, an author is one who begins something, be it a book, a law, or a song. That is, this something takes shape, it has being as it leaves the author's hand. Something new is made. No doubt you have noticed that authority is not gained in Jesus' classroom on the mountain by the show of Sinai and its thunders, but it comes from the very fact and providence that something new is seen. That was what made it different from any other school of learning.

The new automobile in the showroom, the new landscape near the road ahead, the new friend just introduced, each has a lure that brings attention, interest, and co-operation. Everybody knew what had been said by "them of old time"; it was, "but I say unto you," that brought attention and assent to the truth. Something new had been begun in class; it was a creation of the hour. They realized a profit from the time spent together. And, what a joy to make new things or to see somebody else put new things together, even in imaginary shapes. The scribe had only displayed what others had found; but here was a teacher that could take the old and bring forth the new. Here was authority.

In other words, it was light that folks had seen for the first time. Beams of it had revealed a new meaning to life; brought objects of a hidden yearning into focus; and satisfied a lingering desire to do what was now seen to be the will of God. Zacchaeus was just such a sort of person. He could do anything almost, in order or out of order.

Climbing trees seemed to be natural, crowds or no crowds. Up in a tree he could sit with curious glee as the crowd milled closer to him. A few hours with the Teacher, however, and he had a new outlook on life. One that demanded obedience.

The new freedom was not to run and do as he pleased. Formerly, if any obstacles presented themselves, he could use sycamore trees, or, on more pretentious and lucrative occasions, he could as readily use "false accusations." Now, however, it was different; no longer was life to be getting, it was to be giving. To the new freedom he rushed with a consecrated obedience.

To every Christian teacher this authority is more than just to make scholars behave and act orderly and social in their behavior. This beginning of something new is a "way of life." Jesus' authority was not just to be exerted over those who heard Him. They were, in turn, to see it work over their circumstances, over everyday areas of life. The new disciple was to see that he did not have to scheme and defraud to prosper; that really had made him poor and separated from his deepest desire. Now a new life loomed before him where truth, honesty, and the golden rule brought happiness and victory in Christ Jesus. He obeyed the light and, in turn, the life he found was ruled by that light. That is the evangel of Christian education.

Attitudes of Conduct

The manner in which we come away from an experience is partly due to the way we approach its setting. Out of our attitudes comes background for the things that happen day by day. We may approach an oncoming car and turn left in front of its track; or, we can stay to the right side of the pavement and keep right on

going. The future is dependent very much on what we do. The same is true in the ordinary traffic of life. Wrong approaches mean wreckage, pain, and, often, death. Right ones bring joy, understanding, and progress.

Jesus was interested in the attitudes of His learners. They must be rightly related to everything around them. "Let not your heart be troubled" (John 14:1), was what He told His disciples when they saw the strangeness of the road ahead. He was careful that each learner keep a bright and open road ahead, for tomorrow's lessons would be easier if their approaches in conduct could be kept in tune with the whole purpose of the journey.

It was Judas that failed because he would not stay on the side of Light. It was John that conquered to old age because he learned to lean on Jesus. On another occasion, Peter was the object of Satan's sifting, but Jesus had prayed that his faith would not fail. It was not that he had hard places to go through that meant defeat or victory. Rather it was where he kept his trust while going through. This was the constant prayer of the Teacher. It was also an evidence of the result of His labor.

Christlike Habits of Behavior

Jesus' correlation of education and evangelism shows up in no other place better than in the habits of life produced by His gospel. He knew that attitudes were not in themselves sufficient. They had to be translated into activities of conduct molded in new patterns of behavior. Those with their sins "forgiven" must "arise and walk" (Matthew 9:5). The teacher must also bring his students to where they can strengthen their brethren. (Luke 22:32.) Life itself is made up of a series of events which carry common patterns of conduct. The teacher strives

to make these samples of his doctrine. Holiness is his "watchword and song" not in flashes of idealism but in everyday practice.

The teacher strives for habits of life that are Christian and that glorify the Father. For this reason his lessons are real, applied to real life, full of principles men and women can take with them into business, into the home, anywhere, wherever men live. It is here that the visiting teacher can catch glimpses of how well he is getting on and with what success he is molding life into heavenly patterns.

Sanctified Heart-Life

Back of the attitudes, the conduct, and the outward flow of the Christian life guided by Christian teaching is a sanctified heart-life. For out of the heart are "the issues of life" (Proverbs 4:23). This well of life needs to be the object of the teacher's attention. It lies too deep for measurement, but its currents come to the surface; therefore, it can be considered a result of effort when the teacher helps guide the influences that make gulf-streams in the soul.

This is important because of its determining influence on the whole of life. Buried deep is the conscience, that faculty of consciousness not only of the knowledge of God but of the way the heart measures up to God's demands. The conscience must be taught and kept alive to the will of God. Neglected, it becomes seared as with a hot iron. But kept alert to the Presence of heaven it brings compensations of its own even in the bitterest sacrifices of life. The teacher sees results as scholars "have a conscience" in regard to the issues of life.

It is impossible to take time to consider the whole of the heart-life, but one more thing should be considered

before we pass on, that is the result of the teacher's efforts upon the judgments manifested in life. Men come in the knowledge of law to be judges in the courts of the land, boys are taught to be judges of the agricultural produce; in fact, everybody becomes a better judge of things as experiences settle in the heart. So, the Christian teacher can help guide the judgments of life in a conscious effort to make it more abundantly fruitful.

This is an important result of conscious effort because, said He, "With the same measure that ye mete withal it shall be measured to you again" (Luke 6:31). Students need to be taught to be generous in their judgment of their fellows and their responsibilities of life. Here, a teacher's own example is the strongest instruction. And, by it, he can measure how well others walk in the light.

Faith for the Future

Life is future, as well as past and present. Jesus gave many promises, not only for assurance today as He and His disciples lived it, but for a working basis for the future. The Christian teacher must wait to see much of his product. Life unfolds in Christ as Christ unfolds in life. The greatest revelation of what the teacher does Sunday after Sunday and day after day comes in eternity.

When grace is completed and the Trinity have each finished their parts of redemption, those who serve or help to get the "bread of life" to the multitudes will share in the eternal blessings. This is illustrated in the feeding of the five thousand. (Matthew 14:15-21.) The fragments that were left were gathered. And, lo, there were twelve baskets full. There was a basket full for each one that waited on the multitude.

Each one that carried the fish and bread to the hungry now has plenty for himself left over, after serving is done. The greatest result of teaching will be seen after teaching is done. At that time none will have to stand in a "bread line" if he is faithful to the end. God will not forget the service to the Son.

But, I mention this to look inside the basket. Naturally, there is bread. Fragments of it now gathered together. Gathered from here and there, from this serving and that, from this group and another somewhere else. What teacher is there that is not conscious of fragments of the Bread of Life, some here where he taught one day, others where he labored the next. This is a portion of teaching and a product in the teacher's own soul. The teacher grows with his students when he feeds them on "manna" he eats himself.

Sharing Eternal Profits

In the examination of the results of teaching, there is another benefit reaped by the servants of the Lord. That is, in the basket were fish as well as bread. On another occasion, Jesus said, "I will make you fishers of men" (chapter 4:19). Now, fishermen catch fish; so, the fish in the basket are men gained for the kingdom and fitted for eternity with God in Christ Jesus.

There is a peculiar sense in which each one that is led to the Lord or taught in His ways is held close in a personal tie to the one that was instrumental in doing the leading or the teaching. Whether he be evangelist, pastor, teacher, or friend, there seems to be an abiding relationship between the souls that have walked the heavenly pathway and have dug the treasures "hidden in the field" together.

Heaven will reveal the results of consecrated service and the products of teaching that seemed to be fruitless in many aspects desired. These gains will be peculiar to the personality of the one who helped guide and instruct concerning the pathway of the City.

Summary of the Product

So, we are not dealing in fanciful trites when, bit by bit, we learn the lessons of God and pass them on to someone in the service of the Lord. The products are real and everlasting in an eternal kingdom with Christ. Thus, we see why Christian education and evangelism go hand in hand.

The products of teaching often seem more subjective than objective and therefore hard to see and measure. Nevertheless, when we see them from an eternal point of view, we realize they take shape and form. It is then that we see better how the teacher brings a light that produces obedience in the heart and life of the scholar as he finds victory over the world. This comes by a favorable response to the knowledge of God revealed in His Word. Faith is generated by the flow of truth.

Also, the disciple is brought to new attitudes of conduct and approaches the whole problem of life from an angle that makes for progress rather than a mass of wreckage by the side of life's highway. In this progress, new habits of behavior are brought into use and establishment. Holiness becomes a state of heart, stabilizing the soul as it issues in outward manifestations of grace in the life. There is also a faith for the future and men live in the light of the Resurrection, where we see the results more plainly of the toils and labors in the fields "white unto harvest."

QUESTIONS FOR DISCUSSION

1. Why should a Christian teacher be interested in the results of his teaching?
2. What do you understand by Jesus being "evangelistic" in His teaching?
3. Take the Gospels or a life of Christ and make a list of those who, besides Zacchaeus, were brought by Jesus to a new way of life.
4. What difference did the people see between Jesus' teaching and that of religious educators of His day? What made the difference?
5. Mention as many results of Christian teaching as you can.
6. Take your answer for number five and state which results can be seen clearly. How might they be measured?
7. Write a paragraph on "Jesus, the Great Teacher of Souls."