

ARE 105 - TEACHING TECHNIQUES OF JESUS  
A Syllabus for the International Institute for Christian Ministries

by John Youngberg, Ed.D

## TABLE OF CONTENTS

COURSE DESCRIPTION & INFORMATION .....	1
I. INTRODUCTION TO THE COURSE .....	4
II. UNPRECEDENTED PLAN, UNPARALLELED DESTINY: AUTHORITY, PURPOSE, AND CONTENT OF THE TEACHINGS OF JESUS .....	9
III. TRAINING THAT CHANGED THE WORLD: TRAINING OF THE TWELVE (Discipleship I) .....	15
IV. MATCHLESS TEACHING METHODS .....	25
V. CLASSIC TEACHING EXPERIENCES .....	41
VI. GREATEST LESSON OF ALL TIME (The Cross) .....	49
VII. GREATEST ASSIGNMENT IN HISTORY (Discipleship II) .....	51
BIBLIOGRAPHY .....	54

ARE 105 - TEACHING TECHNIQUES OF JESUS  
A Syllabus for the International Institute for Christian Ministries

by John Youngberg, Ed.D

**Brief Description**

An examination of Jesus as a teacher. The authority, mission, content, discipline, teaching acts, and methodology of our Lord are investigated. Emphasis is given to the place of the cross in education and the Holy Spirit as teacher.

**Knowledge Base**

More books have been written about Jesus Christ than about any other person in history. The vast majority of these have dealt with Jesus as a religionist and as the Savior of the world. Relatively few individuals have thought of Jesus as an educator and few books have been written from this perspective. Yet a distinguished contemporary of Jesus, a ruler of the Jewish Sanhedrin, addressed Jesus as “a teacher come from God.” N. Anderson (*The Teachings of Jesus*, Downers Grove, IL: InterVarsity Press, 1983) claims that in the Greek Gospels, Christ is respectfully addressed by titles reserved for distinguished teachers over 50 times. Joseph A. Grassi (*The Teacher in the Primitive Church and the Teacher Today*, Santa Clara, CA: University of Santa Clara Press, 1973) says that the term “teacher” *didaskalos* is used by others referring to Jesus some 48 times in the four gospels, while the Evangelists describe Jesus’ activity in terms of *didaskein* some 50 times. The predominance of the teaching ministry of Jesus led C.B. Eavey to

say, “He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher.”

The first known treatise on Christ as a teacher was written c. 190 A.D. by Clement of Alexandria. It was entitled *Paidagogos*, and has been translated as “Christ the Educator.” John Marquis (*Learning to Teach from the Master Teacher*, Philadelphia: Westminster Press, 1925) says: “The Master. . . started with twelve in His class. Every one of them with the exception of Judas, became a great teacher himself, and spoke to his generation with a moral authority rarely known among men. Judged by results, it is not too much to say that Jesus turned out of his school the greatest generation of teachers the world has ever known.” Herman H. Horne, philosopher, layman, and author of more than 20 books, succinctly pointed out the significance of Jesus in educational history in 1920 in his book *Jesus: The Master Teacher* (published since 1971 under the title *Teaching Techniques of Jesus*. Grand Rapids, MI: Kregel). On p. 195ff Horne reviews various histories of education and finds that some give casual notice to Jewish education and a counted few mention Christian education in the early Christian era, but practically none recognize Jesus as an educator. He laments that today as in Bethlehem of old, there is no room for Him in the inn. He then proposes eight “objective” facts that establish the centrality of Jesus as the greatest teacher of history. While some might not agree with all of his points, the fact that “His followers today outnumber those of any other teacher” and the fact that organizations calling themselves “Christian” have established school systems supposedly to propagate His teachings, which operate in many countries around the world—is evidence that calls for a deliberate study of the educational principles and methods of Jesus.

## **General Course Objectives**

The student of this course will

1. Know the teaching techniques used by Jesus.
2. Appreciate Jesus' teaching techniques.
3. Be empowered by the Holy Spirit to teach using Christ's methods.

## **Course Requirements**

1. Punctual, regular attendance is required.
2. Participate in class discussions. The class will function as a "community of scholars and inspiration" where we will all share our information and insights gleaned from the literature and from our varied experiences. The student's creative input will be treasured and appreciated.
3. The student will report having read the textbook on a 4" x 6" card.

## **Textbook**

*Teaching Techniques of Jesus*, by Herman Horne. Grand Rapids, MI: Kregel Publications, 1982.

## **Note to Teacher:**

This syllabus most likely contains more material than could be used during the IICM course time frame. Choose and adapt what is most useful and appropriate for your situation.

## TEACHING NOTES

### TEACHING TECHNIQUES OF JESUS

by John B. Youngberg

The research of Ronald Bissell, when he was a graduate assistant at Andrews University, in gathering much of this material is gratefully acknowledged.

#### I. INTRODUCTION TO THE COURSE

##### **Objectives**

1. When the people heard Jesus, they queried: “Where did He get all this?” (Mark 1:22; 6:2). The student will be able to outline the sources of the education which Jesus received and then evaluate his/her own learning sources against the backdrop.

2. The student will be able to identify and explain the teaching qualifications and credentials of Jesus.

3. The student will answer in a rational way “What constituted Jesus’ call and mission?” “What constitutes my call and mission?”

##### **Jesus, the Teacher**

Jesus the Savior, Jesus the Crucified, Jesus the Lord—but Jesus the Teacher? We study the teachings of Jesus—but how about the Teacher Himself? When Nicodemus came to Jesus by night he said, “We know that thou art a teacher come from God.”

According to Anderson, “Teacher” (Greek: *didaskalos* or in Luke sometimes *epistates*), normally translated “Master” by the Authorized Version, was the predominant title by which Jesus was addressed during His earthly life. These Greek words are equivalents, he says, to the Hebrew “Rabbi” which was

the normal respectful address to a distinguished teacher. He says that Jesus was addressed as teacher by one or the other of these titles over 50 times in the Greek Gospels (Anderson, N., *The Teachings of Jesus*, Downers Grove, IL: InterVarsity Press, 1983).

By one count, His followers called Him teacher 31 times, Jesus referred to Himself as teacher 5 times, and the words *Rabbi* or *Raboni* are used 14 times referring to Jesus. The day after His baptism in the Jordan, Andrew and John already called Him *Rabbi* which means “My Master” (Jn. 1:38).

Grassi says that the term “teacher” *didaskalos* is used by others referring to Jesus some 48 times in the four gospels, while the Evangelists describe Jesus’ activity in terms of *didaskein* some 50 times (Joseph A. Grassi, *The Teacher in the Primitive Church and the Teacher Today*, Santa Clara, Calif.: University of Santa Clara Press, 1973).

The predominance of the teaching ministry of Jesus led C. B. Eavey to say, “He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher.”

There are three things that establish Jesus as a teacher. (1) the people recognized Him as a teacher, (2) the Gospels describe His ministry as a teaching activity, and (3) His followers were called “disciples” (pupils).

Yet Jesus’ teaching was broader in concept than anything that other educators have ever conceived of. Heaven was a school, life was a school, nature was the classroom, God was the Teacher and eternal life was the graduation desired. The Bible concept of education and teaching transcends degrees and formal institutional settings. For Jesus teaching was a “non-academic” matter—the whole orientation of instruction was toward personal Christian formation.

Christ was not an ordinary rabbi. Perhaps He could better be described as a teaching prophet.

The scribe said, ‘Thus saith the law.’

The prophet said, “Thus saith the Lord.”

Christ said, “ say unto you.”

In the process of communicating the Gospel to humankind, the Teacher was the essential key. He Himself, through personal contact and association with His “class” showed them Himself, the Way. The New Testament Church as presented in the Acts was essentially a teaching body, under the direct tutelage of the Promised Teacher (the Holy Spirit) presenting “the Way.”

Although the Gospels were not written primarily as a textbook for “Foundations of Education” or “Teaching Methods,” the discerning believer will find inexhaustible buried educational treasure.<sup>1</sup>

### **Jesus’ Qualifications, Call, and Mission**

1. Taught differently from scribes (Mark 1:22) “By what authority doest thou these things?” (Mark 11:28). Saw Peter and John—ignorant men—and took knowledge they had been with Jesus (Acts 4:13).
2. Jesus an acute observer of processes of nature, details of village life, the minds and hearts of man. He knew what was in man (John 2:25).
3. Jesus had a deep knowledge of the Old Testament. The understanding of its true meaning and application to His own mission must have come directly from His *Abba*-communion. (See: Anderson, N. *The Teaching of Jesus*. Downers Grove, IL: Inter Varsity Press, 1933, p. 11.)
4. Personality (Was Christ an attractive teacher?)
  - a. “Full of grace and truth” (1 John 1:14)
  - b. Could ask people to do the unreasonable and they did it immediately.  
Can you think of examples?
  - c. The greatest thing His disciples got from His teaching was not a doctrine but an influence.

---

<sup>1</sup>The first known treatise on Christ as a teacher was written c. 190 A.D. by Clement of Alexandria. It was entitled *Paidagogos*, translated as “Christ the Educator.”



d. Things that made the Master's personality strong and attractive:

- 1) Character. Nothing adorns like character.
- 2) Interest in others
- 3) Sureness

(The foregoing based on: Marquis, J. A. *Learning to Teach from the Master Teacher*. Philadelphia: Westminster Press, 1925, pp. 67-72.)

e. He had a God-centered personality (John 17:19). "For their sakes I sanctify myself."

5. Mission. Jesus unbelievable ministry was based on His consciousness of mission. What sense of mission do you sense "burning in your bones?" How and when did this awareness of mission come to you and to what do you attribute it?

### **Optional Reading and Assignments**

1. Read in *The Desire of Ages*, by E. G. White, the chapters "As a Child," "The Passover Visit," "Days of Conflict."

2. Read in the book *Education* by E. G. White the chapter "The Teacher Sent from God" (pp. 730-83). Memorize the "Big Four" in Christ's curriculum (p. 77:2): (1) useful work; (2) study of Scripture; (3) study of nature; (4) experiences in life. Thought question: How do we/you learn from life?

3. Some, including the instructor of this class, consider that the book *Ministry of Healing* contains the most advanced statements on the mission and philosophy of education to be found in the writings of E. G. White. As an option to 2, the student may read the chapter "True Education a Missionary Training" (pp. 395-404), noticing the "Big Four" on page 400.

4. More books have been written on the life of Christ than any other single subject. Some writers have synthesized in perhaps one page an eloquent resume of what Jesus did. Something like: "Born amid rude surroundings in an obscure corner of the Roman Empire, He never traveled in His ministry more

than 150 miles from His home town,” . . . etc. Search for such a synthesis statement on Jesus’ life and bring it to class to share.

## II. UNPRECEDENTED PLAN, UNPARALLELED DESTINY: AUTHORITY, PURPOSE, AND CONTENT OF THE TEACHINGS OF JESUS

This lesson aims to deepen the concept of mission and purpose introduced in Lesson A and will consider how the context of Jesus' teaching was in perfect harmony with His stated goals. First we will look at the authority of Jesus the Teacher.

### **Objectives**

1. The student will be able to differentiate between two kinds of authority and will present a reasoned position on factors (together with texts as appropriate) in the authority of Jesus as a Teacher.
2. The student will begin to incubate ideas on the aims or purposes of Christ's education as compared to the aims of selected great educators.
3. After study on the subject, the student will be able to reduce to one paragraph a synthesis statement on the content of Jesus' teachings making reference to Biblical documents (e.g., Mark 1:15; Matt 4:23, and the Beatitudes) and at least three extra-biblical authorities.

### **Jesus' Authority**

1. "He could say what no other teacher had ever said 'I am the way, the truth, and the life.' He could stand before the tribunal when accused, and say, 'which one of you convicteth me of sin?' He could hear His judges say, 'I find no fault with this man' and 'this man hath done nothing amiss.' With

Jesus it was not ‘Do as I say’; it was ‘Do as I do’” (Murch, *Christian Education and the Local Church*, pp. 32-33).

## 2. The secret of Christ’s authority

The scribes quoted someone else as authority. They rarely said anything on their own. “Rabbi so-and-so says this is true.” Jesus said, “Verily *I* say unto you. . . .”

### a. His knowledge of the subject

You will never speak with authority until you speak with knowledge.

### b. His experience of the subject.

What points could you specifically note to illustrate this? You can’t teach your class that the truth will make them free unless it has made you free.

### c. Jesus thought His subject through and arranged it to make it clear and simple to others. (See Marquis, *Learning to Teach From the Master Teacher*, pp. 21-25.)

## 3. Authority of Truth

Christ said “I am the . . . Truth.” Are you in possession of Truth? What value does Truth have to you? What does it mean to You? Does Truth make us free? Does error ever make us free?

Wayland, speaking of Truth making the receiver FREE, says:

“The body may still be chained, but neither hell nor Hun can bind the soul. John Bunyan in Bedford Jail, John Milton in perpetual night, St. John on Patmos Isle are immortal and indisputable arguments” (Wayland, *Christ as Teacher*, p. 26).

## **Purpose and Mission**

1. The prologue to the Ten Commandments could well be considered as Jesus’ motto—redeeming and freeing sinners from the house of bondage (Exodus 20:2).

### 2. His sense of mission.

“There are so many different ways of taking life. One may take it unreflectively and naturally, like the animals; or, one may try to describe it, like the scientist; or, one may try to explain it, like the philosopher; or, one may try to picture it, like the artist; or, one may try to improve it, like the humanitarian; or, one may try to redeem it, as did Jesus, and as do all those who labor and teach in His name. Jesus conceived His own life in terms of a mission to save, and of men as sheep scattered abroad without a shepherd whom He Himself would shepherd” (Horne, *Philosophy of Christian Education*, pp. 48-49).

## **Content**

1. The Sermon on the Mount is a summary of Jesus’ teachings. Murch calls the Sermon on the Mount the “vision splendid” for victorious living.

2. What was Jesus’ favorite theme?

See:

Graves, *What did Jesus Teach?* pp. 180-182 (particularly p. 181.2);

Horne, *Philosophy of Christian Education*, p. 28.

3. Basic theses that Jesus returned to again and again.

Approaching kingdom of God

Arrival of new era (Kairos)

God’s mercy to penitent sinners

The coming judgment

Faith

Discipleship

His passion and death

The last days

(Mohler, *The School of Jesus*, p. 26).

4. In Christ's first public utterance He proclaimed His vision of the kingdom (Luke 4).
  - a. Good tidings for the poor
  - b. Release for captives
  - c. Recovering of sight for the blind
  - d. Liberty for the bruised. The acceptable year of the Lord
5. If the establishment of the kingdom of God was the immediate and urgent content of Jesus' teaching, what does this say about the content of Christian teaching today? Is it necessary to proclaim the kingdom as immediate and urgent?
6. Are Jesus' teachings applicable today?
  - a. Brotherhood?
  - b. Love neighbor as self?
  - c. Better to give than to receive?
  - d. Golden Rule?
  - e. Recognizing ourselves as children of heavenly Father?
  - f. Other?

(Reference: Branscomb, *The Teaching of Jesus*, pp. 372.9-371.1)

### **Educational Aim of Christ in Contrast to Other Greats**

Buddha's aim was the complete suppression of self.

Plato's aim was the vision of eternal ideas.

Aristotle's aim was the exercise of man's highest faculty—his reason.

Zeno's aim was a life controlled by nature.

Epicurus' aim was the enjoyment of calm, abiding pleasure.

Dante's aim was the vision and enjoyment of God.

Goethe's aim was the devotion to the well-being of humanity.

Kant made it to consist in good will.

Hegel made it to consist in conscious freedom.

"Christ comprehended all the best, and went a step further when He made His educational aim: Fitting man to live in perfect harmony with the will of God. Wherever we find Him He is engaged in this sublime task. He was constantly striving to show men how to establish right relations with God, how to live in full possession of divine power. He told them how, at last, to be united with the divine personality. He anticipates every leader of thought and every great teacher by declaring that perfection is the end of education" (Murch, 1943, pp. 30, 31).

"The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world" (*Education*, pp. 13, 14).

### **Optional Reading and Assignments**

1. To search for beginning ideas on Objective 2 read Luke chapters 4 and 19, and Murch, *Christian Education and the Local Church*, pp. 30-31.
2. Question: Scholars have expended great effort in finding parallels between Jesus' concepts

and those of earlier or contemporary thinkers. How would you face this issue? Were Jesus' teachings original? One source dealing with this question is Branscomb, *The Teaching of Jesus*, pp. 360-367.

3. To search for information on Objective 3 (Content of Jesus' teachings) begin by studying Mark 1:15; Matt 4:23, and the Beatitudes

4. Compare/contrast Jesus' purpose or mission with that of the Zealot Party, the Pharisees, and the Essenes. See Grassi, *The Teacher in the Primitive Church and the Teacher Today*, pp. 31-34.



### III. TRAINING THAT CHANGED THE WORLD: TRAINING OF THE TWELVE (Discipleship I)

“The Master . . . started with twelve in His class. Every one of them with the exception of Judas, became a great teacher himself, and spoke to his generation with a moral authority rarely known among men. Judged by results, it is not too much to say that Jesus turned out of his school the greatest generation of teachers the world has ever known” (Marquis, John, *Learning to Teach from the Master Teacher*, Philadelphia: Westminster Press, 1925, p. 27).

#### **Objectives**

1. The student will choose one of the twelve and do a study on how Jesus trained this disciple. Include, as applicable, natural character traits and temperament, what Jesus did which showed this disciple He affirmed his worth and accepted him, adaptation of the Master in teaching this disciple affirming his uniqueness and potential and meeting his needs, problems, and particular mind set, stages, and development as the disciple learned the lesson, crises, and results. There is abundant material on Peter, Judas, John; and sufficient also on James, Matthew, Nathaniel, and Phillip.

2. The student will be able to outline, in order, the eight periods in Jesus, life and the significance of these periods as they showed trends or general training stages in the teaching of the twelve disciples.

### Assignment

1. Read Horne, *Teaching Techniques of Jesus*, chapter 20 (pp. 143-148).

### Extra Assignments

2. E. G . White, *Education*, the chapter “An Illustration of His Methods” (pp. 84-96), noting the methods of teaching mentioned.
3. Great teachers today use **involvement methodology**. List 10 instances when Jesus used this method with His disciples.
4. What was the attitude of Jesus toward the learner?
5. For a moving description of the stages of a disciple’s failure in the school of Christ, see *Desire of Ages*, chapter titled “Judas” (pp. 716-720).
6. For further study read:  
  
Grassi, Joseph A. , *The Teacher in the Primitive Church and the Teacher Today*, ch. 5 “In the Company of Jesus: The Traveling Commune” (pp. 21-23); chapter 8 “Follow Me! Teaching Through Imitation” (pp. 37-39). Chapter 5 is published in a slightly modified form in Grassi’s book, *Teaching the Way*, Chapter 5 (pp. 26-29).

### Choice Concepts and Enrichment References

1. Chronological stages in Jesus’ Ministry  
  
Valerie Wilson (edited by Graendorf, *Introduction to Biblical Christian Education*), p. 56, suggests that a pattern is discernible in Jesus’ ministry. In the beginning He emphasized work with individuals (Jn. 3, 4). In the middle phase He worked more with crowds. In the final phase He sought retirement from public ministry and gave intensive training to the twelve.

Christ did not try to do all the work by Himself. He focused on training the disciples. Referring to *SDA Bible Commentary*, vol. 5, pp. 196-201, (see copy of these pages starting at the end of this section of the syllabus), notice that this source gives a more in-depth consideration of this issue. (Maps and charts referred to in columns 2 and 3 are not included in the copy.) In this “Harmony of the Gospels” there are listed 179 incidents attempting to achieve an approximate chronological sequence in the Gospel narratives. Incidents 22, 35, 41, and 45 deal with the calling and official appointment of the twelve. (Approximately 1-1/2 years transpire between incidents 22-45.) Christ’s especially busy day is reflected in incidents 52-55. Note the repeated instructions on the cost of being a disciple (Incidents 55, 89, 106, and others). The Mission of the Twelve (incident 63) immediately precedes the high water mark of Jesus’ popularity (incident 66). The crisis in Galilee (incident 68, read Jn 6:66-71) leads to a series of retirements to have more time with the twelve (e.g., incidents 70-80, 90). A crucial change in Jesus’ way of dealing with the disciples follows incident 75 (see Matt 16:21) as Jesus enters into the shadow of the cross. The withdrawals are mentioned on incidents 70, 75 (all of period V) and 114. (Period VI constitutes a semi-withdrawal from the centers of Judaism while ministering in Samaria and Peraea). The seventy are sent out in incident 90. Incidents 149, 160 show Jesus’ profound and passionate interest in the Twelve on the eve of His death and of course practically all of the Period VIII events from the Resurrection to the Ascension (incidents 172-179) focus on the disciples (pupils) soon to become apostle (the sent forth).

2. Mark 3:14, 15: “And he ordained twelve, *that they should be with him*, and *that He might send them forth* to preach, and to have power to heal sicknesses, and to cast out devils.”

3. Choice morsel to Judas.

Grassi, in *The Teacher in the Primitive Church and the Teacher Today*, p. 53, states that in the upper room Jesus gave a choice morsel of food to Judas. This was an ancient custom which expressed extraordinary affection and love. See John 13:26, 27. Jesus' last attempt of love to break through to Judas' heart was spurned.

4. Kent lists three characteristics of Jesus' method in dealing with the disciples.

a. Unique insight into the divine possibilities latent in those men and women who He gradually transformed into disciples and ultimately into teachers.

b. Establish a close personal relationship, trust, friendship. Remove barriers (mental, emotional, physical, spiritual) to fuller living.

c. By keen observation, know needs and hearts of the disciples. Dedication to meet these needs.

(Kent, *Great Teachers of Judaism and Christianity*, pp. 120-122.)

5. Family School.

The original education in Eden was a "family school." Jesus continued this system. The twelve were the "family of Jesus" (*Desire of Ages*, p. 349).

6. Jesus' greatest miracle.

"The training of the twelve was in many respects His greatest miracle" (LeBar, L. *Education That Is Christian*, p. 81).

BIBLE COMMENTARY  
A HARMONY OF THE GOSPELS

[See explanation, pp. 194, 195.]

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
<b>I. Infancy to Manhood (Autumn, 5 B.C.—Autumn, A.D. 27)</b>							
1	Prologue to John's Gospel	-	-	- -	- -	- -	1:1-18
2	Prologue to Luke's Gospel	-	-	- -	- -	1:1-4	
3	The Human Ancestry of Jesus	-	-	1:1-17	- -	3:23 <sup>b</sup> -38	
4	The Announcement to Zacharias	1	1	- -	- -	1:5-25	
5	The Annunciation	1	1	- -	- -	1:26-38	
6	Mary's Visit to Elisabeth	1	-	- -	- -	1:39-56	
7	Birth of John the Baptist	1	1	- -	- -	1:57-80	
8	The Announcement to Joseph; His Marriage	1	[1]	1:18-25			
9	Birth of Jesus	1	2,11	- -	- -	2:1-7	
10	The Announcement to the Shepherds	1	-	- -	- -	2:8-20	
11	The Circumcision	-	-	- -	- -	2:21	
12	Presentation at the Temple	2	-	- -	- -	2:22-38	
13	Visit of the Magi	2	-	2:1-12			
14	Flight to Egypt	2	1	2:13-18			
15	Return to Nazareth	2	[11]	2:19-23	- -	2:39, 40	
16	First Passover Visit	2	1,[11]	- -	- -	2:41-50	
17	Youth and Young Manhood	2	1,[11]	- -	- -	2:51, 52	
<b>II. Early Ministry (Autumn, A.D. 27—Spring, A.D. 28)</b>							
18	Ministry of John the Baptist	-	3	3:1-12	1:1-8	3:1-18	
19	The Baptism	3	3,4	3:13-17	1:9-11	3:21-23 <sup>a</sup>	
20	The Temptation	3	7	4:1-11	1:12, 13	4:1-13	
21	Jesus Declared "the Lamb of God"	3	-	- -	- -	- -	1:19-34
22	The First Disciples	3	7	- -	- -	- -	1:35-51
23	The Wedding Feast at Cana (M-1)*	3	7	- -	- -	- -	2:1-12
<b>III. Ministry in Judea (First Passover, A.D. 28—Second Passover, A.D. 29)</b>							
24	<i>First Passover:</i> First Cleansing of the Temple	4	5-7	- -	- -	- -	2:13-25
25	Discussion With Nicodemus	4	7	- -	- -	- -	3:1-21
26	Ministry in Judea	4	6,7	- -	- -	- -	3:22-36
27	The Samaritan Woman	4	6,7	- -	- -	- -	4:1-42
28	The Nobleman's Son† (M-2)	4	7	- -	- -	- -	4:43-54
29	John Imprisoned	4	7	14:3-5	- -	3:19, 20	
30	<i>Second Passover:</i> The Invalid at Bethesda (M-3)	4	5-7	- -	- -	- -	5:1-15
31	Rejection by the Sanhedrin: Close of the Judean Ministry	4	5-7	- -	- -	- -	5:16-47

\* See p. 195.

† See chart 6, p. 229.

## THE FOURFOLD GOSPEL NARRATIVE

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
<b>IV. Ministry in Galilee (Second Passover, A.D. 29—Third Passover, A.D. 30)</b>							
32	Opening of the Galilean Ministry	5	5-7	<b>4:12</b>	1:14, 15	4:14, 15	
33	First Rejection at Nazareth	5	6,7	- -	- -	<b>4:16-30</b>	
34	Removal to Capernaum	5	7	<b>4:13-17</b>	- -	4:31 <sup>a</sup>	
35	The Call by the Sea (M-4)*	5	7	4:18-22	1:16-20	<b>5:1-11</b>	
36	The Demoniac in the Synagogue (M-5)	5	7	- -	<b>1:21-28</b>	4:31 <sup>b</sup> -37	
37	Peter's Mother-in-law; The Sick Healed at Even (M-6)	5	7	8:14-17	<b>1:29-34</b>	4:38-41	
38	<i>First Galilean Tour:</i>	5	7	4:23-25	<b>1:35-39</b>	4:42-44	
39	The First Leper (M-7)	5	7	8:2-4	<b>1:40-45</b>	5:12-16	
40	The Paralytic Lowered Through the Roof (M-8)	5	7	9:2-8	<b>2:1-12</b>	5:17-26	
41	Call of Levi Matthew	5	7	9:9	<b>2:13, 14</b>	5:27, 28	
42	Plucking Grain on the Sabbath	5	-	12:1-8	<b>2:23-28</b>	6:1-5	
43	The Man With a Withered Hand (M-9)	5	-	12:9-14	<b>3:1-6</b>	<b>6:6-11</b>	
44	Jesus' Popularity	[5]	-	12:15-21	<b>3:7-12</b>		
45	Appointment of the Twelve	5	7	- -	<b>3:13-19</b>	6:12-16	
46	Sermon on the Mount (P-17)*	5	7	<b>5:1-8:1</b>	- -	6:17-49	
47	The Centurion's Servant (M-10)	6	7	8:5-13	- -	<b>7:1-10</b>	
48	Two Blind Men (M-11)	6	-	<b>9:27-31</b>			
49	A Dumb Demoniac (M-12)	6	-	<b>9:32-34</b>			
50	<i>Second Galilean Tour:</i>	6	7	9:35	- -	<b>8:1-3</b>	
51	The Widow's Son at Nain† (M-13)	6	7	- -	- -	<b>7:11-17</b>	
52	A Blind and Dumb Demoniac; The Unpardonable Sin (P-15)	6	7	<b>12:22-45</b>	3:20-30	11:14-32	
53	Visit of Jesus' Mother and Brothers	6	7	<b>12:46-50</b>	3:31-35	8:19-21	
54	Sermon by the Sea: The Pearl of Great Price (P-1)	6	7	<b>13:1-53</b>	4:1-34	8:4-18	
	The Mustard Seed (P-6)					[13:18-21]*	
	The Tares (P-7)						
	The Sower, the Seed, and the Soils (P-9)						
	Hidden Treasure (P-11)						
	The Growing Seed (P-19)						
	The Leaven (P-20)						
	Treasures Old and New (P-32)						
55	The Dragnet (P-40)						
	The Privations of Discipleship	[6]	-	<b>8:19-22</b>			

\* See p. 195.

† See on Luke 7:11.



## BIBLE COMMENTARY

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
56	The Storm on the Lake (M-15)*	6	7	<b>8:18, 23-27</b>	4:35-41	8:22-25	
57	The Demoniacs of Gadara (M-16)	6	7	8:28-9:1	<b>5:1-20</b>	8:26-39	
58	Matthew's Feast†	6	7	9:10-13	<b>2:15-17</b>	5:29-32	
59	The Question About Fasting (P-12)*	6	-	9:14-17	<b>2:18-22</b>	5:33-39	
60	The Invalid Woman; Jairus' Daughter (M-17)	6	7	9:18-26	<b>5:21-43</b>	8:40-56	
61	The Inquiry by John's Disciples (M-18)	6	-	11:2-6	- -	<b>7:18-23</b>	
62	Jesus' Eulogy of John	[6]	-	<b>11:7-30</b>	- -	7:24-35	
63	<i>Third Galilean Tour:</i> Mission of the Twelve	7	7	<b>9:36-11:1</b>	6:7-13	9:1-6	
64	Second Rejection at Nazareth	7	7	13:54-58	<b>6:1-6</b>		
65	Martyrdom of John the Baptist	[7]	7	14:1, 2, 6-12	<b>6:14-29</b>	9:7-9	
66	[ <i>Third Passover:</i> ] Feeding the Five Thousand (M-19)	7	7	14:13-21	<b>6:30-44</b>	9:10-17	<b>6:1-14</b>
67	Jesus Walks on the Lake (M-20)	7	7	<b>14:22-36</b>	6:45-56	- -	<b>6:15-24</b>
68	Sermon on the Bread of Life; Rejection in Galilee	7	7	- -	- -	- -	<b>6:25-7:1</b>
69	Contention About Tradition and Ceremonial Defilement	7	-	15:1-20	<b>7:1-23</b>		
<b>V. Retirement From Public Ministry (Third Passover, A.D. 30—Autumn, A.D. 30)</b>							
70	Withdrawal to Phoenicia (M-21)	8	5,7	<b>15:21-28</b>	7:24-30		
71	A Deaf-mute Healed; Other Miracles in Decapolis (M-22)	8	7	15:29-31	<b>7:31-37</b>		
72	Feeding the Four Thousand (M-23)	8	7	<b>15:32-39</b>	8:1-10		
73	The Demand for a Sign	8	7	<b>16:1-12</b>	8:11-21		
74	The Blind Man Near Bethsaida (M-24)	8	7	- -	<b>8:22-26</b>		
75	Withdrawal to Caesarea Philippi: The Great Confession	8	7	<b>16:13-28</b>	8:27-9:1	9:18-27	
76	A Secret Journey Through Galilee	8	-	17:22, 23	<b>9:30-32</b>	9:43 <sup>b</sup> -45	
77	Humility, Reconciliation, and Forgiveness (P-31, [2])*	8	-	<b>18:1-35</b>	<b>9:33-50</b>	9:46-50	
78	The Transfiguration	8	7	<b>17:1-13</b>	9:2-13	9:28-36	
79	The Demon-possessed Boy (M-25)	8	7	17:14-21	<b>9:14-29</b>	9:37-43 <sup>a</sup>	
80	The Temple Half Shekel (M-26)	8	7	<b>17:24-27</b>			
<b>VI. Ministry in Samaria and Peraea (Autumn, A.D. 30—Passover, A.D. 31)</b>							
81	Secret Journey to the Feast of Tabernacles	9	5,7	- -	- -	- -	<b>7:2-13</b>
82	Teaching in the Temple	9	-	- -	- -	- -	<b>7:14-52</b>

\* See p. 195.

† See on Mark 2:15.

## THE FOURFOLD GOSPEL NARRATIVE

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
83	The Adulteress	9	7	--	--	--	7:53-8:11
84	The Light of the World	[9]	-	--	--	--	8:12-30
85	The Argument About Descent From Abraham	[9]	-	--	--	--	8:31-59
86	The Man Born Blind (M-27)*	9	7	--	--	--	9:1-41
87	The Good Shepherd	[9]	-	--	--	--	10:1-21
88	Final Departure From Galilee; Opening of the Samaritan- Peraean Ministry	9	5,7	19:1, 2	10:1	9:51-56	
89	Tests of Discipleship	[9]	-	--	--	9:57-62	
90	Mission of the Seventy	9	7	--	--	10:1-24	
91	The Good Samaritan (P-30)*	[9]	-	--	--	10:25-37	
92	In the Home of Mary and Martha	10	-	--	--	10:38-42	
93	At the Feast of Dedication†	10	7	--	--	--	10:22-42
94	Return to Peraea: Instruction on Prayer (P-22)	[10]	-	--	--	11:1-13	
95	The Inner Light	[10]	-	--	--	11:33-36	
96	Dining With a Pharisee	[10]	-	--	--	11:37-54	
97	A Warning Against the Pharisees	[10]	-	--	--	12:1-12	
98	The Folly of Riches (P-18)	[10]	-	--	--	12:13-34	
99	Awaiting the Master's Return (P-33, 36)	[10]	-	--	--	12:35-59	
100	Divine Justice and Mercy (P-5)	[10]	-	--	--	13:1-9	
101	The Crippled Woman (M-28)	[10]	-	--	--	13:10-17	
102	Growth of the King- dom of Heaven (P-[6, 20])*	[10]	-	--	--	13:18-30	
103	A Warning of Divine Judgment	[10]	-	--	--	13:31-35	
104	Dining With a Chief Pharisee (M-29, P-24)	[10]	-	--	--	14:1-15	
105	The Great Banquet (P-10)	[10]	-	--	--	14:16-24	
106	The Cost of Disciple- ship (P-14)	[10]	-	--	--	14:25-35	
107	The Lost Sheep (P-2)	[10]	-	[18:12-14]*	--	15:1-7	
108	The Lost Coin (P-3)	[10]	-	--	--	15:8-10	
109	The Prodigal Son (P-4)	[10]	-	--	--	15:11-32	
110	The Dishonest Steward (P-28)	[10]	-	--	--	16:1-18	
111	The Rich Man and Lazarus (P-29)	[10]	-	--	--	16:19-31	
112	Forgiveness, Faith, and Service (P-38)	[10]	-	--	--	17:1-10	
113	The Raising of Lazarus (M-30)	10	7	--	--	--	11:1-45
114	Withdrawal to Ephraim	10	-	--	--	--	11:46-57
115	The Ten Lepers (M-31)	10	7	--	--	17:11-19	
116	When and How the Kingdom Comes	[10]	-	--	--	17:20-37	

\* See p. 195. † See on John 10:22.



## BIBLE COMMENTARY

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
117	The Unjust Judge (P-23)*	[10]	-	- -	- -	<b>18:1-8</b>	
118	The Pharisee and the Publican (P-25)	[10]	-	- -	- -	<b>18:9-14</b>	
119	Marriage and Divorce	[10]	-	<b>19:3-12</b>	10:2-12		
120	Blessing the Children	[10]	-	<b>19:13-15</b>	10:13-16	18:15-17	
121	The Rich Young Ruler	[10]	-	<b>19:16-30</b>	10:17-31	18:18-30	
122	Laborers in the Vineyard (P-37)	[10]	-	<b>20:1-16</b>			
123	Jesus Foretells His Death	[10]	-	<b>20:17-19</b>	10:32-34	18:31-34	
124	The Ambition of James and John	[10]	-	<b>20:20-28</b>	10:35-45		
125	Blind Bartimaeus (M-32)*	10	7	20:29-34	<b>10:46-52</b>	18:35-43	
126	Zacchaeus	10	7	- -	- -	<b>19:1-10</b>	
127	The Nobleman and the Pounds (P-26)	[10]	-	- -	- -	<b>19:11-28</b>	
128	Simon's Feast† (P-13)	11	7,9	<b>26:6-13</b>	14:3-9	<b>7:36-50</b>	12:1-9
129	The Betrayal Plot	[11]	9	<b>26:1-5, 14-16</b>	14:1, 2, 10, 11	22:1-6	12:10, 11

## VII. Passion Week (Fourth Passover, A.D. 31)

130	<i>Fourth Passover: ††</i> The Triumphal Entry	11	9	<b>21:1-11</b>	11:1-11	19:29-44	12:12-19
131	The Fruitless Fig Tree (M-33)	11	9	21:18-22	<b>11:12-14, 20-26</b>		
132	Second Cleansing of the Temple	11	9	<b>21:12-17</b>	11:15-19	19:45-48	
133	The Leaders Challenge Jesus' Authority	11	9	<b>21:23-27</b>	11:27-33	20:1-8	
134	The Two Sons (P-16)	[11]	-	<b>21:28-32</b>			
135	The Wicked Husbandmen (P-8)	[11]	-	<b>21:33-46</b>	12:1-12	20:9-19	
136	The Man Without a Wedding Garment (P-21)	[11]	-	<b>22:1-14</b>			
137	Paying Tribute to Caesar	[11]	-	<b>22:15-22</b>	12:13-17	20:20-26	
138	Marriage and the Resurrection	[11]	-	<b>22:23-33</b>	12:18-27	20:27-38	
139	The Great Commandment	[11]	-	22:34-40	<b>12:28-34</b>	20:39, 40	
140	Jesus Silences His Critics	[11]	-	<b>22:41-46</b>	12:35-37	20:41-44	
141	Woes Upon Scribe and Pharisee	[11]	-	<b>23:1-39</b>	12:38-40	20:45-47	
142	The Widow's Mites	[11]	-	- -	<b>12:41-44</b>	21:1-4	
143	Interview With Certain Greeks	[11]	-	- -	- -	- -	<b>12:20-36<sup>a</sup></b>
144	Final Rejection by the Jewish Leaders	11	-	- -	- -	- -	<b>12:36<sup>b</sup>-50</b>
145	Retirement to the Mount of Olives; Signs of Christ's Return (P-35)	11	9	<b>24:1-51</b>	13:1-37	21:5-38	
146	The Ten Virgins (P-34)	[11]	-	<b>25:1-13</b>			
147	The Talents (P-27)	[11]	-	<b>25:14-30</b>			
148	The Sheep and the Goats (P-39)	[11]	-	<b>25:31-46</b>			

\* See p. 195. † See on Luke 7:36.

†† For the day of the week of each incident see map p. 224, chart 9, p. 233.

## THE FOURFOLD GOSPEL NARRATIVE

No.	Incident	Map*	Chart*	Matthew	Mark	Luke	John
149	Preparation for the Passover	[12]	-	<b>26:17-19</b>	14:12-16	22:7-13	
150	Celebration of the Passover	[12]	8,9	26:20	14:17, 18 <sup>a</sup>	<b>22:14-16</b>	
151	Washing the Disciples' Feet	[12]	-	- -	- -	<b>22:24-30</b>	<b>13:1-20</b>
152	The Lord's Supper	12	8,9	<b>26:26-29</b>	14:22-25	22:17-20	
153	The Betrayer Revealed	[12]	-	<b>26:21-25</b>	14:18 <sup>b</sup> -21	22:21-23	<b>13:21-30</b>
154	Parting Counsel	[12]	-	- -	- -	- -	<b>13:31-14:31</b>
155	Retirement to Gethsemane	12	8,9	<b>26:30</b>	14:26	22:39	
156	A Warning to Peter and the Ten	12	-	<b>26:31-35</b>	14:27-31	22:31-38	[13:36-38]*
157	The True Vine	[12]	-	- -	- -	- -	<b>15:1-17</b>
158	A Warning of Persecution	[12]	-	- -	- -	- -	<b>15:18-16:4</b>
159	The Coming of the Comforter	[12]	-	- -	- -	- -	<b>16:5-33</b>
160	Jesus' Intercessory Prayer	[12]	-	- -	- -	- -	<b>17:1-26</b>
161	Gethsemane (M-34)*	12	9	<b>26:36-56</b>	14:32-52	22:40-53	18:1-12
162	Hearing Before Annas	12	9	- -	- -	- -	<b>18:13-24</b>
163	Night Trial Before the Sanhedrin	12	9	<b>26:57-75</b>	14:53-72	22:54-65	18:25-27
164	Day Trial Before the Sanhedrin	12	9	27:1	15:1	<b>22:66-71</b>	
165	Judas' Confession and Suicide	[12]	9	<b>27:3-10</b>			
166	First Trial Before Pilate	12	9,11	27:2, 11-14	15:2-5	<b>23:1-5</b>	<b>18:28-38</b>
167	Hearing Before Herod Antipas	12	9,11	- -	- -	<b>23:6-12</b>	
168	Second Trial Before Pilate	12	9,11	<b>27:15-31<sup>a</sup></b>	15:6-19	23:13-25	<b>18:39-19:16</b>
169	The Crucifixion	12	8,9	<b>27:31<sup>b</sup>-56</b>	15:20-41	23:26-49	<b>19:17-37</b>
170	The Burial	12	8,9	<b>27:57-61</b>	<b>15:42-47</b>	23:50-56	19:38-42
171	The Guard at the Tomb	12	9	<b>27:62-66</b>			
<b>VIII. Resurrection to Ascension (Spring, A.D. 31)</b>							
172	The Resurrection	13	8-10	<b>28:1-15</b>	16:1-11	24:1-12	<b>20:1-18</b>
173	The Walk to Emmaus	13	9	- -	16:12	<b>24:13-32</b>	
174	First Appearance in the Upper Room	13	9	- -	16:13	<b>24:33-49</b>	<b>20:19-23</b>
175	Second Appearance in the Upper Room	13	10	- -	16:14	- -	<b>20:24-29</b>
176	Appearance by the Lake of Galilee (M-35)	[13]	[10]	- -	- -	- -	<b>21:1-23</b>
177	Appearance on a Mountain in Galilee	[13]	[10]	<b>28:16-20</b>	16:15-18		
178	The Ascension	13	10	- -	16:19, 20	<b>24:50-53</b>	
179	Epilogue to John's Gospel	-	-	- -	- -	- -	<b>20:30, 31; 21:24, 25</b>

**How to Use the Index to the Harmony of the Gospels.**—An index to the Harmony of the Gospels appears on pp. 202, 203. Because the same incidents are not always narrated by the various gospel writers in precisely the same order, a harmony of the Gospels cannot list all passages in order, chapter by chapter. The Index facilitates the location of harmonistic data on any Gospel passage

\* See p. 195.

#### IV. MATCHLESS TEACHING METHODS

##### **Introduction**

Like attempting to cross the ocean on foot, one soon realizes he is in the water over his head when he tries to imitate the methods of the matchless teacher. When one glimpses the perfection, the genius, the majesty, and glory of the teaching methods of Jesus he can become discouraged realizing how weak his efforts are in comparison. Our work, however, is not to recreate His methods in order to accomplish what He accomplished, but to magnify what He has done. We will only be frustrated if we try to draw the universe into our tool chest in order to be more important workers. If, however, we have a telescope in our tool chest we can show the wonders of the universe more effectively. The same power that created the universe can work to magnify His teaching methods through us if we are transparent enough.

Jesus was not simply another great teacher. He is the divine Son of God. His teaching ministry was unique. His purposes was not so much to bring His pupils to reproduce a sheet of facts as it was to bring them to be able to tell how they had been healed (Mark 5:19). The crux of His teaching was in explaining spiritual mysteries neither comprehended nor valued by natural man, and in breaking through the crust of selfishness and indifference that engrossed the heart.

The teaching ministry of Jesus was a healing, saving work. When He healed He saved, and when He saved He healed (Matt 9:2). He spoke in parables for the same reason (Matt 13:10,

13, 15). His miracles opened eyes, ears, and gave life to limbs, but their real object was spiritual healing (Matt 13:15).

Jesus healed by means of words which were an outflowing of living experience. His words awakened, shocked, amused, frightened, sobered, comforted, broke, invigorated, quickened, pierced to the dividing asunder of joint and marrow and soul and spirit, made kings tremble, devils flee, and brought the dead back to life. His words are divine power.

When one studies the teaching methods of Jesus he finds perfect educational principles, but they are never isolated from the person of Christ. His teaching methods are part of the living revelation of God. As disciples, it is not our work to create religious fervor by means of verbal manipulation. We must realize that when we employ His methods we are but channels of divine ingenuity, walking television screens playing His drama. We are but carrying signs which He has painted, drawing the curtains on windows which He has made. His methods and His miracles are gifts of the Spirit (Eph 4:11; 1 Cor 12:10). The task of the teacher today is not to generate His matchless charms, perfect purity, divine power, but to open the treasure chest and let all, who will, see and receive for themselves the pearl of great price.

**Objectives** (Ideas for evaluation to choose from)

After the student has learned from the materials outlined in this chapter he/she should be able to demonstrate in written form (using information obtained from class lecture and reading) a knowledge and understanding of the following aspects of the teaching methods of Jesus:

1. Uniqueness
2. Manner
3. Methods

4. Figures of speech
5. Teaching procedures
6. Teaching by miracles
7. Teaching situation

The student should also be able to use this knowledge and understanding to write essays showing synthesis of thought and application. Following are several examples of such possibilities.

1. Explain how Jesus fixed His lessons in the minds of the learner.
2. Explain how Jesus adapted His teaching to individuals and circumstances.
3. Explain principles that contributed to the power of the teaching of Jesus.
4. Explain why the parable is such an effective teaching method.
5. Explain how Jesus used an understanding of human needs to accomplish His aim.
6. Explain the role of miracles in the teaching ministry of Jesus.

The student should be able to apply the principles learned, in life situations. Typical of this kind of application could be as follows:

You want to convey the message that when Jesus comes, nothing will be of importance except one's relationship to Him. Without using His actual words or stories, write a paragraph conveying this idea using any method or combination of methods that Jesus used.

### **Possibilities for Additional Assignments**

White, E. G. *Education*, pp. 73-83; 230-231

White, E. G. *Fundamental of Christian Education*, pp. 47-49, 236-241; 397-404.

White, E. G. *Ministry of Healing*, pp. 73-94; 125-160.

Wilson, C. A. *Jesus the Master Teacher*, Grand Rapids: Baker Book House, 1974.

### **Additional Selected Reading**

Following are a list of references from the bibliography showing chapters and pages that relate to the material covered by the outline for this chapter. Reading may be assigned from the list as indicated by the instructor.

Beardslee (1905) pp. 143-174

Bowman (1963) pp. 65-72

Branscomb (1926) pp. 23-30; (1931) pp. 89-111, 357-374

Brunt (1981)

Colwell (1947) pp. 11-34

Graendorf (1981) pp. 54-65

Grassi (1973) pp. 41-49

Grassi (1982) pp. 48-59

Graves (1919) pp. 5-18

Jones (1982) pp. 27-65

Marquis (1925) pp. 21-79

Mohler (1973) pp. 19-34

Murch (1943) pp. 33-38

Raven (1928) pp. 139-197

Stevens (1901) pp. 33-46

Wayland (1919) pp. 1-24

Wendt (1892) pp. 106-146

### **Optional Projects for Deeper Exploration**

Following are several extra projects that may be assigned by the instructor, or selected by the student for a deeper learning of Jesus' teaching techniques:

1. Using the Gospels, analyze 5 situations where Jesus taught using a specific setting. e.g., the use of the teaching "I am the vine." Make one such application in the modern setting
2. Read a specified portion of scripture and note the references to life situations made by Jesus.
3. Make up an evangelistic sermon including as many of the methods of Jesus as possible.
4. Read through one of the Synoptic Gospels and do the following:
  - a. Note the places where Jesus used problem solving as a teaching method.
  - b. Note the situations in which Jesus used questions. Qualify the questions as to type.
  - c. Identify other teaching methods according to those described in your outline.
  - d. How did Jesus show a knowledge of his hearers?
  - e. How did Jesus appeal to human needs?
  - f. What striking figures of speech do you find?
  - g. What non-verbal communication do you find?
  - h. What responses did Jesus ask for?
5. Make up a modern parable based on the principle of parables. Base this parable on a basic that needs to be communicated. Give an interpretation.

### **Uniqueness of Jesus' Teaching Methods**

A. "My doctrine (teaching) is not mine, but Him who sent Me" (John 7:16).

B. Special Conditions of Jesus' teaching (Wilson, 1974)

1. Not a paid "Professional" teacher
2. Chose His own pupils
3. Was not restricted to a classroom
4. His curriculum was His own
5. His authority was unique

C. Radical Nature of Jesus' Teaching (Colwell, 1947, pp. 11-34)

"The words of Jesus have the rugged fiber of the cypress tree and the jagged edge of the crosscut saw. . . . His figures of speech are crammed with energy.

Explosive as hand grenades, they are tossed into the crowds that listen" (p. 11).

1. Sayings are more sayings of direct insight than formularized thought.
2. Narratives are stripped to their running gears.

### **Source of Jesus' Teaching**

A. He received instruction from the Father through prayer, study of scripture, and meditation (Isa 50:4).

B. He was acutely observant of the processes of nature and details of village life and minds and hearts of men. Pondered deeply the O. T. Scriptures (Anderson, 1983).



## **The Manner in Which Jesus Taught**

### A. (Branscomb, 1926)

1. Natural not formal
2. Popular not logical or systematic
3. Picturesque not literal
4. Clear not hidden

### B. (Beardslee, 1905)

1. Full of truth, full of grace, wholly pure
2. Had authority
3. Was thoughtful, intense, concrete

### C. (Grassi, 1973) Non-academic but toward personal Christian formation.

### D. (Held, 1976)

1. Saw the worth of the individual in His pupils
2. Allowed for individual differences
3. Informal, e.g., walked and talked
4. Let individuals have freedom of choice
5. Profound simplicity
6. Authority
7. His work was not so much to impart knowledge but to stimulate action concerning what was already known.
8. His purpose was to communicate a new life and relationship with God.

## E. (Kent, 1911)

1. Jesus did not write a textbook but He left His message in hearts.
2. He saw divine possibilities in everyone.
3. He established a close relationship of love and trust.
4. He adapted His teaching to the point of view of the disciples.
5. Met the immediate needs of the people before Him.
6. Character and acts were His goal.

## F. (Marquis, 1925) Teaching grew out of His experience.

G. Person of the teacher was the key. It was the personal contact and association and imitation of the teacher along with the inter-dynamics of a closely-knit group that were important (Grassi, 1973).

## Methods Jesus Used to Teach

## I. The Parable

## A. The nature of parables (Jones, 1982; Bailey, 1980, 1976)

## 1. Literary form

a. Extended metaphor and simile

b. Greek *parabole* “to set beside”

-point of comparison where picture and application coincide

c. Leaves the mind in sufficient doubt about its precise application to  
tease it into active thought

d. Difference—Parable and Allegory

2. Poetry

3. Play within the play

4. Importance of Middle Eastern Culture

5. Purpose. As works of art parables appeal to our imagination and their purpose is to puzzle us so that interest is awakened (Grassi, 1973).

6. Secular. They point to typical situations faced by his audience (Grassi, 1973).

7. Window with curtains. Let light in but keep curious thron from looking in (Wayland, 1919).

B. Classification of Parables (Jones, 1982, Wendt, 1892)

1. Sayings, e.g., binding a strong man

2. Single event that could happen, e.g., Wise man who built his house upon a rock.

3. Supplementary parables, sometimes given in pairs or contrasting ideas.

4. Simple parables, similitudes with more than one verb, e.g., lost coin, sheep

5. Narrative parables, e.g., rich fool

C. Hermeneutical Principles (Jones, 1982)

1. Historical backgrounds

a. Hebrew Mashal, e.g., Nathan and David parables reveal a man to himself

b. Greeks used parables, e.g., Homer 189 in Iliad, 39 in Odyssey.

c. Rabbinic parables

## 2. Setting

- a. Look at original texts and context
- b. Wants to win opponents not to crush them
- c. Scholarly debate
- d. Own mission illustrated, e.g., strong man bound
- e. All parables compelled his hearers to come to decision about his person and mission.
- f. Jesus was a doer of parables, what He taught He did.

## 3. Theological Themes

- a. Great thesis is kingdom of God
- b. There are clusters (see also Grassi, 1973, p. 48)
  - 1) Crisis, e.g., Israel headed for disaster, personal crisis, harvest
  - 2) Grace and repentance
  - 3) Conditions of the kingdom

## 4. Hermeneutical Characteristics

- a. Eschatological
- b. Existential
- c. Ethical
- d. Evangelistic

## II. Figures of Speech

A. (Anderson, 1983, pp. 10, 11)

- 1. “Unforgettable epigram” (“the sort of phrase that lodges in the mind and stays

there, refusing to be forgotten”)

2. “Thought provoking paradox” (“that appears incredible but makes people go on wondering whether it may not be true”)
3. “Vivid hyperbole” (“that deliberately uses an over-statement to arrest the hearer or to emphasize a point”)
4. “Vividness, variety, quality and content of the parables”
5. “Reductio ad absurdum” (“but that would lead to an absurdity”)
6. “Argumentum ad hominen” (“but even on your own principles”)
7. “Argumentum ad fortiori” (“but how much more then . . .”)

B. Aramaic poetry rhyme, rhythm, parallelism, verse structure, pun or alliteration. (See Bowman, 1963; Bailey, 1976, 1980.)

Types of parallelism:

1. *Synthetic Parallelism*: The second part completes the meaning of the first (Matthew 5:3-12).
2. *Synonymous Parallelism*: Saying the same thing twice (Matthew 7:7, 8).
3. *Antithetical Parallelism*: Backwards—against each other (Matthew 19:30).

C. Unforgettable sayings, spontaneous speech (Grassi, 1973)

D. Adverbs were “verily verily” not “generally as a rule” (Horne, 1937).

E. Sayings were paradoxical to strike the ear. Arrest special attention by bold divergence from common judgments of men (Stevens, 1901).

F. Simple and plain—clearness the aim (Wayland, 1919).

G. Figurative forms of expression, e.g., mental comparison made plain from context. e.g.,  
 “leaven of the Pharisees, drink the cup I drink “ (Wendt, 1892)

### III. Procedures

A. Prophetic form. Varied method according to the audience. Hearing and doing were intimately related. “To hear” and “to obey” are nearly the same. Scribes own Hebrew. He could use for debate. e.g., concept of Qorban. (Bowman, (1963)

B. (Held, 1976)

1. Questions
2. Discussion
3. Lecture
4. Stories
5. Teaching aids

C. (LeBar, 1958)

1. Worked with people on a personal level.
2. The people connected the truths with their own lives.
3. Related content to the lives of the people.
4. Nothing stereotyped.
5. Actions more than content interactions
6. Let the student’s response and readiness guide.
7. So full of truth could related it at all times.
8. Problem-solving spirit, e.g., use of questions.

D. (Marquis, 1925)

1. Used lucid statements.
2. Concrete to abstract.
3. Allowed the class to ask Him questions.
4. Made use of the dilemma.
5. Illustrations
6. Repetition, review

E. (Raven, 1928)

1. Always started with what His hearers already possess, so appropriate to any age or condition.
2. Did not deal so much with dogmas and deeds but stimulated interest, widened vision, conveyed experience.
3. “He wants to infect men with the consciousness of God rather than to exercise their minds in thinking about God. His appeal is that of art, direct and immediate, more than science or logic though this does not mean that intellectual stimulus is not part of His purpose” (p. 145).
4. “Those whose interest has been aroused are to be trained in spiritual sensitiveness, helped to become increasingly aware of God, to gain experience of communion with Him, and so to realize, not by precept, but by discovery and conviction, His nature and character” (p. 144).

F. (Wayland, 1919)

Progression from easier lesson to the harder. e.g., He had things to say, but the

disciples were not ready.

“Instead of teaching everything under the sun, He made a few things touch the sun” (p. 18).

G. (Wendt, 1892)

1. Popular Intelligibility

- a. Combinations of injunctions with examples. e.g., resist not evil, but turn the other cheek.
- b. Comparisons. “Receive Kingdom as a little child,” “Sheep among wolves.”

2. Impressive pregnancy

- a. Great clearness in the briefest compass
- b. Methods not new but handled them with greater ease and precision and with higher originality in details.

H. (Wilson, 1974)

- 1. Knew capacities of His students.
- 2. Used repetition effectively.
- 3. Encouraged earnest students.
- 4. Ensured a right attitude towards Himself.
- 5. Established and maintained right relationships with His students.
- 6. Simplicity of style explained.
- 7. Use of visual aids.
- 8. The use of questions.



## 9. Activity methods.

### I. The use of questions

1. Used questions to introduce a story, emphasize truth, arouse curiosity, recall information, express emotions, probe motives, silence accusers, express a need, prepare in mind a need, prepare mind of listener, clarify thinking, determine understanding, relate His message to life, and secure response (Held, 1976).
2. To focus on need, solve problems (LeBar, 1958)
3. Did not answer questions directly but stated principle; hearers apply for themselves (Marquis, 1925).
4. Handled difficult situations by answering questions with questions.
5. Used to bring home spiritual understanding. e.g., “Which of the two was neighbor?”
6. The use of the counter-question: “I’ll answer your question if you answer my question” (Matthew 21:23-27).

### IV. The Miracle—A Teaching Method (That you may “know. . .” [Mark 2:10-12])

A. Theology of NT emphasizes victory over Satan as the theme of His miracles. e.g., exorcism sign of victory over spirits (Grassi, 1973)

B. (Brunt, 1981)

1. Action to demonstrate statements
  - a. Forgiveness of sins
  - b. Sign, something that points beyond symbol of something greater
  - c. Feeding of five thousand, healing of blind man (John 9). Filled by

spiritual lessons. Illustrates progressive nature of receiving truth.

C. (Wilson, 1974) Miracles as visual aids (ch. 7)

V. Activity Learning (Wilson, 1974, Lebar, Marquis)

A. Learning by doing, continuity of content and experience.

B. Assigned projects, e.g., preaching then came back to report.

## V. CLASSIC TEACHING EXPERIENCES

### **Introduction**

The most useful information in the world is that which changes relationships between man and God. It was ever the purpose of Jesus to impart this knowledge. He did so with actions as well as words. The task of the learner was always to respond to divine love, more than to recite facts. In the classic teaching experiences that follow, note how Jesus used teaching methods to break through to real spiritual needs.

### **Objectives**

Upon completion of class presentations and reading for this portion, the student should be able to answer questions showing a knowledge and understanding of teaching principles involved in the classic teaching experiences in the outline.

In addition the student should be able to synthesize and apply this knowledge and understand in at least the following ways:

1. Compare and contrast the methods Jesus used to (a) adapt instruction to individuals; (b) arouse interest; (c) move from life situation to spiritual need, in the experiences with the woman at the well, Nicodemus, and the healing of the blind men.

2. Explain the progressive nature of the Sermon on the Mount.

### **Additional Selected Reading**

Lebar (1958) pp. 49-74

Horne (1982) pp. 1-8, 39-62, 155-169

Wilson (1974) pp. 39-54

White, E. G. *Desire of Ages*, pp. 167-177, 183-195, 298-314, 463-475.

McKoy (1930) pp. 71-74 “His Conversations”

Hinsdale (1805) pp. 190-200 “How He Handled Cases”

### **Projects to Choose From:**

1. Read and outline basic principles from the following:

Wilson (1974) “His Understanding of His Students”

Horne (1982) “His Conversations,” “His Questions,” “His Answers,” “Did Jesus Appeal to Native Reaction?”

Then, from *Desire of Ages*, read the chapters “At Jacob’s Well,” “Nicodemus,” and “Light of Life,” and identify the principles outlined.

2. Identify teaching methods used by Jesus in the Sermon on the Mount according to those outlined in the previous chapter.

### **Enrichment References**

“For and illustration of the teaching method of Jesus, compare the teaching ministry of Christ in His encounter and dialogue with the Samaritan woman at Jacob’s well (John 4:1-42) and with Nicodemus (John 3:1-21)” (Aultman, 1966, p. 20).

“Some of the most significant, most oft-quoted words of Jesus come from these personal conversations: (Held, 1976, p. 17).

1. Jesus went directly to the point with Nicodemus, who was a man of stature and learning.
2. To the woman He said, “Give me to drink.”
3. Nicodemus was ready for inner learning factors.
4. The woman had less spiritual and intellectual insight.
5. Jesus brings the woman from where she is to a point of interest. Nicodemus was already interested.

Pattern of teaching discovered in classic examples:

1. He was never stereotyped.
2. He started where each person was and let their development steer the teaching process.
3. What He taught was determined by what His pupils learned.
4. He was versatile in methodology.
5. Setting influenced His content.
6. He encouraged interaction.
7. He taught by example.

### **Teaching Situation**

- A. Began with the experience of the people, then went to the scriptures (Bower, 1943).
- B. Parables pointed to typical situations, life was a stage of love in action (Grassi, 1973).
- C. Psychological Moment. Used a problem situation. Knew when hearers could grasp no more. Appealed to previous experience (Graves, 1919).

“It was at Jacob’s well, when a woman came to draw water, that he taught that beautiful lesson of the water of life. It was on the day just after he had fed the five thousand, when the multitude came thronging again, hungry for fishes and loaves, that He spoke to them of the bread of life. It was while Peter and Andrew and James and John were at work, fishing, that he called them to be fishers of men” (Wayland, 1919, p. 33).

D. Started with people’s needs (Held, 1976).

E. People initiated teaching incidents. e.g., When they asked questions (Lebar, 1958).

F. Wayside teaching. e.g., Nicodemus, woman at the well (Marquis, 1925).

G. Method fitted to situation, sometimes lectured if there was a large group, or spoke personally to individuals (Tucker, 1936).

### **Woman at the Well**

“Jesus centered His teaching around life situations with the purpose of meeting deep personal needs. He began with the person where he was in his experience.

From there He turned to the Word of God for help in meeting that need and then back to the learner for the application of that truth in life” (Held, 1976, p. 15).

A. Examples of Jesus’ approach:

1. Use of tact in establishing a point of contact.
2. Aroused interest and held attention.
3. Used informal conversational method.
4. Jesus did not ask questions so much as He let her ask.
5. Answers the person more than the question.

“Jesus had convinced her that He read the secrets of her life; yet she felt that he

was her friend, pitying and loving her” (*Desire of Ages*, p. 189).

6. Began with concrete material (water), yet used figurative language.
7. Shifted from intellectual to the moral.
8. Knew His pupil.
9. Problems were at the basis of the conversation (real and felt, intellectual and practical).
  - woman’s life
  - theological problem
  - expected Messiah
10. Awakened slumbering motives, interest, conscience, service.
11. Made a great declaration concerning Himself.
12. Secured expression, in word, then deed (“Go call thy husband”).

B. LeBar (1958) pp. 52-58

“Jesus started right where she was, with her own purpose for coming to the well.

Since her mind was on water, he spoke to her about water. Since her mind was on her relationship to other people He showed in these few words that He did not wish to withdraw from her as did others” (p. 53).

1. By starting His lesson with a personal request, Jesus:
  - a. aroused curiosity and questions.
  - b. aroused interest in Himself as a Person.
  - c. put Himself under obligation to His pupil.
  - d. gave her opportunity to respond actively.
2. Jesus got His pupil actively involved by:

- a. getting her to ask the leading question of the lesson.
- b. letting her curiosity lead directly to the lesson.
- 3. He met a real spiritual need.
  - a. He dealt with personal sin rather than theology.
  - b. Plainly declared Himself the Messiah.
- 4. Action—woman led others to Christ.

### **Nicodemus**

LeBar (1958) pp. 59-62

- 1. Used a clear radical statement to set him thinking.
- 2. Recognized Nicodemus as a leader.
  - a. Spoke in terms of his background.
  - b. Broadened scope, general statements that a leader ought to act upon.
- 3. Still spoke from known (wind) to unknown (spirit).

### **Healing Blind Men**

LeBar (1958) pp. 62-29

- 1. Christ did not treat all blind men alike.
- 2. The readiness of the blind man made a difference.
- 3. When stressing faith the blind man served as an object lesson to demonstrate active faith.
- 4. Healed in two stages, to show disciples his work in stages.
- 5. Spiritual healing was the object.



## **Parables by the Sea**

LeBar (1958) p. 69

“A.T. Pierson has said that ‘every parable of Jesus was a miracle of wisdom, and every miracle a parable of teaching’” (p. 69).

“Because Christ didn’t usually spell out the spiritual implications of His stories, He made His audience actively analyze their own problems and learn by their own self-activity. They themselves had to make the application” (p. 69).

## **Three Groups Simultaneously**

LeBar (1958) pp. 72-74; Luke 15 & 16

1. Tax collectors and sinners
2. Pharisees and scribes
3. His disciples (16:1)

## **Beautitudes**

Branscomb, 1926

“In the longer discourses which are recorded he takes some principle of conduct, presents it now from this side, now from that, illustrates it by a parable, shows its application to life in a concrete example, returning thus ever again and again to the main thought with which he is dealing” (p. 26).

1. For Branscomb, the theme of the Sermon on the Mount is the nature of Christian righteousness.

- a. Pictured in the blessed.

- b. Contrast to the Jewish ideal.
- c. Explains what actually means in practice.
- d. Complete trust as characteristic of the righteous.
- e. Warning and exhortation.

2. Illustrations and questions used by Jesus in the Sermon on the Mount (Tucker, 1936, p. 22 & 81).

## VI. GREATEST LESSON OF ALL TIME (The Cross)

### **Introduction**

All the parables, miracles, and other teaching methods of Jesus point ultimately to the cross. The cross is the means of opening eyes and ears, or giving life to limbs, of healing the broken relationship between God and man. The purpose of Jesus' teaching was to awaken in individuals an understanding of their condition so they might receive the healing that comes from the cross (Matt 13:14-17; John 3:14, 15). The learner finds the answer to questions of life and the quest of his/her soul in the cross. The cross is a concrete enactment of the principles taught by the Lord. It is the ultimate in communication. It gives both the power to enable and the model to inspire the learner to carry out the ultimate assignment—to love God supremely and man tangibly. Therefore the cross is the greatest lesson of all time.

### **Objective**

At the conclusion of this portion, the student should be able to explain why the cross is the greatest lesson of all time.

### **Optional Reading**

LeBar, 1958, pp. 74-81

See also Case and Youngberg, 1985

**Assignment**

Use a concordance and/or topical Bible. Locate the occasions where Jesus made reference to His death on the cross in humanity's behalf. Make notes concerning the teaching experiences related to those occasions. Explain how these teaching occasions helped to explain what the cross represents.

**Enrichment References**

“At the beginning He had to expand and enrich their sensitiveness towards God, to relate this sense of God to common life, and to help them to fix it by discovering its fullness personified in Himself. Now He has to familiarize them with the significance of their confession of Him, helping them to understand His nature and share His values; then to teach them to discover the implications of their confession in a revised outlook upon life and conduct; and finally to consummate His lessons in a final and representative act which shall draw all the rest to a focusing point” (Raven, 1928, p. 175).

“The cross would be meaningless were it not for the truth that preceded it. Calvary is not the whole of the gospel, but the culmination of it. Long before he suffered he began, it is stated, to teach that he must do it and explain why. It was hard enough for the disciples to understand his death as it was, and they never would have caught its meaning had it not been for the three years' teaching to which their minds kept going back all their lives” (Marquis, 1925, p. 5).

## VII. GREATEST ASSIGNMENT IN HISTORY (Discipleship II)

### **Introduction—“Go Ye Therefore and Teach”**

The ultimate objective for the Master Teacher was to train teachers. After three years of learning experience the disciples were to carry on and expand His work. He gave them the Great Commission (Matt 28:18-20). Power in the form of the Holy Spirit was also promised (Acts 1:8). The Holy Spirit would continue to add the divine element to the teaching ministry of Christ working through human agents (John 15:26, 27; 16:7-16).

### **Objectives**

The student who completes study of this portion should be able to explain the following:

1. The role of the Holy Spirit in teaching
2. The various aspects of the teaching assignment given to the Church.

### **Optional Reading**

White, E.G. *Acts of the Apostles*, pp. 25-56

LeBar , 1958, pp. 229-245

### **Possible Projects**

1. Make two lists, from your reading. On one side list God's part and on the other humanity's part in the work of education that Christ left with His disciples.

2. Use a concordance and/or topical Bible and list texts which identify and describe the teaching role of the church.

### **Enrichment References**

“Christ made His Church essentially a teaching body. The apostles were sent to teach. One of the last things He said to them was that they were to teach all the world to observe the things He had commanded them. The Church, like its Lord, is to do a great many more things than teach, but it is never to forget this great feature of its life and work. Go through your New Testament, and you will be surprised to find how consistently and universally this teaching function of the Church is emphasized” (Marquis, 1925, p. 6).

“The Great Commission was at once an educational challenge and program. It is most commonly interpreted as a missionary pronouncement. It is that, but it is more. The word ‘teach’ is undoubtedly the most prominent in the passage. They were to TEACH—Christian education is the process by which Christ’s purpose was to be accomplished. They were to GO teaching—Christian education is to be essentially missionary. They were to teach ALL NATIONS—Christian education is to be democratic and cosmopolitan. They were to teach, BAPTIZING—Christian education is to secure open submission to Christ. They were to teach men to DO ALL THINGS COMMANDED—Christian education is to include the sum total of Christ’s commandments concerning man’s duty both to God and to man, and is to secure Christian action” (Murch, 1943, p. 39).

“The Spirit was the supreme Teacher who duplicated in men the same creativity and spontaneity that it had first produced in Jesus himself” (Grassi, 1973, p. v).

## **The Holy Spirit and Teaching**

### **A. Holy Spirit as Teacher**

1. 1 Cor 2:13 - “Words . . . which the Holy Ghost teacheth”
2. 1 John 2:20 - “. . . unction from the Holy One and know all things.”
3. Eph 1:17, 18 - illumination
4. John 16:7-11 - brings conviction

### **B. Combination of Human and Divine**

1. Lebar, 1958, pp. 229-245
  - a. Contrast our part and God’s part, p. 81.
  - b. Holy Spirit in the process of teaching
    - Christ central rather than the work
    - Insight into personality
    - Make outer word an inner experience
    - All problems rooted in the spiritual
    - Make thorough preparation but also be ready for the Spirit’s leading

## **A Call**

What are *you* going to do about this? Is the Holy Spirit part of your ministry?

## BIBLIOGRAPHY

- Anderson, N. (1983). *The Teaching of Jesus*. Downers Grove, Illinois: InterVarsity Press.
- Aultman, D. S. (1966). D. S. (1966). *The Ministry of Christian Teaching*. Cleveland, Tennessee: Pathway Press.
- Bailey, K. E. (1976). *Poet and Peasant*. Grand Rapids, Michigan, William B. Eerdmans Publishing Company.
- Bailey, K. E. (1976). *Through Peasant Eyes*. Grand Rapids, Michigan, William B. Eerdmans Publishing Company.
- Beardslee, C. S. (1905). *Teacher-Training with the Master Teacher*. Philadelphia: The Sunday School Times Co.
- Bower, W. C. (1943). *Christ and Christian Education*. New York: Abingdon. Cokesbury Press.
- Bowman, J. W. (1963). *Jesus' Teaching in its Environment*. Richmond, Virginia: John Knox Press.
- Branscomb, H. (1926). *The Message of Jesus*. Nashville, Tennessee: Cokesbury Press.
- Branscomb, H. (1931). *The Teaching of Jesus*. New York: Abingdon Press.
- Brunt, J. C. (1981). *A Day for Healing*. Washington, D. C.: Review and Herald Publishing Association.
- Clement of Alexandria. (C. 190 A. D.). *Christ the Teacher*. Translated by Simon P. Wood, C. P. New York: Fathers of the Church, Inc., 1954.
- Colwell, C. E. (1947). *An Approach to the Teaching of Jesus*. New York: Abingdon-Cokesbury Press.
- Curtis, W. A. (1943). *Jesus Christ the Teacher*. London: Oxford University Press.
- Deever, P. O. (1975). *Lending the Parables Our Ears*. Nashville: Tidings.



- Fuller, R. H. (1963). *Interpreting the Miracles*. Philadelphia: The Westminster Press.
- Gangel, K. O. & Benson, W. S. (1983) *Christian Education: Its History and Philosophy*. Chicago: Moody Press.
- Graendorf, W. C. (1981). *Introduction to Biblical Christian Education*. Chicago: Moody Press.
- Grassi, J. A. (1973). *The Teacher in the Primitive Church*. Santa Clara, California: University of Santa Clara.
- Grassi, J. A. (1982). *Teaching the Way*. Washington, D. C.: University Press of America, Inc.
- Graves, F. P. (1919). *What Did Jesus Teach?* New York: The Macmillan Co.
- Held, R. G. (1976). *Learning Together*. Springfield, Mississippi: Gospel Publishing House.
- Hinsdale, B. A. (1805). *Jesus as Teacher*. St. Louis: Christian Publishing Company.
- Horne, H. H. (1937). *The Philosophy of Christian Education*. New York: Fleming H. Revell Company.
- Horne, H. H. (1982). *Teaching Techniques*. Grand Rapids, Michigan: Kregel Publications.
- Jones, P. R. (1982). *The Teaching of the Parables*. Nashville, Tennessee: Broadman Press.
- Kent, C. F. (1911). *The Great Teachers of Judaism and Christianity*. New York: Eaton & Mains.
- LeBar, L. E. (1958). *Education That Is Christian*. Fleming H. Revell Company.
- McKoy, C. F. (1930). *The Art of Jesus as a Teacher*. Philadelphia: The Judson Press.
- Marquis, J. A. (1925). *Learning to Teach from the Master Teacher*. Philadelphia: Westminster Press.
- Matthews, W. R. (1939). *Christ*. New York: The Macmillan Company.
- Mohler, J. (1973). *The School of Jesus*. New York: Alba House.
- Murch, J. D. (1943). *Christian Education and the Local Church*. Cincinnati, Ohio: The Standard Publishing Company.
- Raven, C. E. (1928). *Christ and Modern Education*. London: Hodder and Stoughton.
- Richardson, N. E. (1932). *The Christ of the Class Room*. New York: The Macmillan Co.

- Stevens, G. B. (1901). *The Teaching of Jesus*. London: The Macmillan Company.
- Tucker, F. I. (1936). *Jesus the Modern Teacher*. Unpublished Master Thesis, University of Washington.
- Wayland, J. W. (1919). *Christ as a Teacher*. Boston: The Stratford Company, Publishers.
- White, E. G. *Acts of the Apostles*.
- White, E. G. *Christ's Object Lessons*.
- White, E. G. *Counsels to Parents and Teachers*.
- White, E. G. *Desire of Ages*.
- White, E. G. *Fundamentals of Christian Education*.
- White, E. G. *Ministry of Healing*.
- Wilson, C. A. (1974). *Jesus the Master Teacher*. Grand Rapids, Michigan: Baker Book House.
- Wendt H. H. (1892). *The Teaching of Jesus*. Trans. by John Wilson. New York: Charles Scribner's Sons.