

An Advanced Skills Level Adult Sabbath School Teacher Enrichment Course

This Enrichment Training Course was prepared for the Adult Ministries Department
of the Seventh-day Adventist Church in North America

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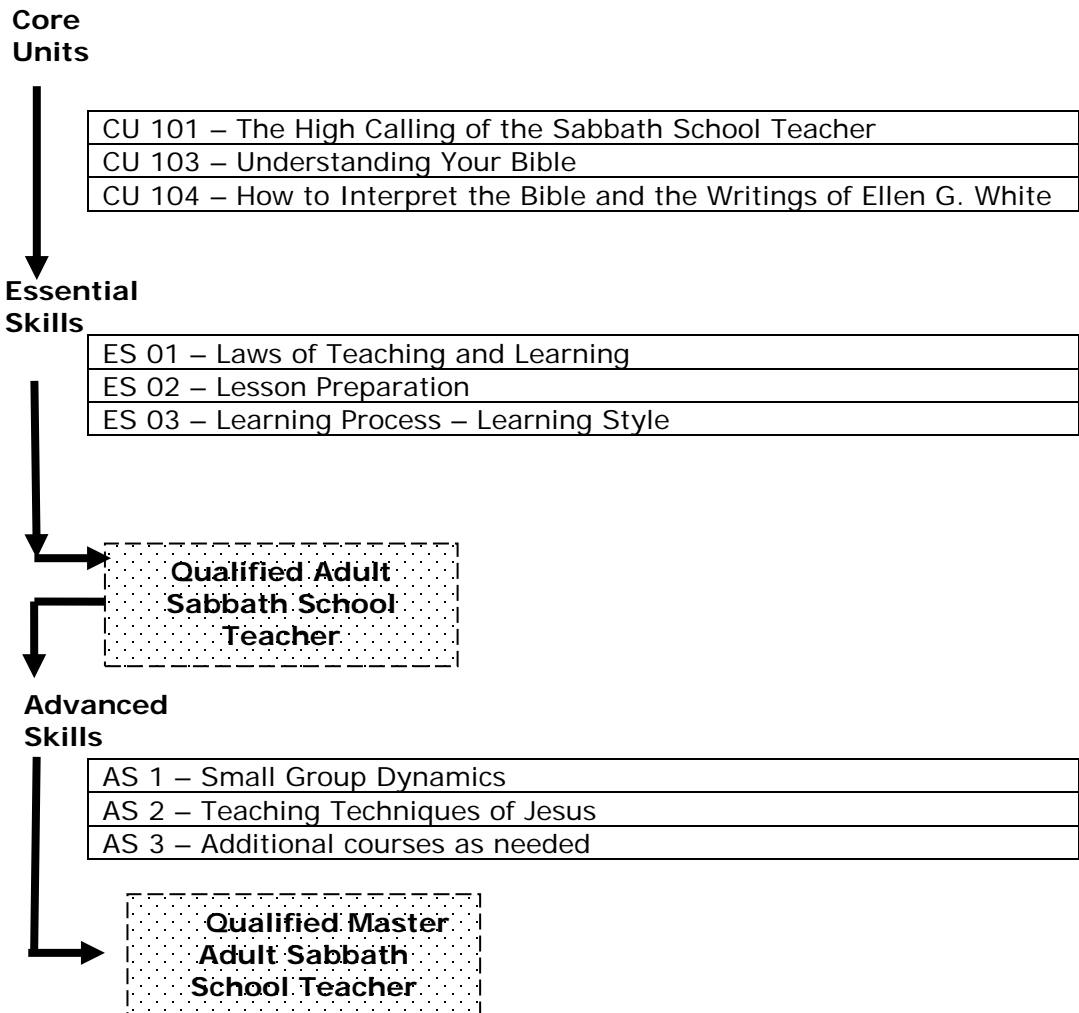
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**A North American Division Adult Ministries Sponsored
Essential Skills Level Adult Sabbath School Teacher Enrichment Course**

The Adult Ministries Department of the North American Division sponsors a curriculum for the enrichment of Adult Sabbath School teacher/discussion leaders. This curriculum has three levels of teacher enrichment. All the courses are available online at www.nadadultministries.org.

These courses are all self-contained units and do not have to be studied in sequence. If you wish to obtain either the "Qualified Adult Sabbath School Teacher" or "Qualified Master Adult Sabbath School Teacher" Affirmation of Course Completion you must complete all of the previous courses in the curriculum outline before proceeding to the more advanced levels.

**North American Division Sabbath School Teacher's
Qualification Process and Curriculum**



The Teaching Techniques of Jesus

**A North American Division Adult Ministries Sponsored
Advanced Skills Level Adult Sabbath School Teacher Enrichment Course**

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Course Description

The course you are looking at on your screen is one of the adult Sabbath School teacher enhancement advanced skills courses sponsored by the North American Division Adult Ministries Department.

Sabbath School teaching means more than simply being named to a position. Teaching or leading an adult Sabbath School class is a ministry, not just an activity. It is important that the Sabbath School teacher/discussion leader be serious about his or her role, and willing to work toward the ideal.

This course on *The Teaching Techniques of Jesus* is a combination of “knowing” and “doing”. It deals with the teaching and learning methodology used by Jesus and His ways of dealing with people. Ellen G White admonishes that “We should follow the example of Jesus, who was the perfect Teacher. He educated men by revealing to them the character of the living God” — *Counsels on Sabbath School Work*, p. 110.

How to Study this Course

This is one of the online courses sponsored by the Adult Ministries Department of the North American Division. When you finish this course you will receive an Affirmation of Course Completion indicating that you have satisfactorily finished this course.

This course is both theoretical and practical. It is composed of a course outline, assignment sheets, and attached readings from different sources that cover valuable insights about Sabbath School teacher/discussion leader enrichment.

You can download the material if you prefer to study from a printed copy. You can also study it directly on the screen if that is your preference.

Vocabulary

Teacher/discussion leader. In North American Division churches it is customary to use two terms for the position traditionally known as a Sabbath School teacher: (1) "Teacher" and, (2) "Discussion Leader." The reason for the dual terms is that the title of "teacher" is too often taken to be a synonym for "lecturer." A Sabbath School teacher is supposed to be a facilitator who motivates class members to participate in the study and discussion of the lesson. Thus the use of the two titles as a motivating factor to help both teacher and class members understand the ideal role of this Sabbath School leadership team member. Both titles often appear in this course as "teacher/discussion leader."

Teacher enhancement training materials and reading assignments almost always use the term "teacher," so please remember that in terms of how the position is supposed to function, "teacher" and "discussion leader" mean the same thing.

Church/district. Many churches in the North American Division belong to an extended family known as a district. This is usually due to the fact that the local conference can only finance one pastor for various churches. Because this type of arrangement is common, and often the churches in a district cooperate in sponsoring training programs, etc. the term "church/district" is used in this course.

Textbook

There is no textbook for this course. The unit contents, readings and assignments are your study materials. Some resources are mentioned, especially in footnotes. These are always valuable additions to a Sabbath School teacher/discussion leader's personal library.

Student Fulfillment Card

At the end of this Study Guide you will find a Student Fulfillment Card. This is the record you will forward to the Adult Ministries Department of the North American Division via the website: www.nadadultministries.org so you can receive your Affirmation of Course Completion.

Types of Study Locations

- If you are studying this class on your own, this online Course Study Guide will indicate the exercises that you should complete. These contain question-and-answer sheets you can print out. They identify the important points of the readings and units of study. It is very important to fill in these sheets. They are your way of knowing how you are doing in the course.

- If you are studying in a classroom-type setting, an instructor will lead you through various participatory activities.

- If you are studying in a small group, ideas are included for those studying in this environment.

- There are no examinations scheduled for this course, unless an individual instructor decides to use them.

Course Introduction

The mission of the adult Sabbath School teacher/discussion leader is founded on three cornerstones: being, knowing, and doing.

- "Being" means that an adult Sabbath School teacher must have a valid and perceptible Christian experience, and be prepared to serve as a spiritual guide for her or his class.

- “Knowing” means that a Sabbath School teacher must know what the Bible says and have a significant understanding of biblical history, doctrines, and teachings, and know how to study and interpret the Scriptures.
- “Doing” means that a Sabbath School teacher must have a knowledge of teaching methodology and be willing to invest the time and energy necessary to adequately prepare and lead a Sabbath School class.

Just about anyone who writes about religious education refers to Jesus as a master teacher. The reason is that He knew how to deal with people “in the pews.” He used intuitively teaching techniques that educators have endeavored for centuries to unwrap and classify. He used ways of teaching that people could understand and easily apply to their personal lives.

Jesus was consistently addressed as *didaskolos*, the Greek word for teacher. It is the translation of the Hebrew/Aramaic word “Rabbi”; still the standard designation in a religious leader in Judaism. The word means ‘my great one,’ more or less equivalent to ‘sir,’ but often used in a more restricted sense as a title of distinction and respect for a teacher of the law. Luke, who wrote mostly with non-Hebrews in mind, used the word *epistates*, a Greek language term for a supervisory or official person.

One source points out that in the Gospels Jesus is referred to as a “teacher” forty-four times.¹

His techniques were significantly different from the religious education tools used in the local synagogues. The contemporary religious leaders used what Ellen G White refers to as “mind-benumbing, soul-deadening traditions and speculations” and an “endless round of man-made ceremonies” that meant little to the people attending the services.²

The general environment surrounding Jesus was not very different from our contemporary milieu. Ellen G White describes it as an environment where:

“The worship of God ‘in Spirit and in truth’ had been supplanted by the glorification of men in an endless round of man-made ceremonies. Throughout the world all systems of religion were losing their hold on mind and soul. Disgusted with fable and falsehood, seeking to drown thought, men turned to infidelity and materialism. Leaving eternity out of their reckoning, they lived for the present.”³

This same general spirit affects, often unconsciously, the members of Sabbath School classes who live and work in the surrounding society. Learning and applying the teaching methods of Jesus will be both helpful and a great blessing to the class members.

Course Objectives

- The teacher will acquire a knowledge and understanding of Jesus’ teaching methodology.
- The teacher or perspective teacher will learn how to employ this methodology in a Sabbath School class.

¹Kenneth O. Gangel and Howard Hendricks, *The Christian Educator’s Handbook on Teaching* (Victor Books, 1988, p. 13.

²*Education*, p. 75.

³*Ibid.*

Reading 1

The Teacher Sent from God⁴

Ellen G White

This Reading represents Ellen G White's view of why Jesus taught as He did and the value of learning and applying His methodology.

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading.***

"His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.

Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through everyone that throughout the ages had declared God's word to man. Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.

To reveal this ideal as the only true standard for attainment; to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become—for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven.

God's greatest gift was bestowed to meet man's greatest need. The Light appeared when the world's darkness was deepest. Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled.

Having separated from God, their only dependence being the power of humanity, their strength was but weakness. Even the standard set up by themselves they were incapable of reaching. The want of true excellence was supplied by appearance and profession. Semblance took the place of reality.

From time to time, teachers arose who pointed men to the Source of truth. Right principles were enunciated, and human lives witnessed to their power. But these efforts made no lasting impression. There was a brief check in the current of evil, but its downward course was not stayed. The reformers were as lights that shone in the darkness; but they could not dispel it. The world "loved darkness rather than light." John 3:19.

⁴Ellen G White, *Education*, chapter 8, pp. 73-83.

When Christ came to the earth, humanity seemed to be fast reaching its lowest point. The very foundations of society were undermined. Life had become false and artificial. The Jews, destitute of the power of God's word, gave to the world mind-numbing, soul-deadening traditions and speculations. The worship of God "in Spirit and in truth" had been supplanted by the glorification of men in an endless round of man-made ceremonies. Throughout the world all systems of religion were losing their hold on mind and soul. Disgusted with fable and falsehood, seeking to drown thought, men turned to infidelity and materialism. Leaving eternity out of their reckoning, they lived for the present.

As they ceased to recognize the Divine, they ceased to regard the human. Truth, honor, integrity, confidence, compassion, were departing from the earth. Relentless greed and absorbing ambition gave birth to universal distrust. The idea of duty, of the obligation of strength to weakness, of human dignity and human rights, was cast aside as a dream or a fable. The common people were regarded as beasts of burden or as the tools and the steppingstones for ambition. Wealth and power, ease and self-indulgence, were sought as the highest good. Physical degeneracy, mental stupor, spiritual death, characterized the age.

As the evil passions and purposes of men banished God from their thoughts, so forgetfulness of Him inclined them more strongly to evil. The heart in love with sin clothed Him with its own attributes, and this conception strengthened the power of sin. Bent on self-pleasing, men came to regard God as such a one as themselves—a Being whose aim was self-glory, whose requirements were suited to His own pleasure; a Being by whom men were lifted up or cast down according as they helped or hindered His selfish purpose. The lower classes regarded the Supreme Being as one scarcely differing from their oppressors, save by exceeding them in power. By these ideas every form of religion was molded. Each was a system of exaction. By gifts and ceremonies, the worshipers sought to propitiate the Deity in order to secure His favor for their own ends. Such religion, having no power upon the heart or the conscience, could be but a round of forms, of which men wearied, and from which, except for such gain as it might offer, they longed to be free. So evil, unrestrained, grew stronger, while the appreciation and desire for good diminished. Men lost the image of God and received the impress of the demoniacal power by which they were controlled. The whole world was becoming a sink of corruption.

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world.

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness.

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society.

So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever.

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied.

With the people of that age the value of all things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's great essentials. Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life— God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

"The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2: 40.

Thus prepared, He went forth to His mission, in every moment of His contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul.

"We have not a high priest"—master teacher, for the priests were teachers—"we have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are." Hebrews 4: 15, R.V.

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2: 18.

Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.

What He taught, He lived. "I have given you an example," He said to His disciples; "that ye should do as I have done." "I have kept My Father's commandments." John 13: 15; 15: 10. Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching, power.

Christ was a faithful reprover. Never lived there another who so hated evil; never another whose denunciation of it was so fearless. To all things untrue and base His very presence was a rebuke. In the light of His purity, men saw themselves unclean, their life's aims mean and false. Yet He drew them. He who had created man, understood the value of humanity. Evil He denounced as the foe of those whom He was seeking to bless and to save. In every human being, however, fallen, He beheld a son of God, one who might be restored to the privilege of his divine relationship.

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 17. Looking upon men in their suffering and

degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing.

The beatitudes were His greeting to the whole human family. Looking upon the vast throng gathered to listen to the Sermon on the Mount, He seemed for the moment to have forgotten that He was not in heaven, and He used the familiar salutation of the world of light. From His lips flowed blessings as the gushing forth of a long-sealed fountain.

Turning from the ambitious, self-satisfied favorites of this world, He declared that those were blessed who, however great their need, would receive His light and love. To the poor in spirit, the sorrowing, the persecuted, He stretched out His arms, saying, "Come unto Me, . . . and I will give you rest." Matthew 11:28.

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in "the beauty of the Lord our God." Psalm 90:17. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life.

Christ bound them to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life, and life was service. "Freely ye have received," He said, "freely give." Matthew 10:8.

It was not on the cross only that Christ sacrificed Himself for humanity. As He "went about doing good" (Acts 10:38), every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the lifework marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

"Never man spake like this Man." John 7:46. This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity.

Instead of directing the people to study men's theories about God, His word, or His works, He taught them to behold Him, as manifested in His works, in His word, and by His providences. He brought their minds in contact with the mind of the Infinite.

The people "were astonished at His teaching (R.V.), for His word was with power." Luke 4:32. Never before spoke one who had such power to awaken thought, to kindle aspiration, to arouse every capability of body, mind, and soul.

Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time.

To Him the present and the future, the near and the far, were one. He had in view the needs of all mankind. Before His mind's eye was outspread every scene of human effort and achievement, of temptation and conflict, of perplexity and peril. All hearts, all homes, all pleasures and joys and aspirations, were known to Him.

He spoke not only for, but to, all mankind. To the little child, in the gladness of life's morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibility and care; to the aged in their weakness and weariness,—to all, His message was spoken,—to every child of humanity, in every land and in every age.

In His teaching were embraced the things of time and the things of eternity-- things seen, in their relation to things unseen, the passing incidents of common life and the solemn issues of the life to come.

The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that Heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life.

To Him nothing was without purpose. The sports of the child, the toils of the man, life's pleasures and cares and pains, all were means to the end—the revelation of God for the uplifting of humanity.

From His lips the word of God came home to men's hearts with new power and new meaning. His teaching caused the things of creation to stand out in new light. Upon the face of nature once more rested gleamings of that brightness which sin had banished. In all the facts and experiences of life were revealed a divine lesson and the possibility of divine companionship. Again God dwelt on earth; human hearts became conscious of His presence; the world was encompassed with His love. Heaven came down to men. In Christ their hearts acknowledged Him who opened to them the science of eternity—"Immanuel, . . . God with us."

In the Teacher sent from God, all true educational work finds its center. Of this work today as verily as of the work He established eighteen hundred years ago, the Saviour speaks in the words--

"I am the First and the Last, and the Living One."

"I am the Alpha and the Omega, the beginning and the end." Revelation 1: 17, 18, R.V.; 21:6, R.V.

In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water.

Behold, He is still inviting: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said," out of him "shall flow rivers of living water." "The water that I shall give him shall become in him a well of water springing up unto eternal life." John 7:37, 38; 4:14, R.V.

Unit 1

Ellen G White on the Teaching Methods of Jesus

Ellen G White records some detailed explanations of Jesus' teaching techniques that help us grasp the principles and applications of His teaching practice.

The Mistaken Methods of Jesus' Time

Jesus bypassed much of the standard methodology used in the Rabbinic Schools of His time.

These schools, connected with local synagogues and the central Temple in Jerusalem, focused on passing on traditional Jewish religious beliefs as interpreted and recorded by generations of Jewish writers, called *Mishnah*. Another term, *midrash*, refers to an interpretation method of reading details into, or pulling details out of, a Biblical text. It also refers to a compilation of teachings in the form of legal, exegetical, homiletical, or narrative writing, often in the form of a commentary on the Bible or the Mishnah.

The problem was that all this "tradition" became more important than the Scriptures themselves.

Jesus called all of these sources "the tradition of the elders" (Mark 7:3). His opinion of them was very clear: "Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that" (Mark 7:13).

Jesus teaching was very different. That's why people around Him said: "We have never heard anyone speak like this!" (John 7:46 New Living Translation).

Sabbath School members are often surrounded by the same type of environment in the workplace and in their daily lives, and often do not realize how much it affects everyday living. Studying the teaching techniques of Jesus will give a Sabbath School teacher/discussion leader valuable insights into how to deal with these matters. Here are some principles spelled out in Ellen G White's writings.

Making sure we don't follow the same mistaken path

Any church, our own included, has a "tradition of the elders," that can easily become more authoritative in people's minds than the teachings of the Bible. (Does the phrase "Ellen White says . . ." off the top of someone's head with no reference to the source sound familiar?).⁵

Sabbath School is the key educational environment for most church members around the world. The world Seventh-day Adventist church makes a serious attempt at following the principles laid down by Jesus in the content of the Adult Bible Study Guides. These study guides are based on the Bible, not someone's personal ideas. They go through an extensive developmental process to make sure they represent accurately the belief system of the Seventh-day Adventist church and are carefully screened to make sure they are Bible-based.

They focus on three primary broad categories: (1) The study of Bible books, (2) the study of doctrinal topics that follow the outline of the Fundamental Beliefs of the church, and (3) practical applications of the Nos. 1 and 2.

The Intellectual Environment of Jesus' Teaching

The intellectual environment around Jesus was not very different from our post-modern world:

⁵An excellent book on this issue is George Knight, *Myths in Adventism* (Review and Herald Publishing Association, 2010).

“Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising.”⁶

In Jesus’ times, the methodology behind this complex body of teachings was: “to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand.”⁷ It is all too easy for this same thing to happen in a Sabbath School class due to ineffective teaching/learning methodology.

Effect on Society in General

To begin with, Ellen G White points out that:

“Even the standard set up by themselves they were incapable of reaching. The want of true excellence was supplied by appearance and profession. Semblance took the place of reality.”⁸

This world view led to a variety of social problems that again are similar to what we see around us. “Truth, honor, integrity, confidence, compassion, were departing from the earth.”⁹ This led to the following:

“Relentless greed and absorbing ambition gave birth to universal distrust. The idea of duty, of the obligation of strength to weakness, of human dignity and human rights, was cast aside as a dream or a fable. The common people were regarded as beasts of burden or as the tools and the steppingstones for ambition. Wealth and power, ease and self-indulgence, were sought as the highest good. Physical degeneracy, mental stupor, spiritual death, characterized the age.”¹⁰

Jesus Placed Great Value on People

In a society where “the common people were regarded as beasts of burden or as the tools and the steppingstones for ambition,” Jesus placed implicit value on people. Ellen G White tells us that He:

“Understood the value of humanity.” “Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing. . . . In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace.”¹¹

Jesus Dealt with Reality in His Teaching

It is all too easy in a Sabbath School class to deal with the subject under consideration on an abstract level and not arrive at practical applications. The religious leaders of Jesus time were caught in this trap:

“The schools of His time, with their magnifying of things small and their belittling of things great . . . destitute of the power of God's

⁶*Education*, p. 74

⁷*Fundamentals of Christian Education*, p. 236.

⁸*Education*, *Ibid*.

⁹*Education*, p. 75.

¹⁰*Ibid*

¹¹*Education*, pp. 79, 80.

word, gave to the world mind-benumbing, soul-deadening traditions and speculations."

"He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity."¹²

Educational Methods Used in Training the Disciples

In the book *Education*, chapter 9 Ellen G White outlines the following methods Jesus used in training the disciples:

1. He met the disciples where they were and took them to a higher level. They came from humble origins, but became "the world's teachers." They were, nevertheless, "men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word."
2. The disciples were untrained academically, but "trained by the stern discipline of toil and hardship." As important as formal education is, the number of church members around the world who are academically trained is small. The vast majority of Seventh-day Adventists are "trained" in what they know about the Bible and the doctrines and teachings of the church in Sabbath School.
3. Jesus took into account individual differences and did not try to pour everyone into the same mold. He knew how to deal with the usual variety of personalities and individualities one finds in any group of people like a Sabbath School class. "In these first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character."

In her summary of Jesus' approach to training the disciples, Ellen G White admonishes that:

"The presence of the same guide in educational work today will produce the same results as of old. This is the end to which true education tends; this is the work that God designs it to accomplish."

¹²*Education*, pp. 75, 77, 81.

Reading 2

An Illustration of Jesus' Methods¹³

Ellen G White

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading.***

In this chapter Ellen G White uses Jesus' training of His disciples as an illustration of appropriate religious educational methods.

The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. Upon these men were to rest weighty responsibilities. He had chosen them as men whom He could imbue with His Spirit, and who could be fitted to carry forward His work on earth when He should leave it. To them, above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen colaborers. "The Life was manifested," says John the beloved, "and we have seen it, and bear witness." 1 John 1:12.

Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life.

In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work.

Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way. Whenever He spoke to the multitude, the disciples formed the inner circle. They pressed close beside Him, that they might lose nothing of His instruction. They were attentive listeners, eager to understand the truths they were to teach in all lands and to all ages.

The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His colaborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

In these first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealot Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warmhearted Peter, with Andrew his brother; Judas the

¹³*Education*, chapter 9.

Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to the Father, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: . . . that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:21-23.

The Transforming Power of Christ

Of the twelve disciples, four were to act a leading part, each in a distinct line. In preparation for this, Christ taught them, foreseeing all. James, destined to swift-coming death by the sword; John, longest of the brethren to follow his Master in labor and persecution; Peter, the pioneer in breaking through the barriers of ages, and teaching the heathen world; and Judas, in service capable of pre-eminence above his brethren, yet brooding in his soul purposes of whose ripening he little dreamed-- these were the objects of Christ's greatest solicitude and the recipients of His most frequent and careful instruction.

Peter, James, and John sought every opportunity of coming into close contact with their Master, and their desire was granted. Of all the Twelve their relationship to Him was closest. John could be satisfied only with a still near intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener. Yet John's was no faultless character. He was no gentle, dreamy enthusiast. He and his brother were called "the sons of thunder." Mark 3:17. John was proud, ambitious, combative; but beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed--the beauty of holiness, His own transforming love. "Unto the men which Thou gavest Me out of the world," He said to the Father, "I have manifested Thy name." John 17:6.

John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.

"Behold," he said, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:1-3.

From Weakness to Strength

The history of no one of the disciples better illustrates Christ's method of training than does the history of Peter. Bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation yet generous in forgiving, Peter often erred, and often received reproof. Nor were his warmhearted loyalty and devotion to Christ the less decidedly recognized and commended. Patiently, with

discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.

But only in part was the lesson learned. Self-assurance was not uprooted.

Often Jesus, the burden heavy upon His own heart, sought to open to the disciples the scenes of His trial and suffering. But their eyes were holden. The knowledge was unwelcome, and they did not see. Self-pity, that shrank from fellowship with Christ in suffering, prompted Peter's remonstrance, "Pity Thyself, Lord: this shall not be unto Thee." Matthew 16:22, margin. His words expressed the thought and feeling of the Twelve.

So they went on, the crisis drawing nearer; they, boastful, contentious, in anticipation apportioning regal honors, and dreaming not of the cross.

For them all, Peter's experience had a lesson. To self-trust, trial is defeat. The sure outworking of evil still unforsaken, Christ could not prevent. But as His hand had been outstretched to save when the waves were about to sweep over Peter, so did His love reach out for his rescue when the deep waters swept over his soul.

Over and over again, on the very verge of ruin, Peter's words of boasting brought him nearer and still nearer to the brink. Over and over again was given the warning, "Thou shalt . . . deny that thou knowest Me." Luke 22:34. It was the grieved, loving heart of the disciple that spoke out in the avowal, "Lord, I am ready to go with Thee, both into prison, and to death" (Luke 22:33); and He who reads the heart gave to Peter the message, little valued then, but that in the swift-falling darkness would shed a ray of hope: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

When in the judgment hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood drops of His agony--then the Saviour's words, "I have prayed for thee: . . . when thou art converted, strengthen thy brethren," were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair.

If the look that Jesus cast upon him had spoken condemnation instead of pity; if in foretelling the sin He had failed of speaking hope, how dense would have been the darkness that encompassed Peter! how reckless the despair of that tortured soul! In that hour of anguish and self-abhorrence, what could have held him back from the path trodden by Judas?

He who could not spare His disciple the anguish, left him not alone to its bitterness. His is a love that fails not nor forsakes.

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They cannot read the heart, they know not its struggle and pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn.

It was not John, the one who watched with Him in the judgment hall, who stood beside His cross, and who of the Twelve was first at the tomb--it was not John, but Peter, that was mentioned by Christ after His resurrection. "Tell His disciples and Peter," the angel said, "that He goeth before you into Galilee: there shall ye see Him." Mark 16:7.

At the last meeting of Christ with the disciples by the sea, Peter, tested by the thrice-given question, "Lovest thou Me?" was restored to his place among the Twelve. His work was appointed him; he was to feed the Lord's flock. Then, as His last personal direction, Jesus bade him, "Follow thou Me." John 21:17, 22.

Now he could appreciate the words. The lesson Christ had given when He set a little child in the midst of the disciples and bade them become like him, Peter could now better understand. Knowing more fully both his own weakness and Christ's

power, he was ready to trust and to obey. In His strength he could follow his Master.

And at the close of his experience of labor and sacrifice, the disciple once so unready to discern the cross, counted it a joy to yield up his life for the gospel, feeling only that, for him who had denied the Lord, to die in the same manner as his Master died was too great an honor.

A miracle of divine tenderness was Peter's transformation. It is a life lesson to all who seek to follow in the steps of the Master Teacher.

A Lesson in Love

Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him.

But there was one of the Twelve to whom, until very near the close of His work, Christ spoke no word of direct reproof.

With Judas an element of antagonism was introduced among the disciples. In connecting himself with Jesus he had responded to the attraction of His character and life. He had sincerely desired a change in himself, and had hoped to experience this through a union with Jesus. But this desire did not become predominant. That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish. Though recognizing the divine power of the love of Christ, Judas did not yield to its supremacy. He continued to cherish his own judgment and opinions, his disposition to criticize and condemn. Christ's motives and movements, often so far above his comprehension, excited doubt and disapproval, and his own questionings and ambitions were insinuated to the disciples. Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas.

Jesus, seeing that to antagonize was but to harden, refrained from direct conflict. The narrowing selfishness of Judas' life, Christ sought to heal through contact with His own self-sacrificing love. In His teaching He unfolded principles that struck at the root of the disciple's self-centered ambitions. Lesson after lesson was thus given, and many a time Judas realized that his character had been portrayed, and his sin pointed out; but he would not yield.

Mercy's pleading resisted, the impulse of evil bore final sway. Judas, angered at an implied rebuke and made desperate by the disappointment of his ambitious dreams, surrendered his soul to the demon of greed and determined upon the betrayal of his Master. From the Passover chamber, the joy of Christ's presence, and the light of immortal hope, he went forth to his evil work--into the outer darkness, where hope was not.

"Jesus knew from the beginning who they were that believed not, and who should betray Him." John 6:64. Yet, knowing all, He had withheld no pleading of mercy or gift of love.

Seeing the danger of Judas, He had brought him close to Himself, within the inner circle of His chosen and trusted disciples. Day after day, when the burden lay heaviest upon His own heart, He had borne the pain of continual contact with that stubborn, suspicious, brooding spirit; He had witnessed and labored to counteract among His disciples that continuous, secret, and subtle antagonism. And all this that no possible saving influence might be lacking to that imperiled soul!

"Many waters cannot quench love,
Neither can the floods drown it;"

"For love is strong as death." Canticles (Song of Solomon) 8:7, 6.

So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. At the ordination of the Twelve the disciples had greatly desired that Judas should become one of their number, and they had counted his accession an event of much promise to the apostolic band. He had come more into contact with the world than they, he was a man of good address, of discernment and executive ability, and, having a high estimate of his own qualifications, he had led the disciples to hold him in the same regard. But the methods he desired to introduce into Christ's work were based upon worldly principles and were controlled by worldly policy. They looked to the securing of worldly recognition and honor--to the obtaining of the kingdom of this world. The working out of these desires in the life of Judas, helped the disciples to understand the antagonism between the principle of self-aggrandizement and Christ's principle of humility and self-sacrifice--the principle of the spiritual kingdom. In the fate of Judas they saw the end to which self-serving tends.

For these disciples the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step.

They knew that His personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of His lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again His words. With what joy now came back to them His assurance:

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him." "All things that I have heard of My Father I have made known unto you." And "the Comforter, . . . whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:7; 15:15; 14:26.

"All things that the Father hath are Mine." "When He, the Spirit of truth, is come, He will guide you into all truth. . . . He shall receive of Mine, and shall show it unto you." John 16:15, 13, 14.

The disciples had seen Christ ascend from among them on the Mount of Olives. And as the heavens received Him, there had come back to them His parting promise, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

They knew that His sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating His promise, "Whatsoever ye shall ask the Father in My name, He will give it you." John 16:23.

Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34.

Faithful to his promise, the Divine One, exalted in the heavenly courts, imparted of His fullness to His followers on earth. His enthronement at God's right hand was signaled by the outpouring of the Spirit upon His disciples.

By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation and went forth to their lifework.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of one mind and one soul. Christ filled their thoughts. The advancement of His kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus." Acts 4: 13.

Then was there such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled His name and despised His power confessed themselves disciples of the Crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen stirred the world. To every nation under heaven was the gospel carried in a single generation.

The same Spirit that in His stead was sent to be the instructor of His first co-workers, Christ has commissioned to be the instructor of His co-workers today. "Lo, I am with you alway, even unto the end of the world" (Matthew 28: 20), is His promise. {Ed 96.1}

The presence of the same guide in educational work today will produce the same results as of old. This is the end to which true education tends; this is the work that God designs it to accomplish.

Teaching Tools Jesus Used

Jesus used a variety of teaching tools. In *Education*, chapter 20 Ellen G White gives a list of them and remarks on Jesus' use of these tools. The following are some examples from this chapter:

1. One of the objectives of Sabbath School teaching is to become expert in the study of the Bible. "Let the student keep his Bible always with him."

2. Jesus studied the Scriptures on a regular schedule. It is unique that Jesus, the author of the Scriptures, studied what He Himself had originated. Ellen G White notes that He studied the Scriptures, and "during His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study."

3. This implies more than superficial Bible reading. "Old and young," she remarks, "form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought." The corrective to this situation is:

"In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained."

4. This kind of study also implies a positive attitude toward the Bible and its teachings: "The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says."

Illustration and Teaching Aids

Jesus used illustrations based on simple things people were familiar with. "In these simple stories," Ellen G White remarks, "may be made plain the great principles of the law of God."¹⁴

This example of Jesus' teaching methodology leads to a contemporary application:

"The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."¹⁵

"For His own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech the plainest and most telling rebuke was often given to His accusers and enemies, and they could find in His words no occasion to condemn Him. In parables and comparisons He found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, He opened spiritual truth to His hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had He not connected His words with

¹⁴*Education*, p. 185.

¹⁵*Ibid*, p. 186.

stirring scenes of life, experience, or nature. In this way He called forth their interest, aroused inquiry, and when He had fully secured their attention, He decidedly impressed upon them the testimony of truth. In this way He was able to make sufficient impression upon the heart so that afterward His hearers could look upon the thing with which He connected His lesson, and recall the words of the divine Teacher."¹⁶

How Jesus Handled Subject Matter

In *Fundamentals of Christian Education*, p. 237 Ellen G White points out two important points about Jesus' teaching techniques:

1. Jesus knew what He was talking about: "He spake as one who understood every part of His subject."
2. The fact that Jesus taught using illustrations and understandable language does not mean that He watered down the teachings of the Bible. "Jesus did not disdain to repeat old, familiar truths."

His teaching methods were deliberately chosen as counterpoints to the common methods of the day:

"The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,—presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God.

"The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that Heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life."¹⁷

He Understood How People Learn

Jesus understood what is today called "educational psychology," the ways by which people learn.

"But in order to do effective study, the interest of the pupil must be enlisted.

"In teaching children [or anyone] the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see what the Bible says about these things. He who created us, with our various aptitudes, has in His word given something for everyone. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counselor."¹⁸

¹⁶*Fundamentals of Christian Education*, p. 236.

¹⁷*Education*, p. 82.

¹⁸*Ibid*, p. 188.

Reading 3

Ellen G. White on Bible Study and Teaching¹⁹

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading.***

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee taught from the scrolls of the prophets. In His youth the early morning and the evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education.

Our heavenly Father, in giving His word, did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible?

In these simple stories may be made plain the great principles of the law of God. Thus by illustrations best suited to the child's comprehension, parents and teachers may begin very early to fulfill the Lord's injunction concerning His precepts: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:7.

The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort.

In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.

To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid.

As a preparation for teaching His precepts, God commands that they be hidden in the hearts of the parents. "These words, which I command thee this day, shall be

¹⁹*Education*, chapter 20

in thine heart," He says; "and thou shalt teach them diligently." Deuteronomy 6: 6, 7. In order to interest our children in the Bible, we ourselves must be interested in it. To awaken in them a love for its study, we must love it. Our instruction to them will have only the weight of influence given it by our own example and spirit.

God called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. And that which gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, "I know him, that he will command his children and his household after him." Genesis 18: 19. Yet his authority was exercised with such wisdom and tenderness that hearts were won. The testimony of the divine Watcher is, "They shall keep the way of the Lord, to do justice and judgment." Genesis 18: 19. And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah.

No less effective today will be the teaching of God's word when it finds as faithful a reflection in the teacher's life.

It is not enough to know what others have thought or learned about the Bible. Everyone must in the judgment give account of himself to God, and each should now learn for himself what is truth. But in order to do effective study, the interest of the pupil must be enlisted. Especially by the one who has to deal with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see what the Bible says about these things. He who created us, with our various aptitudes, has in His word given something for everyone. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counselor.

Help them also to appreciate its wonderful beauty. Many books of no real value, books that are exciting and unhealthful are recommended, or at least permitted to be used, because of their supposed literary value. Why should we direct our children to drink of these polluted streams when they may have free access to the pure fountains of the word of God? The Bible has a fullness, a strength, a depth of meaning, that is inexhaustible. Encourage the children and youth to seek out its treasures both of thought and of expression.

As the beauty of these precious things attracts their minds, a softening, subduing power will touch their hearts. They will be drawn to Him who has thus revealed Himself to them. And there are few who will not desire to know more of His works and ways.

The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge we must live by it. All that God's word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively.

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.

In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul. The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

Let the youth, then, be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word," the psalmist declares, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Psalms 119:11; 17:4.

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

Every part of the Bible is given by inspiration of God and is profitable. The Old Testament no less than the New should receive attention. As we study the Old Testament we shall find living springs bubbling up where the careless reader discerns only a desert.

The book of Revelation, in connection with the book of Daniel, especially demands study. Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John--"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Revelation 1:1. None should become discouraged in the study of the Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." James 1:5.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's word. Its study will be

restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Let the student keep his Bible always with him. As you have opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure house of truth.

The great motive powers of the soul are faith, hope, and love; and it is to these that Bible study, rightly pursued, appeals. The outward beauty of the Bible, the beauty of imagery and expression, is but the setting, as it were, for its real treasure—the beauty of holiness. In its record of the men who walked with God, we may catch glimpses of His glory. In the One “altogether lovely” we behold Him, of whom all beauty of earth and heaven is but a dim reflection. “I, if I be lifted up,” He said, “will draw all men unto Me.” John 12:32. As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores. The words of the apostle Paul become the language of the soul: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings.” Philippians 3:8-10.

The springs of heavenly peace and joy unsealed in the soul by the words of Inspiration will become a mighty river of influence to bless all who come within its reach. Let the youth of today, the youth who are growing up with the Bible in their hands, become the recipients and the channels of its life-giving energy, and what streams of blessing would flow forth to the world!--influences of whose power to heal and comfort we can scarcely conceive --rivers of living water, fountains “springing up unto everlasting life.

Assignment 1

My Understanding of Ellen G. White's Perspective on the Teaching Techniques of Jesus

- ***Be sure to record on your Student Fulfillment Card that you have completed this Assignment.***

The purpose of this assignment is to affirm that you have understood Ellen G. White's perspective on the teaching methods and style of Jesus.

1. In your own words, write a brief summary of what Ellen G White says about the teaching techniques of Jesus.

Unit 2

The Teaching Techniques of Jesus

Jesus is at the top of the list as an effective teacher for His time, place, and purpose. A Sabbath School teacher is likely to feel a spiritual kinship with one of Jesus' more sophisticated students who said to Him, "We know that thou art a teacher come from God," and with the temple police who remarked, "No man ever spoke as this man spoke."

The North American Division Sabbath School Adult Teacher Enrichment Courses "The Laws of Teaching and Learning" and "Learning Styles and the Learning Process" outline in some detail a number of methods of adult education applicable to a Sabbath School class. In this Unit we will see how Jesus used some of these same techniques long before they became systematized and taught as academic subjects.

There is a distinction, however, between Jesus' application of educational methodology and an academic approach to the same methodology. He was well acquainted with the systems of education of His time, but His methods were not designed for an academic audience. We often associate the word "teacher" with formal classroom education. In common usage, people "go to" a teacher. Jesus, on the other hand, usually "went to" His students. One writer underscores Jesus' uniqueness with these words:

We tend to link a great teacher with a great institution. Jesus had no such ties. We tend to think of a great teacher as one who makes difficult things less complex. Jesus seemed to show new complexities even in simple things. We tend to anticipate that a great teacher helps us face life more independently. Jesus kept insisting that life must be lived in full dependence on another. We tend to associate a great teacher with technical language of his or her field. Jesus used simple language and everyday things. We tend to link a great teacher to his or her brilliant, erudite students. Those who learned best from Jesus were the poor, the lonely, the simple. We tend to think of a great teacher in the setting of a classroom. Jesus' classroom was a hillside overlooking the Sea of Galilee, a corner of a living room, a walk along a path, a small space in a little boat.²⁰

Herman Horne, a Christian educator and one of the principle advocates of the teaching methods of Jesus, points out that Jesus taught the highest moral and spiritual truths, and He taught these truths simply, using effectively the pedagogic arts, so that "the common people heard him gladly."²¹

Jesus' Methodology and the Sabbath School Teacher

The list of the ways Jesus taught is extensive, depending on how an individual writer organizes the material. As we have seen, Ellen G White emphasized that Jesus placed great value on people and their potential as individuals. A Sabbath School teacher does the same by being courteous, allowing people to present ideas

²⁰Ronald B. Allen, *Lord of Song: The Messiah Revealed in the Psalms*. Portland, Ore.: Multnomah Press, 1985, pp. 59-60.

²¹Herman H. Horne, *Teaching Techniques of Jesus*, Grand Rapids, MI.: Kregel Publications, 1978, p. 202.

and ask questions, even if some seem “off the wall.” She also emphasized Jesus’ use of illustrations to make sometimes complex issues clear. The religious teachers of His time also used parables and illustrations, but their way of doing it obscured the real meaning. Jesus taught what Ellen G White called “reality” as opposed to speculation and mystical mysterious language and intent.

In other courses offered by the North American Division Sabbath School Adult Teacher Enrichment curriculum we look at how to gain attention, how to prepare a lesson, how to ask questions, etc.

What follows here is how Jesus did some of these things. By looking at His example, the Sabbath School teacher/discussion leader will gain new insights into how to use these various methods even more effectively.

Principle Methods of Teaching/Learning Used by Jesus

Jesus teaching was creative, unique, engaging and developmental. We will look at three of Jesus’ techniques:

1. Illustrations and parables
2. Jesus’ use of the concrete
3. The use of problems and problem solving

Illustrations and parables

In Jesus’ time, a parable was a favorite way of teaching, and people were used to hearing them.

What is a parable?

The word “parable” comes from the Greek (*parabolē*), meaning “comparison, illustration, analogy.” A parable is a short story that illustrates a universal truth. It outlines a setting, describes an action, and shows the results. It often involves a character facing a moral dilemma, or making a questionable decision and then suffering the consequences. The story itself may not even be true, or may be purposely invented to teach a particular point. A parable, however, is not the same as a fable. Fables use animals, plants, inanimate objects, and forces of nature as characters. Parables generally feature human characters.

Today, illustrations are commonly used, but parables are not used as much. Illustrations and parables are both based on comparisons, but parables are customarily more like a story.

Adventist theologian Tom Shepherd defines a parable as:

A short story that teaches a lesson by comparisons. It is usually taken from the setting of everyday life, which serves as a simile or allegory comparing or bringing together God's reality and our everyday life. It often deals with the eschatological realities of the Kingdom of God (“The kingdom of God is like . . .”). Through unique twists in plot or striking depictions of human experience the story challenges the hearer to make a decision and change.²²

Jesus’ parables focus mostly with agricultural themes because those were the scenes that surrounded Him. Nevertheless, they all deal with specific themes focused on His teachings and the plan of salvation.

²²Tom Shepherd, “Interpretation of Biblical Types, Allegories, and Parables,” in George W. Reid, *Understanding Scripture: An Adventist Approach*. (Biblical Research Institute, 2006), p. 232.

The *Seventh-day Adventist Bible Dictionary* outlines ten categories of parables Jesus used:

1. Divine love, mercy and justice
Example: The Pearl of Great Price (Matt. 13:45, 46).
2. The plan of salvation
Example: The Mustard Seed (Matt. 13: 31, 32).
3. The reception of truth
Example: The Sower, the Seed and the Soil (Matt. 13:3-9)
4. The transformation of character
Example: The Leaven (Matt. 13:33)
5. Prayer
Example: The Friend Calling at Midnight (Luke 11:5-13)
6. Humility vs pride
Example: The Pharisee and the Publican (Luke 18:9-14)
7. Utilizing present opportunities
Example: The Talents (Matt. 25:14-30)
8. The Christian and his fellow men
Example: The Good Samaritan (Luke 10:30-37)
9. Awaiting the Lord's return
Example: The Ten Virgins (Matt. 25:1-13)
10. The final judgment and eternal rewards
Example: The Dragnet (Matt. 13:47-50)

Using Parables in a Sabbath School Class

It is not easy to design a parable. Most Sabbath School teachers simply use Jesus' own parables to illustrate a point.

On the other hand, recounting an agricultural parable in a class composed of urbanites who may have never seen a sheep except on television in their entire lives is probably a waste of time. On the other hand, Jesus' statement (a short parable) "A city set on a hill cannot be hid" (Matt. 5:14) is no mystery to that same urbanite group. They get the point immediately. Jesus' shortest parable, a total of three words, "Physician, heal thy self" (Luke 4:32) is no mystery to a physician in the class.

For instance, referring to the message of the parable of the Good Samaritan, a Sabbath School teacher/discussion leader might rephrase it as "A man was driving down the Interstate when he came upon an accident . . ." and retell the story in terms of who helped the victims of the accident and who didn't.

Referring to the Parable of the Talents, a teacher might say, "There was this CEO of an investment firm who assigned three associates to take care of some accounts. The account holders were expecting decent dividends on their investments, so here's what happened (relate the story). One of them messed up and got fired!"

Dwight L. Moody, the famous 19th century preacher, was once confronted by an absentee member who was apparently working on the Sunday (Sabbath to Moody), with Jesus' remark that if your donkey falls into a pit you can pull it out on the Sabbath. Moody's response was contextualized for the situation: "If the same donkey falls into the same pit every Sabbath, either sell the donkey or fill in the pit!" Any Sabbath School class will understand that application!

Sometimes reading a parable in a contemporary language Bible version makes the message clearer. Take the parable of the Ten Virgins, for instance. Weddings today don't usually have a public procession marching down the street, etc. (although in some places on earth this is still a custom). The *Message Bible* (a paraphrase) relates the story like this:

God's kingdom is like ten young virgins who took oil lamps and went out to greet the bridegroom. Five were silly and five were smart. The silly virgins took lamps, but no extra oil. The smart virgins took jars of oil to feed their lamps. The bridegroom didn't show up when they expected him, and they all fell asleep. In the middle of the night someone yelled out, "He's here! The bridegroom's here! Go out and greet him!" The ten virgins got up and got their lamps ready. The silly virgins said to the smart ones, "Our lamps are going out; lend us some of your oil." They answered, "There might not be enough to go around; go buy your own." They did, but while they were out buying oil, the bridegroom arrived. When everyone who was there to greet him had gone into the wedding feast, the door was locked. Much later, the other virgins, the silly ones, showed up and knocked on the door, saying, "Master, we're here. Let us in" He answered, "Do I know you? I don't think I know you." So stay alert. You have no idea when he might arrive.

One writer puts it this way:

[In the parables] we see the baking of bread and the patching of garments; we see even the emergency of a friend borrowing a loaf at midnight for his sudden guests. Rich homes are drawn with a pencil equally shrewd— barns bursting with fatness, laborers not daring to eat until their master has broken his fast, and the unseemly scramble for the chief seats at the feasts of the mighty. The glaring contrasts of our earth are drawn in dramatic line — "chosen" Jews and despised Samaritans, sumptuous Dives and abject Lazarus, householders and thieves, compassionate parenthood and the rascally steward who feathered his nest against the well-merited retribution.²³

The Purpose of Parables/Illustrations

In a contemporary Sabbath School class, the reason for using this teaching/learning method is to make the point of the story clear and easy to grasp. It is a "what/how" approach. A teacher might bring it together by saying, "We understand the point, now what do we do about it?"

Another purpose of this method is that it moves from the known to the unknown. Jesus used illustrations of familiar things to teach unfamiliar realities. Notice in the following chart the familiar elements in His parables:

	Number	
Things	16	26%
Plants	7	12%
Animals	4	7%
<u>Humans</u>	<u>34</u>	<u>55%</u>

²³Darvin Raddatz, *Jesus the Master Teacher*
<http://www.wlssays.net/files/RaddatzMaster.pdf>

Assignment 2

Using Parables and Illustrations in the Sabbath School Class

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading.***

The purpose of this assignment is to affirm that you have understood how to use parables and illustrations as Jesus did.

Place the following parables of Jesus under the classification that best fits its purpose and teachings. Read each parable and fit it into a category.

Classification	Parables
Divine love, mercy and justice The plan of salvation The reception of truth The transformation of character Prayer Humility vs pride Utilizing present opportunities The Christian and his fellow man Awaiting the Lord's return The final judgment and eternal rewards	<ol style="list-style-type: none"> 1. The Tares (Matt. 13:24-30) 2. The Wicked Husbandman (Matt. 21:33-43) 3. Choosing Places of Honor (Luke 14:7-11) 4. The Rich Fool (Luke 12:16-21) 5. The Man Without a Wedding Garment (Matt. 22:2-24) 6. The Great Banquet (Luke 14:16-24) 7. The Prodigal Son (Luke 15:11-52) 8. Seven Unclean Spirits (Matt. 12:43-45) 9. The Unjust Judge (Luke 18:1-8) 10. The Faithful Steward (Luke 12:42-48) 11. Laborers in the Vineyard (Matt. 1-16) 12. The Unforgiving Servant (Luke 17:7-10) 13. The Rich Man and Lazarus (Luke 16:19-31)

The use of problems and problem solving

Jesus used problem-solving quite often. We sometimes call it the “case study” method. Someone describes a situation to the class members and they try to solve the problem. A Sabbath School class will always try to find a biblically valid solution.

Be careful about personal opinions

The Greek original of the term suggests that a problem is something that originates in the mind. Because it is in the mind, it also seeks a solution.

Jesus did not usually introduce the problems He dealt with. Most were raised by the people in the groups around Him. He simply led them to an answer. This is the ideal in a Sabbath School class. The more the class members are involved and come up with issues for discussion and resolution, the more learning takes place.

The weakness of this methodology, however, is that often the solution is only the collective opinion of the class members. The solution needs to be biblical, not just an opinion.

What kinds of problems are there?

Some problems are practical. They grow immediately out of experience, and their solutions affect daily conduct. Other problems are theoretical. They originate in the mind, and their solutions are often difficult or impossible to reach. Even if resolved, they affect life little or not at all. Problems often fall into both categories at the same time.

For instance, suppose a person does something wrong and suffers remorse. He or she may wonder whether they could have done differently. So the person faces the problem of free will and determination like forks in the road. Is this problem practical or theoretical? It is practical in the sense that it grows out of experience and the answer affects the person’s conduct. It may also be theoretical in the sense that the person may not be sure of the answer, which he may accept but cannot confirm.

Using this method creates solid, biblically based solutions and is interesting and stimulating for the class members. It is also effective in changing conduct; precisely what we seek to accomplish in teaching morality and religion.

Here are a few examples from the gospel of Mark of how Jesus used the problem approach. Some of these problems were confrontational, designed to provoke an argument, but notice how Jesus turned them into learning situations for those willing to listen and learn.

Persons Involved	Their Problems
Some scribes - Mark 2: 7	Who can forgive sins?
Religious leaders - Mark 2: 16	Jesus’ association with publicans and sinners. Who should be let into the church?
Religious leaders - Mark 2: 18	How come some people don’t follow the rules?
Pharisees about the Sabbath- Mark 2: 24	How come Jesus’ was so lax about Sabbath observance?
Some more scribes- Mark 3: 22	How Jesus cast out demons. Note their proposed solution to the problem

His fellow-townspeople - Mark 6: 2, 3	The sources of Jesus' power and authority
Peter, James, and John - Mark 9: 11	The coming of Elijah, a theological problem
The rich young ruler – Mark 10:17	A lifestyle vs discipleship problem
James and John – Mark 10:37	Who gets to be the leader?
The ointment for Jesus' feet – Mark 14:4	How do you decide how the church's money should be spent?
Peter, James, John and Andrews – Mark 13:4	Signs of the times and prophetic interpretation
Pharisees – Mark 12:14	Should Jesus pay taxes?

Notice that Jesus dealt with most of these problems with a simple explanation, or answered a question with a contrasting question that opened up the issue for discussion.

In three instances, however, He chose to answer directly: (1) the charge that He was in league with Beelzebub, (2) the indignation at the so-called waste of the ointment, and (3) the conversation of the disciples concerning the greatest. Sometimes problems are presented in the form of thinly disguised challenges and have to be met directly.

Overall, the teaching of Jesus shows a motif of "problem—solution—action." These are three natural elements of every teaching situation that involves a problem/case study methodology.

Assignment 3

Using Problem Solving in the Sabbath School Class

- ***Be sure to record on your Student Fulfillment Card that you have completed this Assignment.***

The purpose of this assignment is to affirm that you have understood how to use a problem solving approach as Jesus did.

The following are some typical problems that might arise in a Sabbath School lesson. See if you can find an experience in Jesus' teaching when He met a similar problem and note how He solved it.

1. The healing of the body.
2. Release from fear.
3. Satisfaction of the desire to know and learn.
4. The search for a universal rule of conduct.
5. The ability to be cheerful in a world of tribulation.
6. The right attitude toward the requirements of the Scriptures.
7. The resolution of a feeling or spirit of doubt.
8. The condemnation of hypocrisy within a religious context.
9. How to welcome "sinners" into the faith.
10. The need for social recognition.

Jesus' Use of the Concrete

One of the more difficulty things to do in teaching a Sabbath School class is to make abstract ideas and illustrations concrete so that it is easier to visualize and apply the concept or principle under discussion. "Abstract" is something that does not appeal to the senses. That which appeals to the senses is something concrete. For instance, the concept of "animal" is abstract; a bluebird sitting on a tree branch is concrete.

When discussing a biblical principle, the question "What ought we to do?" is abstract. The question "What are we going to do about it?" is concrete. Obviously, the more concrete the teaching is, the more action it will generate. The ideal is to always attach the concrete to the abstract.

Here's some examples of how Jesus moved abstract to concrete in His teaching:

Abstract	Concrete
Trust	"Behold the birds." "Consider the lilies"
The action of the Holy Spirit	"The wind blows . . ."
True greatness and leadership	"This little child . . ."
Genuine stewardship	"Look at this widow and her two pennies"
Civic duty and respect for governments	"Show me whose symbol is on a penny"
Divine providence and care	"The hairs on your head are numbered"
Homelessness	"Foxes have dens . . ."
Large and small faults	Beam and splinter in the eye
Difficulty of being good	Narrow gate and wide gate
Personal ministry	"Fishers of men (people)"
Right kind of wisdom	"Wise and serpents and harmless as doves"
Service to others	"A cup of cold water. . ."

Assignment 4

From Abstract to Concrete

- ***Be sure to record on your Student Fulfillment Card that you have completed this Assignment.***

The purpose of this assignment is to affirm that you have understood how to use the ideas of abstract and concrete as Jesus did.

Jesus' teaching was creative and unique in contrast to the standard teaching methods of His time. It was engaging and developmental — it always moved people toward action and application.

1. It is always best to go from the abstract to the concrete. Analyze Jesus' teaching about worry in Matt. 6:25-30 and write out how you could do the same in your Sabbath School class.
2. How would this question be related to the intellectual attainments of your class members?
3. Is it conceivable that with some audiences you might proceed from the concrete to the abstract?
4. Would this even be a good idea? Explain your answer.
5. What kind of concrete solutions do you think your class might come up with?

Unit 3

How Jesus Treated people

Sabbath School classes are made up of all kinds of people. Some are consistent students of the Word. Others hardly ever open a Bible or any book, much less their Sabbath School Bible Study Guide. Some regularly ask questions designed to provoke an argument. Others hardly say three words during the entire quarter. Some complain about the contents of the Bible Study Guides, and others are just happy to have one to study from.

Some people are mad at the world in general, and suspicious of all "authority." Others are dedicated disciples who just want to serve the Lord. A Sabbath School teacher/discussion leader is obliged to deal with this milieu of personalities and their assorted ideas.

Jesus was in a similar situation. He dealt with fearful people, outcasts, publicans, religious leaders, money-changers in the temple, His own disciples, and an array of other personality types.

What stands out is that Jesus treated all these people in ways that won their confidence and respect. Even religious leaders like Nicodemus sought Him out and were duly impressed by the treatment they received.

The following are a few examples of how Jesus treated individuals and people groups.

Trouble in the temple

Sometime when they deserved it He treated people rather harshly. A case in point is His experience with the money-changers in the temple (John 2:14-17). This was not a typical teaching situation, but a confrontation with an aberration of true temple worship. These people were making money off the sacrificial system. Two financial negotiations were the focus of the business: the sale of animals for sacrifices and currency exchange into the "temple shekel," the only cash accepted at the temple. Ellen G White remarks that "The consequent confusion indicated a noisy cattle market rather than the sacred temple of God."²⁴

In Jesus' eyes the whole scene was "unholy traffic" (*Desire of Ages*, p. 155), and He had to do something about it. So in this case, His procedure was to face the situation head on and take decisive action.

How do Jesus' actions in this case relate to a Sabbath School class? There are times when issues arise that question biblical teachings or are openly hostile to the teachings of the Seventh-day Adventist church. A Sabbath School class is not a forum for debating destructive opinions. It is a teaching venue for learning something. A teacher must sometimes take a stand and tell someone, in as nice a way as possible, that they are out of line, and that the class is not the time or place to debate whatever it is the person is unhappy or opinionated about.

That's what Jesus did in the temple. But there was more to it. He didn't just drive out the money-changers. He opened the doors to the rightful patrons of the temple, the poor, the outcasts, the sick and the common people who were waiting to perform their religious duties. In the same way a Sabbath School teacher/discussion leader, by taking a stand, protects his or her class from the inroads of extraneous ideas and attitudes that help no one on the road to the kingdom.

²⁴*The Desire of Ages*, p. 155.

Reading 4

How Jesus Treated the Fallen²⁵

Morris Venden

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading.***

In the little village of Bethany, about three miles from Jerusalem, lived two sisters, Mary and Martha, and their brother Lazarus. Apparently Lazarus was the breadwinner of the family. Father and mother were gone, so Mary, Martha, and Lazarus lived together in this little village.

You can see Lazarus going to work every day with his lunch pail, coming home tired, perhaps catching up on the evening news, and going to bed—only to begin all over again the next day.

Martha was the Martha-type! She could run a potluck, a wedding dinner, or a church picnic. She was never happier than when out in the kitchen, trying a new recipe. Martha was a good person. She never did anything wrong. Probably the worst thing she ever did was to chew her fingernails when the Mix-Master didn't work. She was religious. It was pretty hard not to be at that time and in that locality. Every Sabbath morning she went down the beaten path from her house to the synagogue.

Mary, on the other hand, was more interested in the social scene. She loved people. Whenever there was a church social or picnic, Mary was always asked to greet the people and help them feel at home. She was attractive—perhaps stunning.

But Mary carried a secret load of guilt and misery that no one suspected. It had to do with her Uncle Simon. Simon the Pharisee.

Now Pharisees got good marks in those days. They don't today, but they did back then. If anyone was asked what his son was doing, he was never happier than to say, "My son is a Pharisee."

So Simon got good marks in Bethany. He was a church leader. He was respected in the community. People even respected him for his close association with the family of Mary, Martha, and Lazarus. As their closest of kin, he was expected to look out for his relatives. But one day Simon began to look too long at Mary, and being in the position he was, he soon led Mary to give in to his demands.

Apparently no one knew what was happening. Simon continued to lead out at the synagogue. Mary continued to smile and chat and charm. But the load of guilt she carried was almost overwhelming.

A few times she tried to reason with her uncle—tried to break from his control. But women weren't listened to much in those days, and it was her word against his. He threatened her with public exposure and even death. He blamed her for the problem in the first place. And Mary finally gave up hope of ever being free again.

As so often happens when a religious person becomes involved in secret sin, Mary began trying to punish herself. She was constantly reminded by the lambs and the blood, by the morning and evening sacrifices, that someone had to pay. And if you are trying to pay for your own sin and trying to punish yourself, one of

²⁵Morris Venden, *How Jesus Treated People*. (Boise, ID: Pacific Press Publishing Association, 1986, chapter 2).

the best method is to commit the same sin again. This will make you feel even worse. And making yourself feel worse is a convenient form of self-punishment.

If self-punishment continues, you commit the same sin again and again and again, until finally there's only one thing left to do—to jump off a bridge somewhere as the final form of self-punishment.

So Mary began trying to punish herself, and as a result she came to be known around town as a loose woman. Mothers would talk over the back fence. "Have you heard about Mary?"

"Yes."

"Watch out for Mary. Keep your young people away from Mary."

The talk continued to spread until one day things got so bad for Mary in Bethany that she decided to leave. She packed her belongings and traveled down the road from the mountain with seven hills until she came to a little village near the sea, called Magdala. She was later to become known as Mary from Magdala, or Mary Magdalene.

I see her going into Magdala determined to start a new life. She looks for work. She tries the local dry-goods store. But they don't need her there. She tries the Stop-&-Shop, but they have all the help they need. Perhaps she even tries the catering service of Magdala, hoping to get by on the few things she's picked up from Martha. But they don't need any help.

After walking the streets of Magdala, looking for work and getting hungry, one day Mary gives in to the temptation to earn some easy money. "Why not? You're already into it. There are more lambs where the others came from."

Mary was able to find those willing to pay her price. And strangely enough, she found a degree of acceptance. But her load of guilt became heavier and heavier. She found it harder and harder to forget the happier days in Bethany, before the death of her parents, before Simon—the days when she had known peace.

One day a traveling Preacher came to the village of Magdala. He didn't go the synagogue to speak. There wouldn't have been room to hold the crowds. He talked to the people right out there in the open air. He said things like, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. "Whoever comes to me, I will in no wise cast out." See John 6:37. "I am not come to call the righteous, but sinners to repentance." Matthew 9:13.

Mary lingered at the edge of the crowd, listening. She had never heard things like this before. As she listened, her heart was strangely warmed. She waited until the crowds left, and then she went to Him and poured out her great need for help.

This traveling Preacher went to His knees and prayed for her to His Father, that she might have the help she needed. Mary accepted a new Master. The devil was rebuked. And Mary was converted right there.

What a beautiful story!

I would like to be able to say that the story ended there and that Mary lived happily ever after. But that's not quite the way it was. Because the Preacher left town, and Mary didn't. Perhaps she should have. There in Magdala were the same people, the same friends, the same voices in the marketplace who would call her name. As the days went by, Mary discovered that even though she had accepted the peace this Preacher had to offer, the downward pull was still strong. And Mary fell.

In this story we have one of the most beautiful examples in all the Bible of how Jesus treated the fallen.

Jesus came to town again. Again the crowds gathered around Him, listening. And again Mary found her way to the edge of the crowd, wondering—wondering if it could still be true. Yes. He was still saying, "Whoever comes to me, I will in no wise cast out." It was still good.

She went to Him and discovered that He still accepted her. Again she poured out her need with tears. And again He went to His knees and cried to His Father in her behalf. And again Jesus left town, and Mary didn't.

I'd like to say that was the end of the story. But Mary fell again and again and again. But whenever Jesus came to town, Mary was in the crowd. She was always drawn to the One who said, "Whoever comes to me, I will in no wise cast out."

Then one day Mary received an invitation to go to Jerusalem. Perhaps the messengers offered a large sum of money for her services. Perhaps they offered arrangements for a marriage. Or possibly they told her she was needed at home—that her Uncle Simon had sent for her. Whatever the method, Mary was framed. And the public exposure she had feared so long became a reality.

The door to the apartment that had been provided burst open. Loud voices denounced her as a sinner, deserving to die. Hard hands grasped her and dragged her out into the street. Mary closed her eyes and wished that she could die.

She was forced through the crowds and thrown down in the presence of Jesus. Shouts of accusation filled the air as Mary huddled there, trembling, waiting for the final blows to fall. Surely she had filled up her cup of guilt—even Jesus wouldn't be able to help her now.

As she waited there in her fear and shame, the sounds of the mob grew quiet. Mary braced herself for the first stone. But instead she heard a gentle voice asking, "Where are your accusers? Has no man condemned you?"

Mary raised her head. Her accusers had all disappeared. Unbelievably she heard the words of Jesus, "Neither do I condemn you. Go, and sin no more." Once again Mary knelt at the feet of Jesus, crying out for His forgiveness, for His power. See John 8. And that day Mary learned something she hadn't learned before—and that we're way overdue to learn today.

She learned that it was possible to find Jesus through His Word—to pray to Him wherever she was. She learned that it was possible to stay at the feet of Jesus even when He wasn't in town. Have you discovered that yet? It's hard to sin when you are sitting at Jesus' feet. There is power there.

And even though Jesus went on His way, Mary was ready to continue to be at His feet, seeking Him and His presence.

And then Mary got a bright idea. Why not go back home to Bethany to Martha and Lazarus? No sooner did the idea surface than the very blood began to sing in her veins. Surely the power of Jesus would be sufficient even for dealing with her Uncle Simon. So she packed up her things and headed for Bethany.

As she came within sight of the town, she began to hear a lonely cry common in those days. The closer she got, the clearer it sounded. It was a leper on the outside of the village walls of Bethany.

The sound was common enough, all right. In those days, leprosy was called the stroke—the finger of God. Leprosy was considered a judgment—in fact, any sickness was considered a judgment on account of sin. But leprosy was the worst. It made no difference whether you were the mayor of the city, a leader in the synagogue, or a Pharisee. When you got leprosy, you were pronounced unclean. You were pushed out of town. You sat by the side of the road, publishing your calamity by crying, "Unclean, unclean," begging for someone to throw you a morsel of bread.

So as Mary came near, she hardly noticed the cry, until suddenly she recognized something in the voice crying, "Unclean." It was Simon, her uncle who had led her into sin.

And when I heard that, I said to myself, "Good! Good for Simon! Let him rot by the side of the road!" That tells you something about my thinking.

Mary pulled her shawl across her face and went on to the village of Bethany, trying to take in the fact that she had nothing more to fear from Simon the Pharisee.

She was so eager to see Martha and Lazarus again. She rushed up the steps, through the door. A joyful reunion followed, and tears flowed as once again the family was united.

But word began to get around. "Mary's back. Watch out for Mary." "Did you hear what happened in Jerusalem?"

"They say she's changed."

"Well, she won't be changed for long. I've heard she changed before, and it never lasted." "You watch her." That's the way people talked in those days.

It was hard for Mary as they whispered and gossiped, but she stayed, determined to share with someone else the news about the Friend she had found, the Friend who always loved and accepted her, the Friend who did not condemn her, but who gave her power to sin no more. She wanted others to find the Friend at whose feet she loved to sit. And she looked forward to the time when He would visit the town of Bethany.

Sure enough, He did. One day Jesus traveled up the hills to Bethany with His twelve companions. As He came into town, He too heard the cry Mary had heard—"Unclean, unclean!"

It seems almost impossible to understand. But Jesus found it hard to go past lepers. He couldn't seem to pass them by, even when nine tenths of them never bothered to say Thank You.

So Jesus stopped at the cry of Simon the leper. He touched the untouchable and made him well again—just like that. He didn't insist that Simon first accept Him as Saviour. He just cleansed him.

I used to think that the only people ever healed were those about ready for translation. But Jesus healed Simon—the sinner, the impure, the unrepentant—when he hadn't even accepted Jesus as Saviour. Jesus made Simon whole because of who Jesus was, not because of who Simon was. Have you ever wondered how Mary might have felt when she heard the news? Perhaps Jesus reassured her that Simon's power over her was still broken.

But healing is a heavy one to lay on a Pharisee. A Pharisee is used to earning his rewards. This gift from Jesus was too much for Simon to take. So after he had gone back to Bethany and been reinstated in his position in the village, you see him tossing and turning by night, pacing the floors by day, trying to figure out what to do. He hadn't been able to earn or merit being healed. But suddenly he got an idea. He hadn't earned it beforehand, but why not earn it afterward? Simon said to himself, I'll pay this Man back for what He's done. I will throw a feast in His honor." See Matthew 26; John 12.

Now his mind was going fast. Martha would be the one to do the catering—that would be all right. But Mary wasn't invited. Simon was uncomfortable around Mary. Who knows? The leprosy may have come upon him because of his involvement in her direction—better not take chances.

When the night of the banquet came, Mary sat at home. She would have enjoyed the crowds and people, even though some of them were still cool when she came around. But what really disappointed Mary was the fact that she couldn't see Jesus.

She had heard Jesus say, not long before, that He was going to Jerusalem and that there He would be betrayed into the hands of sinners. They were going to put Him to death. At great personal expense, Mary had purchased an alabaster box of ointment to anoint Jesus after His death. But Mary doesn't like the idea of giving flowers at a funeral. She wishes to give her gift of love to Jesus now.

Suddenly she grabs her box of ointment and hurries down the quiet streets of Bethany, planning as she goes. She rushes through the back door and on through the kitchen. Martha tries to stop her, but nothing stops Mary.

She moves quietly across the darkened room, lighted with those little olive-oil lamps, to the place where Jesus is sitting. Her plan is to open the box of ointment, anoint Jesus' feet, and leave. And no one will ever know.

But she's forgotten something. When you open an alabaster box of the most costly ointment, it screams.

Now every eye is turned her way. There's Simon at the head of the table, looking daggers at her. There's Judas and all the others. She fumbles with the ointment. It spills. She has forgotten to bring a towel or anything to wipe it up, so Mary does what in those days was unforgivable—only a woman of the streets would let down her hair. But she doesn't think of that. She lets down her hair and begins to wipe up the ointment with her hair.

And Simon, at the end of the table, thinks to himself, "If this Man was really a prophet, He would know what kind of woman this is."

About that time, Mary hears the friendly words of Jesus, "Let her alone. She has done a good thing. And wherever the gospel is preached, this story about Mary will be told."

Then Jesus turned to Simon and said, "Simon."

And right there Simon got sweaty palms. Jesus said, "Simon, I have something to say to you." Simon braced himself, expecting the mask to be torn from his face. He'd heard about this Jesus who could read people's thoughts, and he prepared for the worst.

But Jesus tells a little story about two debtors, one of whom owed a large debt and one who only owed a little. Both the debtors were freely forgiven. See Luke 7. Nobody understood the story, except for Simon and Mary and Jesus. But Simon got the message. Did he ever get the message!

Simon was overwhelmed by the love and compassion of a Man who could have exposed him for what he really was, but who instead veiled His message in a parable and protected him from his friends.

Simon's heart was broken. He realized all that Jesus had done for him and that he could never repay it – and right there, at his own feast, Simon accepted Jesus as Master and Saviour and Lord. Jesus got Simon too! What a story!

And if Jesus could accept Mary and Simon, surely He ought to be able to accept you and me today and to forgive us and love us to the end.

How Jesus Treated the Fallen

How might the history of Mary relate to your Sabbath School class? There are a number of things that stand out:

1. Mary was a repeat sinner.
2. Simon was a first-class hypocrite using his position in the religious hierarchy to hid his real lifestyle.
3. Jesus never gave up on Mary.
4. Jesus was kind enough to rebuke Simon with a short parable instead of exposing him to everyone.
5. Both Mary and Simon accepted Jesus and joined the Kingdom of God.

How Jesus Treated Non-Church Members

How visitors are treated, or ignored, is a real weakness in many Sabbath Schools. A "visitor's class" is often the only thing associated with guests. And this class may only be designated for "visitors" because it is located in the back of the church. No one has thought about the subject matter taught in the class, the vocabulary used, who attends regularly, etc. The class may even spend a lot of time discussing debatable points of prophetic interpretation or some other doctrinal issue; never realizing that a "visitor" who happens to attend doesn't have a clue as to what is going on. Visitors are routinely, though unintentionally, ignored when they attend Sabbath School.

The Jewish religious system of Jesus' time was quite active in winning new converts, but they didn't treat them very well. They saw non-Jews (Gentiles) as godless, rejected by God, as worthless in his eyes as chaff and refuse, and subject to judgment. Rabbi Eliezer ben Hyrcanus (c A.D. 90) said that no Gentile could have a part in the world to come. Another wrote that hell was the only destiny of the Gentiles.²⁶ The New Testament mentions as converts or sympathizers a centurion at Capernaum (Luke 7: 4, 5), proselytes who came to Jerusalem to observe Pentecost (Acts 2: 10), Nicolas, a proselyte from Antioch (Acts 6: 36), the Ethiopian eunuch who came to Jerusalem to worship (Acts 8: 27), Cornelius, a centurion who feared God (Acts 10: 2), and proselytes in Antioch of Pisidia who listened earnestly to Paul and Barnabas (Acts 13: 43)

In those days proselytes were required to adhere to three requirements: circumcision, baptism, and offering sacrifices. Those who met all three were known as "proselytes of righteousness." Those who followed some teachings of Judaism but did not go through all three rites were called "proselytes of the gate," or "Godfearers" (Acts 10: 2). They were not allowed to sit with the congregation in the synagogue, but were relegated to a special section of the building. Proselytes who went through the full ceremonial initiation were officially regarded as genuine Jews, but they still occupied an inferior position. For example, they were not allowed to say that Abraham was their father. Philo complained that in his day (c A.D. 40) pride held the pure Jew aloof from these newcomers.²⁷

Jesus saw this attitude as a denial of the covenant with Abraham (Gen. 12: 3) because in practice the protection of ethnic identity became more important than

²⁶Richard De Ridder, *Discipling the Nations*. (Grand Rapids: Baker Book House, 1971), pp. 118, 119.

²⁷Charles Guignebert, *The Jewish World in the Time of Jesus*. (New Hyde Park, NY: University Books, 1959), pp. 234, 235.

evangelism. This led him to remark, "You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are" (Matt. 23:15).

Jesus went out of His way to deal with non-church members in an entirely different manner. Over against the nationalistic exclusiveness of many Jewish leaders of his time, he taught that in the final judgment the distinction between Israel and the Gentiles would disappear (Matt. 8:11, 12). He promised the Gentiles a share in salvation and made clear that his redemptive activity included them (Mark 12:9, Matt. 21:43). In John 10:16 He said "I have sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd." When he healed a Roman Centurion's servant he made the statement that "many will come from the east and the west and take their places at the feet of Abraham" (Matt. 8:11).

In the final judgment the saved are represented as sheep, but the reasons given for their salvation actually comprise fourteen descriptions of *character traits* rather than nationality (Matt. 25:31-46).

How Jesus Treated Known Sinners

How do we deal with saints who sin? We all know that the local church has a responsibility to uphold Christian principles and deal administratively with "open sin" among its members. On the other hand, some saintly sins often ignored, like personal pride, holding on to power for personal aggrandizement or mistreating people in various ways frequently show up in a congregation.

How does Jesus treat saints who sin? He faced a number of situations where He was dealing with these same kinds of people. What we discover is that Jesus always practiced what is commonly known as "redemptive discipline."

Mark 9:33-36 tells the story of Jesus' disciples arguing over who was going to be "the greatest" in the Kingdom they expected Him to set up. They knew this was an off-limits conversation because they "lagged behind," presumably out of hearing range. Jesus, of course, was well aware of what they were talking about. He had been working with them for the better part of three years, and could have easily thrown up His arms, dispatched the whole group, and started over with a new set of disciples. Ellen G White informs us, however, that Jesus "longed to counsel and instruct them." He simply asked them, "What were you talking about, back there on the road?" But notice when Jesus raised the issues: "But for this He awaited a quiet hour, when their hearts should be open to receive His words."²⁸

There is a time to be direct, as we saw in the experience of the temple money-changers, and a time to use discretion. The disciples finally told Him about their conversation, probably expecting a sharp reprimand. Notice, however, how Jesus used "redemptive discipline" in this case. He focused on the spiritual principle behind their inflated opinions of themselves. "Sitting down, Jesus called the Twelve and said, 'Anyone who wants to be first must be the very last, and the servant of all.'" To illustrate the point "He took a little child whom he placed among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'"

Jesus was kind to His disciples. He didn't condemn them. He continued patiently trying to teach them the lessons they needed to learn. Above all, He continued to walk with them and fellowship with them. He continued to work with them, to travel with them, to trust them with His work and His mission. These are

²⁸*The Desire of Ages*, p. 432.

the same people of whom Jesus said, "Rejoice, because your names are written in heaven" (Luke 10:20).

In the chapter in *Desire of Ages* titled "Who is the Greatest?" (pp. 432-442) Ellen G White points out some of Jesus' methods of dealing with known sinners and how we should practice the same. On pages 440-441 the following counsels appear:

1. "Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging. And in this ministry Christ's true followers will co-operate."
2. "Do not put him to shame by exposing his fault to others, nor bring dishonor upon Christ by making public the sin or error of one who bears His name."
3. "Let all your effort be for his recovery."
4. "In treating the wounds of the soul, there is need of the most delicate touch, the finest sensibility."
5. "Then, said Jesus, 'take with thee one or two more.' It may be that their united influence will prevail where that of the first was unsuccessful."
6. "If he will not hear them, then, and not till then, the matter is to be brought before the whole body of believers. Let the members of the church, as the representatives of Christ, unite in prayer and loving entreaty that the offender may be restored. The Holy Spirit will speak through His servants, pleading with the wanderer to return to God."
7. "He who rejects this united overture has broken the tie that binds him to Christ, and thus has severed himself from the fellowship of the church. Henceforth, said Jesus, 'let him be unto thee as an heathen man and a publican.' But he is not to be regarded as cut off from the mercy of God. Let him not be despised or neglected by his former brethren, but be treated with tenderness and compassion, as one of the lost sheep that Christ is still seeking to bring to His fold."
8. "We are not to make it a matter of comment and criticism among ourselves; nor even after it is told to the church, are we at liberty to repeat it to others. . . . While we seek to correct the errors of a brother, the Spirit of Christ will lead us to shield him, as far as possible, from the criticism of even his own brethren, and how much more from the censure of the unbelieving world. We ourselves are erring, and need Christ's pity and forgiveness, and just as we wish Him to deal with us, He bids us deal with one another."

Assignment 5

How Jesus Treated Non-Church Members

- ***Be sure to record on your Student Fulfillment Card that you have completed this Assignment.***

The purpose of this assignment is to affirm that you have understood how Jesus treated non-members and how a Sabbath School class can do the same.

1. Study the following chart. Choose three incidents and in your own words describe what might happen in your Sabbath School class in a similar situation.

Text	Incident
John 4	The Samaritan woman at Jacob's well
Matt. 8:5-13	The healing of the centurion's servant
Matt. 13:24-30	The parable of the weeds. The field is the "world"
Mark 5:1-20	The demon possessed men of Gadara. Sent to their own people as missionaries
Matt. 11:12	Discourse about the ministries of John the Baptist and Jesus. The gospel will "forcefully" go to "tax collectors and sinners"
Matt. 10	The preaching mission of the 12 disciples. This is one of the "do not go" statements
Matt. 15:21-28	The Syro-Phoenician woman
John 8	Discourse on the light of the world
John 10	Discourse on the shepherd and the sheep. He has sheep "not of this sheep pen"
Luke 9:51-56	Samaritan opposition. Gentiles do not all readily receive the gospel
Luke 10:1-24	The mission of the 70
Luke 10:25-37	The parable of the good Samaritan. A Gentile used as an example
Mark 11:15-19	Second cleansing of the Temple, a house of prayer "for all nations"
Luke 13:28	The kingdom given to the Gentiles
John 12:20-36	Interview with "certain Greeks"

2. Design a simple plan that will assure that visitors are treated well by your Sabbath School class.

Course Summary

The teaching methods of Jesus still work in today's world. His way of dealing with people cannot be improved upon. Apply them in your Sabbath School class and watch the biblical knowledge and spiritual progress of the members increase.

Student Fulfillment Card

Teaching Techniques of Jesus

Name: _____

Church/District _____

This Fulfillment Card is the record that you have successfully completed the Advanced Skills course *Teaching Techniques of Jesus* of the North American Division Adult Ministries Department Sabbath School Teacher training curriculum. When all the items are completed, have the Fulfillment Card signed by the appropriate person (your class instructor, your Internet instructor, a Sabbath School superintendent, person in charge of Sabbath School teachers in your church/district, your pastor or someone from the conference in charge of Sabbath School teacher training).

Check the items completed.

- I have read the three Units of the Course Study Guide.
- I have completed Reading 1: The Teacher Sent from God.
- I have completed Reading 2: An Illustration of Jesus' Methods.
- I have completed Reading 3: Ellen G. White on Bible Study and Teaching.
- I have completed Reading 4: How Jesus Treated the Fallen.
- I have completed Assignment 1: My Understanding of Ellen G. White's Perspective on the Teaching Techniques of Jesus.
- I have completed Assignment 2: Using Parables and Illustrations in the Sabbath School Class.
- I have completed Assignment 3: Using Problem Solving in the Sabbath School Class.
- I have completed Assignment 4: From Abstract to Concrete.
- I have completed Assignment 5: How Jesus Treated Non-Church Members.

_____ has satisfactorily completed the course *Teaching Techniques of Jesus*.

(Signature) _____ Date _____

Position _____

Please submit to www.nadadultministries.org

