

Thoroughly Furnished

THE NEW WESTMINSTER STANDARD COURSE
FOR TEACHER TRAINING

*That the man of God may be perfect,
thoroughly furnished unto all good works*

II TIMOTHY 3:17

FIRST YEAR, PART III
HOW TO TEACH THE LIFE OF
CHRIST

BY
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The books of this course are based on the standard
adopted by the Sunday School Council of
Evangelical Denominations and approved
by the International Sunday School
Association

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Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 2: 15; 3: 16, 17.

Christ made himself an infant to infants, that he might sanctify them; he made himself a child to children, giving holiness to those of that age, to the end he might afford them in his person an example of piety, and sanctity, and subjection. He made himself a young man to young men, giving them a pattern, and sanctifying them for the service of our Lord.

—Irenæus.

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By F. M. Braselman

FOREWORD

The outlines of the Standard Teacher Training Course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each.

The outline of the first year's work, including the subjects deemed most vital in the worker's training, is as follows:

Part I. Ten Lessons on the Pupil.

Part II. Ten Lessons on the Principles of Teaching, with emphasis on general psychology.

Part III. Ten Lessons on How to Teach the Life of Christ in the different grades.

Part IV. Ten Lessons on the Sunday School, being an outline of the aim, curriculum, and organization of the modern Sunday school.

When the new course for the first year is compared with the previous First Standard Course, it will be noted that an increased amount of Biblical knowledge is necessary for the completion of the work. Those who prepared the outline, as well as the writers of the lessons, assume that a fairly good knowledge of the Bible has been gained by the members of the class during the Intermediate and Senior years of the Sunday school.

The arrangement of these studies calls for much classroom discussion and outside observation. This is a most valuable method. The careful assignment of each lesson will prove helpful.

The reader should bear in mind two recent important rulings of the Sunday School Council: 1. The fact that under certain circumstances twelve-year-old pupils may with advantage be included in the Intermediate Department. 2. A new system of grading has been adopted and approved by many Sunday-school leaders, whereby the pupils can be gathered into groups of three years each. For those who adopt this new grouping the Junior Department will include ages nine, ten, and eleven, the Intermediate ages will be twelve, thirteen, and fourteen, while the Senior ages will be fifteen, sixteen, and seventeen. The Young People's Department extends through age twenty-four. Then comes the Adult Department.

STUDY I

JESUS CHRIST AND CHRISTIAN CHARACTER

This first study deals with the place of the life and character of Christ in religious education. The problem presented is interesting and vitally important. Character is the greatest thing in the world. How it can be created and by what means it can be cultivated are questions of primary interest. Christ claimed for his disciples distinction in character. Matt. 5: 20, 47. The aim of this chapter will be to point out the characteristics of Christian character and the relation Christian character bears to the life and person of our Lord.

THE MASTER BUILDER

The challenge of Christianity and the claim made by Jesus is that he is the Master and Maker of men. He is the wise Master Builder. His business in life was that of a builder. He was "the carpenter." Mark 6: 3. He knew the value of an easy yoke, Matt. 11: 30, the necessity of a true foundation, Matt. 7: 24, the need for a wise estimate of the cost before starting a building enterprise, Luke 14: 28; he loved to look at the buildings of the Temple. Matt. 24: 1. He wrote no book, built no monument, created no dynasty. He built manhood, and created in the world a new type of character.

THE FACT OF HISTORY

The coming of Christ into the life of the world created a new era. The calendar which dates the events of history B.C. and A.D. bears eloquent testimony to his influence. The words of the prophet describe an actual condition, "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." Isa. 9: 2. The moral condition of the world when Christ came is sufficiently portrayed in the first chapter of the epistle to the Romans. In the development

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of the social order and of nations the life and character of Jesus have been the supreme influence. Two illustrations will be of interest:

1. **The testimony of Napoleon Bonaparte.**—"Can you tell me who Jesus Christ was? I will tell you. I think I understand something of human nature and I tell you Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. Yet in this absolute sovereignty he has but one aim—the spiritual perfection of the individual. Here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates into himself not a nation but the whole human race."

2. **The testimony of Lecky, the historian, in his "History of European Morals."**—"The three short years of the active life of Jesus have done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

THE FACT OF EXPERIENCE

Christ has created a new type of character in individuals. A Christian is a "new man," Eph. 4:24; "a new creature." II Cor. 5:17. Margin, "a new creation." This was the claim Jesus made for himself. He came to seek and to save the lost. Luke 19:10. He came to give life and to give it in abundance. John 10:10. Millions can testify to his transforming power. Paul, the greatest man of the first century, said, "For me to live is Christ," Phil. 1:21, and Gladstone in the nineteenth century said, "All I am and all I hope to be, I owe to Jesus Christ, the only hope of our poor wayward race."

THE WAY HE WORKS

When we seek to discover the secret of his influence we are face to face with the mystery of his Person. All personality is mysterious; how much more the personality of the man, Christ Jesus? The men who formulated the great confessions of the Church in the style of the great age of the English language, spoke of the influence of Christ as threefold: as Prophet, as Priest, as King. This familiar and fascinating division will help us in our discussion.

JESUS OUR EXAMPLE

Christ reveals to us life's true ideal. He is the Prophet. A prophet is a man who speaks for God to men. Christ is God's Spokesman, "revealing to us, by his Word and Spirit, the will of God for our salvation." He reveals to us the highest moral standard and life's true ideal.

1. **In his teaching.**—Christ's teaching takes issue with all that goes before; "Ye have heard that it was said . . . but I say unto you." Matt. 5: 21, 22.

The Christian ideal as presented by Jesus in his teaching is found in miniature in The Beatitudes, Matt. 5: 1-12, and in enlarged form in the Sermon on the Mount. Matt., chs. 5, 6, 7. It is portrayed also in the Christian Hymn of Love found in the thirteenth chapter of First Corinthians, and in the beautiful wording of Paul's epistle to the Colossians. Col. 3: 12-15. In this connection Robert Louis Stevenson's account is interesting. "What he taught was not a code of rules, but a loving spirit; not truth but a spirit of truth; not views but a view."

2. **In his own person.**—He himself is the ideal. He did not say, "Come to my teaching," but "Come unto me." Matt. 11: 28. His conscience challenges our conscience. He is "holy, guileless, undefiled, separated from sinners." Heb. 7: 26. He "did no sin." I Peter 2: 22. "He that hath seen me hath seen the Father." John 14: 9.

All ages have testified of him. A few of these testimonies are well worth thoughtful study.

"The life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."—Jean Paul Richter.

"Thou seemest human and divine
The Highest, Holiest, Manhood Thou."—Tennyson.

"Oh, what amiss may I forgive in thee,
Jesus, good Paragon! Thou crystal Christ."—Lanier.

"Jesus of Nazareth, our divinest symbol!
Higher has the human thought not yet reached."—Thomas Carlyle.

“Jesus Christ is in the noblest and most perfect sense, the realized ideal of humanity.”—Herder.

The distinctive qualities in the character of Christ have been variously named. Professor Peabody in “Jesus Christ and the Christian Character” names three: Righteousness, Love, Life. Carnegie Simpson in “The Fact of Christ” gives four: Purity, Love, Forgiveness, Humility. It is interesting to compare these analyses with that of the Apostle Paul. Gal. 5:22, 23.

JESUS OUR LIFE

Christ gives to us life. He is our Priest. He gives his life out of love for us, and redeems us with a great salvation.

1. **We need life.**—The revelation of the ideal convicts us of sin and leads us to penitence. This is the staggering penalty of having an ideal. An ideal, an example, is not enough; we need a helper, a Saviour. The perfect love and life of Jesus, however, lead us in penitence to his feet. “If I had not come and spoken unto them, they had not had sin.” John 15:22. It was in the presence of Jesus that Peter cried out, “Depart from me; for I am a sinful man.” Luke 5:8.

2. **Jesus came not only to reveal the ideal but to give the power to attain.**—Tennyson in “The Human Cry” has expressed this truth:

“We feel we are nothing—for all is Thou and in thee;
We feel we are something—that also has come from thee;
We know we are nothing—but thou wilt help us to be.
Hallowed be thy name—Hallelujah!”

This is the meaning of the doctrine of the atonement. The emphasis of the record of the Gospel story is upon the death of Christ. His cross is the power of God for character. “I lay down my life for the sheep.” John 10:15. “I am the good shepherd.” John 10:11. “And I, if I be lifted up from the earth, will draw all men unto me.” John 12:32. Paul’s experience bore witness to the transforming character of the great fact of the divine sacrifice. “I have been crucified with Christ.” Gal. 2:20. Our best hymns are in accord with Christian experience.

“Love so amazing, so divine,
Demands my soul, my life, my all.”

JESUS OUR MASTER

Christ is the Lord and Master of our lives. He is our King. He subdues us to himself. We call him "Lord." John 13:13. He challenges and controls our conscience, and in loving obedience we serve and follow him.

1. **Christ demands a surrendered life.**—"If any man would come after me, let him deny himself." Matt. 16:24. Self-denial in Jesus' sense is the surrender of self to God once and for all. In a remarkable letter from Thomas Huxley to Charles Kingsley this truth receives emphasis: "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever end nature leads, or you shall learn nothing. . . . I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

2. **Christ demands service.**—"He went about doing good." Acts 10:38. He "came not to be ministered unto." Matt. 20:28. We can be like him only by following his steps. I Peter 2:21. His first word is "Come." Matt. 11:28. His last word is "Go." Matt. 28:19. He claims a universal allegiance. In him "there can be neither Jew nor Greek." Gal. 3:28. He is the ideal, the Saviour, the Master of all men. He is himself the "man, Christ Jesus." I Tim. 2:5. He touched life at its lowest. He "became flesh." John 1:14. He touched life at its highest. Luke 14:10. Rudyard Kipling said:

"O the East is the East, and the West is West,
And never the twain shall meet."

But in Jesus both East and West have met.

Concerning him, childhood, youth, and age, East and West, North and South, past and present, unite in saying, "Thou, O Christ, art all I want."

BOOKS FOR REFERENCE

STALKER.—"The Life of Christ." Ch. II, pp. 29-38.

SPEER.—"The Man Christ Jesus." Ch. VII.

FOSDICK.—"The Manhood of the Master." Pp. 157-166.

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BUSHNELL.—“The Character of Jesus.”

BREED.—“History of the Preparation of the World for Christ.”
Chs. XI, XIII, XIV.

SUGGESTIONS FOR FURTHER STUDY

1. Who is a Christian? What is the “extra” that differentiates a Christian from a non-Christian?
2. Define with exactness the following words: incarnation, atonement, justification, salvation, repentance.
3. Obtain a clear conception of the moral condition of society at the time of the coming of Christ.

CLASS QUESTIONS

1. What relation does Christian character bear to the life and person of Jesus Christ?
2. Show how Christ produced a new era in history.
3. What claim did Jesus make for himself?
4. How does Jesus reveal life's ideal?
5. How may we attain unto the ideal life?
6. What is meant by a surrendered life?
7. Why must every true Christian be interested in foreign missions?

STUDY II

THE SOURCES OF THE LIFE OF CHRIST

We hold that Jesus wrote his name into history and literature and that we possess authentic information concerning him. The purpose of this chapter is to point out the sources from which our knowledge of the life of Christ is derived.

THE BOOK OF MEMORY

The four Gospels, Matthew, Mark, Luke, and John, are the authentic records of the life and character of Jesus. They come to us out of a Jewish atmosphere. The rabbis scrupulously guarded their own law and literature. The motto, "Commit nothing to writing," illustrates the attitude of the contemporaries of Jesus. They transmitted their national literature by word of mouth from generation to generation.

The apostles followed the same method, and for a generation committed nothing to writing, depending upon memory to do its great work. This method is referred to in II Tim. 1:14 where Paul speaking to Timothy says, "That good thing [Margin, The good deposit] which was committed unto thee guard." It was to preserve this true "deposit" that gradually the Gospel story was committed to writing. In general outline Matthew represents the Judean oral tradition, Mark the Roman, and Luke the Greek. Everything worth while bearing upon the life of Christ will be found preserved in the four Gospels.

THE FOUR GOSPELS

Matthew, Mark, and Luke, are usually termed the Synoptic Gospels because they have a common purpose and follow the same general plan. They contain a summary of the leading events in the life of Christ. "Three fourths of the Gospel of Matthew is practically a duplicate of Mark, and eleven twelfths of the entire Gospel of Mark is reproduced in the same or in a slightly variant form in

Matthew. If the Gospel of Mark were to be lost, nearly three fourths of it could be found in or reconstructed from Luke. The material found in Mark but not in Matthew or Luke represents less than an ordinary chapter" (Kent). The general conclusion to which scholars have come in the study of the three Gospels is twofold.

1. Matthew and Luke used Mark's Gospel in the preparation of their Gospels.

2. Matthew and Luke had access to another written account of the life of Christ, designated by the symbol "Q," which is now lost.

OUTLINE OF THE GOSPELS

1. **The Gospel of Mark.**—Mark's Gospel is the oldest and briefest of the Gospels. It is characterized by action and follows chronologically the life of Jesus. The word "straightway" occurs again and again. It is essentially a historical record.

The Gospel of Mark is characterized by simplicity and directness, vivid realism, minuteness of detail, emphasis placed upon Jesus' times of retirement, his supernatural power, and his perfect humanity.

This Gospel which is anonymous has been universally ascribed to Mark, the John Mark of The Acts, and the young man of Mark 14: 51, 52. Tradition has always associated the name of Mark with the name of Peter, and there are many signs that point to the tradition that Peter guided the writing of this Gospel. (For further outline see Study X.)

2. **The Gospel of Matthew.**—The Gospel of Matthew has a Jewish atmosphere. It contains over fifty quotations from the Old Testament, and refers frequently to the fulfillment of prophecy. The primary aim of the Gospel is to set forth Jesus as the true Messiah who will establish on earth the Kingdom of God. The Gospel of Matthew is called the "gospel of the kingdom." Matt. 4: 23; 9: 35; 24: 14.

It is interesting to note the arrangement of the contents. Matthew has grouped many of the sayings of Christ and classified his teaching. The chronological order is broken and great sections of teaching are inserted. Five great "teaching sections" may be pointed out:

- (a) The Sermon on the Mount. Matt., chs. 5-7.
- (b) The Charge to the Twelve. Matt., chs. 10; 11: 1.
- (c) The Parables of the Kingdom. Matt., ch. 13.

(d) The Address to His Disciples. Matt., chs. 18; 19:1.

(e) The Prophetic Discourse. Matt., chs. 23-25.

This emphasis upon the teaching ministry of Jesus has led an eminent scholar (Julicher) to call Matthew "the most important book ever written." (For further outline see Study VII.)

3. **The Gospel of Luke.**—The Gospel of Luke has been called "the most beautiful book in the world" (Renan). It has a marvelous style and beauty of expression. It alone of the four Gospels gives us the Christmas hymns, the parables of the Lost Sheep, the Lost Piece of Money, the Prodigal Son, the Rich Fool, the Pharisee and Publican, the Good Samaritan, Dives and Lazarus.

If Mark follows the chronology of the life of Jesus, and if Matthew groups his teaching, Luke introduces the teaching where it belongs in the chronology. The human note is very striking and Jesus is set forth as the Friend of sinners, the Saviour of all the needy.

The author in his introduction, Luke 1:1-4, sets forth his own purpose in writing the book, and all who study what he has written feel that he accomplished his aim.

The author is Luke, the friend and companion of Paul, "the beloved physician." His culture and training, together with his fine Christian character, account for the beauty and the winsomeness of the book which bears his name. (For further outline see Study VIII.)

4. **The Gospel of John.**—The Gospel of John stands by itself. It is later than the other three Gospels, and has a different aim. It partakes more of the nature of an argument than of a biography, and the author's aim is distinctly set forth at the conclusion. John 20:30, 31. (The twenty-first chapter is an appendix.) The language of this Gospel is simple and childlike, but it is the profoundest of the four Gospels and is interested in universal principles and religious truths rather than in historical facts. "John," says Clement of Alexandria, (A.D. 200), "having observed that the bodily things (*i. e.*, the bare historic facts) had been sufficiently set forth by the earlier Gospels . . . produced a spiritual (*i. e.*, an allegorical) Gospel."

The book was written toward the end of the first century and has been accredited to John the Apostle. (For further outline see Study IX.)

CONTEMPORARY TESTIMONY

It is not to be wondered at that contemporary literature almost overlooks the life and work of Jesus. The world is always looking for the spectacular and Jesus introduced the spiritual.

“They were looking for a King,
To slay their foes and lift them high.
And lo! a little baby thing
That made a woman cry.”

Nevertheless there is not wanting testimony to the reality of the Gospel history. A few references are all that can be given here. Josephus, who was born at Jerusalem, A.D. 37, in his Antiquities, bears witness to the death of “James, the brother of Jesus, the so-called Messiah.” Tacitus, the Roman historian, who wrote about A.D. 115, testifies that Nero falsely accused those who were commonly called Christians for the burning of Rome, and says, “The founder of that name, Christus, had been put to death by the procurator Pontius Pilate in the reign of Tiberius.” In A.D. 112, in a letter to Trajan, the Roman emperor, Pliny, the governor of Bithynia, in speaking of the Christians, describes them as those who assemble on a fixed day before daybreak and sing responsively “a hymn to Christ as to a god.” These references, apart from the Gospels, are sufficient to establish the place of Christ in history.

DISCOVERED SYMBOLS AND SAYINGS

Marvelous testimony comes from the catacombs, the sleeping place of more than 174,000 early Christians. Among the ten thousand inscriptions discovered, the phrase, “In Christ,” is constantly found. Among the symbols treated are, “The Good Shepherd,” “The Birth of Christ,” “The Wise Men,” “The Saviour,” “The Baptism,” “The Lord’s Supper.” Many of the parables and miracles of Jesus are set forth in picture form.

Sayings accredited to Jesus, not found in the New Testament, have been discovered. Alexander Duff, the missionary, found over a gateway in India, the words in Arabic, “Jesus, on whom be peace, has said, ‘The world is merely a bridge; you are to pass over it and not to build your dwellings on it.’” In more recent years other so-

called sayings have been brought to light. "Wherever they are . . . and there is one alone, I am with him." "Raise the stone and thou shalt find me; cleave the wood and there am I." "He who wonders shall reign, and who reigns shall rest." "Except you fast to the world, you shall in no wise find the Kingdom of God." While they add nothing new to the teaching of Jesus they are interesting and testify to his life and influence.

LITERATURE NON-BIBLICAL

It was inevitable that around the character and life of Jesus a vast amount of conjectural literature should gather. It is possible here merely to mention some of these twenty-five so-called gospels. "The Gospel of Hebrews" dates back to the second century. "The Gospel of Peter," discovered in 1886, tells the story of the death of Jesus and his resurrection. "The Gospel of the Egyptians" dates perhaps from A.D. 200 and was well known among the Christians of Egypt. Later attempts at writing the life of Christ are more fanciful and are termed "The Apocryphal Gospels." These include "The Gospel of James," "The Arabic Gospel," "The Gospel of Thomas," "The Passion of Mary," "The Book of Mary," "The Acts of Pilate." They have no historical value save the testimony they bear to the marvelous influence of Jesus upon the thought of the world. To read them is to discover the great gulf that divides them from the simplicity of the four Gospels.

REFERENCES OUTSIDE THE GOSPELS

While the four Gospels contain all there is of value bearing upon the life of Christ, there are other important references which must not be overlooked.

1. **In the New Testament.**—Paul in The Acts, ch. 20: 35, gives us one of Jesus' sayings. In his sermons Peter incorporates much of the teaching of Jesus. In Paul's epistles eloquent testimony is borne to his mission and message, and the book of Revelation proclaims him "the Alpha and the Omega." Rev. 22: 13.

2. **In the Church Fathers.**—While little information is added in the writings of the great leaders of the early Church, many of the sayings and events found in the four Gospels are repeated and confirmed.

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THE PORTRAIT OF CHRIST

Very early in the history of the Church, the individuality of the four Gospels was set forth under four striking symbols. Matthew's Gospel was represented by a "Man," Mark's by a "Lion," Luke's by an "Ox," and John's by an "Eagle"—the man representing sympathy, the lion strength, the ox sacrifice, and the eagle aspiration. Whatever may have been the origin of this symbolism, the fact, at least, is clear that while we have four life-size portraits, together they reveal the unity of the character of the man, Christ Jesus. "The portrait before one is a reality. The history may be a thing of the past; the Gospels may have their origin in obscurity, but the portrait is a fact of to-day" (Matheson).

BOOKS FOR REFERENCE

RHEES.—"The Life of Jesus of Nazareth." Ch. II.

KENT.—"The Life and Teaching of Jesus." Pp. 1-33.

DAVIS.—"A Dictionary of the Bible." Article on "Gospel."

SUGGESTIONS FOR FURTHER STUDY

1. Why did not Jesus himself commit his teaching to writing?
2. Apart from the four Gospels what should we know of the life of Christ from the rest of the New Testament?
3. Try to obtain a clear conception of the difference between the Gospel of John and the Synoptic Gospels.

CLASS QUESTIONS

1. Why were not the Gospels written earlier?
2. What is meant by the Synoptic Gospels?
3. Characterize each of the four Gospels.
4. What contemporary testimony to Jesus do we possess?
5. What testimony to Jesus is found in the catacombs?
6. Repeat some of the recently discovered sayings accredited to Jesus.
7. Name some of the non-Biblical gospels, and show how they differ from the four Gospels.

STUDY III

THE DEVELOPMENT OF THE LIFE OF CHRIST

PART I: TO THE FEEDING OF THE FIVE THOUSAND

When we speak of the life of Christ we mean of course the thirty-three years of his earthly manifestation. The Gospel of John asserts that his life did not begin at his birth. "In the beginning was the Word." John 1:1. Jesus, himself, suggests this same truth when he says, "I am come," "I came." On the other hand the life of our Lord did not end at his death. He "was carried up into heaven." Luke 24:51. He is the living Christ.

"Warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

THE METHOD

The purpose of this chapter and the following chapter is to outline briefly the life of our Lord. This chapter will carry us to the end of the second year of his public ministry. The feeding of the five thousand, recorded in all the four Gospels, serves as a mark of time dividing the second and the third years of his public ministry. Matt. 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15.

THE OUTLINE

A simple and comprehensive outline of the life of our Lord will enable us to group our material, to master the historical relations, and to retain the facts in memory.

- I. The wondrous birth.
- II. The years of preparation.
- III. The acceptance of his mission.
- IV. The preliminary period of his public ministry.
- V. The first active period of his public ministry.

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- VI. The middle active period of his public ministry.
 - VII. The final active period of his public ministry.
 - VIII. The Passion week.
 - IX. The resurrection and ascension.
- This chapter deals with five of these sections.

I. THE WONDROUS BIRTH

The Time.—Probably December, 5 B.C.

The Place.—Bethlehem of Judea.

The Record.—Matt. 1: 1 to 2: 23; Luke 1: 1 to 2: 39; John 1: 1-18.

The Bible record should be carefully read and the simplicity of its outline followed. Genealogical tables tracing the ancestry of Jesus are given in Matthew and Luke. Matthew traces Jesus' ancestry back to Abraham; Luke traces it back to "Adam, the son of God." The Gospel narrative may be outlined as follows:

1. **The annunciation.**—At their homes in Nazareth both Mary and Joseph were supernaturally informed of the manner and the purpose of the birth of Jesus. The narrative also relates the birth of John, the forerunner.

2. **The nativity.**—Jesus was born in Bethlehem of Judea, whither Joseph and Mary had gone to enroll themselves in their own tribe, the tribe of David, in accordance with the Roman decree.

3. **The adoration.**—The stable and the manger cradle became the center of the world's worship. The shepherds who had heard the song of the angels came thither to wonder and adore. The Wise Men from the East came with their gifts and their gold to lay at his feet.

4. **The presentation.**—When eight days old, in accordance with the Jewish law, the child was taken to the Temple and received the name of Jesus. A month later he was presented in the Temple for dedication according to the rites of the Jewish religion and was received and acknowledged there by Simeon as

"A light for revelation to the Gentiles,
And the glory of thy people Israel."

5. **The flight.**—The Wise Men, warned of God, returned not to Herod, the king, and Herod who feared for his throne ordered the

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massacre of children under two years. Being warned in a dream, Joseph and Mary took the young child and fled into Egypt. Later, guided by God they returned to their home in Nazareth.

II. THE YEARS OF PREPARATION

The Place.—Jesus' home at Nazareth.

The Record.—Matt. 2: 23; Luke 2: 39-52.

This period has been called "the silent years." The silence is broken only by the incident of Jesus' visit to Jerusalem when he was twelve years old. The record bears eloquent testimony to his filial loyalty and his serious preparation for his life's work. His education followed the course of all Jewish children and his childhood was natural and normal. The visit to the Temple reveals to us the mystery of his person and anticipates his spiritual mission.

III. THE ACCEPTANCE OF HIS MISSION

The Places.—Jordan and the wilderness.

The Record.—Matt. 3: 1 to 4: 11; Mark 1: 1-13; Luke 3: 1 to 4: 13.

After eighteen years of silence Jesus stepped forth ready for his life work. He had been preparing himself for thirty years and his ministry was finished in three.

1. **The ministry of John.**—John's life was linked with that of Jesus, and after thirty years of preparation, he came forth to herald the coming of the Messiah. He called the nations to repentance and testified to the claim of Jesus.

2. **The baptism.**—Among those who came to receive baptism at John's hands was Jesus. At his baptism he was openly acknowledged, came into possession of the Spirit of God in his fullness, and accepted the divine call.

3. **The temptation.**—Conscious of his divine mission Jesus was led by the Spirit into the wilderness, and faced, in a threefold temptation, the responsibility which power always brings, choosing the path of service and sacrifice that at last led to the cross.

IV. THE PRELIMINARY PERIOD OF HIS PUBLIC MINISTRY

The Places.—Judea mainly, but also Galilee.

The Time.—Winter, A.D. 26, to near passover, A.D. 27.

The Record.—John 1: 1 to 4: 54.

Principal Events.—(1) The witness of John to Jesus. (2) The first disciples. (3) The first miracle. (4) First cleansing of the Temple. (5) Nicodemus. (6) Witness of John. (7) The Samaritan woman. (8) The nobleman's son. (9) Rejection at Nazareth.

Teaching Conclusions.—1. Notice that Jesus' earliest public ministry was carried on in Judea and is recorded only in John's Gospel.

2. John shows us how Jesus lingered in the atmosphere of the Baptist and gradually gained his disciples from among John's followers.

3. Jesus still made Nazareth his home, and the marriage at Cana belonged to his private and family relationships. The first miracle grew out of a natural, normal situation.

4. The cleansing of the Temple was his first public challenge to Judaism. "Destroy this temple, and in three days I will raise it up." John 2: 19.

V. THE FIRST ACTIVE PERIOD OF HIS PUBLIC MINISTRY

The Places.—Galilee, but also Jerusalem.

The Time.—From Pentecost A.D. 27 to before passover A.D. 28.

The Record.—Matt. 4: 12 to 14: 12; Mark 1: 14 to 6: 29; Luke 4: 14 to 9: 9; John, ch. 5.

Principal Events.—(1) The call of four disciples. (2) A day of miracles at Capernaum. (3) The paralytic. (4) Call of Matthew. (5) Pool of Bethesda. (6) Disciples plucking grain. (7) Man with withered hand. (8) The Twelve. (9) Sermon on the Mount. (10) The centurion. (11) Widow of Nain. (12) The Baptist's message. (13) Simon the Pharisee. (14) Parables by sea. (15) Stilling the tempest. (16) The demoniac. (17) Jairus' daughter. (18) The blind men. (19) Second rejection at Nazareth. (20) Mission of the Twelve. (21) Death of John the Baptist.

Teaching Conclusions.—1. Notice the importance Jesus placed upon the choice and training of the Twelve. First of all Jesus selected his leaders. He chose them not for their social standing but for their moral fitness.

2. Jesus emphasized "the kingdom." He gradually made clear the difference between his Gospel of the Kingdom and that proclaimed by the Baptist. "The kingdom of God is within you."

3. This period is rich in miracles as signs of Messianic authority. They are not merely wonders but revelations and signs revealing the truth, the mercy, and the love of God.

4. The enthusiasm of the people for Jesus knew no bounds. They were ready to make him a king, but he was not deceived and popularity did not lead him from his chosen path. On the other hand the Pharisees grew more and more bitter toward him, criticized and opposed him, and hoped for his overthrow.

5. Jesus was reticent about himself. The truth concerning his person and word dawned gradually as he revealed himself. He did not force himself or his claim, but likened himself to a sower who sows good seed and expects the harvest. By and by the veil will be lifted and he will stand revealed.

Summary.—The three years of Jesus' public ministry have been named, The Year of Obscurity, The Year of Popularity, The Year of Opposition. The feeding of the five thousand marks the height of his popularity, for then the people came "by force, to make him a king." John 6: 15.

Thus the issue was clearly defined. Jesus had in his teaching and his life set forth the principles of his Kingdom and the nature of his gospel. His was a Kingdom of love and truth, and not of emperors and kings. When he refused to satisfy the longings of the people for a gospel of physical well-being and political revolution, they were disillusioned and turned from him in despair. They accepted the bread that perisheth and refused the Bread of life. John 6: 27-35.

Disappointed with the outcome Jesus welcomed the crisis. The truth was making headway and the people were at last conscious of the inevitableness of their choice. The cross had already begun to throw its shadow over his path and from this time on Jesus withdrew into semiprivacy. He henceforth became the teacher of his disciples rather than the preacher to the multitudes. He began in a real sense the training of the Twelve.

The popularity of Jesus reacted also upon the leaders of the people. Luke tells us that Herod sought to kill him. Luke 13: 31. Jesus sought safety for himself and his cause in quieter places than Galilee could provide. Before he left his "own" he poured out his heart in love and sorrow over the destiny of the cities that had welcomed and then

rejected him. Matt. 11:20-24. The Fourth Gospel sums up the result of his appeal in a few short graphic words, "He came unto his own, and they that were his own received him not." John 1:11.

BOOKS FOR REFERENCE

STEVENS and BURTON.—"A Harmony of the Gospel for Historical Study."

STALKER.—"The Life of Christ." Chs. III, IV, V.

BIBLE DICTIONARIES.—Article on "Jesus Christ."

RHEES.—"The Life of Jesus of Nazareth." Sections 45-149.

SUGGESTIONS FOR FURTHER STUDY

1. What is meant by the Kingdom of God?
2. What is a miracle?
3. Why did Jesus speak in parables?
4. Why did Jesus place the emphasis upon the training of the Twelve?

CLASS QUESTIONS

1. What mark of time is given in the feeding of the five thousand?
2. Give in outline the main periods of the life of Christ.
3. What events are connected with the birth of Jesus?
4. What education did Jesus receive in Nazareth, and under whom?
5. Why did Jesus submit to baptism which symbolized repentance?
6. Why did the temptation follow the baptism so quickly?
7. What conclusions can be drawn from the preliminary ministry of Jesus in Judea?
8. Review the conclusions drawn from the first active period of his ministry.

STUDY IV

THE DEVELOPMENT OF THE LIFE OF CHRIST

PART II: FROM THE FEEDING OF THE FIVE THOUSAND TO THE ASCENSION

We continue our study of the progress and development of the life of Christ. We are to analyze here the events and teachings connected with the last year of his ministry. We have already seen that Jesus, up to this time, has presented the main teachings of his gospel. The seed has been sown, the harvest is now to ripen. "It was not an accident that Christianity is the religion of the Crucified. The cross is but the culminating expression of the spirit which was characteristic of it throughout. Its peculiar note is victory through suffering" (Sanday). We conclude the outline given in the last chapter.

VI. THE MIDDLE ACTIVE PERIOD OF HIS PUBLIC MINISTRY

The Places.—Galilee and the north country.

The Time.—Passover to feast of tabernacles, A.D. 28.

The Record.—Matt. 14: 13 to 18: 35; Mark 6: 30 to 9: 50; Luke 9: 10-50; John, ch. 6.

Principal Events.—(1) Feeding of five thousand. (2) Walking on water. (3) Bread of Life discourse. (4) Unwashed hands. (5) Tyre and Sidon. (6) Decapolis. (7) The four thousand. (8) Blind man. (9) Peter's confession. (10) Transfiguration. (11) Demonic boy. (12) Shekel in fish's mouth. (13) Discourse on humility.

Teaching Conclusions.—1. After the feeding of the five thousand the enthusiasm of the people reached its climax. They wished to take Jesus immediately and make him their king. Jesus, however, realizing their misinterpretation of his purposes, escaped from them. From this point the people fell away; they were disappointed. Jesus was satisfied for he would not win a following that would be disillusioned by false hopes.

2. The opposition of the Pharisees became open antagonism and Jesus openly denounced them and their purposes.

3. In Peter's great confession, Matt. 16: 13-20, the faith of the disciples found its first expression. At last Jesus was able to create in one man a true faith. On this living faith Jesus built the Church.

4. Jesus accepted the disciples' faith and led them on to a truer understanding. In the transfiguration his glory was manifested to them and his own death disclosed to himself.

5. This period becomes as it were the "Great Divide" in the life of Jesus. The great confession and the transfiguration are followed by the conscious acceptance of the cross.

VII. THE FINAL ACTIVE PERIOD OF HIS PUBLIC MINISTRY

The Places.—Judea and Perea.

The Time.—The last six months of Jesus' life.

The Record.—Matt. 19: 1 to 20: 34; Mark, ch. 10; Luke 9: 51 to 19: 28; John 7: 11-52.

Principal Events.—(1) The feast of tabernacles. (2) The condemned woman. (3) The discourse on the Light of the world. (4) The mission of the Seventy. (5) The Good Samaritan. (6) Feast of dedication. (7) Woes against Pharisees. (8) Woman healed on Sabbath. (9) Warning against Herod. (10) Pharisee's supper. (11) Parables of Lost Sheep, Lost Coin, Prodigal Son. (12) Parables of warning. (13) Lazarus. (14) Ten Lepers. (15) Parable of Pharisee and Publican. (16) Divorce. (17) Little children. (18) Rich young ruler. (19) Ambition of James and John. (20) Blind man. (21) Zacchæus. (22) Anointing at Bethany.

Teaching Conclusions.—1. The intimate description of what takes place during these momentous days we owe chiefly to John's Gospel.

2. The emphasis in this period changes from the Kingdom to the person of the King. The teaching is overshadowed by the Teacher and the truth by life.

3. We see clearly that Jesus' death is not accidental. He knew what would take place at Jerusalem. "At the end of the avenue stood a cross, and the Saviour of men walked up to it as if it had been a crown."

THE DEVELOPMENT OF THE LIFE OF CHRIST

VIII. THE PASSION WEEK

The Places.—Jerusalem and Bethany.

The Time.—Passover, A.D. 29.

The Record.—Matt. 21:1 to 27:66; Mark 11:1 to 15:47; Luke 19:29 to 23:56; John 12:12 to 19:42.

The Week's Events.—**Sunday**, The Day of Triumph: the triumphal entry. **Monday**, The Day of Authority: the barren fig tree; cleansing of the Temple. **Tuesday**, The Day of Conflict: the fig tree withered; parables of Two Sons and Wicked Husbandman, Marriage of the King's Son; three questions about tribute, resurrection, and the Commandments; woes against Pharisees; widow's two mites; the Greeks; prediction concerning the Temple; discourse about the end of the world; parables of Ten Virgins and Talents; conspiracy of Judas. **Wednesday**, The Day of Retirement: no record. **Thursday**, The Day of Fellowship: The Last Supper; Christ's farewell. **Friday**, The Day of Suffering: Gethsemane; the arrest; the trial; the crucifixion; the burial. **Saturday**, The Day of Silence: The watch at the tomb.

Teaching Conclusions.—1. It is interesting to note that about sixty per cent of all the writing of the four Gospels belongs to the closing year and nearly fifty per cent to ten days. Nearly a third of John's Gospel deals with the last twenty-four hours of Jesus' life. The important teaching in the life of Jesus must surely be his death and resurrection.

2. Jesus' death was his own doing. No man took his life from him. He had "power to lay it down," and "power to take it again." He "loved me and gave himself up for me." Gal. 2:20.

3. There runs through the record the sure sense of victory. Jesus will rise from the dead. He will come again. The Lord's Supper is to be observed "till he come." I Cor. 11:26.

IX. THE RESURRECTION AND ASCENSION

The Time.—From Easter to the ascension, forty days.

The Record.—Matt., ch. 28; Mark, ch. 16; Luke, ch. 24; John, chs. 20, 21.

Principal Events.—(1) The women's visit. (2) The visit of Peter and John. (3) Appearance to Mary Magdalene. (4) Appearance to

the women. (5) Report of the guard. (6) Appearance to Peter. (7) The walk to Emmaus. (8) Appearance to ten disciples. (9) Appearance to disciples and Thomas. (10) Appearance to seven disciples in Galilee. (11) Appearance to many disciples on the mountain. (12) The ascension. (13) Conclusion of John's Gospel.

Teaching Conclusions.—1. The Christian Church was born on Easter Day. The faith of the disciples became a reality when the resurrection became a fact.

2. Christ lingered on earth long enough to reveal the truth of his resurrection.

3. His ascension was his return to the right hand of power, the Saviour and Redeemer of men.

Summary.—1. One fact stands out preëminently in the development of Christ's life and work, namely, the certainty of the cross. Steadfastly he "set his face to go to Jerusalem." Luke 9:51. During this last year of his ministry he announced his coming death: (a) After Peter's great confession, Mark 8:31; (b) After the transfiguration, Mark 9:31; (c) On his way up to Jerusalem the last time. Mark 10:32-34. He knew there was nothing accidental about the cross. It lay at the end of the path, the path he had voluntarily chosen. The institution of the Lord's Supper shortly before his death revealed his knowledge and his interpretation of his death.

2. A second fact must be evident to all who read closely the record of this last year. Death to Jesus was the gate of life. When he spoke of his death he went right on to speak of his resurrection. The words of Jesus about the Good Shepherd, John 10:1-18, throw light upon the consciousness of Jesus. "The good shepherd layeth down his life for the sheep." The complete Gospel contains the combined message: "Jesus died and rose again."

3. The last year of Christ's public ministry was largely given up to the training of his twelve disciples. This fact casts light upon the true method of organizing the Church for the winning of the world. Christ's method was educational. He sought to train leaders. It further interprets to us Jesus' conception of religion. Religion is life. He chose his disciples "that they might be with him." Jesus wrote no book and formulated no system of doctrine. He imparted his life and spirit to his followers, and his Spirit has conquered the world.

THE DEVELOPMENT OF THE LIFE OF CHRIST

4. When the Gospels close the last note is the note of joy. The disciples returned to Jerusalem "with great joy." Luke 24:52. The Christ of history became the Christ of experience and Jesus of Nazareth the living Lord. Years after Paul interpreted the fact of the ascension in his epistle to the Ephesians. Christ "ascended far above all the heavens, that he might fill all things." Eph. 4:8-10. The work of the Holy Spirit is the continuation of what Jesus "began both to do and to teach." Acts 1:1. Jesus Christ still continues his work. "The work of the present age of human history is the accomplishment of the ends for which Christ came; in Christ therefore God is conducting human history" (Clarke). We, too, take up the words of the Te Deum, the great hymn of the early Church, and sing:

"Thou art the King of Glory O Christ.
Thou art the everlasting Son of the Father."

BOOKS FOR REFERENCE

- RHEES.—"The Life of Jesus of Nazareth." Sections 150-222.
STALKER.—"The Life of Christ." Chs. VI, VII.
BIBLE DICTIONARIES.—Article on "Jesus Christ."
STEVENS and BURTON.—"A Harmony of the Gospels for Historical Study."

SUGGESTIONS FOR FURTHER STUDY

1. Gather the references Jesus makes to his own death.
2. Account for the lack of faith of the disciples after the cross.
3. Account for the character and conduct of Judas.
4. Is there a development in the mind of Jesus himself concerning his own life and work?

CLASS QUESTIONS

1. Outline the events of the life of Christ.
2. Why were the people disappointed in Jesus?
3. Why did Jesus refuse to be made a king?
4. Account for the antagonism of the scribes and Pharisees.
5. Why did Jesus consider Peter's great confession so important?
6. Show that the writers of the Gospels placed the emphasis upon the death of Christ.
7. Explain the statement, "Jesus' death was not accidental."
8. What explanations were given to account for the resurrection of Jesus?
9. Where is Jesus now?

STUDY V

THE LIFE OF CHRIST AS TEACHING MATERIAL

Jesus was the great Teacher. "We know that thou art a teacher come from God." John 3:2. Even his enemies admitted his superior claim to be a teacher. "He taught . . . as one having authority." Matt. 7:29. Jesus, however, is more than a teacher. He is the Truth. He not only suggests the method but provides the message. His words are "spirit, and are life." John 6:63. He is more than Truth. He is the Way and the Life. He himself is so much greater than what he says. His teaching is consequently informal, casual, and his pulpit is wherever he is: by the seaside, in the street, among the hills, at the table, in the synagogue. He leads men into the presence of God and brings them into life abundant. The question of Peter, "Lord, to whom shall we go?" receives still the same response, "Thou hast the words of eternal life."

The purpose of this chapter is to suggest how the four Gospels may be used for teaching purposes.

BIOGRAPHY

Biography is always fascinating, and nowhere in the world is there such a vivid portrayal of human life and character as in the four Gospels. In a certain sense the life of Christ can never be written, but those who love him never weary of following his earthly footsteps. His life opens up great avenues of human interest.

The material already given in studies III and IV is of first and fundamental importance.

The life of Christ is not isolated from human history, but is set down among the lives of men. To understand Jesus we must know the circumstances and times in which he lived, his relation to the Old Testament, to the religion of his day, and to the policies and movements of the government under which he lived.

Jesus lived his life in a small world. To understand the atmosphere in which he lived we should know something of the lay of the

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land, the scenery that met his eyes, the type of people he lived with, the climate, lakes, and rivers, the commerce and trade that touched his life.

We should be able to answer the question, "How knoweth this man letters, having never learned?" John 7: 15. His knowledge of the Old Testament Scriptures, his understanding of life, and his love of nature must be appreciated.

AUTOBIOGRAPHY

There is in the four Gospels also a wealth of autobiography. What has been called "the inner life of Jesus" supplies us with material of great importance. What did Jesus think about himself? What did he say of himself, and what personal claims did he make? A few suggestions may be helpful.

1. **He claimed a unique relationship with God.**—He said that he was "the Son of God." "I and the Father are one." "He that hath seen me hath seen the Father."

2. **He claimed to be without sin.**—"Which of you convicteth me of sin?" He never prayed for forgiveness.

3. **He claimed to be the Saviour.**—"The good shepherd layeth down his life for the sheep." He "came not to be ministered unto, but to minister, and to give his life a ransom for many."

HIS INFLUENCE ON OTHERS

The life of Christ touched other lives. The four Gospels are crowded with valuable teaching material concerning the people he touched in daily life: John the Baptist; the twelve apostles, especially Peter, Judas, James, John, Thomas, Matthew, and Andrew; Nicodemus; his mother; Herod; Mary Magdalene; Pilate; Mary; Martha.

There is also much suggestive material relating to his influence on groups of men: The Shepherds; the Wise Men; the three disciples, Peter, James, and John; the women who ministered to him; the Pharisees; the multitude; his own family.

HIS ACTIONS

Emerson's saying, "What you do thunders so loud, I cannot hear what you say," receives an unusual interpretation in the life of Christ.

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If actions speak louder than words, we may well listen to what Jesus does.

1. **His attitude toward others.**—Little children; women; his enemies; his friends; the poor.

2. **His private life.**—His habit of prayer; his love of nature; his simple life.

3. **His miracles.**—A miracle is after all “a parable in action.” The miracles revealed Jesus at work and bear testimony to his attitude toward men and life. John called Jesus’ miracles “signs.” If you follow through the miracles in John’s Gospel you will find that each has a moral meaning and an ethical message.

IMAGERY

Jesus’ life and teaching are full of windows through which one looks out on life.

1. **His illustrations.**—The physician; the old garment; the new wine; the porter; the thief; the king going forth to war; the tower.

2. **His similes.**—A little child; sheep in the midst of wolves; a hen gathering her chickens; whited sepulchers; salt; a narrow gate; sheep’s clothing; a yoke; lamps burning; bread of life; water of life; vine and branches; grain of wheat.

PREACHING

The Gospels give us striking evidence of the character of Christ’s continued discourses. Matthew records the Sermon on the Mount, and also Jesus’ commission to the Twelve, as well as other discourses. John, too, gives us several remarkable discourses, *e. g.*, “The Bread of Life,” “The Light of the World,” “The Vine and the Branches.”

THE TEACHER AND HIS METHOD

Jesus’ method has a charm all its own and a variety that fascinates. He pours his material into beautiful molds and paints word pictures that all men can see. What Henry Drummond said of preaching is equally true of teaching—“It is not our business to prove things but to make men see things.” Let us try to catch the secret of the Master’s method.

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1. **He studied the value of words.**—His speech is simplicity itself. He taught “in the speech a mother speaks to her child.”

2. **He put his thought into words that memory could hold.**—Many of his words have become proverbs.

3. **He sought for the quality of surprise.**—Many of his sayings seem on the surface contradictory and paradoxical. “Whosoever shall lose his life . . . shall find it.” “Blessed are the poor in spirit.” “He that is not with me is against me.” “He that is not against you is for you.”

4. **He used parables.**—He put his thought into the form of a story. A parable has really one main lesson: “The kingdom of heaven is like.” This was Jesus’ supreme art. The parables have been variously classified. Dr. Bruce uses this division:

(a) Theoretic parables, *e. g.*, of the Sower, the Tares, the Treasure, the Leaven, the Unjust Judge, the Talents.

(b) Parables of grace, *e. g.*, of the Lost Sheep, the Lost Coin, the Lost Son, the Good Samaritan, Dives and Lazarus.

(c) Parables of judgment, *e. g.*, of the Two Sons, the Wicked Husbandman, the Ten Virgins.

Jesus knew that “teaching is not telling.” We, too, must as Browning says, “make truth look true.”

THE TEACHER AND HIS MESSAGE

One may have a form of words without a message. Jesus had both. Like a current that carves its own course through the hills, so Jesus’ thought ran out into molds that have preserved it for us. He crystallized his teaching into what is called “The Golden Rule.” He enunciated two great principles: (1) The Fatherhood of God. (2) The Brotherhood of Man.

The teaching of Jesus explained and interpreted has filled many volumes. A few suggestions are here given concerning the material at our disposal.

1. **His teaching about God.**—Jesus assumed the existence of God. He taught that God is a Spirit, John 4: 24; God is Light, John 9: 5; God is Love, John 3: 16; God is Life, John 14: 6. In a word, God is our Father. Matt. 7: 11.

2. **His teaching about man.**—Matt. 16: 26; 12: 12. He taught

the infinite value of the individual, the havoc wrought by sin, the need of salvation, the brotherhood of all men. The three parables in Luke, chapter 15, possess invaluable teaching.

3. **His teaching about the Kingdom.**—Matthew calls Jesus' teaching "the gospel of the kingdom." Jesus asked us to pray, "Thy kingdom come." This kingdom is the reign of God in the hearts of men. It is a spiritual kingdom. "The kingdom of God is within you." The material connected with the subject is extensive and interesting.

4. **His teaching about prayer.**—The disciples asked him to teach them to pray. Luke 11:1-13. He gave them a model prayer. His was a wonderful prayer life, both for himself and for others.

5. **His teaching about forgiveness.**—He commanded men to forgive even their enemies, Mark 11:25, and made divine forgiveness dependent upon a forgiving spirit. His teaching on this subject is revolutionizing.

6. **His teaching about social service.**—He defined the duty of service in such parables as the Good Samaritan and the Lost Sheep. He included all men of all races in his plans, and out of his teaching has grown the foreign mission program of the Christian Church.

7. **His teaching about ethics.**—There is material for teaching in his words and attitude concerning (1) the family; (2) the State; (3) the Church; (4) business. He has practical guidance to give as to (1) wealth; (2) poverty; (3) worry; (4) humility; (5) friendship; (6) work; (7) happiness.

8. **His teaching about doctrine.**—Apart from the great doctrines of God, Jesus lifts the veil concerning (1) his own death; (2) the resurrection; (3) his second coming; (4) the judgment; (5) the immortal hope.

THE TEACHER AND HIS MISSION

A word frequently on the lips of Jesus, used of himself, is the word "Come." "The Son of man came to seek and to save that which was lost." "I am not come to call the righteous but sinners to repentance." It involves a fixed purpose. His name was called Jesus, Saviour. He came to do what he did. He came to die, and around his death the teaching of the gospel centers. The shadow of the

cross lies across all his life. His death was more than martyrdom; it was a sacrificial service, an atonement. Luke 12:49, 50; Mark 10:45. The institution of the Lord's Supper symbolizes this redemptive work of Jesus. Certainly his death occupied a large place in his own thoughts. His resurrection was the divine seal upon his claim and the pledge of his divine power. His ascension released his Spirit that he might fill all things and carry on the work he came to do. He asserted confidently that he would return a second time. While it is true that he comes by his Spirit into the hearts of men, and in great crises and movements of human history, it still remains for him to come a second time apart from sin unto salvation.

BOOKS FOR REFERENCE

SPEER.—“The Man Christ Jesus.”

FOSDICK.—“The Manhood of the Master.”

STALKER.—“The Life of Christ.”

RHEES.—“The Life of Jesus of Nazareth.”

Books that deal with the parables, the miracles, the teaching of Jesus.

SUGGESTIONS FOR FURTHER STUDY

1. The impossibility of writing a true life of Christ.
2. The importance of Jesus' opinion of himself.
3. The teaching of Jesus and the finding of modern pedagogy.

CLASS QUESTIONS

1. Why is Jesus different from all other teachers?
2. What teaching material is presented to us in the life of Christ viewed as biography?
3. In what sense do the four Gospels contain autobiography?
4. Was the influence of Jesus upon people always the same?
5. What is the teaching value of a parable?
6. How can the miracles be called parables in action?
7. Summarize the teaching of Jesus concerning God, man, sin, salvation, prayer, and social service.
8. How is the work of the Holy Spirit related to the life of Jesus?

STUDY VI

HOW TO TEACH THE LIFE OF CHRIST TO LITTLE CHILDREN

By "little children" we mean boys and girls up to the age of nine, the period of early and middle childhood, including children enrolled in the graded system of the Sunday school in the Beginners and Primary departments. In this study it is taken for granted that the pedagogical principles based upon child psychology have been mastered.

The briefest of outlines must suffice here. While there is a distinctive difference between the children of the Beginners and the Primary grades, a few common characteristics are plainly evident: (1) **Imagination:** A vivid imagination is the priceless possession of childhood. (2) **Curiosity:** The instinct for knowledge is very marked. (3) **Imitation:** The little child's creed is personal. (4) **Suggestion:** Action follows close upon what is seen and heard.

One thing, the great thing all little children have in common, is the liking for a story. This is the story-telling age, and a good story well told and told often, meets in the truest way the pedagogical requirements for the teaching of little children—imagination, curiosity, dramatic action, and suggestibility. The life of Christ furnishes us with the fullest and most satisfactory material for the religious education of little children.

STORIES ABOUT JESUS HIMSELF

"The chief reason," says Anna Buchland, "why some people cannot tell stories is because they have no story to tell." What a wonderful story there is to tell about Jesus! For two thousand years little children have been hearing it in song and sermon, in rime and picture, with unfailing interest. A good story-teller could make the whole life of Christ of interest to little children. There are, however, stories within the story which are of peculiar worth to children of the Primary and Beginners grades.

1. **Stories about Jesus' birth.**—The words of Luther's hymn have attracted the children of every land.

“Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head;
The stars in the bright sky looked 'down where he lay—
The little Lord Jesus asleep on the hay.”

- (a) The story of the birth of Jesus. Matt. 1:18-25; Luke 2:1-7.
- (b) The angels and the shepherds. Luke 2:8-20.
- (c) The Wise Men from the East. Matt. 2:1-12.
- (d) The flight into Egypt. Matt. 2:13-23.

2. **Stories about his childhood.**—While it is true that the Gospel narratives are very brief, the atmosphere and general situation surrounding the childhood of other Jewish children of that period may be used in making the childhood of Jesus real.

- (a) The childhood at Nazareth. Matt. 2:23; Luke 2:39, 40.
- (b) The visit to Jerusalem. Luke 2:41-50.
- (c) The carpenter shop. Matt. 13:55; Mark 6:3.

3. **Stories about his life.**—Remembering that the instinct of imitation and power of suggestion are the moral motives of childhood, the grandeur and beauty of Jesus' life should be made very clear and appealing. A few incidents in his life may well be emphasized.

- (a) His power. The cleansing of the Temple. John 2:13-22.
- (b) His glory. The transfiguration. Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36.
- (c) His love. The story of Zacchæus. Luke 19:1-10.
- (d) His prayer life. His habit of prayer, Luke 6:12; teaching his disciples, Matt. 6:9-13.

4. **Stories about his death and resurrection.**—Jesus never spoke of his death apart from his resurrection. He never spoke of the cross without the Easter hope. The disciples were just little children and Jesus' method may well be our method. Children are lovers of justice and moral righteousness. In the end truth triumphs. For this reason the emphasis, for children, should be placed upon the resurrection and the Easter victory.

- (a) The story of Judas. Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11.

THOROUGHLY FURNISHED

(b) The story of Pilate. Matt. 27: 11-31; Mark 15: 1-20; Luke 23: 1-25; John 18: 28 to 19: 16.

(c) The story of the resurrection. Matt. 28: 1-10; Mark 16: 1-11; Luke 23: 56 to 24: 12; John 20: 1-18.

(d) The story of the Emmaüs disciples. Mark 16: 12-13; Luke 24: 13-35.

(e) The appearance to disciples and Thomas. Mark 16: 14; John 20: 26-29.

(f) The ascension. Mark 16: 19; Luke 24: 44-53.

The story and messages of the death of Christ should be given to little children largely through the method of indirect suggestion. In this way the child makes, as it were, the great discovery for himself.

STORIES ABOUT JESUS AND LITTLE CHILDREN

There are a few very appealing stories of Jesus and little children.

1. **The childhood of John the Baptist.**—Luke 1: 5-80.

2. **Jesus and the children.**—Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.

3. **The feeding of the five thousand.**—Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15. The interest of this story for children centers in the person of the little lad whose lunch Jesus used to perform the miracle.

4. **The nobleman's son.**—John 4: 46-54.

5. **The little daughter of Jairus.**—Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 40-56.

ILLUSTRATIONS AS PICTURE STORIES

We recall Henry Drummond's saying, "Our business is not to prove things but to make people see things." This was Jesus' purpose and aim.

1. **Illustrations from nature.**—The birds, Matt. 6: 26; the flowers, Matt. 6: 28; the trees, Matt. 7: 16-20; Luke 6: 43, 44.

2. **The house on the sand.**—Matt. 7: 24-27; Luke 6: 47-49.

3. **The physician.**—Matt. 9: 12; Mark 2: 17; Luke 5: 31.

4. **The shepherd.**—John 10: 1-18.

HOW TO TEACH THE LIFE OF CHRIST TO LITTLE CHILDREN

THE PARABLES AS TEACHING STORIES

The parable was Jesus' story method. The hidden meaning of many of the parables is beyond little children. The story, however, is often fascinating, and children should be left to draw their own conclusions. "I'm afraid you don't understand," said an anxious mother to her child. "Yes, mother," the child replied, "I'd understand if you wouldn't explain." With little children there is too little story and too much explanation.

1. Parable of the Sower and the Seed.—Matt. 13: 1-23; Mark 4: 1-12; Luke 8: 4-10.
2. Parable of the Hidden Treasure.—Matt. 13: 44.
3. Parable of the Pearl of Great Price.—Matt. 13: 45, 46.
4. Parable of the Mustard Seed.—Matt. 13: 31, 32.
5. Parable of the Lost Sheep.—Luke 15: 1-7.
6. Parable of the Lost Coin.—Luke 15: 8-10.
7. Parable of the Selfish Neighbor.—Luke 11: 5-13.
8. Parable of the Pharisee and the Publican.—Luke 18: 9-14.
9. Parable of the Good Samaritan.—Luke 10: 25-37.

THE MIRACLES AS ACTION STORIES

The miracles have been called "parables in action." Children like the sense of wonder, and beautiful stories can be made from some of the miracles for even the youngest of children.

1. The marriage at Cana.—John 2: 1-11.
2. The stilling of the tempest.—Mark 4: 35-41.
3. Jesus walking on the water.—Matt. 14: 22-33; Mark 6: 45-53; John 6: 16-21.
4. The ten lepers.—Luke 17: 11-19.
5. The man born blind.—John 9: 1-7.
6. The paralytic.—Matt. 9: 2-8; Mark 2: 1-12; Luke 5: 18-26.

SOME SUGGESTIONS

1. In telling these stories there should be absolute faithfulness to detail. This requires time and thought and much study. The story itself should be thoroughly mastered and the setting of the story visualized.

2. The story itself should be the center of interest and should not be made the text of some other story.

3. Do not be afraid of repeating the story. Children like the familiar. They will teach the teacher fidelity to detail. The best story-tellers tell their stories over and over again. "I would rather be the children's story-teller," says Kate Douglas Wiggin, "than the queen's favorite or the king's counselor."

4. Secure all the help you can. There are many good stories of the life of Christ for children. Many beautiful and suggestive pictures and photographs can be secured. Stereopticon views can be readily obtained. A good life of Christ is a necessity.

5. The impression is the great thing about a good story. It creates an atmosphere in which prayer and praise follow naturally.

BOOKS FOR REFERENCE

WEIGLE.—"The Pupil and the Teacher." Chs. III, IV.

ST. JOHN.—"Stories and Story-Telling."

PHELPS.—"The Story of Jesus Christ."

RHEES.—"The Life of Jesus of Nazareth."

SUGGESTIONS FOR FURTHER STUDY

1. Why we separate children of the Beginners and Primary grades.
2. The essential elements in a good story.
3. The possibility of making a selection of material from the life of Christ adapted to little children. What changes would you make in the outline proposed in this chapter?
4. Write a children's story on the subject of the feeding of the five thousand.

CLASS QUESTIONS

1. What do you mean by the term "little children"?
2. What are the mental characteristics of little children?
3. What common appeal can be made to all little children?
4. Name the stories about Jesus himself which will appeal to children.
5. What stories have we in the Gospels concerning Jesus' relation to little children?
6. What is meant by speaking of illustrations as picture stories?
7. What parables do little children like?
8. What miracles appeal most to children? Why?
9. In telling the stories of the life of Jesus what preparation is necessary?

STUDY VII

HOW TO TEACH THE LIFE OF CHRIST TO JUNIORS

It is necessary to know the characteristics of the boys and girls between the ages of nine and twelve or, according to the new grouping, approved by The Sunday School Council, nine to eleven, inclusive, before we can know how best to present the life of Christ to Juniors.

1. **The formation of habit.**—The brain is maturing and the physical basis of character forming.

2. **Mental alertness.**—The child of this age is anxious to know and eager to read.

3. **The power of example.**—The awakening of hero worship. This is the age when children personalize their ideals. The hero of their choice may be worthy or unworthy.

4. **The power of memory.**—This is memory's "Golden Age."

If the liking for a story is common to children of the Beginners and Primary grades, the liking for a continued story, better known as history, is a common characteristic of Junior children. History, simply and beautifully told, without detail, has all the qualities demanded—action, heroism, idealism, reality, and intellectual interest. Keeping these things in mind we may proceed to outline for the Junior child a study of the life of Christ.

THE LIFE OF CHRIST AS HISTORY

The Graded System.—The International Graded Lessons for the Junior years give one fourth of the course to the teaching of the life of Christ. A section in the first year deals with the parables of Jesus. A section in the second year deals with incidents in the life of the Lord Jesus. A section of the fourth year takes up half the year with a study of the Gospel of Mark. The sense of sequence and continuity is sufficiently developed in the Junior child to permit of a general treatment of the life of Jesus—general enough to admit of continued and sustained interest.

Outline of Mark's Gospel.—The Gospel of Mark serves well the purpose of the Junior age. The following outline will be helpful:

1. The ministry of John the Baptist. Mark 1:1-8.
2. The baptism and temptation of Jesus. Mark 1:9-13.
3. The public preaching ministry. Mark 1:14 to 8:26.
 - (a) First period, chs. 1:14 to 3:19.
 - (b) Second period, chs. 3:20 to 4:34.
 - (c) Third period, chs. 4:35 to 6:6.
 - (d) Fourth period, chs. 6:7 to 7:23.
 - (e) Fifth period, chs. 7:24 to 8:26.
4. The private preaching ministry. Mark 8:27 to 10:52.
 - (a) Peter's great confession, chs. 8:27 to 9:1.
 - (b) The transfiguration, ch. 9:2-29.
 - (c) The last journey, chs. 9:30 to 10:52.
5. The ministry of judgment. Jerusalem. Mark, chs. 11-13.
6. The Passion and resurrection. Mark, chs. 14-16.

A Suggestion.—The movement of the life of Christ should not be lost in detail. Geographical detail should not be emphasized. The interest is in biography, not geography. Better omit detail and secure a living picture of Jesus. Junior children demand movement and action, and movement is characteristic of Mark's Gospel. His favorite word is "straightway." While there are only four parables, there are eighteen miracles recorded. Do not hesitate to review the history covered. Remember the motto, "Telling is not teaching."

THE HEROIC IN THE LIFE OF JESUS

All the world loves a hero. The heroic has too frequently been overlooked in the study of the life of Christ. We have gone elsewhere for our heroes and the fault lies with ourselves, our ideals, and our understanding of the man, Christ Jesus. A superintendent of Junior children recently asked each child to write on a piece of paper the name of his hero. Not one gave the name of Jesus. There may be other explanations, however, for Jesus is more than hero: he is the Saviour.

At this period in the development of the child the heroic appeal is that of action. The hero is strong, manly, virile. He does things. He accomplishes, attains, arrives at the goal. In the life of Christ there is a wealth of material at our disposal.

HOW TO TEACH THE LIFE OF CHRIST TO JUNIORS

THE HEROISM OF JESUS

1. **The story of the temptation.**—Mark 1: 12, 13; Luke 4: 1-13; Matt. 4: 1-11. The account in Mark, though short, is graphic and makes a peculiar appeal to Juniors.

2. **The cleansing of the Temple.**—Matt. 21: 12-17; Mark 11: 15-19; Luke 19: 45-48; John 2: 13-22. The fine courage of Jesus, who unafraid drove the traders from the Temple, is here portrayed.

3. **The stilling of the storm.**—Matt. 8: 23-27; Mark 4: 35-41; Luke 8: 22-25. Jesus was quiet and self-possessed in the midst of danger.

4. **The demoniac.**—Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39. Jesus was fearless where all others were afraid.

5. **The case of Herod.**—Luke 13: 31-35. Jesus sent a direct challenge of fearlessness.

6. **The arrest.**—Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53; John 18: 1-12. He sheltered his disciples, standing between them and the enemy.

7. **Before Pilate.**—Matt. 27: 11-26; Mark 15: 1-15; Luke 23: 1-25; John 18: 28-40. Instead of Jesus' being judged by Pilate, Pilate was judged by Jesus.

8. **His attitude toward Mary.**—His chivalry defended Mary from criticism. Matt. 26: 6-13; Mark 14: 3-9; John 11: 55 to 12: 11.

9. **Going up to Jerusalem.**—Matt. 19: 1, 2; Mark 10: 1; Luke 9: 51-56. He purposed to go up to Jerusalem, knowing that the cross awaited him.

THE HEROISM OF OTHERS

Written into the life of Christ there are incidents connected with others where heroism is revealed.

1. **The Wise Men and Herod.**—Matt. 2: 1-12. The Wise Men purposely defied the demand of the king.

2. **John the Baptist.**—Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9. John preferred prison and death to the betrayal of the truth or the flattery of the king.

3. **Nicodemus.**—John 3: 1-21; 7: 50; 19: 39. The complete story of Nicodemus reveals his heroic conduct in defending Jesus before his enemies and in caring for his body in death.

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4. **Joseph of Arimathæa.**—Matt. 27:57-60; Mark 15:42-47; Luke 23:50-56; John 19:38-42. In the face of his past and in spite of his enemies, Joseph at last identified himself with Jesus.

WHERE HEROISM FAILED

There are a few striking examples in the life of Jesus where the hero drops out of sight and the cowardice of others is revealed. To be repelled by the evil is akin to being attracted by the good.

1. **Herod.**—Matt. 14:12; Mark 6:14-16; Luke 9:7-9. Herod had wickedly taken the life of John the Baptist. His evil conscience made him both cowardly and superstitious.

2. **Peter.**—Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62. Peter had boasted of his loyalty to Jesus, but in the presence of Jesus' enemies had cowardly betrayed him.

3. **Judas.**—Matt. 27:3-10. Judas used his friendship to betray Jesus and then, afraid to face repentance, took his own life.

4. **Pilate.**—Matt. 27:15-26; John 19:1-16. Instead of heroically setting Jesus free, Pilate cowardly surrendered him to the will of the people.

VALUE OF MEMORY WORK

The years of the Junior age are the "Golden Age" of memory. At this period of life memory is most alert, and notwithstanding the fact that much has been said against the value of memory work, both experience and good psychology still give such work a place of honor. The word of Professor William James in his "Talks to Teachers" is authoritative. "I should say, therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education. . . . In every branch of study there are happily turned, concise, and handy formulas which in an incomparable way sum up results. The mind that can retain such formulas is in so far a superior mind, and the communication of them to the pupil ought always to be one of the teacher's favorite tasks."

Knowing the Gospel.—The location of certain outstanding passages and events in the life of Jesus can with a little care be made a part of the Junior child's mental equipment.

1. The Beatitudes. Matt., ch. 5.

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2. Parable of the Good Shepherd. John, ch. 10.
3. The Wise Men. Matt., ch. 2.
4. The shepherds. Luke, ch. 2.
5. The temptation. Matt., ch. 4; Mark, ch. 1; Luke, ch. 4.
6. The story of Nicodemus. John, ch. 3.
7. The Sermon on the Mount. Matt., chs. 5, 6, 7; Luke, ch. 6.
8. Parable of the Good Samaritan. Luke, ch. 10.
9. Parable of the Prodigal Son. Luke, ch. 15.
10. The Lord's Prayer. Matt. 6:9-15; Luke 11:1-4.
11. Parable of the Vine and the Branches. John, ch. 15.

Great Passages.—Some of the great immortal words found in the life of Christ should be drilled into the memory and made a permanent possession of life. A few suggestions of what may be chosen are here given:

1. The Christmas story. Luke 2:8-20.
2. The Easter story. Matt. 28:1-10.
3. The Beatitudes. Matt. 5:1-12.
4. The Lord's Prayer. Matt. 6:9-15.
5. "Come unto me." Matt. 11:28-30.
6. "Go ye into all the world." Mark 16:15.
7. "God is a Spirit." John 4:24.
8. "God so loved the world." John 3:16.
9. "Let not your heart be troubled." John 14:1-3.

In the matter of memorizing, Professor James says, "The best method is, of course, not to 'hammer in' the sentences, by mere reiteration, but to analyze them and think."

THE APPEAL TO HABIT

Habit is second nature and is formed most easily when the brain is plastic. The formation of good habits is of more importance than the impartation of knowledge, even as training is more than teaching. A good method to follow is to endeavor to cultivate the habits which are revealed in the life of Jesus.

1. **The habit of church attendance.**—Luke 2:41, 42; 4:16. Sabbath after Sabbath Jesus was found in the place of worship. The Sunday school is not the children's church, and children of the Junior

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age should be encouraged to follow the example of Jesus in this particular.

2. **The habit of Bible study.**—Jesus' knowledge of the Scriptures, as shown in his frequent use of them, reveals his familiarity with the teaching of the Old Testament. Emphasis should be placed upon daily Bible-reading.

3. **The habit of prayer.**—Luke 3:21; 5:16; 6:12; Mark 1:35. Jesus had times and places for prayer. Prayer was his regular habit. Sometimes, as in Gethsemane, he prayed the same words over and over again. Prayer should become a reality to the Junior child.

4. **The habit of service.**—John 4:34; Acts 10:38. Remember the motto, "No impression without expression." Children cannot begin too early to follow in the steps of Jesus, and they should be taught that the Christian life is one of service.

BOOKS FOR REFERENCE

STALKER, RHEES, FARRAR.—"Life of Christ."

DAVIS, HASTINGS, etc.—Bible Dictionary.

DUMMELOW.—"The One Volume Bible Commentary."

SPEER.—"The Man Christ Jesus," pp. 37, 38, 87, 88, 213.

SUGGESTIONS FOR FURTHER STUDY

1. Has the heroic element in the teaching of Jesus been neglected?
2. The value of memory work for the Junior grade.
3. The best way of cultivating good habits in boys and girls of the Junior age.
4. The value of church attendance in the religious education of children.

CLASS QUESTIONS

1. What are the characteristics of boys and girls of the Junior age?
2. Why does history make a strong appeal to Juniors?
3. Outline briefly the Gospel of Mark.
4. Should particular details be omitted in teaching the Junior children the life of Christ?
5. What is meant by the heroic element in the life of Jesus?
6. What heroic incidents connected with others are discovered in the Gospel?
7. How can the child's facility in memorizing be used in the study of the life of Christ?
8. What habits should be cultivated?
9. What habits of Jesus can be imitated by the Junior children?

STUDY VIII

HOW TO TEACH THE LIFE OF CHRIST TO INTERMEDIATES

The Intermediate Department includes boys and girls between the ages of thirteen and sixteen, or, according to the new grouping, approved by the Sunday School Council, twelve to fourteen, inclusive. It is the period of early adolescence and marks the most important period in life's development. The period of childhood is past.

The Intermediate age is a period of **independence of judgment**. Boys and girls choose their own **companions and friends**. It is a time of **ideals**, when **hero worship** becomes a matter of attraction of character, of inner longing; it is a time of visions and dreams. At this period, owing to sex development, the **social instinct** asserts itself and a **spirit of altruism** struggles with selfishness. Closely related to this social awakening is a marvelous **religious quickening**. It has been well said that boys and girls fall in love with God about the same time that they fall in love with each other.

This period, therefore, has peculiar significance for religious education. It is the age of decision, the period when ideals are formed and choices made. It is the age when children make their public confession of Christ. The emphasis should be placed upon the claim of Christ and the necessity for personal consecration.

Keeping these suggestions in mind, we may outline the study of the life of Christ for the Intermediate age.

THE LIFE OF CHRIST IN OUTLINE

At this age the Gospel of Luke makes a peculiar appeal.

1. **The appeal of authorship.**—Luke was a physician. He wrote The Acts and was the heroic companion of Paul. In Luke 1: 1-4 he tells us why he wrote his Gospel.

2. **The appeal of literature.**—Luke has been called the most beautiful book that has ever been written. It alone gives us the songs of the nativity and some of the most beautiful of the parables.

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3. **The appeal of Jesus.**—Luke presents Jesus as the Friend of sinners, the Saviour. It is the Gospel of grace, of love, and of joyousness.

Outline of Luke's Gospel.—The following outline of Luke's Gospel will serve as basis for further study.

1. The nativity narratives. Luke, chs. 1, 2.
2. The period of preparation. Chs. 3: 1 to 4: 13.
3. The ministry in Galilee. Chs. 4: 14 to 9: 50.
4. The ministry in Perea and the journey to Jerusalem. Chs. 9: 51 to 19: 28.
5. The ministry in Jerusalem. Chs. 19: 28 to 21: 38.
6. The Passion and death. Chs. 22, 23.
7. The resurrection. Ch. 24.

THE LURE OF THE IDEAL

Boys and girls of the Intermediate age, like the Juniors, are hero worshippers. However, they appreciate what are called the passive virtues—kindness, forgiveness, self-control, gentleness, patience. Their hero is great in character. What he is, is as great as what he does.

JESUS AS THE IDEAL

The heroic elements in the ideal character of Jesus appeal strongly to boys and girls.

1. **His good will.**—Jesus did not know jealousy. He was magnanimous. Matt. 11: 2-19; Luke 7: 18-35.

2. **His fearlessness.**—He faced the hard things of life and refused to take the easy way. Matt. 16: 21-28; Mark 8: 31 to 9: 1; Luke 9: 22-27.

3. **His self-control.**—When his enemies took up stones to stone him he went calmly on. He faced danger unafraid. John 10: 22-42.

4. **His sympathy.**—He befriended the friendless and faced ridicule. Luke 19: 1-10.

5. **His intellectual superiority.**—He triumphed in controversy. Enemies who tried to silence him in argument were silenced. Matt. 22: 15-46; Mark 12: 13-37; Luke 20: 20-44.

6. **His surrendered life.**—Jesus had the courage to face death unafraid and to shield and protect his disciples. Matt. 26: 30-46; Mark 14: 26-42; Luke 22: 39-46; John 18: 1-11.

HOW TO TEACH THE LIFE OF CHRIST TO INTERMEDIATES

7. **His sacrificial love.**—Jesus died without fear, praying for his enemies, thinking of his mother, commending his soul to God. Matt. 27: 32–56; Mark 15: 21–40; Luke 23: 26–49; John 19: 16–37.

PRESENTING THE IDEAL

Not only did Jesus show forth the ideal life in himself, but by suggestion and teaching he held it up before his followers.

1. **Moral courage.**—When the prodigal saw that he was wrong, he had the courage to own up and return home. Luke 15: 11–32.

2. **True ambition.**—Jesus did not condemn the ambition of James and John, but asked if they were ready to pay the price. Matt. 20: 20–28; Mark 10: 35–45.

3. **Forgiveness.**—Jesus presented to Simon Peter the ideal of a complete forgiveness of injuries. Matt. 18: 21–35.

THE GREAT DECISION

The life of Christ presents wonderful material showing the necessity and value of choosing well. The pupil should be brought face to face with an acceptance of Jesus Christ as his personal Saviour and Lord.

THE CHOICES OF JESUS

1. **In the Temple.**—At this time Jesus became what the Jews call a “son of the Law.” Luke 2: 41–50.

2. **In the temptation.**—In the great decision of his life Jesus gave God first place. Matt. 4: 1–11; Mark 1: 12, 13; Luke 4: 1–13.

3. **In Gethsemane.**—Jesus chose God’s will rather than his own. Matt. 26: 30–46; Mark 14: 26–42; Luke 22: 39–46.

THE CHOICES OF OTHERS

The life of Jesus brings us face to face with the fact that Jesus forces men everywhere to a decision.

1. **The first disciples.**—Jesus called and they answered. John 1: 35–51.

2. **The four disciples.**—They left all to follow Jesus. Matt. 4: 18–22; Mark 1: 16–20; Luke 5: 1–11.

3. **The call of Matthew.**—When Jesus called, Matthew was ready. Matt. 9: 9–13; Mark 2: 13–17; Luke 5: 27–32.

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4. **The choice of the multitude.**—When the issue was presented, the crowd refused to follow Jesus. John 6: 66–71.

5. **The confession of Peter.**—Peter made the great confession. Matt. 16: 13–20; Mark 8: 27–30; Luke 9: 18–21.

6. **The rich young ruler.**—The ruler made the great refusal. Matt. 19: 16–30; Mark 10: 17–31; Luke 18: 18–30.

THE NECESSARY CHOICE

Jesus again and again forces decision upon those who hear him. He says, "Follow me"; "ye cannot serve God and mammon." He speaks of two foundations, two gates, two ways. He offers the Pearl of great price and the hidden Treasure. Everyone must face the question, What will you do with Jesus?

THE PUBLIC CONFESSION

After choice comes confession. Church membership should be intelligent, and here, in the study of the life of Christ, should be taught the significance of baptism and the Lord's Supper.

1. **Baptism.**—The significance and meaning of the sacrament should be explained. Matt. 3: 13–17; 28: 19, 20.

2. **The Lord's Supper.**—"This do in remembrance of me." Matt. 26: 17–30; Mark 14: 17–26; Luke 22: 7–30.

THE HABIT OF PRAYER

"What he is at sixteen he will be at sixty," is a familiar saying. The importance of the formation of good habits cannot be overemphasized. The habit of prayer should be kept constantly before the boys and girls. Luke gives prominence to Jesus' habit of prayer.

1. **Jesus prayed at his baptism.**—Luke 3: 21.

2. **He prayed when he chose the Twelve.**—Ch. 6: 12, 13.

3. **He prayed when Peter made his great confession.**—Ch. 9: 18.

4. **He prayed at the transfiguration.**—Ch. 9: 28.

5. **The Lord's Prayer was given because the disciples had seen Jesus pray.**—Ch. 11: 1–4.

6. **He prayed in Gethsemane.**—Ch. 22: 41–44.

7. **He prayed for Peter.**—Ch. 22: 32.

8. **He prayed on the cross.**—Ch. 23: 34, 46.

PARABLES ABOUT PRAYER

1. **Parable of the Neighbor.**—Luke 11 : 5–10.
2. **Parable of the Unjust Judge.**—Ch. 18 : 1–8.
3. **Parable of the Pharisee and the Publican.**—Ch. 18 : 9–14.

THE PLACE OF MEMORY

The memory work done during the Junior age should be reviewed and an advance made, keeping in mind the concentration upon the Gospel of Luke. Some suggestions may be given for memory work:

1. **The nativity songs.**—(a) The Magnificat. Luke 1 : 46–56.
(b) The Benedictus. Ch. 1 : 67–79.
(c) The Nunc Dimittis. Ch. 2 : 29–32.
(d) The Gloria in Excelsis. Ch. 2 : 14.
2. **Two short parables.**—(a) Parable of the Lost Sheep. Ch. 15 : 1–7.
(b) Parable of the Pharisee and the Publican. Ch. 18 : 9–14.
3. **Great sayings of Jesus.**—(a) “Let your light shine.” Matt. 5 : 16.
(b) “Ye therefore shall be perfect.” Ch. 5 : 48.
(c) “Where thy treasure is.” Ch. 6 : 21.
(d) “No man can serve two masters.” Ch. 6 : 24.
(e) “Seek ye first.” Ch. 6 : 33.
(f) “Judge not.” Ch. 7 : 1.
(g) “Ask.” Ch. 7 : 7.
(h) The Golden Rule. Ch. 7 : 12.
(i) “By their fruits.” Ch. 7 : 20.
(j) “Every one therefore who shall confess.” Ch. 10 : 32, 33.
(k) “He that findeth.” Ch. 10 : 39.
(l) “Whosoever shall give.” Ch. 10 : 42.
(m) “I am the bread of life.” John 6 : 35.
(n) “Except ye turn.” Matt. 18 : 3.
(o) “Every idle word.” Ch. 12 : 36, 37.
(p) “Come unto me.” Ch. 11 : 28–30.
(q) “I am the good shepherd.” John 10 : 11.
(r) “The Son of man.” Matt. 20 : 28.
(s) “Let not your heart be troubled.” John 14 : 1–3.
(t) “Where two or three.” Matt. 18 : 20.
(u) “Suffer the little children.” Ch. 19 : 14.

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(v) "Many shall be last that are first." Ch. 19:30.

(w) "Go ye therefore." Ch. 28:19, 20.

A FINAL WORD

A great sculptor once carved a statue of Christ. When it was finished he invited a friend to see it. The friend said, "You have done better work than this." "Now," said the artist, "you are standing. Come here and kneel with me. Now look into his face!" Then the beauty and the wonder dawned upon the friend. Not until our pupils kneel in his presence have they seen their Saviour.

BOOKS FOR REFERENCE

DUMMELOW.—"The One Volume Bible Commentary." The Gospel of Luke.

WEIGLE.—"The Pupil and the Teacher." Ch. VII.

SPEER.—"The Man Christ Jesus." Section 3.

FOSDICK.—"The Manhood of the Master." Chs. II, III, VIII.

SUGGESTIONS FOR FURTHER STUDY

1. Do works of art give us a true idea of the character of Jesus?
2. Do we adequately prepare our children for Church membership?
3. What methods can be used to the best advantage in training boys and girls in the prayer life?

CLASS QUESTIONS

1. What are the characteristics of boys and girls of this age?
2. Why has the Gospel of Luke a peculiar appeal to boys and girls?
3. Give an outline of the Gospel of Luke.
4. What appeal does hero worship make to boys and girls?
5. How may boys and girls be brought face to face with personal acceptance of Jesus?
6. Show how Jesus forced people to a decision about himself.
7. Why is the Lord's Supper obligatory?
8. Give examples of the prayer life of Jesus.
9. What use can be made of memory in the Intermediate Department?

STUDY IX

HOW TO TEACH THE LIFE OF CHRIST TO SENIORS AND YOUNG PEOPLE

The Senior age includes young people between the ages of seventeen and twenty-one, though, according to the new grouping approved by the Sunday School Council, the Senior age begins with fifteen and ends with seventeen, while those from eighteen to twenty-five years, inclusive, belong to the Young People's Department. During the years from fifteen to twenty-one the choice of vocation is made and the purpose of life is formed. It is a period of marked independence of thought, when personality is manifested. Young men and women begin to **think for themselves** and reconstruct their own thought world; consequently, for young people who think, it is an age when **doubt** disturbs and perplexes, when **temptations** take on new power, and when **the appeal of service** and **the ideal of sacrifice** are strongest.

The primary interest in the life of Christ for young people is consequently practical. The Gospel of John has a peculiar message for young men and women. This Gospel is not a life of Christ, in the ordinary sense, but partakes of the nature of an argument. The purpose of the book is plainly given in John 20 : 30, 31. John sets himself to prove that Jesus is the Christ. The last chapter is doubtless an appendix. The book may be outlined as follows:

- I. The prologue. John 1 : 1-18.
- II. The public ministry. Chs. 1 : 19 to 12 : 50.
- III. The private ministry. Chs. 13-17.
- IV. Death and resurrection. Chs. 18-20.
- V. The epilogue. Ch. 21.

While there is teaching value in the outline, we shall accomplish better results by keeping close to the avowed purpose of the book itself. John brings forth testimony to prove his statement that Jesus is the Christ, and that, believing in him, we have life eternal.

THE GOSPEL TESTIMONY

1. **The testimony of John the Baptist.**—(a) John calls himself merely “a voice.” John 1:23.

(b) John calls Jesus “the Lamb of God,” ch. 1:29–36; “the Son of God,” ch. 1:34; “the bridegroom,” ch. 3:29.

2. **The testimony of special representative witnesses.**—(a) Of Nicodemus, the ruler of the Jews. John 3:1; 7:45–53; 19:38, 39.

(b) Of the woman of Samaria. Ch. 4:29, 39–42.

(c) Of the Greeks. Ch. 12:20–23.

3. **The testimony of his mighty works.**—John calls Jesus’ miracles “signs” or “works”; they are “parables in action.” Omitting the one recorded in the appendix, there are seven.

(a) Cana. A “sign of joy.” John 2:1–11.

(b) The nobleman’s son. A “sign of love.” Ch. 4:43–54.

(c) Bethesda. A “sign of power.” Ch. 5:1–15.

(d) The five thousand. A “sign of mercy.” Ch. 6:1–14.

(e) The storm. A “sign of peace.” Ch. 6:15–21.

(f) The blind man. A “sign of light.” Ch. 9:1–7.

(g) Lazarus. A “sign of life.” Ch. 11:1–46.

4. **The testimony of Jesus himself.**—What did Jesus think about himself? No more important question can be asked.

(a) “I am the bread of life.” John 6:35.

(b) “I am the light of the world.” Ch. 8:12.

(c) “I am the good shepherd.” Ch. 10:11.

(d) “I am the way, and the truth, and the life.” Ch. 14:6.

(e) “I am the vine.” Ch. 15:5.

(f) “I am the resurrection, and the life.” Ch. 11:25.

(g) “I am.” He is Jehovah. Ch. 8:58.

5. **The testimony of the Old Testament.**—Jesus appealed to the Scriptures. He fulfilled prophecy. John 5:39–46. References and allusions to the Old Testament are numerous.

6. **The testimony of those who knew Jesus.**—(a) Andrew. John 1:41, 42.

(b) Philip. Ch. 1:43–49.

(c) Nathanael. Ch. 1:49.

(d) John. Chs. 19:35; 21:24.

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- (e) Peter. Ch. 6: 68, 69.
- (f) Martha. Ch. 11: 27.
- (g) Pilate. Ch. 19: 4-6.
- (h) Officers. Ch. 7: 46.
- (i) Thomas. Ch. 20: 28.

It is interesting to note that John closes his Gospel with the confession of Thomas, "My Lord and my God."

A REASONABLE FAITH

The Gospel of John thus serves as a fine text to meet the doubts of this age and to give young people the foundation for a reasonable faith. Let us bear in mind that at this period doubt possesses something of a normal habit. It should be honestly met and not ignored. John's Gospel gives us both a method and a motive. Emphasis may be placed upon certain phases of the teaching of the Gospel.

1. **The fact of Christ.**—His sinlessness; his personal claim.
2. **The fact of the resurrection.**—This is the corner stone of our faith. Let the facts on which this faith rests be given.
3. **A study of John the Baptist's eclipse of faith.**—Luke 7: 18-23. Jesus meets John's question with the evidence of the Gospel at work.

THE FIGHT FOR CHARACTER

Henry Drummond said, "There is only one subject worth talking about to young people, and that is temptation." The fact of temptation should be frankly faced and the path to power pointed out. Temptation is not sin. Jesus was tempted. His life was one long temptation. Luke 4: 13. Jesus warned his followers that they would be tempted. Matt. 26: 41; Mark 14: 38; Luke 22: 40-46. He taught them to pray against temptation. Matt. 6: 13; Luke 11: 4. He himself fell back upon God and upon the Word of God. Matt. 4: 1-11.

CHOOSING ONE'S LIFE WORK

The life of Jesus presents the truest principles by means of which young people may be helped to make a success of life. The great question to be answered is, What is the will of God for my life? The life and teaching of Jesus will help to a right decision.

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THE EXAMPLE OF JESUS

John R. Mott has said, "The will of God was Jesus' North Star."

1. **The motive of Jesus' life.**—John 4: 34; 5: 30; 6: 38-40; 17: 4.
2. **His temptation.**—Matt. 4: 1-11. He chooses God's will and the path of duty, against physical comfort, wealth, and fame.
3. **Gethsemane.**—Matt. 26: 42; Luke 22: 42. Jesus gives us a true standard of success: loyalty to the will of God, fidelity to conscience.

EXAMPLES OF CHOICE

The word of Augustine, "Put God first, and then anything you like second," is the best of rules. It is not so much the sphere of life as the purpose of life that counts. God's will should be followed in a business career as well as in the ministry.

1. **First things first.**—Matt. 6: 31-34. This is the heart of the teaching of the Sermon on the Mount.
2. **God or mammon.**—Matt. 6: 24. There can be only one master.
3. **Two foundations.**—Matt. 7: 24-27. The last test of life is just life itself. What life is it that lasts?
4. **The rich young ruler.**—Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30. Possessions may possess instead of being possessed.
5. **The rich man and Lazarus.**—Luke 16: 19-31. The rich man was not a bad man, but he failed to serve.
6. **The rich fool.**—Luke 12: 13-21. An example of how the greatest success may be the most tragic of failures.
7. **The pearl of great price.**—Matt. 13: 44-46. The highest success comes from the surrender of the unworthy.
8. **The prodigal Son.**—Luke 15: 11-24. Sin is insanity. When a man comes to himself, he is God's child.
9. **The talents.**—Matt. 25: 14-30. The test of life is fidelity.
10. **The pounds.**—Luke 19: 12-27. The test of life is not what we have, but how we use it.
11. **The lost coin.**—Luke 15: 8-10. Human life is the most valuable of all life's possessions.
12. **The barren fig tree.**—Luke 13: 6-9. God will try men as he tries trees—by their fruits.
13. **The good Samaritan.**—Luke 10: 25-37. To pass by where need is, and not to help, is a crime against man and God.

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14. **The wicked husbandmen.**—Matt. 21:33, 34. Christ will come again to be our Judge.

GUIDANCE OF CHOICE

Jesus laid down two rules by which to discover the will of God:

1. **Prayer.**—Matt. 6:10.
2. **Willingness to obey.**—John 7:17. He who obeys the truth will know the truth.

THE CHALLENGE TO SERVE

In establishing one's faith, and in discovering God's will, work is God's great guide. It is not to be wondered at, therefore, that young people desire something to do. They seek service. They demand an efficient, practical, working religion.

PREPARATION FOR SERVICE

Jesus spent thirty years in Nazareth, of which we have no knowledge. Thirty years of preparation for three years of service!

THE SPHERE OF SERVICE

Jesus said, "The field is the world." Matt. 13:34-43. We are servants of the King to help bring in the Kingdom.

1. **Jesus and the home.**—Luke 2:41-52; John 19:25-27. Jesus loved his home. His young manhood was spent in its service. His last thought was of his mother.

2. **Jesus and his country.**—Matt. 22:17-21; 17:24-27; 23:37. Jesus was a true patriot. He revered law. He paid taxes. He wept over Jerusalem.

3. **Jesus and his friends.**—John 15:1-16. Jesus gave the world a true ideal of friendship. Friendship calls for service and for sacrifice.

4. **Jesus and the poor.**—Matt. 13:55; Luke 9:58; Matt. 11:5. Jesus was born poor. The gospel has a special message for the poor. Jesus was and is the Friend of the poor.

5. **Jesus and wealth.**—Mark 10:23, 24; Luke 12:13-15; 16:19-31. Jesus taught that wealth is a trust. The man who misuses it is a traitor to his trust. The rich man is a steward.

6. **Jesus and society.**—John 2:1-11; Luke 7:34-50; 19:10. Jesus was not a recluse. He was in the world, a man among men. He was in society with a purpose.

7. **Jesus and sacrifice.**—Matt. 19:29; Luke 9:23. Sacrifice and religion go hand in hand. Sacrifice is our consecration to the will of God.

8. **Jesus and missions.**—Matt. 28:19; John 4:27-38. Christian service is world-wide. It knows no boundaries. Through his people Jesus still goes about doing good.

It ought not to be hard to make the life and character of Jesus winsome to young people. Jesus was interested in life and promised not the suppression but the expansion of life. He came to give life abundant. John 10:10.

BOOKS FOR REFERENCE

WEIGLE.—“The Pupil and the Teacher.” Ch. VII.

SPEER.—“The Principles of Jesus.”

DUMMELOW.—“The One Volume Bible Commentary.”

WRIGHT.—“The Will of God and a Man’s Lifework.”

SUGGESTIONS FOR FURTHER STUDY

1. The psychology of doubt. See Snowden, “Psychology of Religion.” Ch. VI.
2. The difference between God’s will for character and God’s will for career.
3. The temptations peculiar to young men and young women, and how best to help.

CLASS QUESTIONS

1. What are the distinguishing marks of the Senior age?
2. Why is the Gospel of John peculiarly suited to the needs of young men and women?
3. What is the purpose of the book of John?
4. Give briefly the outline of the argument of the book of John.
5. What should be the teacher’s attitude toward the pupil’s doubt?
6. How may temptation be mastered?
7. What did Jesus mean by the will of God?
8. Give examples of how Jesus set before his followers the necessity of accepting or rejecting God’s will.
9. What Christian service makes strongest appeal to young people?

STUDY X

HOW TO TEACH THE LIFE OF CHRIST TO OLDER YOUNG PEOPLE AND ADULTS

Men and women receive from Christ what best meets their needs, and it is the glory of the gospel that it furnishes inexhaustible variety for the teaching and training of life. The distinguishing mark of adult life is individuality, and the message of Jesus is as varied as the need of the human heart. The appeal of the life of Jesus to the adult mind may be set forth in a sixfold classification.

THE BIOGRAPHICAL APPEAL

If Mark has qualities suited to the Junior age, if Luke makes a particular appeal to Intermediates, and John has added charm for Seniors and young people, the Gospel of Matthew supplies a starting point for more mature minds. It is the teaching Gospel. The following outline of the Gospel of Matthew may be followed:

THEME "THE GOSPEL OF THE KINGDOM"

Matt. 4:23; 9:35; 24:14

1. **Biography.**—Chs. 1-4.
2. **Teaching.**—The Sermon on the Mount. Chs. 5-7.
3. **Biography.**—Chs. 8, 9.
4. **Teaching.**—Charge to the Twelve. Ch. 10.
5. **Biography.**—Chs. 11, 12.
6. **Teaching.**—Parables of the Kingdom. Ch. 13.
7. **Biography.**—Chs. 14-17.
8. **Teaching.**—Conditions of discipleship. Ch. 18.
9. **Biography.**—Chs. 19-22.
10. **Teaching.**—Prophetic messages. Chs. 23-25.
11. **Biography.**—Chs. 26-28.

SOME SUGGESTIONS

1. This period gives the opportunity to study the sources of the Gospel, as outlined in Study II of this course. The general subject of the making of the Bible will also be of great interest.

For reference.—Rhees, "The Life of Jesus of Nazareth." Ch. II. Smyth, "How We Got Our Bible."

2. The history between Old and New Testament periods should be outlined and made familiar.

For reference.—Breed, "The Preparation of the World for Christ." Riggs, "A History of the Jewish People."

3. The geographical setting of the Gospel has elements of great interest to the serious student.

For reference.—Smith, "The Historical Geography of the Holy Land."

4. A study of the harmony of the Gospels should be undertaken, using the Gospel of Matthew for a point of departure. Such a study holds in its keeping a wealth of interest.

For reference.—Stevens and Burton, "Harmony of the Gospels." Rhees, "The Life of Jesus of Nazareth." Ch. III.

THE PERSONAL APPEAL

There is great need for the personal message of the gospel. The margin of life for many people is narrower than we think. The command of Jesus, "Feed my sheep," is as pertinent for teaching as for preaching.

1. **Private prayer.**—Matt. 6:5, 6; Luke 11:1-4. Many people need guidance and help in the method of prayer.

2. **Assurance of faith.**—Matt. 7:15-20; John, chs. 14:21-23; 15. There are temptations peculiar to maturity, and many men and women lose heart.

3. **Comfort.**—Matt. 11:28-30; Luke 4:16-27; John 14:16. The gospel is a message of comfort, and the world is full of people with disappointed purposes and broken hopes.

4. **Trust.**—Matt. 6:19-34; Luke 18:1-14. The ringing message of the Old Testament, "Fear not," is still needed.

5. **Suffering.**—John, chs. 14-17. This section of the Gospel of

John has been called the "Holy of Holies." It would make a fine study for adult classes.

For reference.—Fosdick, "The Manhood of the Master."

Fosdick, "The Meaning of Prayer."

Black, "Comfort."

Watson, "The Mind of the Master."

THE EVANGELISTIC APPEAL

Jesus promised to make his followers "fishers of men." It was Jesus' purpose to train his followers to become evangelists, heralds of the gospel. The life of Christ is rich in evangelistic teaching material.

1. **The message of Jesus.**—Matt. 1:21; Luke 19:10. Jesus' purpose in life was to seek and to save the lost.

2. **Jesus and his first disciples.**—Matt. 4:18-22. Jesus won his followers one by one. Greatest of teachers, he was also the greatest of personal workers.

3. **Jesus the Evangelist.**—Luke 4:42-44. Jesus moved from city to city, giving the message of life to as many as would hear. His chief evangelistic method was preaching.

4. **Jesus the Seeker.**—Luke, ch. 15. The joy of finding the lost—the Lost Sheep, the Lost Coin, the Lost Son—was the joy of Jesus and the joy of heaven.

5. **Jesus and Zacchæus.**—Luke 19:1-10. Jesus, through sympathy, awoke in Zacchæus his higher nature and won him to God.

6. **Jesus and the dying thief.**—Luke 23:39-43. Some one has said that Jesus saved one thief on the cross, and one only, that none may despair and none presume.

7. **Jesus and Nicodemus.**—John, ch. 3. The story of Jesus teaching Nicodemus alone in the night reveals to us something of his method.

8. **Jesus and the woman of Samaria.**—John, ch. 4. Step by step, from the material to the spiritual, from the human to the divine, from sin into pardon and into peace, Jesus led the woman.

9. **Jesus giving the gospel invitation.**—John 7:37-44. He waited his opportunity and used the atmosphere already created to make his appeal.

10. **Jesus and the blind man.**—John 9: 35–41. Jesus found the man alone, revealed to him the truth, and led him to a decision.

11. **Jesus and the Greeks.**—John 12: 20–36. Philip and Andrew brought the visiting strangers to him.

12. **Leading others to Christ.**—John the Baptist, John 1: 35–37; John and Andrew, John 1: 40–42; Philip, John 1: 45; Philip and Andrew, John 12: 20–22; the four men, Mark 2: 1–12.

For reference.—Trumbull, "Individual Work for Individuals." Stone, "Recruiting for Christ."

Weatherford, "Introducing Men to Christ."

THE EDUCATIONAL APPEAL

Jesus is the Teacher. His chief work was teaching and training his disciples. He taught with authority. Many courses of study in the teaching of Jesus are accessible. It is only possible here to point out the possibilities of such courses of study.

1. **The parables.**—Most of the teaching of Jesus is contained in story form in the parables. This was Jesus' own method of presenting his message.

For reference.—Hubbard, "The Teaching of Jesus."

Taylor, "The Parables of our Saviour."

2. **The Sermon on the Mount.**—Matt., chs. 5–7; Luke 6: 20–49. The Sermon on the Mount contains the new moral law of the Kingdom of God.

(a) Citizenship in the Kingdom. Matt. 5: 1–16.

(b) The old moral code and the new. Matt. 5: 17–48.

(c) Love, the motive of life. Matt., chs. 6; 7: 1–12.

(d) Warnings. Matt. 7: 13–27.

3. **The Fatherhood of God.**—Matt. 7: 7–11; Mark 11: 22–30; Luke, ch. 15. The distinguishing characteristic of any religion is its doctrine of God. The teaching of the Fatherhood of God opens up such subjects as:

(a) Worship.

(b) Prayer.

(c) Faith.

(d) Forgiveness.

(e) Trust.

(f) Missions.

(g) Immortality.

4. **The Kingdom of God.**—Matt., ch. 13; Mark 4:26–29; 9:43–47; Luke 13:20, 21. Jesus came preaching the Kingdom of God.

(a) The meaning of “the kingdom of God.”

(b) The meaning of the Baptist’s conception of the Kingdom.

(c) The meaning of the Old Testament conception of the Kingdom.

(d) Conditions of entrance.

(e) Obstacles to entrance.

(f) Wealth and the Kingdom.

(g) Responsibility.

(h) The Kingdom and prayer.

(i) The Kingdom and the missionary ideal.

5. **Christian duties.**—Matt. 5:21–28; Mark 12:32–34; 10:2–12; Luke 10:25–37. The teaching of Jesus was threefold: in regard to God, self, and one’s neighbor.

(a) The worth of the individual.

(b) Forgiveness.

(c) The law of love.

(d) War.

(e) Politics.

(f) Society.

(g) The city.

(h) Women.

(i) Children.

(j) The family.

(k) Temptation.

(l) Stewardship.

6. **The Christian hope.**—John, chs. 14–17.

Jesus brought life and immortality to light through the gospel and holds in his hands the keys of death. Many subjects are touched upon in his teaching:

(a) Death.

(b) Eternal life.

(c) Judgment.

(d) Heaven.

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(e) Hell.

(f) The second coming of Christ.

7. **The work of the Holy Spirit.**—John 14:16-30; 15:26, 27; 16:7.

Jesus promised the Holy Spirit to lead his disciples into all the truth. John 15:26. This subject relates itself to others:

(a) The trinity.

(b) The Church.

(c) Spiritual power.

(d) Prayer.

(e) Holiness of life.

For reference.—Speer, "The Principles of Jesus."

Jackson, "The Teaching of Jesus."

Brown, "The Main Points."

Kent, "The Life and Teaching of Jesus."

THE SOCIAL APPEAL

While the social appeal might be treated under the head of the teaching of Jesus, it is important enough to receive special attention. The call to service presents a challenge to men and women.

1. **The miracles of Jesus.**—The miracles of Jesus were the deeds of Jesus. They were "signs." They revealed his character.

2. **The worth of the individual.**—Luke 7:36-50; Luke, ch. 15. Jesus taught the infinite value of the human soul, and so created the social conscience of our modern world.

3. **Jesus and woman.**—Luke 10:38-42; John 4:5-42. Jesus gave to woman peculiar honor.

4. **Jesus and little children.**—Matt. 18:1-14; Mark 9:33-37; Luke 17:2. The modern movement for child welfare goes back to Jesus.

5. **Slavery.**—John 15:12-15. The worth of every life made slavery impossible.

6. **The brotherhood of man.**—Matt. 23:8-12; Mark 3:31-34. The Fatherhood of God creates a true brotherhood of man.

7. **God and our neighbor.**—Luke 10:25-37. Jesus pointed out the social responsibility of the individual. Human need constitutes a universal obligation.

HOW TO TEACH THE LIFE OF CHRIST TO ADULTS

8. **Life, a sacred trust.**—Luke 12: 13-21. "A man does not own his wealth; he owes it." All power is a sacred trust.

9. **The Kingdom of God.**—Matt. 4: 23; 9: 35; 18: 1-4. The ultimate reign of God is in the hearts of men.

For reference.—Matthews, "The Social Teaching of Jesus."

Peabody, "Jesus Christ and the Social Question."

Jenks, "The Social Significance of the Teaching of Jesus."

THE MISSIONARY APPEAL

The missionary appeal is never absent from the life of Christ. "The field is the world." Matt. 13: 38. Christianity is destined to be the world religion.

1. **Jesus as a Missionary.**—Luke 4: 18, 19. Jesus spoke of himself as One who was sent. Jesus went into Samaria, John, ch. 4, and into Phœnicia. Mark 7: 26.

2. **The apostles as missionaries.**—Matt. 4: 19; Mark 3: 14. Jesus' method suggests the great care that should be taken in the preparation of missionaries for the foreign field.

3. **The gospel is for all the world.**—A few of the many references found in the Gospels may be given:

(a) "The light of the world." Matt. 5: 1-14.

(b) "From the east and the west." Matt. 8: 11.

(c) "This gospel shall be preached in the whole world." Matt. 26: 13.

(d) "All the nations." Matt. 28: 19.

(e) "Other sheep I have." John 10: 16.

(f) "Will draw all men." John 12: 32.

(g) "To save the world." John 12: 47.

(h) "That the world may know." John 14: 31.

(i) "Didst send me into the world." John 17: 18.

4. **The Great Commission.**—Matt. 28: 19, 20; Mark 16: 15; Luke 24: 46-48; John 20: 21. It has been suggested that the Great Commission is mentioned only once in each of the Gospels, because it sums up the many other references to the world-wide propagation of the gospel.

5. **The Lord's Prayer.**—Matt. 6: 9-15. "Thy kingdom come.

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Thy will be done in earth, as it is in heaven." This is the universal prayer of the universal Church.

For reference.—Horton, "The Bible as a Missionary Book."
Doughty, "The Call of the World."

BOOKS FOR REFERENCE

WOOD.—"Adult Class Study."

DUMMELOW.—"The One Volume Bible Commentary."

SUGGESTIONS FOR FURTHER STUDY

1. What significance is to be attached to the statement: "Thou art not yet fifty years old"? John 8:57.
2. Is there any real distinction between evangelistic and missionary work?
3. Why is the modern world so much interested in the social teachings of Jesus?

CLASS QUESTIONS

1. What is the distinguishing trait of the adult mind?
2. Give, in outline form, the contents of Matthew's Gospel.
3. What is meant by the harmony of the Gospels?
4. What are some of the personal needs of men and women which are met by the gospel?
5. Give examples of Jesus' method of presenting the gospel to individuals.
6. Why is it important for us to know the teachings of Jesus?
7. What is meant by the social teachings of Jesus?
8. Did Jesus expect his gospel to become a missionary religion?