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Author(s): Martens, Elmer A.

Source: *Called to Teach: A Symposium by the Faculty of the Mennonite Brethren Biblical Seminary*, edited by David Ewert (1980), pp. 3-39.

Published by: Center for Mennonite Brethren Studies.

Stable URL: <http://hdl.handle.net/11418/710>

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CHAPTER I

WISDOM TEACHERS AND PRIESTS IN THE OLD TESTAMENT AND NOW

Elmer Martens

To ask what the Old Testament has to say about teaching is to ask a big question, because the Old Testament in its entirety is Torah. Torah is a term which is sometimes translated "law" in the legal sense, but Jewish scholars rightly insist that it means "teaching". The word Torah comes from the verb *yara* which signifies "to throw" or "to point the way". The Torah, narrowly defined as Pentateuch or broadly defined as the entire Scripture offers a wide range of pointers on the subject of teaching.

The Hebrew Old Testament is divided into three parts: Pentateuch (Torah), Prophets, and the Writings. From each one may select a passage that deals with the subject of teaching. From the Pentateuch one might choose Deuteronomy 6:1-9; from the Writings, Proverbs 22:17-21 and from the Prophets, Malachi 2:1-9. Such a selection from the three parts of the Hebrew Bible would identify three groups as teachers: parents, sages and priests. These would represent three sociological settings, then as now: the home, the school, and the religious community.

In this essay, however, we limit ourselves to the passages of Scripture that deal with the school and the religious community, since the teaching by parents is dealt with elsewhere. The texts in Proverbs and Malachi will focus the formal task of teaching, first in the school, then in the religious community. We turn our attention first to the book of Proverbs where values are the content of educational guidelines.

*I. SAGES TEACHING IN THE SCHOOL:
PROVERBS 22:17-21*

“Pay attention and listen to the sayings of the wise;
Apply your heart to what I teach,
For it is pleasing when you keep them in your heart
And have all of them ready on your lips.
So that your trust may be in the Lord,
I teach you today, even you.
Have I not written thirty sayings for you
Sayings of counsel and knowledge,
Teaching you true and reliable words,
So that you can give sound answers
To him who sent you?” (Proverbs 22:17-21 NIV)

A. In Praise of Wisdom Literature

The opening line is memorable to me because of an autograph from public school days. On a blue page a school mate who did not take kindly to me had written, “Bow down thine ears, and hear the words of the wise” (Prov. 22:17 KJV).

Little did I dream that these words would have a particular fascination in later life when I learned that they are an introduction to a separate block of materials in the Proverbs which has strong similarities with the Egyptian wisdom of Amenemopet. Like the “thirty sayings” of Scripture, the Egyptian proverbs are divided into thirty “houses.” The special collection of proverbs, sometimes called, “The Sayings of the Wise” (Prov. 22:17-24:34) hereafter “Sayings”, include proverbs from an ancient Egyptian Pharaoh who lived 20 years before King Solomon. Whether Solomon was dependent on these Egyptian proverbs is still under discussion. Many scholars argue that the evidence for such dependency is clear.¹ Even if dependency on the Egyptian literature were fully demonstrated, the orientation of the introduction to the Sayings in Proverbs advances its own peculiar characteristic discernible in the motivation for heeding the saying of the wise man: “So that your trust may be in the Lord” (Prov. 22:18) Such a statement is not

making the request was instantly identified and a place was gladly provided. In the Upper Room Jesus approved his disciples' use of the term for himself, "Ye call me Teacher, and Lord" [Gr. "The Teacher and the Lord"] and you are right; for so I am" (John 13:13).

The records demonstrate that Jesus effectively ministered as a teacher and was widely acknowledged as such; but He was not officially accredited as a teacher by the Jewish authorities. He had never attended their rabbinical schools nor received their stamp of approval as an orthodox teacher.⁷ Nor did the religious leaders of the nation fail to challenge Jesus with this deficiency when they confronted him (John 2:18, Matt. 21:23-24; Mark 11:28; Luke 20:1-2). Yet upon hearing his discourse in the temple these hostile leaders could not fail to notice that Jesus taught with all the ear-marks of a trained scholar and they marvelled at this skill, which they could not account for (John 7:15).

During Jesus' initial ministry in Jerusalem at the first Passover of his public ministry, Nicodemus, a leading Jewish teacher, was deeply impressed with Christ's teaching and authenticating signs. In his approach to Jesus by night he generously granted that Jesus was "a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2 ASV). Himself an experienced rabbi, Nicodemus readily sensed that spiritual power in the ministry of Jesus. He instinctively recognized the operation of a supernatural commission which Jesus claimed for his teaching (John 7:16-18).

The practice of eulogizing the Jesus of history as "The Master Teacher" is fully justified.

II. THE EDUCATIONAL CRITERIA OF A MASTER TEACHER

By first century standards Jesus was indeed a teacher who excelled as a Master Teacher. But it may be asked if in the light of present educational standards he may still be extolled as the Master Teacher.

Leaders in the field of education today have given much thought to the identification of criteria for teacher compe-

tence.⁸ The difficulty of erecting adequate and valid criteria is well recognized. The proposed criteria will naturally vary with the setting, level, purposes, and other factors in the educational process to be evaluated. The proposed criteria must remain flexible due to the imponderable human factors involved, as well as the countless variant elements in the learning process. Yet it is clear that certain general criteria for teacher competence can be established. Such criteria for instructional excellence in education generally must relate to the teacher's personal characteristics and attitudes, his mastery of his subject, his relation to his students, his ability to direct the learning process, as well as his grasp of pertinent goals for his work. The same general criteria may appropriately be applied to the competency of the teacher in Christian education.

In 1932 Norman E. Richardson, a leader in Christian education, in his book *The Christ of the Class Room*, proposed "five characteristics of competency in teaching" and then evaluated the excellency of Jesus as a teacher in the light of those criteria.⁹ His criteria of the competent teacher were: (1) objectives clearly conceived and evaluated; (2) mastery of his subject matter; (3) devotion to his pupils; (4) skill in the techniques of teaching; and (5) personality as a teaching asset. While variants or supplementary considerations might be proposed, his criteria are adequate for a brief survey of the competency of Jesus as a teacher for our own times.

A. Controlling objectives. An effective teacher has clearly conceived goals which dominate and guide his work. He has clearly formulated long-range aims for his students. His ultimate aims provide a standard of measurement for progress already realized and aid in the determination of next steps necessary, the immediate aims, towards achievement of the ultimate goal.

The overarching passion in the life of Jesus Christ was the doing of God's will (Heb. 10:7; John 4:34; Matt. 26:39, 42, 44). He accepted God's will as beneficent for mankind and insisted that doing God's will was the true mark of membership in the family of God: "Whoever does the will of God, he is my brother and sister and mother" (Mark 3:35).

Mary Morrison remarks that Jesus tried to teach "the most difficult thing on earth—the Will of God, the Way of God, or, as he most often called it, the Kingdom of God."¹⁰ Richardson sees the work of Jesus as a teacher centering in a twofold objective:

With individuals in mind, he said, "I have come that they may have life and have it more abundantly" (John 10:10). With organized society in mind, he proclaimed: "The Kingdom of Heaven is at hand" (Mark 1:15).¹¹

Jesus manifested a deep concern for individuals wherever He went. John's account of His dealings with Nicodemus the noted rabbi and Sanhedrin member (John 3:1-21) as well as the sinful Samaritan woman at Jacob's well (John 4:5-29) illustrates Jesus' unceasing concern to help the individual find life in God and aid him in overcoming the hindrances to the enjoyment of abundant life. Sinners found in him a forgiving Saviour and sympathetic Friend (Matt. 11:19; Luke 7:36-50; John 8:3-11). The afflicted in body and spirit found in him a compassionate physician (Matt. 11:28-30), One ever ready to ease their burden and share his life with them. The young and the immature were objects of special concern to him (Mark 10:13-16; Matt. 18:1-6). His concern everywhere was to defeat the forces of sin and evil, to break the power of the demonic world over human lives, and to lead people to do the will of God in all areas of life. In His teaching He sought to communicate God's will to his hearers and to stimulate them to allow it to become operative in their lives.

The Kingdom of God was the central theme in the teaching of Jesus. He "saw the individual in a social and economic setting, He saw society made up of individuals, each one with his problems of achieving the highest self-realization as well as social usefulness."¹² He was opposed to evil both in its individual and its social aspects. He condemned injustice wherever confronted, warned against the dangers of materialism in its various manifestations, censured the blighting forces of formalism, grieved over the weaknesses and disorders of society which hindered the coming of the Kingdom of God. He rejoiced in the development of godly character in his followers and skillfully used

those materials and methods which would be serviceable in the accomplishment of his goals for them. He did not hesitate to censure and correct those actions and attitudes in his followers which hampered the development of his purpose for them.

B. *Knowledge of his subject.* It is a truism that a teacher cannot successfully teach others that which he does not himself understand. Many a teacher has known the embarrassment in his teaching of being pushed beyond the limits of his own knowledge. With one fundamental question Jesus exposed the inadequacy of the knowledge of the scribes and Pharisees, the self-professed authorities on the Jewish scriptures (Matt. 22:41-46), yet Jesus himself never experienced that embarrassment. The cleverest assaults of his wily opponents never succeeded in maneuvering him into a position where he had to confess that he did not know what the answer was (Matt. 22: 15, 29; Luke 20:7-8).

Those who heard the teaching of Jesus were repeatedly astonished at the depth of the religious knowledge which he displayed. His own townsmen, who thought they knew all about His background and training, exclaimed, "Where *did* this man *get* this wisdom?" (Matt. 13:54). The professional scholars in Jerusalem who regarded Jesus as an uneducated country up-start, upon hearing Him were forced to exclaim, "How has this man become learned, having never been educated?" (John 7:15). After having taught His disciples for three years, Jesus remarked to them, "I have many more things to say to you, but you cannot bear *them* now" (John 16:12). The limitation lay not in his possession of knowledge but rather in the limited capacity of the disciples to receive and understand.

Jesus revealed penetrating insights into the perplexing religious and doctrinal problems of his day. He understood the crucial importance of the new birth for entry into the Kingdom, a matter obscure to the learned Nicodemus (John 3:1-15). He skillfully untangled the conflicting views of the Jewish scholars concerning divorce (Matt. 19:3-9; Mark 10:2-12). He provided a stunning solution to the catch-question of Jewish obligation to the rule of Rome as over against the rule of God (Matt. 22:21-22; Mark 12:17; Luke

20:25-26). He had a clear and convincing answer to the problem of the nature of the most important commandment (Mark 12: 28-34).

The common people who heard the teaching of Jesus were constantly impressed with the freshness and authority of his teaching. There was an appealing spontaneity and freedom in His teaching which lifted it above the routine, laboriously acquired knowledge of the scribes. His hearers could not escape the obvious contrast that he "was teaching them as *one* having authority, and not as their scribes" (Matt. 7:29). The scribes in their teaching appealed to an external authority. They supported their views with the sage observations that Rabbi Know-it had taught thus, that Doctor Dry Bones had successfully maintained the same interpretation, and that Rabbi Smell Fungus had long ago sanctioned this insight. Repeatedly Jesus prefaced His teaching with the words, "Verily, Verily I say unto you," to underline the ringing certainty and importance of that which He was communicating to His hearers. That which He taught arose out of the depths of his own inner being as the verbalization of divine truth.

The teachings of Jesus demonstrated His profound spiritual insights into the truths of the Old Testament Scriptures. Repeatedly He went beyond the prevailing rabbinical interpretations to lay bare their true spiritual import. His teachings also reveal wide observation and keen appreciation of the varied experiences and relationships of everyday life. He understood the practices and customs of the home, the community, the world of business and governmental activities around Him. He was a keen student of nature and was sensitive to the spiritual truths it proclaimed. Above all he knew God and his Word, lived in intimate fellowship with him, and freely quoted the Scriptures as the authoritative standard of truth. James S. Stewart notes that on the basis of this test of knowledge "Christ was the supreme teacher, because he lived supremely what he taught and lived it entirely nonprofessionally and naturally."¹³

C. *Devotion to his pupils.* Modern education insists that the effective teacher must have an understanding of

and personal concern for the welfare of his students. He is concerned to use and adapt his teaching material to promote the growth and maturity of his pupils. It is the common testimony that those teachers who helped and inspired us most to achieve were those who made us feel that they were personally concerned about us and willing to give of themselves to further our growth and achievements.

As a teacher Jesus manifested a remarkable understanding of human nature (John 2:25) and had a penetrating insight into the real needs of those with whom He dealt (John 3:3; 4:10-16). He had the deep concern of a true shepherd for His sheep (John 10:7-18) and was willing to give of Himself to the point of death in order to procure their spiritual deliverance. He saw sin and Satan as the greatest enemies of those He sought to win and unselfishly devoted his life to procure true and abundant life for them. His deep love for and intimacy with his disciples was unsurpassed.

As the Master Teacher Jesus was no recluse, no "holier-than-thou" rabbi whom people could only revere from a distance; He was readily available to all classes of people, was repeatedly thronged by the crowds so that there was no time for him even to eat (Mark 3:20; 6:31). He ministered to both young and old, the rich and the poor, the leaders as well as the common people who thronged around him. He skillfully ministered to large groups, readily adapting his message and methods to the circumstances (Matt. 13:10-14; Mark 4:33-34). With equal willingness he also ministered to small groups or to individuals. It is remarkable how some of his greatest teachings were delivered to an audience of one. Everywhere his concern was to bring spiritual life to those to whom he ministered.

D. *Skill in the techniques of teaching.* The effective teacher knows the nature of the learning process and how to use his subject matter to promote learning on the part of those taught. The skillful teacher knows how to use methods of teaching that will make his subject vital to his students. The teacher who is so enamored with a certain method of teaching that he fails to consider whether or not his pupils are learning is stupid. The teacher who is so preoc-

cupied with his subject matter that he is oblivious to the capacities and needs of his pupils will likewise fail to make the truth taught to be vital in the lives of the students. The effective teacher will endeavor to select those techniques and materials that will best promote the learning process and will use his material to foster a more abundant life in his students and to stimulate their personal growth.

The Gospels demonstrate that Jesus used a wide variety of teaching methods in his teaching. The varied techniques used were skillfully adapted to the situation confronted. The fact that the common people flocked to him and heard him gladly proves that there was no boring artificiality in his teaching. He presented his message in an interesting and appealing fashion.

Jesus used the method of oral instruction. He did not use the written page or printed quarterlies to disseminate his message. The only time the Gospels picture Jesus as writing he wrote in the sand (John 8:6). "All his precious, golden words, all his final pronouncements of faith and morals, all his 'oracles of God' were trusted to the memories" of those who heard Him.¹⁴

The oral method of instruction was likewise the method of the rabbis of that day. It was the pride of the Jewish rabbi to pass on unaltered to his pupils the teaching he had heard from his teacher. The ideal rabbinical student was like a well-plastered cistern who allowed nothing of what he had received to be lost. This rabbinical accumulation of teaching was known as the "Tradition of the Elders." It consisted of "a vast body of learned disquisition, commentary and rule, in which the precepts of the Law were interpreted and applied to daily ritual and life."¹⁵ These "Traditions of the Elders" (Matt. 15:2) were not committed to writing until late in the second century.

Behind all the religious teaching of the rabbis lay, of course, the written Word, the Old Testament Scriptures. They were the authoritative source for the faith of the Jewish people. But copies of these Scriptures, which had all to be reproduced by hand, were costly and comparatively rare. To a large extent the common people depended upon the public reading of those Scriptures in the synagogues and the in-

struction of the schools for their knowledge of them. This extensive dependence upon the hearing of the law trained the hearers in the habit of accuracy in remembering what they heard.¹⁶ Therefore the ability to recall verbatim what had been heard was treasured.

Jesus used the oral method of teaching with consummate skill. It was ideal for his life-centered purpose and promoted life-situation teaching. There is no intimation in the Gospels that the teaching of Jesus was ever merely "book-centered." We are never informed that Jesus ever instructed the Twelve to study Psalm 22 or Isaiah 53 for their next lesson and be prepared for an examination on it. Jesus Himself had a thorough knowledge of the Old Testament Scriptures and repeatedly quoted them as authoritative. He could also assume that the Twelve, as well as the common people, had a general acquaintance with those Scriptures. It was part of their training in school and synagogue. But it was ever the purpose of the Master Teacher to make that knowledge vital and operative in their faith and daily life. Neither did Jesus write out a detailed, systematic presentation of the message which He wanted his disciples to master and to transmit to others. While the Sermon on the Mount (Matt. 5-7) and the Olivet Discourse (Matt. 24-25) establish that Jesus did give his disciples systematic instruction at considerable length, his teaching was more often occasion-inspired and aimed at their spiritual needs and individual growth. Under the inspiration of the Holy Spirit (John 14:26) his teaching has been preserved for us in the Four Gospels.

Jesus skillfully cast his teaching into a variety of literary forms.¹⁷ Therein his artistry as a teacher stands clearly revealed.

An outstanding feature of his teaching was his frequent use of the *parable*. These parables constitute an important and cherished portion of our Four Gospels. They aptly served to secure interest, stimulate thought, illustrate the truth to those spiritually qualified, while concealing it from the hostile and unworthy. They also served to lodge the intended truth in the minds of the unbelieving by means of an appealing story which would yield its meaning to them whenever their hostility toward Christ might change.

The great variety of these parables reveals the master mind behind them. "They vary greatly in length, some being germ parables and others long ones. They cover almost every phase of life, including inanimate things, such as soil, clothes, and food; various kinds of plants, birds and animals; and human beings in various relations."¹⁸ They bear eloquent testimony to the intellectual alertness of Jesus as a teacher and his ability to draw spiritual lessons from all areas of life.

Jesus did not invent the use of the parable. There are occasional parables in the Old Testament, and the Jewish rabbis made use of them in teaching, but a cursory comparison establishes that Jesus brought the use of the parables as a means of teaching to its perfection. It is significant that the use of the parable is absent from the preaching of the apostles in Acts, nor do parables appear in any of the epistles.

Jesus also used maxims, proverbs, epigrams, and paradoxes in his teaching; his use of personification, hyperbole, and pithy utterances, such as the Beatitudes, made his teaching vivid and quotable. He also used the news of current events (Luke 13:1-5), or interruptions in his teaching (Luke 12:13), to inculcate important truths. His oral instruction is characterized by freshness, vividness, concreteness, and quotability.

Modern educational trends tend to discount the use of the *lecture*, but it did have an important place in the ministry of Jesus. Matthew records no less than five lengthy discourses from the lips of Jesus in his Gospel (chs. 5-7; 10; 13; 23; 24-25). The Sermon on the Mount (Matt. 5-7) was a didactic discourse admirably serving to give his hearers a well-rounded presentation of the nature and demands of the Kingdom of Heaven. It offered a clear and provoking portrayal of the Kingdom and created a mighty impact on the minds and emotions of the hearers.

Jesus made skillful use of the *question and answer* method. He used questions not only to elicit information, but also to stimulate and direct thought. He often made use of a counter-question in order to clarify the situation, expose the hostile motives of the questioners, or point the questioner to the proper answer to his own question.

Jesus also made use of the *discussion* method which is popular in adult circles today and has been defined as "the process of arriving at an interpenetrated conclusion through group thinking."¹⁹ But under his direction it was never merely the pooling of collective ignorance on a subject or the attainment of a limited or biased consensus about a problem. His use of this method seems largely to have been with individuals or small groups, and the discussions were on the level of conversational teaching. An illustration is his encounter with the Samaritan woman at Jacob's well (John 4). In dealing with biblical truth his method was not just to give an exegetical clarification of the Old Testament teaching but to make a living application of that truth to the particular life-situation confronted.

Jesus also used the elements of the modern *project method* of teaching. He took his disciples with him, giving them valuable training through personal observation. He also gave them specific problems to work out, such as where to find bread to feed the hungry crowd (John 6:5; Mark 6:35-39). He sent them out two by two on practice teaching missions and upon their return discussed their experiences with them (Mark 6:7-13; Matt. 10:1-11:1; Luke 10:1-20).

Our Lord did not have available the use of present-day audiovisual materials and props, but it is obvious that He would have felt perfectly at ease with such techniques, had they been available to Him.

E. *A dynamic personality.* Modern education recognizes the central importance of the personality of the teacher for effective education. And nowhere is the teacher's personality of greater importance than in religious education. Here it is essential that the teacher himself be a growing example of what he wants his students to become. Christian education has been defined as the dissemination of divine truth through God-touched personality. As we think of our Christian teachers of yester-years, most will agree that they inspired us by what they taught, more often by what they did for us, but most of all by the kind of people they were.

Measured by this criterion, Jesus Christ by common consent ranks as the Peerless Teacher. Squires insists, "The

power of Jesus as a teacher must be attributed first of all to his personality."²⁰

Even those who deny the biblical teaching concerning his nature as God incarnate (John 1:14), readily acknowledge the striking greatness of his personality. But those who were his most intimate associates and knew him best became unshakably convinced that in him deity was manifest in human form. As the Incarnate Word of God he could indeed say to his disciples, "He who has seen Me has seen the Father" (John 14:9). It was this unique inner consciousness that he was one with the Father (John 10:30) that marked him as unique among men. His first disciples were profoundly impressed with his unique character (John 1:29-51), and after three years of the most intimate associations with him, the Twelve joined Peter in confessing, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

While Jesus was frequently addressed as "Teacher," the Gospels make it clear that more frequently he was addressed as "Lord" (*kurie*).²¹ But this title was never used by those who were his avowed enemies. It was in fact Jesus' claim to deity that infuriated the Jewish leaders and fanned their hatred against him (John 8:38-58; 10:22-39; Matt. 26:63-67; John 19:7; Matt. 27:41-44). During Passion Week Jesus tried to show the Jewish leaders that it was their very refusal to accept his true nature as the incarnate Lord that blinded them to a true understanding concerning the biblical teaching about the Messiah (Matt. 22:41-46; Luke 20:41-44).

The title "Lord" as used in addressing Jesus admittedly carried varied shades of significance. Occasionally it was used simply as a title of personal respect, equivalent to our English "Sir" (cf. John 4:11). Commonly it conveyed a distinct acknowledgement of the dignity and spiritual authority of the one so addressed. And in the words of Thomas, after the resurrection, when he cried out, "My Lord and My God" (John 20:29), it carries the highest expression of worship and adoration of the glorified Jesus as verily God. This testimony forms the deliberate climax to John's picture of Jesus Christ in the Fourth Gospel.

CONCLUSION

It is clear that as measured by modern standards of teacher excellence Jesus Christ is still justly acclaimed as the Master Teacher. But the titles applied to him in the Gospels, consistent with the entire biblical portrait of him, proclaim the message that he was more than just a great human teacher; he was indeed the incarnate Word of God to mankind. The address "Teacher" gives open recognition to his prominent activity during his earthly ministry and records his recognized effectiveness as a teacher. The address, however, while prominent in the Gospels, is never used in relation to him in the rest of the New Testament. The more frequently used appellation, "Lord," gives more distinct recognition to his personal greatness. The term "Teacher" is appropriately applied to the man Jesus, the incarnate Messiah, and bears witness to his mastery in the art of teaching; He was indeed the Master Teacher in communicating the message of God to men. But after his resurrection and glorification the title is never applied to him again and he is acclaimed as uniquely "the Lord," the Master to whom his followers yield their adoration and obedience.

Jesus Himself called attention to this double relation to his disciples in the upper room the night before his crucifixion. "You call me Teacher, and Lord (Gr. 'the' Teacher and 'the' Lord); and you are right; for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example" (John 13:13-15a). As his disciples, they have followed him as their Teacher and Lord. As "The Teacher" he has brought God's revelation to them; as "The Lord" he is himself their sovereign leader. They have committed themselves not merely to his teaching; as his disciples they have committed themselves to him. But now that his ministry here on earth is completed and is about to be terminated in his supreme self-sacrifice, he reverses the order of the terms. He is now their Lord and Teacher. In the years to come they will rightly recognize him as their Master whose matchless teachings they have received and must obey. "Their message was not just the words of Jesus, although they did 'receive' and thus

'delivered' his words; but their message consisted of the person of their teacher as well."²²

As teachers at the Mennonite Brethren Biblical Seminary we acknowledge Jesus Christ as our Master Teacher and desire to further his work in our teaching ministry under empowerment of the Holy Spirit. But we also hail him as our Saviour and Lord and affirm that "in the intimacy of his relationship to the souls of believers he is something more than can be contained or suggested by even that wonderful name, 'Teacher come from God'."²³

NOTES

- 1 Anthony C. Deane, *Rabboni, a Study of Jesus Christ the Teacher*. London: Hodder and Stoughton, (n.d.), p. 27.
- 2 J.M. Price, *Jesus the Teacher*. Nashville, Tennessee: Convention Press, (1946), pp. 6-7.
- 3 Clarence H. Benson, *A Popular History of Christian Education*. Chicago: Moody Press, (1943), p. 31.
- 4 Robert H. Stein, *The Method and Message of Jesus' Teachings*. Philadelphia: The Westminster Press, (1978), p. 2.
- 5 John A. Marquis, *Learning to Teach from the Master Teacher*. The Westminster Press, (1913), p. 6.
- 6 James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*. London: Hodder and Stoughton, (1952), p. 245.
- 7 For a description of the normal process by which a man became an accepted rabbi see Joachim Jeremias, *Jerusalem in the Time of Jesus*, translated by F.H. and C.H. Cave, Philadelphia: Fortress Press, (1969), pp. 233-45.
- 8 David G. Ryans, *Characteristics of Teachers, Their Description, Comparison, and Appraisal, A Research Study*. Washington, D.C.: American Council on Education, 1960; Robert B. Howsam, *Who's A Good Teacher?* Burlingame, California: California Teachers Association, 1960; The Commission on Teacher Education, *Six Areas of Teacher Competence*. Burlingame, California: California Teachers Association, 1964; Dale L. Bolton, *Selection and Evaluation of Teachers*, Berkeley, California: McCutchan Publishing Corporation, 1973.
- 9 Norman E. Richardson, *The Christ of the Class Room*. New York: The Macmillan Co., (1932), pp. 3, 21-23, and *passim*.
- 10 Mary C. Morrison, *Jesus: Man and Master*. Cleveland: The World Publishing Co., (1968), p. 35.

- 11 Richardson, *Ibid.*, p. 21.
- 12 Richardson, *Ibid.*, p. 21.
- 13 James S. Stewart, *The Life and Teaching of Jesus Christ*. New York: Abingdon Press, (n.d.), p. 70.
- 14 Stewart, *Ibid.*, p. 65.
- 15 E. Griffith-Jones, *The Master and His Method*. London: Hodder and Stoughton, (1914), p. 48. On the "tradition of the Elders" see further, W. White, Jr., "Tradition of the Elders," in *Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, general editor, Vol. V, (1975), pp. 793-95.
- 16 This is in sharp contrast to modern methods of "source memory" where the student is more concerned with remembering the sources of information than the ability accurately to reproduce what was said by the teacher.
- 17 For an interesting study of the various literary techniques in the teaching of Jesus see Stein, *Ibid.*, pp. 7-59.
- 18 J.M. Price, James H. Chapman, A.E. Tibbs, L.L. Carpenter. *A Survey of Religious Education*. New York: Thomas Nelson and Sons, (1940), p. 39.
- 19 Price, *Jesus the Teacher*, p. 113.
- 20 Walter Albion Squires, *The Pedagogy of Jesus in the Twilight of Today*. Philadelphia: The Westminster Press, (1927), p. 45.
- 21 In the Gospels Jesus is addressed as "Lord" some sixty-five times. The title is applied to Him hundreds of times in the entire New Testament.
- 22 Stein, *Ibid.*, p. 2.
- 23 Squires, *Ibid.*, p. xv.