

CHAPTER 1  
Is It Possible to Teach as Jesus Taught?  
*(Roy B. Zuck)*

It is proper to think if we can model our teaching as Jesus taught. Since Jesus Christ is the Son of God, God manifest in the flesh, the second person in the Trinity, possesses all the attributes of the Godhead, and also is a human.

Jesus was a greatest teacher. If we read through the Gospel we will find that Jesus was a remarkably effective, dynamic teacher.

Although Jesus teaching situation is different from us, we also can learn how to teach as he taught if we really eager to learn and practice from the ways he taught.

We can learn from his style the way he taught and gained interest. For example, how he dealt with individuals of different personalities, told stories, stimulated thinking, answered questions, involved students, applied the truths, coped with different attitudes toward him, and motivated and corrected students.

Studying how Jesus taught can help us to improve our way of teaching, enhancing effectiveness in communicating the Bible to others. Since the Gospels stand as a ready resource of ideas and example on how to teach, we can learn to teach as Jesus taught.

There are two ways to improve our teaching by observing Jesus educational strategy and his teaching procedures.

First, It will prompt us to think of our own way of teaching. Learning how our Lord taught can urge us to question ourselves about teaching, what, why, how, and whom.

Second, we can gain ideas of teaching by examining how Jesus taught, for he was such an effective teacher. If we open to seeing Jesus' teaching, we can gain some of those principles and produces in our own teaching.

It is proper to think if we can model our teaching after Jesus', because he is the unique Son of God with a unique mission.

Since we are humans with finite limitations; Jesus is God, teaching as he taught will not in every way. His teaching environment, his knowledge and wisdom are different from ours. We cannot do the supernatural, but we can learn to teach the ways he taught. The four Gospels provide us a great deal of information of how he taught.

CHAPTER 2  
Who Considered Jesus a Master Teacher?  
*(Roy B. Zuck)*

Several authors refer to the greatest of Jesus' teaching style. Jesus was the master Teacher, the greatest Teacher of all times. He was the supreme exponent of the art of teaching, and he is remembered as one of the world's master of the technique of teaching. Many writers have accepted that fact. For example Clement of Alexandria (155-216) called Jesus "our Tutor, and added, "As Teacher." B.A. Hinsdale, in 1895, wrote that Jesus was the greatest of the greatest oral teachers. A well known educator, Clarence H. Benson, many decades ago stated that Jesus Christ was not only the master teacher but the master of all teaching. (1)

Although many people have excepted Jesus as the greatest Teacher of all ages, others may refuse this acclaim. According to John 6:65, many people no longer followed Jesus, after listened to his lecture. But Jesus was a real successful Teacher.

Be cause Jesus is Son of God, he is omniscience, knows all things. Jesus had never attended a school of higher learning, never been a disciple of another rabbi. "How did this man get such learning without having studied?" (John 7:15), the Jews questioned when aware of this fact.

Jesus actions and teaching had a deeply effect on his followers, and impact that changed their lives forever. It was just a temporary desertion that they forsook him when he was arrested. After they saw the resurrected Jesus, and after the Holy Spirit descended upon them, they became the leaders of a movement that has spread around the world. As a result, many have converted to Christians.

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(1) *Quoted from this chapter.*

CHAPTER 3  
How Was Jesus Recognized as a Teacher?  
(Roy B. Zuck)

Name we give people express what we think of them. What we think about Jesus is determined by the title used of him. Several names and titles to Jesus are described in the Bible. For example, Emmanuel, Son of David, Son of God, Son of man, Master, Lord Jesus Christ, Savior, God, and Lord.

One title that translated "Teacher" occurred twenty-eight times in more than one Gospel. Truly, a major task of his ministry on earth was teaching. How wonderful that the Lord mentioned about this several times as a Teacher.

Most common title of Jesus in the Gospels by frequency of occurrence are Jesus, Lord, Son of man, Teacher, Rabbi, Rabboni, Didaskalos, Epistates, and Kathegetes.

The five Greek words used of Jesus as a Teacher by frequency of usage and by speakers are Didaskalos, Rabbi, Rabboni, Epistates, Kathegetes.

Jesus referred to himself as *Kathegetes* once. The twelve disciples and other Jesus' followers called him *rabbi* or *rabboni*. Jesus' opponents and interested individuals, more often than did his followers, called him *didaskalos*.

There were three groups of people who referred to Jesus as Teacher; they are his followers, his opponents and interested or neutral individuals.

- Followers of Jesus are: two disciples, John, James and John, One of the Twelve, Martha, and Mary of Magdala.
- Opponents of Jesus are: Pharisees, tax collector, Herodians, Sadducees, Teachers of

the law, expert in the law, A Pharisee, an expert in the law, a Pharisee name Simon, a rich young man.

- Interested or Neutral Individuals: A teacher of the law, An expert in the law, A rich young man, Jairus' servants, A father of a demon possessed boy, Someone in the crowd, Nicodemus

Jesus referred himself as Teacher (didaskalos). In Matthew 10:24 and Luke 6:40a said that, "A student is not above his teacher." And John recorded on John 13:13-14 that "You call me 'teacher' and 'Lord' and rightly so, for that is what I am, Now that I, your Lord and 'teacher' have washed your feet, you also should wash one another's feet."

Since the teacher's activity is confined to specific areas such as reading and writing, the art of war, a trade, etc., the word didaskalos is often defined by the subject he teaches.

Occurrences of "Teach," "Teaching," and "Taught" in the Gospel in reference to Jesus. According to table 4 on this chapter, Jesus teaches, teaching, and taught fifty four times in the Gospels, eleven times in Matthew, sixteen times in Mark, fifteen times in Luke and twelve times in John.

Two of other Greek words that refer to Jesus as a Teacher in the Gospels are Rabbi and Rabboni. As shown in table 5, Rabbi is used only by Jesus' followers, with one exception by crowd.

Four Greek words used of Jesus as a Teacher in table 5 are Rabbi, Rabboni, Epistates and Kathegetes.

Jesus differed from the rabbis not only in his lack of any of these undesirable characteristics, but also in several other ways. For example, Jesus was his own authority, while the rabbis quoted other rabbinical authorities in their teaching. Jesus taught in many locations,

often outdoors while walking, while the rabbi often taught in a fixed, indoor location. Jesus refused to follow such traditions and even opposed them as leading to hypocrisy (Matt 15:7; Mark 7:6), while the rabbis followed the traditions of previous teachers, traditions that went beyond the demands of Scripture (Matt 15:2-3, 6:9; Mark 7a;3-9, 13).

There were six times the words epistates was on the lips of Peter, or John, or disciple, and one time it was used by a leper. Only Luke used the title epistates of Jesus.

Jesus used kathegetes twice in one verse, the word that occurs only in the New Testament. This word is formed from the verb ago "to lead," it suggests that Jesus is our Guide who leads us into the truth and into right conduct.

Jesus, the One who can deepen our knowledge of himself in our times of need or misunderstanding. So, we too can acknowledge Jesus our Teacher as our Master or Leader.

CHAPTER 4  
What Made Jesus an Authoritative Teacher?  
*(Roy B. Zuck)*

Jesus had authority as a Teacher because of who he is, not someone elected or appointed him to that role. The derived authorities by election or appointment are authorities given by others.

Jesus was unique Teacher, people were amazed when he taught. There was something different, something startling about his teaching. When Jesus taught in the synagogue at Capernaum, the people "were amazed at his teaching" (Luke 4:32; Mark 1:22).

The Jews knew Jesus had not studied in a rabbinical school, when he taught in the temple and "the Jews were amazed" (John 7:15). Those incidents happened in Jesus' second year of ministry, and his third year on his visit to Jerusalem the Feast of Tabernacle.

People were still astounded by Jesus' teaching in the final week of his crucifixion. Jesus taught the people in the temple that they had made the temple "a den of robbers" (Mark 11:17), referring to dishonest dealings of the money changers.

The word "ekplesso" is the most common used for amazement at Jesus' teaching to convey the ideas of being overwhelmed or astounded.

The following verses in the Gospels give the answer why such amazement at Jesus' teaching. "What is this? A new teaching-and with authority" (Mark 1:27). "He taught as one who had authority" (Matt. 7:29; Mark 1:22).

Jesus was his own authority. No wonder the temple guards who were sent by the religious

leaders to arrest Jesus returned with empty hands ( John 7:32). The guards were impressed when

hearing Jesus invited spiritually thirsty people in the temple to come to him. "No one ever spoke the way this man does" (John 7:46), they reported to the chief priests and Pharisees.

The Gospels reveal at least four reasons why Jesus' teaching was authoritative. First, Jesus' words were from God the Father, a different source. "My words will never pass away" (Matt. 24:35; Mark 13:31; Luke 21:33), Jesus affirmed the eternal lasting nature of his words. Second, because of his deity, Jesus is omniscient. "He knew all men" and "knew that what is in a man" (John 2:24-25), John said. Third, Jesus knew the minds of three groups, his disciples, his enemies, and inquirers. Finally, even his religious rival had to admit and said, "Teacher, we know you are a man of integrity and that you teach the way of God in accordance with the truth"(Matt. 22:16) What Jesus said was certain, simply because he said it. He was sure of what he proclaimed. His claims left no room for further investigations or debate.

Only Jesus could teach with authority from God the Father because he is the Son. We cannot expect to duplicate Jesus in receiving words directly from God, but we can derive authority from Jesus through his word.

CHAPTER 5  
What Qualities Marked Jesus as an Outstanding Teacher?  
(Roy B. Zuck)

Jesus modeled the teaching process ideally by exhibiting the following qualities; Maturity, Mastery, Certainty, Humility, Consistency, Spontaneity, Clarity, Urgency, Variety, Quantity, Empathy, Intimacy, Sensitivity, and Relevancy. Jesus teaching with unique, absolute authority.

Maturity: Of course, as the Son of God, possessing full deity, Jesus was spiritually mature.

From a human standpoint, Jesus was a balanced mature person. Jesus "grew and became strong he was filled wisdom, and the grace of God was upon him" (Luke 2:40), in his childhood. This account tells that Jesus' growth physically, mentally, and spiritually.

Mastery: Jesus displayed full mastery of what he taught because he certainly knew his subject. Jesus came to earth to reveal God (John 1:18; 17:26) and his words (John 3:34;14:10, 24; 17:8). Jesus was a dynamic teacher because he mastered of his subject and had competency in the languages of the people with those he communicated.

Certainty: Jesus spoke with certainty, because of his mastery of his subject. There is no any evidence in four books of the Gospel that Jesus did say, "I don't know," "I think so," or "This might true." Jesus knew his message, he never stuttered in saying it.

Humility: Jesus took the position of a lowly household slave and washed the disciples' feet (John 13:1-17), which demonstrated his humility and urged his disciples to do the same. Jesus' coming on earth was an act of humiliation, in which he took on himself the every form of a

servant (Phil 2:7). "I am among you as one who serves" (Luke 22:27), this explains why Jesus said that he, the Son of Man, "did not come to be served but to serve."

Consistency: Jesus' character was consistent with his content. He declared, "I am the truth" (John 14:6), and he lived it. How Jesus lived never contradicted what he taught, his manner of life matched his model of teaching.

For many years, Jesus modeled what he taught was by associating with his disciples daily. So, the disciples could see how he lived, how he pray, how he was patient, how he reacted, how he answered opponents, how he expressed compassion for the needy, how he forgave, and how he handle interruption.

Spontaneity: Jesus was spontaneous and flexible in his teaching, he also opened to questions and interruptions. Jesus did not follow a set curriculum that required him to sit down with his learners each day. Many times his lessons came as "teachable moment," as unplanned, spontaneous occasions when the teaching was determined by situations that arose.

Clarity: By looking through the Gospel of John, we will see how simple were Jesus' words. His vocabulary was always simple and easy to follow. Today teachers should think carefully of their vocabulary, if they want to teach with clarity.

Urgency: Jesus knew he had only three and a half years in which to communicate his message and his purpose and in which to train a small band of followers who would carry on his work after he left. Jesus also knew that his mission had to be completed in the limited time, he was compelled to carry on the work God the Father sent him to do.

Jesus taught and ministered with a sense of urgency, forced by mission he had to fulfill. Yet, Jesus had never in a hurry. Jesus never ran, and never seemed behind schedule. Jesus never canceled a meeting because he lacked time. The Lord always had time to minister to the needy, to

answer his opponents, to instruct his disciples.

CHAPTER 6

What Other Qualities Marked Jesus as an Outstanding Teacher?

*(Roy B. Zuck)*

There are six other qualities that demonstrate Jesus' outstanding effectiveness in teaching.

Variety: Jesus' teaching with the great amount of variety, this kept his learners awaked and excited. When Jesus taught, no one was ever bored. Jesus varied the way he began his lessons, captured attention, challenged the learners, involved his learners, urged them to think, deepened their values and developed their skills. Because of the variety of his methods, it brought freshness to his teaching.

Quantity: Jesus had extensive amount of material to teach in his instructional ministry. Jesus was never at a loss for something to say or to teach, he never ran out something to communicate. According to table 10 of this chapter, a list of fifty speeches shows Jesus' teaching were given in discourses.

Jesus' topics of lecture covered a wide range. His lecture-discourses may be made in several observations. First, Jesus knew if the groups or individuals were interested, so he did not present the contents of all his lectures at once. Second, Jesus' lectures were varied in length. He made his point according to the spiritual condition of his audiences. Third, Jesus' subjects deal with one's spiritual relationship to God, His plans, and relationship with others. Finally, Jesus' lectures were accompanied with his other teaching methods.

Empathy: Jesus' ministry was characterized by his compassion, tenderness, and empathy. He responded to each of his student with care and concern, because he loved them. He did not

live for himself, but for them. He did not make a name for himself, but to develop them with concern.

Jesus loved his hearers as a shepherd loves his sheep, even when they turned against him (John 10:11-18). Jesus patiently explain his point to them.

Intimacy: Our Lord's ministry in teaching marked by his quality of intimacy. Jesus spent extra period of time with his disciple alone and sometimes with individuals in the groups, Jesus was closed to them. Truly, one of Jesus' purposes in calling them to follow him was "that they might be with him (Mark 3:14). For this reason, after the Lord ascended to heaven his small band began their ministry as apostles.

Sensitivity: Jesus sensitivity related to his characteristic of empathy. "With many similar parables Jesus spoke the word to them, as much as they could understand" (Mark 4:33). Jesus aimed his teaching to the ability of his learners to assimilate what they were hearing.

Jesus' attitude toward his learners was flawless because of he is sensitive and gentle. Jesus never lost his temper, never yelled at his students because of his admirable quality.

Relevancy: Jesus' teaching always hit its mark, and penetrated his hearers souls like an arrow precisely hitting its target. Jesus' lessons were relevant to his hearers, he never taught something that had no pertinence to life or to reality. After all, the Lord's teaching goal was to see his learners turn to him, accept him as their personal Savior, and grow in spiritual maturity.

Jesus was popular throughout his entire instructional career. Because Jesus taught with maturity, mastery, certainty, humility, consistency, spontaneity, clarity, urgency, variety, quantity, empathy, intimacy, sensitivity, and relevancy, he was the world's most masterful and the world's most popular Teacher. According to these fourteen aspects of our Lord's teaching activity, in the Gospels, it is no surprise that large crowds followed him.



CHAPTER 7  
What Goals Did Jesus Have in His Teaching?  
(Roy B. Zuck)

Jesus' objective in ministry on earth was to do the work God the Father had assigned him. The Lord told his disciples in his early ministry that his goal was "to do the will of who sent me and to finish his work" (John 4:34).

"I have brought glory on earth by completing the work you gave me to do" (John 17:4), Jesus reported in his prayer to the Father, before the cross, at the end of his ministry. Jesus really accomplished his goal, the "work" that God the Father had given him.

Jesus' purpose was not merely teaching, but preaching and healing as well. Jesus was widely known as a teacher, and much of what he did was to teach. Jesus was extensively involved

in teaching. Questions had been arisen if Jesus' ministry on earth was to teach or to preach.

Actually, the Lord engaged in three major, preaching, teaching, and healing, functions in his ministry on earth. "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4:23).

Early in Jesus' ministry, he told the disciples "Let us go some where else to near villages, so I can preach there also." "That is why I have come" (Mark 1:38). The Lord also commissioned his disciples to preach the kingdom, proclaiming the message that people should repent (Mark 6:12). The Lord commanded the disciples to teach, after his resurrection ( Matt. 28:20).

There was a difference between Jesus' teaching and preaching. In teaching, Jesus instructed and also called for discipleship. Teaching was to instruct believers in Christ, it was for edification.

In Jesus' teaching, he communicated numerous subjects. In preaching, on the other hand, Jesus announced. Preaching was for evangelization, to bring sinners to Christ. In Jesus' preaching, he proclaimed the messages of salvation, available through repentance from sin and faith in him.

Jesus' goal was to provide salvation. Jesus' goal of preaching good news was related to his objective of providing salvation. An angel of the Lord told Joseph that Mary's son was to be named Jesus, "because he will save his people from their sins" (Matt. 1:21). "Today in town of David a Savior has been born to you" (Luke 2:11), angels announced to shepherds at Jesus' birth. Jesus said he came "to give his life as a ransom for many" (Matt. 28:28; Mark 10:45), "came to seek and to save what was lost" (Luke 19:10), and "to save the world" (John 3:17).

In Jesus becoming the incarnate Son of God, he stated other several goals that related to his teaching. One of those goals was "to fulfill the Law and the Prophets" (Matt. 5:17). This statement indicated that he came "to reveal the full depth of meaning" of the Mosaic law and to have realized the predictions about himself in the writings of the Old Testament prophets.

Another goal was to reveal God the Father. As the Word, Jesus communicates God to man (John 1:1). Jesus' revealing the Father's words is related to this purpose of revealing the Father, "I gave them the words you gave me and they accepted them" (John 17:8). Jesus revealed exactly what God the Father wanted to communicate.

There are ten points that Jesus emphasized in his teaching to help his followers grow spiritually. Teachers today should seek these same activities to help their learners; Grow by loving the Lord, Grow by loving others, Grow by obeying God's Word, Grow by doing good deeds, Grow by fellowshiping with God in prayer, Grow by putting spirituals priorities, Grow by

exercising faith in the Lord, Grow by resisting temptation, Grow by serving the Lord and Grow by manifesting spiritual virtues.

CHAPTER 8

Were Jesus' Teaching Goals Limited to Knowing the Truth?

*(Roy B. Zuck)*

The Lord Jesus presented a huge array of content to his audience. Jesus desired his listeners to know and understand what he taught. The Lord did not limit his ministry objectives to the acquiring of knowledge, because he wanted people to learn in the fullest sense. Truth to be lived must be known and understood for understanding God's truth provided the stepping stone for experiencing God's truth.

Knowing, understanding, and learning often referred by the Gospels. Jesus spoke of his disciples knowing "these things" (John 13:17), for example. Individuals become his disciples, and thereby "know the truth" (John 8:32) by holding to God's truth.

In telling the parables of the kingdom in Matthew 13, the Lord explained to his followers that for two reasons he was communicating "the knowledge of the secrets of the kingdom of heaven" (Matt. 13:11) in parable. One reason was to reveal truth to his disciples and the other was to conceal truth from those who rejected him, "those on the outside." The Gospels use several Greek words in speaking of Jesus' desire that others understand what he was teaching.

The Lord inquired his disciple, "Have you understood all these things?" and they replied "Yes" (Matt. 13:51), after telling his seven parables of the kingdom.

One of the goals of Jesus' teaching was that he wanted his audiences to understand what he taught, to perceive the meaning of his words. However, some people could not grasp their significance because of spiritual dullness.

Jesus was not satisfied with the people merely comprehending truths he taught, he also concerned his audiences go beyond recognition and perception. In this sense, learning is spiritual as well as intellectual, moral as well as mental. Learning was living, living with and like Jesus. It is involves a commitment to God the Father, the Lord Jesus being identified with him, spending time with him, and acquiring his outlook, attitude and values.

The person who hears his words “and puts them into practice” is wise, for he is like a man building a house on a rock, not sand. Failing to put into practice Jesus’ word, even though one hears them , is foolishness ( Matt. 7:24-27; Luke 6:47-49) . A person who “does not do what I say,” Jesus said (Luke 6:46), is not doing “the will of my Father in heaven (Matt. 7:21). The Lord revealed his deep concern for living the truth that is known mentally.

The student will not be superior to his teacher, but by being prepared or equipped by his teacher, he behaves like him, not differently from him. In this way Jesus’ followers would become like him, for as he said in Luke 6:40, “everyone who is fully trained will be like his teacher.”

What is a disciple? Many times the word “disciple” designates Jesus’ twelve men, whom he chose to be closely associated with him. Examples of the many verses referring to them include Mathew 5:1; 10:1; 11:1; 20:17; 26:20. In the New Testament “disciple” is used primarily of Jesus’ followers, though at times it refers to followers of John the Baptist (Matt. 9:14; 11:2; 14:2; Mark 2:18; 6:29; Luke 5:33; 11:1; John 1:35, 37;3:25; 4:1), of Pharisees (Matt. 22:15-16; Mark 2:18; Luke 5:33), and of Moses (John 9:28). So, a committed disciple is noted for learning from the Savior, loyalty to the Savior, and love for the Savior, not just a curious inquirer,

The Lord’s model of teaching challenges today teachers to hear and listen three things:

1) Like Jesus, we are to model the truth by exemplary living. 2) Like Jesus, we are to

communicate truth clearly and cogently so that it is understood. 3) Like Jesus, we are to challenge students to practice in their hearts and lives what they know in their minds.

Certainly, Jesus' goal was to help people know the truth, but he did not stop there.

Building on that foundation, The Lord urged his listeners to become loyal learners, committed to be with him and to become like him.

CHAPTER 9

What Impact Did Jesus Have on the Crowds and on His Disciples?

*(Roy B. Zuck)*

It seems that every class has students with vastly different personalities, no matter how large or how small the class is. For example, the talkative, the shy, the noisy, and the quiet. Some students are disciplined while others are unruly and boisterous. Some take life seriously, others are carefree. The conscientious and the careless, the aloof and the warm and friendly, slow learners and fast learners.

The Lord ministered to diverse groups, to classes with individuals of varied interests, needs, concerns, and outlooks on life. Jesus dealt with individuals, small groups, and large crowds. Some were hospitable, others hostile, some were curious others were committed. Seeing how the Lord taught these people can help today teachers gain insight in how to minister effectively to student diversity.

When we consider the varied audiences and individual the Lord taught, his amazing teaching ability comes to light. Jesus taught large crowds and trained a small group of disciple. He debated with religious leaders and talked about spiritual things with simple villagers. The Lord dealt with an inquiring Nicodemus, a weeping prostitute, and a believing Roman centurion.

The numerous groups of individuals Jesus taught referred to as "Crowds." These included those who heard his Sermon on the Mount (Matt. 7:28;8:1). The crowds who heard Jesus' response to the Sadducees (Matt 22:23). The crowd on the shore of the Sea of Galilee when Jesus taught parables in a boat (Mark 4:1). The crowd that Jesus taught then fed them (Mark

6:35-44). The crowd that was amazed at Jesus teaching when he cleaned the temple (Mark 11:17). Record in the Gospel of Matthew also refer to crowds following Jesus to learn from him or have their illness healed by him.

There were several things Jesus did and with the Twelve. Jesus trained them by example, by verbal instruction, by his miracles, by personal association, and by involvement. Because they believed him , were committed to him, and were transformed by him, as a result they were changed individually.

The followings are what impact Jesus had on the Twelve, and how they responded to his teaching and training. Jesus selected and trained the Twelve. They were ordinary or common people. All were Jews, all were from the same geographical area, all spoke the same language. Each lacked formal education, each one was teachable, each was an adult male.

Jesus love the Twelve. Soon thereafter Jesus said he compared his love for them to that of God the Father's love for him (John15:9) . He then commanded them to love each other "as I have loved you" (v.12). His love for them, he said, was also evidenced by his giving his life for them.

Jesus rebuked and corrected the Twelve. The Lord did not hesitate to correct them when necessary; that was part of his teaching and training. Because of the Master, their lives were changed, their heart transformed. Having been touched by the Savior they in turn became his agents in touching the lives of many hundreds of others by leading them to faith in Christ By seeing his impact on the disciples, Jesus was truly a greatly effective Teacher.

CHAPTER 10  
What Impact Did Jesus Have on His Opponents?  
(Roy B. Zuck)

Jesus faced many kinds of opposition to his teaching from several religious and political groups who heard him. They disagreed with what Jesus said, they became defiant, and tried to trap and seeking to discredit him. Those groups are Pharisees, Sadducees, teachers of the law, Herodians, chief priests, and elders.

The groups that opposed Jesus' teaching, even to the point of wanting to murder him were Pharisees and the Sadducees.

The word "Pharisee" comes from the Hebrew word "pruhim", meaning "the separated ones." The Pharisee, according to the most common view, intentionally separated themselves from the common people in an effort to be ritually clean. The Pharisee, others said, separated themselves as lay leaders from the priests.

The Sadducees were from wealthy, influential family. Many of them were priests and temple officers. The name "Sadducee" may be derived from Zadok, the high priest in King David's and Solomon's time ( 2 Sam 8:17; 20:25; 1 Kings 1:8, 26, 32-33; 1 Kings 2:35; 4:4).

These two groups' major beliefs may be summarized as follows:

Pharisees: Oral tradition is equal in authority to the Old Testament. God determines some events; man determines others. The soul survives death. The body will be resurrected. Yahweh is the God of the universe and anyone could join the Jewish faith and worship him. Angels and demons exist in a hierarchical system.

Sadducees: Only the Old Testament is authoritative; oral tradition has no authority. Man has unrestricted free will. The soul perishes along with the body. Physical resurrection of the dead

will not occur. Yahweh is the God of the Jews only. Angels and demons do not exist.

The Pharisees had a number of commendable qualities. First, the Pharisees took separation, holiness, and purity seriously. Second, they took religious obligation seriously. Third, the Pharisees were concerned about the religious welfare of the people. Fourth, they sought to relate God's Word to every life.

The Gospels revealed Jesus' criticism of the Pharisees. The Pharisees ostentatiously displayed their religious devotion. They were noted pride and for seeking the attention of others. The Pharisees followed traditions handed down from earlier generations, traditions that neglected and violated the Scriptures. They disassociated themselves from people they considered spiritually ignorant or unclean, feeling they were superior. The Pharisees gave attention to punctilious, scrupulous observance of ritual to the neglect of moral issues. Considering themselves superior to others, they developed an attitude of greed and self-indulgence. They occupied themselves unduly with details of ceremonial cleanliness. They made distinctions in their regulations that erroneously circumvented God's commands. They hindered people from entering God's kingdom. They added burdens to the populace, without helping them. They claimed spiritual superiority but were hypocritical.

There were several reasons, according to the Gospels, why the Pharisees opposed Jesus and his ministry. First, Jesus opposed their empty religiosity. Second, Jesus violated their strongly held traditions. Third, the Pharisees opposed Jesus because he was a threat to their religious system and their leadership status. Fourth, the Pharisees were enraged because Jesus forgave the sins of a paralytic (Luke 5:20-21) and of a sinful woman (7:47-48). Fifth, the

Pharisees were disturbed because Jesus challenged their limited view of the Scriptures.

Jesus responded to most of the strategies by using them as occasions for teaching. Many times his reactions included questions. After Jesus' replies, the Pharisees seldom said anything further in response.

The writers of the Gospel referred to the Sadducees as the wealthy, and priest aristocracy. The records are found nine times in Matthew, once in Mark, and once in Luke.

In an attempt to trap Jesus, the Sadducees asked for his opinion about a woman widowed by seven husbands who were brothers (the law of levirate marriage, Deut. 25:5). Their question, "At the resurrection whose wife will she be?" (Matt. 22:28); Marks 12:23; Luke 20:33), was designed to show the supposed absurdity of a physical resurrection. Jesus easily outwitted them by pointing out their ignorance, for there will be no marriage in the resurrected life (Matt. 22:30; Mark 12:25; Luke 20:35-36). Then, the Lord reminded them that the Torah (which the Sadducees accepted as authoritative) does speak of the resurrection (Matt. 22:31; Mark 12:26-27; Luke 20:37-38 ).

The teachers of the law were those who devoted to studying, interpreting and teaching the law of Moses. They were a professional and not a political group. They were respected and were often call rabbis, because of their thorough knowledge and teaching of the law.

An expert in the law asked Jesus a question, "What must I do to inherit eternal life?" (Luke 10:25). Jesus told the parable of the good Samaritan to answer his question.

The teachers of the law never acted alone to instigate Jesus' execution. They always joined with other group, may be because as religious teachers they had little or no political power.

Therefore, the teacher of the law along with the chief priests, elders, and Pharisees sought to put Jesus to death.

The synagogues' congregations were governed by elders, called rulers of the synagogue

(Matt. 5:22; Luke 13:14). The elders were lay leaders, senior members of prominent families who

like the priestly aristocracy.

It is interesting in Jesus' response to the chief priests and the leaders. When they expressed concern that children were praising Jesus, he replied by quoting Psalm 8:2 (Matt.21:26).

We can learn a lot from Jesus' relationship to his adversaries. First he did not hesitate to differ with his opponents, pointing out their wrong views and practices. Second, Jesus often answered his antagonists' accusations with questions, challenging them to think. Third, the Lord sought to win his foes to his point of view. Fourth, he did not hesitate to criticize his foes then he sensed they were entrenched in their ways. Fifth, he held firmly to correct doctrine and behavior even though it cost him his life. Sixth, Jesus often used his foes' questions or challenges as occasions for teaching additional truth.

Teachers today may respond to those who disagree with them by using these six practices. First, firmly and lovingly help people to see where their conduct diverges from biblical standards by pointing out views that conflict with Scriptures. Second, using thought-arousing questions to consider responding in to opponents' verbal assaults. Third, we should seek to win those to the truth in loving, wise ways, instead of engaging in attack that further provoke those who differ from us. Fourth, Criticize only when all other approaches have failed to awaken them to the dangers of their errors in behavior and/or belief. Fifth, for the sake of personal convenience, do not compromised God's Word. Sixth, seek to use the occasion as an opportunity for further instruction, rather than engaging in extended debate, if a student defies the truth or challenges the authority of God's Word.

CHAPTER 11  
How Did Jesus Interest Students in Learning?  
*(Roy B. Zuck)*

We enroll in a course, study a foreign language, attend church, teach a Bible study group, support our church and other Christian organization financially, because of our interest. Without interest, we do not act. If add interest, we will carry out the activity. However, most activities have a cost. It takes time, energy, and even money. But in spite of the cost, our interest motivates us.

The Lord Jesus succeeded as a greatest Teacher, and one of the reasons was his remarkable ability to capture the interest of his audiences, to arouse their desire to learn what he was teaching.

Jesus used various teaching tools to make people want to learn, eager for the truth, and hungry for his teaching. The four elements in Jesus' ministry that enabled him to interest his students in what he taught are; motivation, variation, participation, and visualization. . Jesus found ways to motivate his followers, whether crowds, small groups, or individuals, to learn. Jesus utilized great variety in the way he taught. He never bored students with the same method.

A person interested in a subject or an activity, because he or she is motivated. Because a motive moves us to undertake an activity, the motivation lies behind and lead to interest. As we motivate students, they become interested and then learning take place.

Jesus motivated people and interested them. Therefore when he taught, people learned. We too can follow Jesus teaching, create a desire to learn in developing a thirst for learning to our

students.

Jesus used at least five ways to capture people's attention. First, the Lord asked for attention. He challenge his audiences to hear, listen and behold (Mark 4:9, 23; Luke 8:18; Matt. 13:38; 12:41).

Second, Jesus made startling statement. For instance, as Jesus began his Sermon on the Mount, he no doubt captured the attention of his hearers immediately by his assertions that the poor in spirit, the mourners, and the meek are blessed (Matt. 5:3-5). Third, Jesus engaged people's attention by telling stories, asking questions, using natural visuals, and by his miracles. Fourth, the Lord captured attention by requests, such as his word to the Samaritan woman, "Will you give me a drink?" (John 4:7). Fifth, Jesus gained attention by addressing individuals by name.

For example, Jesus called "Martha" (Luke 10:4), "Zacchaeus" (19:5), and "Peter" (John 1:42) by their names.

Jesus aroused people's curiosity and perplexity. As people become curious, their interest is satisfied. Perplexity or confusion also motivates learner to seek answers. Creating perplexity, unrest, and doubt in the students is essential as a prelude to learning.

Curiosity caused Peter to ask Jesus, "Lord, where are you going?" ( John 13:36), and when Jesus answered, Peter asked again, "Lord, why can't I follow you now?" 13:37. Perplexity led Thomas to ask for an answer to where Jesus was going (14:5).

Jesus addressed people's needs and problems. Help people become aware of their needs, and they are proficient to want solutions. As shown on table 21 of this chapter, people's needs and problems are as follows; demon possession, physical illness, leprosy, forgiveness of sins and healing from paralysis, shriveled hand, danger in a lake storm, death of a daughter, deafness and dumbness, food for four thousands, and blindness. It is interesting to note that Jesus did not give answers before the questions were raised. The Lord waited for people to recognize their

problems, their needs and then he responded.

Jesus expressed appreciation for people. Another way to motivate people is to express appreciation for them. Criticize students for their shortcoming is to lessen their interested in learning. But commend them for what was done well is to incite them to reach their greater heights of learning.

Jesus commended with appreciation on the faith of two non-Israelites: a centurion, a commander of one hundred men in the Roman army, whose servant Jesus healed (Matt. 8:10; Luke 7:9) and a Greek woman of Phoenicia, whose daughter Jesus healed (Matt. 15:28; Mark 7:20). Showing appreciation and expressing commendation motivate students to do well. Usually

they will be anxious to do well for the one who has commended them.

Jesus further prompted his hearers to learn by varying his approach and procedure in his teaching. Our Lord excelled in the use of teaching variety. He communicated divine truth by means of lecturing, discussions, questions, answers to questions, brief statements, conversations or dialogues stories or parable, disputes, demonstrations, quotations, maxims, challenges, rebukes, comments, riddles, arguments, and even silence.

Jesus' lectures. Jesus was a masterful lecturer, using the method frequently. Listening to a lecture is not the only way to learn, but it is a valid means of learning. Jesus lectures were varied, some were brief, others were rather long. Many of his lectures were occasional, they were prompted by occasions.

Jesus lectures were combined with other methods. His lectures moved from the known to the unknown. Jesus lectures appealed to the various aspects of the soul. In dealing with the Samaritan woman, Jesus started with a refer to literal water and then referred to the living water. The Lord's lectures appealed to the various aspects of the soul, his lectures approached people

through their intellect, emotions, and will. Jesus' lectures were individualized, his lectures sparkled with illustrations. As extended illustrations, Jesus' many parables expressed the truth in unforgettable vivid form. His illustrations and stories, drawn from a wide array of aspects of nature repeatedly captivated his contemporaries, thus making his lectures unequalled in impact.

Jesus' discussion. On a number of occasions, Jesus engaged in discussion with his disciples or religious leaders. His discussions resulted in the learners' understanding, clarification, and change. The following pointers on how to lead an effective discussion are illustrated in Jesus' use of this method. First, base discussions on an experience common to the groups or on a topic of common interest. Second, encourage students to contribute to the discussion. Third, discuss items that are not too vague or broad and that avoid yes-or-no responses. Fourth, prod student thinking toward correct answers. Fifth, clarify students' false concepts firmly but in a non-threatening way.

Jesus' conversation. In Jesus dialogues or conversations, he was friendly and personable, spoke on their level of understanding, adapted the truth to the individuals' backgrounds, called for a response, and challenged them to think deeply of his claims. These afforded best opportunities for him to teach while at the same time evangelizing.

Jesus involved students. Jesus believed in the important of student participation. This fact is evidenced by many ways in which Jesus involved his disciples and others in the teaching-learning process. Jesus involved by asking. He asked the disciples to get a boat, had his disciples baptize converts, sent his disciples to buy food, told the demon-possessed man to tell his family and witnessing, sent the Twelve in groups of two to exorcise demons, had them report on their ministries. Jesus involved by assigning. He assigned the Twelve, then the seventy-two and caused

them to feel a mixture of emotions. The disciples excited over the prospect of being able to do the same things the Lord himself had been doing. They felt confident and sensed boldness. Whatever their emotions, they no doubt sensed the Lord's power and authority as people responded to their messages and as people were healed.

Jesus' example of actively involving students in the learning process should remind teachers today of involving with their students. The teachers can involve their students in the lessons they teach, give students more opportunity for participation, for learning by doing, vary their teaching so that student interest is higher and learning is greater.

We tend to forget what we hear. But when seeing accompanies our hearing, we learn more and retain it longer. Because vision is our dominant sense. Visuals are effective because they make learning more enjoyable, by capturing attention. They make learning more meaningful, by bridging time and distance gaps between today and what is being studied. They make learning more lasting enabling students to retain facts and ideas longer.

Reading through the Gospels directs our attention to the numerous visuals Jesus used effectively. Jesus used a towel and a washbasin of water as visual while illustrating humility before his disciples (John 13:4-17). Jesus' many miracles were dynamic visual demonstrations to the crowds, his disciples, and the religious leaders of his power, authority, compassion, and deity. As the disciples watched Jesus perform miracle after miracle, they have been strengthened in their faith and fortified in their confidence in their Lord.

People in Jesus' day were interested in what he taught. They were curious, intrigued, and even captivated. Jesus teaching competence is seen in his profound abilities as a motivator. The Lord's teaching is seen in his creative used of variation in teaching patterns, the way he involved

his learners, and his appeal to the visual. Teachers today can learn from Jesus' teaching by varying

their methods, encouraging learners to participate, stimulating and motivating their students, and visualizing what they lecture.

CHAPTER 12

How Did Jesus Use Picturesque Expressions in His Teaching?

*(Roy B. Zuck)*

In Jesus' teaching, he used many picturesque expressions, and he did these for three reasons. 1) To capture his hearers' attentions. 2) To encourage them to reflect on what he said. 3) To help them remember his words. The numerous figures of speech in his teaching are; Simile, Metaphor, Hypocatastasis, Metonymy, Synecdoche, Hyperbole, Personification, Apostrophe, Euphemism, Irony, Paradox, and Pun .

A simile used the word "like" or "as" to comparison of two things that are not alike. For example, when Jesus said the kingdom of heaven is like a mustard seed (Matt. 13:31), he did not mean heaven physically looks like that seed.

A metaphor is a comparison in which one thing is said to be, act like, or represent another, in which the two are unlike. Metaphors draw attention to similarities between dissimilar things that might otherwise go unnoticed. Bringing unlike things together, saying one is to be identified with the other, "Watch out the false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves," Jesus said (Matt. 7:15).

In hypocatastasis of speech the comparison between two normally unlike things is made by a direct naming. Jesus used a hypocatastasis, "Go tell that fox" (Luke 13:32), when he referred to Herod. In a hypocatastasis Jesus directly named Herod a "fox." Many of Jesus' examples of hypocatastasis were from nature.

In metonymy a word or phrase is substituted for another word or phrase associated with

it. When Jesus said honoring the Lord with one's lips (Matt. 15:8) refers to one's words produced by his lips. The "cup" of which Jesus and the Twelve drank at the Lord's Supper is a metonymy, for they drank the contents of the cup, not the cup itself.

A synecdoche substitutes a part for the whole, or whole for the part. "The wombs that never bore" in Luke 23:29, Jesus implied barren women, the wombs suggesting the whole person.

A hyperbole is used to add shock and emphasis to what is said, it is an intentional exaggeration. Hyperboles do convey truth by overstatements or by statements that appear to be impossible or unnatural, they are not to be taken literally. The statements in Matthew 5:29-30, "If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.," are examples of a hyperbole.

Personification is a figure of speech in which one ascribes human characteristics or actions to inanimate objects or ideas or to animals. Jesus spoke of the kingdom advancing like an army (Matt. 11:12), of wisdom having actions (Matt. 11:19), of stone crying out (Luke 19:40), and of the wind having a will, "the wind blows wherever it pleases," (John 3:8). Jesus assigned aspects of human personality and action to these objects adds vividness to his remark.

The figure of speech that addresses an object directly as if it were an imaginary person is known as apostrophe. The examples of apostrophe from Jesus' teaching are his addressing entire cities such as Korazin, Bethsaida, Capernaum (Matt. 11:21,23; Luke 10:13), and Jerusalem (Matt. 23:37; Luke 13:34).

A euphemism substitutes an inoffensive for an offensive, or mild expression for bold expression. Jesus used a euphemism when he told the disciples Lazarus was sleeping (John 11:11). Though the man was actually dead, Jesus purposefully used a milder expression.

The form of ridicule expressed as compliment is known as irony. When Jesus spoke to the Pharisees, "You have a fine way of setting aside the commands of God in order to observe your own traditions!" (Mark 7:9), he spoke with a touch of irony. "You have a fine way" sounds like a compliment, but the rest of the sentence reveals that was ridiculing them.

A paradox is a statement that is seemingly contradictory to normal opinion or common sense, but it is not an actual contradiction. It has only the appearance of being a discrepancy. When Jesus said, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you" (Matt.21:31), he used paradoxical words. It would have jolted and embittered the chief priests and elders.

The similar-sounding words or the same words have different meanings called a pun. Jesus said, "Follow me, and let the dead bury their own dead" (Matt. 8:22), is an example of a pun. The spiritual dead should be allowed to bury the physical dead, so that believers would be free to follow him.

CHAPTER 13  
How Did Jesus Use Other Rhetorical Devices in His Teaching?  
*(Roy B. Zuck)*

Jesus' teaching was variety and remarkable. The other teaching devices the Lord used, including humor, enigmas, maxims or aphorisms, repetition, logical reasoning, contrasts, examples and explanations, and poetry.

It is true in Jesus' lesson, humor more often occurs in what is said. Irony, sarcasm, hyperboles, paradoxes, and puns all have an element of humor because of the surprise of the unexpected. People smile or laugh at something humorous or they become suddenly aware of the incongruous.

The Lord's humor, however, was never entertainment for entertainment's sake. Jesus never told jokes merely to evoke hilarity. His humor was always purposeful. Nor was his humor cruel, bitter, or revengeful. He uttered humor in a pleasing, not cynical fashion.

Jesus sometimes spoke in enigmas or obscure fashion. When the Lord baffled his hearers, the conundrums were designed to urge thinking and so to aid learning. As we read the following puzzling sentences, think how they would have led Jesus' hearers to think, reflect, and learn. "Let the dead bury the dead" (Matt. 8:22). Truly, not many of Jesus' sayings were intentionally obscure.

Jesus' aphorisms were excellent, his epigrams numerous and profound. The Lord was a master of maxims user. Jesus' aphorisms are memorable because of the fresh way the truth is stated. "No one can serve two masters" (Matt. 6:24), was applied to the question of serving God

or money. Jesus said, "A city on a hill cannot be hidden" (Matt. 5:14), he affirmed the important truth that his followers were to so live that others would see their good conduct and glorify God (5:16). This is another example how the Lord applied the aphorisms to his hearers.

Repetition can be an effective teaching tool. It can help, if rightly used, to clinch the truth in the hearers' minds and hearts. The Lord said twice to emphasize the difficulty many wealthy people have in sensing any need for salvation, "How hard it is for the rich to enter the kingdom of God" (Mark 10:23-24 ). The Lord also repeated twice in these statements, "I am the gate" (John 10:7,9), and "I am the good shepherd" (10:11,14).

Jesus' teaching involved helping student to think logically and accurately. He carefully employed a number of reasoning process or kinds of argument. The reasons from the lesser to the greater or a fortiori is one of the most common forms of argumentation Jesus used. Worrying cannot extend a person's life, and therefore worrying about food and clothing is even more needless. Luke 12:25-26 records one of Jesus' fortiori arguments in the Sermon on the Mount

Many of Jesus' parables build on the principle of contrast: The priest and the Levite who avoided helping an injured man and the good Samaritan did (Luke 10:25-37); the two sons, one of whom said he would not work in the vineyard but did, and the other who said he would but did not (Matt. 21:28-32). Jesus also pointed to several contrasts in his own ministry. Foxes and birds have lodging places, but did not (Luke 9:58), he came not to be served, but to serve (Matt. 20:28; Mark 10:45). In contrast each idea is given prominence, interest is quickened, there is a great appeal to the imagination, and therefore teaching is made more effective.

The Gospels noted all of Jesus' specific examples that follow his general assertions. These are a few examples: General; Being angry submits a person to judgment. Specific; Do not in

anger call a person "Raca," fool (Matt. 5:22). General; Instead of retaliating against an evil person, do not resist him. Specific; "If someone strikes you on the right cheek, turn to him the other also" (5:39). The Lord often specified reasons for his commands or actions. His explanations helped communicate his truths.

The Lord often cast his sayings in the form of Hebrew poetry, because of his Jewish descent and upbringing. Jesus distinguished his teaching by the use of poetic sayings. These may be either synonymous (or comparison), antithetical (or contrast), synthetic (or completion), or stairstep. By placing his message in such poetic form Jesus demonstrated that his listeners were to preserve and retain his teaching in the minds as well as their hearts.

CHAPTER 14  
How Did Jesus Use Questions in His Teaching?  
(Roy B. Zuck)

Teachers can involve students of all ages in the teaching-learning process by asking questions. Because questions provide one of the most important means in teaching-learning. The questions must be the right kind, the kind that promote student involvement. Indisputably Jesus was a magnificent question maker. In fact, the Lord was the world's best, for he knew how to raise the right kinds of questions.

By studying the ways Jesus used the questioning method to great advantage, teachers can gain insight on ways to improve their use of questions.

How many questions did Jesus asked? According to the author of this book, Roy B. Zuck, Jesus asked 225 different questions. The total number recorded is 304. Because a number of questions are cited by more than one Gospel writer. Refer to table 24 of this lesson, number of Jesus' question recorded in each Gospel are; Matthew 90, Mark 67, Luke 96, and John 51. There are 304 questions.

To whom did Jesus address his questions? Jesus, the master Teacher, asked a remarkable number of questions. The Lord asked his disciples (as a group) sixty-four different questions, he questioned sixty-two interrogations to thirty-two small group or individuals, he voiced fifty questions to his adversaries (as a group), and he addressed forty-nine questions to crowds.

What kinds of questions did Jesus ask? The Lord's teaching arsenal was full of interrogations of various kind that penetrated the minds and hearts of his listeners. The author of this book suggested fifteen purposes of Jesus' teaching, which are listed in table 26 with each

question. 1) To petition for information or to recall facts. 2) To promote conversation. 3) To point out something contrary to fact. 4) To procure assent. 5) To push for an expression of faith. 6) To prod for an opinion or an expression of a desire. 7) To prove or to test faith or spiritual commitment. 8) To promote thinking or reflection. 9) To persuade critics of their errors. 10) To pull person(s) up short. 11) To pour out an emotion. 12) To probe for motives. 13) To prick the conscience. 14) To pinpoint a topic. 15) To press for application of the truth.

To petition for information or to recall facts. Being the Son of God, Jesus is omniscient. When the Lord asked for information, it was not because he did not know. His questions were designed to bring response from his audiences. For example, when a woman with a bleeding touched him, Jesus asked, "Who touched my clothes?" (Mark 5:30; Luke 8:45). The Lord asked his disciple when feeding the five thousand, "How many loaves do you have?" (Mark 6:38).

To promote conversation. To perform a point of contact, Jesus opened up several questions for conversation. On the way to Emmaus, Jesus initiated a conversation with two believers by asking, "What are you discussing together as you walking along?" (Luke 24:17).

To point out something contrary to fact. Jesus' questions helped people sense truths, he alerted his listeners to what is not true, "Who of you by worrying can add a single hour to his life?" (Matt. 6:27; Luke 12:25). It also conveys the point more than just a declaration such as, "No one of you by worrying can add a single hour to his life."

To produce assent. The Lord many times led his audience to accept the truth of something commonly known by means of a question. They were then better prepared to agree with an assertion following the question by giving mental assent to what Jesus asked, "Are not two sparrows sold for a penny?" (Matt. 10:29).

To push for an expression of faith. The Lord used a question to elicit a response of faith on five occasions. To two blind men, "Do you believe that I am able to do this?" (Matt. 9:28).

To the twelve disciples, "But what about you? Who do say I am?"(Matt 16:15; Mark 8:29; Luke 9:20). To the blind men he healed, "Do you believe in the Son of Man? (John 9:35).

To prod for an opinion or an expression of a desire. Jesus asked disciple a question that called for a response, after telling his kingdom parables to them, "Have you understood all these things?" (Matt. 13:51).

To prove or to test faith or spiritual commitment. The Lord asked, "Where shall we buy bread for these people to eat"(John 6:5), was directed "to test Philip" (v.6), to help build his in the Lord's ability to feed the large crowd with less food.

To promote thinking or reflection. Jesus many times asked rhetorical questions, queries devised to stimulate mental thought and reflection, though he sometimes posed questions for the purpose of gaining verbal responses. "If the salt loses its saltiness, how can it be made salty again?" (Matt.5:13; Mark 9:50; Luke 14:34).

To persuade critics of their errors. Jesus answered to the critical question of his religious opponents with statement. These prompted his opponents to realize the logical inconsistency of their accusations and pricking their consciences at the same time.

To pull persons up short. Jesus used questions to pull his disciples up short, when facing situations that they were on a wrong track or trying to go in their own strength. The Lord chided the disciples for their lack of faith in the storm (Matt. 8:26; Mark 4:40; Luke 8:25), when Peter attempted to walk on the water (Matt. 14:31).

To pour out an emotion. Jesus' emotion, disappointment, exasperation amazement, surprise, or anguish were expressed in question. "Why all this commotion and wailing?" (Mark 5:39), Jesus said to the people who were mourning the death of the synagogue ruler's daughter, at the home of Jairus.

To probe for motives. The Lord's questions penetrated the motives of the Pharisees and

the Herodians, "Why are you trying to trap me?" (Matt. 22:18; Mark 12:5), "Why are you bothering this woman?" (Matt 26:10).

To prick the conscience. The Lord's questions serving that purpose were addressed to the Pharisees and teachers of the law, "And why do you break the command of God for the sake of your tradition?" (Matt. 15:3).

To pinpoint a topic. Jesus introduced the parable of the mustard seed by the rhetorical query. "What shall we say the kingdom of God is like, what parable shall we use to describe?" (Mark 4:30; Luke 13:18).

To press for application of the truth. Jesus' teaching was specific, personal, and relevant, not general and abstract. The Lord never failed to relate his teaching to his listeners' lives. Every instance in which Jesus applied a truth by a question or helped his listeners draw a conclusion

Other features that marked Jesus' questions. Jesus many times questioned in clusters, so adding impact and emphasis to his words. Sometimes the questions said the same thing as the first question in a different but parallel way, other times an additional thought was suggested.

What we can learn from Jesus about the art of asking questions. Because Jesus used the question method so extensively in his ministry, teachers today do well to emulate the Lord's example. The following suggestions, each stated both positively and negatively, stem from Christ's

use of questions. Ask questions that challenge. Ask questions that are clear; avoid ambiguous questions. Ask questions that are specific and brief; avoid those that are too general and broad. Ask questions in an atmosphere of acceptance and respect; avoid questions that ridicule or belittle. Utilizing the right questions constitutes an important part of dynamic teaching.

CHAPTER 15  
How Did Jesus Respond to Questions Asked of Him?  
(Roy B. Zuck)

Teaching effectiveness can be measured not only by noting the questions students ask, it also can be measured on evaluating the kinds of questions teachers ask.

A study of question addressed to Jesus and how he responded to his listeners can help teachers today improve their own responses to students' questions in class.

Requests for information. Many information requests came in response to Jesus' teaching, thus indicating that his teaching stimulate his learners' interest and motivated them to think about what he said and to seek further about what he meant. The disciples of John the Baptist asked Jesus why his followers did not fast as they and the Pharisees did ( Matt 9:14; Mark 2:18 ).

Expressions of confusion. Those who heard Jesus did not always understand because of their spiritual ignorance or insensitivity. These was true of Nicodemus, who was confuse about Jesus' comments about a second birth (John 3:4,9), of the Samaritan woman in her confusion about "physical " and "living" water (John 4:9, 11).

Expressions of denial. Many questions addressed to the Lord were actually denials. The Samaritan woman asked, "Are you greater then our father Jacob?" (John 4:12). She was supposedly affirming that Jesus was not greater than Jacob. Another question that the Jews asked, "Are you greater than our father Abraham?"(John 8:53), also was a way of denying that Jesus exceeded Abraham in greatness.

Challenge. Those who were not Jesus' followers voiced him some questions of challenge.

The Pharisees challenge Jesus by questions on why his disciple broke tradition by neglecting ceremonial washings (Matt. 15:2), why they were violating the Sabbath (Mark 2:24).

Trickery. Some inquirers were efforts to trick Jesus by forcing him to take one of two views, either of which would pose a problem for him. The Pharisees tried to place Jesus in dilemma by the question, “Is it lawful to heal on the Sabbath?” (Matt. 12:10). If the Lord responded that it was, they could accuse him of violating the Mosaic law. If Jesus said it was not, then he would be unable to restore the man’s withered hand.

Expressions of anxiety. When Jesus was twelve years of age, his mother voiced him with questions expressing anxiety ( Luke 2:48), and when disciples feared they would drown, they asked similar question (Mark 4:38).

Questions for confirmation. The Jews, opponents of Jesus, asked him four times to confirm what he was doing, they requested a confirming miraculous sign ( John 21:8; 6:30; 8:48), so they could believe. Once the Jews brashly accused Jesus of being a demon-possessed Samaritan and asked him to confirm the truth of their accusation (John 8:48).

Surprise. Nathaniel expressed in the surprise questions (John 1:48). When the Lord approached Peter to wash his feet, Peter responded in surprise, “ Lord, are you going to wash my feet?” (John 13:6).

Requests for directives. The disciples asked Jesus three times for a directive on what to do. James and John wanted to know if Jesus wanted them to call down fire from heaven to burn the Samaritan village where people had denied him (Luke 9:52-54).

Expressions of rebuke. An expression of rebuke is seen when Martha asked Jesus if he was concerned that Mary had left her to do the housework herself (Luke 10:40).

Mockery and sarcasm. The Jews questioned Jesus in mockery, “Who hit you?” when they

slapped him on the face at his trial (Matt. 26:68). Pilate responded to Jesus in sarcasm expression,

“Am I a Jew” (John 18:35).

Jesus’ answers to questions. The Lord answered to questions in a great variety of way. Jesus never refused to interact with his inquirers except when addressed by the high priest (Matt. 26:62).

The Lord answered patiently, directly, and without demeaning people. Many times Jesus responded to a question with a question of his own. He never at a loss what to say nor how to say it. This is true of his reply to the first recorded question addressed to him. When Maria, his mother, inquired why he stayed behind in the temple.

The Lord always gave the facts individuals needed, whenever they requested information. However, some questions Jesus answered indirectly. When the Pharisees asked, “Where in you father?”, he answered by stating, “You do not know me or my father” (John 8:19).

Jesus answered Thomas directly with an affirmation, “I am the way, the truth and the life” (John 14:6), when Thomas questioned him, “How can we know the way?” (John 14:5).

Jesus’ response to questions sometime was in the form of a rebuke. A few times he corrected the false teaching of his questioners. Occasionally the Lord found it necessary to give negative answers to his inquirers’ questions. Questions from his audiences also gave the Lord opportunity to teach in parable.

As the omniscient Son of God, Jesus knew what others were thinking or talking about, so he addressed their questions and concerns.

We can learn from Jesus about the art of responding to questions. The teachers today can draw from this study of the scores of questions addressed to Jesus and how he responded to them.

1. Be open to students' questions and give them thoughtful, appropriate answers.

2. Teach in such a way that students are stimulated to think about the content and to ask questions about the material communicated.
3. Recognize the variety of kinds of questions students may ask.
4. Respond to student questions with attentiveness and give appropriate answers with explanations and clarifications.
5. Respond to all questions with respect, even those that are irrelevant or that challenge your views.

In the teaching-learning classroom, students' questions and teachers' responses to them comprise a highly significant element. Learning from the Lord Jesus how to stimulate and respond to questions, teachers will see a great improvement of their teaching.

CHAPTER 16  
How Did Jesus Use Stories in His Teaching?  
(Roy B. Zuck)

Jesus' ability to tell the right story, some long and some short, at the appropriate moment demonstrates his remarkable teaching skill, his unusual ability as a master Storyteller. People loved and remembered Jesus' stories because they were realistic and because they each made a point, a strong, easy to grasp principle understandably relevant to them.

The rabbis often taught in parable in Jesus' day, so the people have been familiar with this technique. A parable is a story that places on truth beside another to clarify and emphasize the point. The word "parable" came from Greek word "parabole", which consists of the two words "para" ( alongside) and "ballein" (to throw).

Many answers may be given to the question, "Why are parable interesting?" First, people enjoy hearing about other people. Second, parable have intrigue because of the challenge of analogies. Third, people enjoy learning abstract truths and ideas by means of concrete examples. Fourth, in stories, listeners by their imagination can vicariously identify with others' situations.

Jesus taught in parable in order to help people comprehend spiritual truths, Jesus did relate the stories in parable. Jesus had two purposes of his teaching in parable of the secrets of the kingdom: to reveal and to conceal. Clearly, Jesus' parables served to shed light on spiritual truths. Through his short stories Jesus did not entertain, instead he educated. Rather than amused his listeners' minds, each parable awakened their conscience.

The Lord Jesus' parables so intriguing and have appeal for many reasons. The parables were concise, stories need not be long to be interesting and effective. The parables dealt with common, everyday elements known in first-century Palestine. Jesus' parables are dramatic with suspense. Readers are held in suspense wondering how the merciful master will treat unmerciful servants (Matt. 18:21-35). The parable has an element of surprise, unexpected turns or reversals. Several stories include the literary feature of so-called end stress, in which the last element of a parable is the most important. As in all good stories, Jesus' parables include denouement, or resolution of a problem or plot conflict. Sometimes the stories are tragic that is, they have unhappy endings. Jesus' short stories also are fascinating because of the wide variety of topics he discussed. The parables may be grouped under five headings: God's reign, God's character, God's disciples, God's enemies, and God's judgment.

Jesus used parables to encourage thinking. Several times the Lord opened up his parabolic discourses with questions, stimulating his listeners to expect and consider his stories. Sometime Jesus told a parable with a statement and then asked a rhetorical question to urge listeners to think further before he introduced the parable itself.

Various situations prompted Jesus to tell his stories. The Lord did not introduce stories simply to awaken a drowsy audience or to amuse himself. He fitted them to various situations as they arose. Jesus recounted some parables in answer to questions. Jesus told the parable of minas to correct the crowds' view, "that the kingdom of God was going to appear at once" (Luke 19:11; 12-27). A few parables were introduced to apply the truth to situations that arose. Jesus urged people to put his words into practice by referring to a man building a house on a rock and another on sand (Matt. 7:24-26), in concluding his sermon on the Mount.

Jesus used the short stories often, and with variety of individuals and groups, so his short stories were so superbly effective in communication and applying the truths. For both children

and adults enjoy stories, teachers today should follow Jesus' example. Here are some tips that cited from this chapter on how to tell stories, based on ways the Lord Jesus told them. 1) Tell stories your students can understand. 2) Arouse interest quickly at the beginning of the story. 3) Keep them short. Stories need not be long to be effective. 4) Include suspense, surprise, end stress, conversation, resolution, and characterization in your stories. 5) Include a question, exhortation, or statement as a means of challenging the students to think and to apply the story. 6) Give attention to gestures, visuals, and voice variation in your stories. Sometimes, with stories for children, use puppets, pictures. Or have the children act out a story