

The Lord Jesus Christ

As The

Great Teacher

- * Christ is our example as a teacher.
- * Christ was known as “teacher,” not as preacher.
- * Christ was the “master teacher” and as such
He gives us wisdom toward being a
very good teacher.

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-- Dr. Edward Watke Jr.

*What kind of teacher do you aspire to be?
What will you become as a teacher?
Are you willing to study, prepare, work at, and even memorize
principles that will help you?
Are you willing to practice being a good, yes, a great teacher?*

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A LOOK AT CHRIST-- THE MASTER TEACHER

Christ was the *Master Teacher* and we could learn much from His methods, style, and the content of his teaching. It would take many lessons to do justice to the subject of Christ's ability and practice as Master teacher.

1. Christ was called *teacher* 45 times, but was never called *preacher* once.
2. All the terms equivalent to *teacher* that refer to Christ total 61.
3. The term *Master* is used 66 times in the King James Bible, and 54 of these come from a Greek word meaning *teacher* or *school master*.
4. Forty-five times He is referred to as teaching and eleven times as preaching.
5. He was recognized as a great teacher-- not as a ruler, politician, miracle worker, or a mover and shaker among men.
6. Often His teaching was coupled with His preaching. (See Matt. 4:23.)

I. CHRIST'S USE OF OBJECTS:

1. The use of objects is valuable because it appeals to the eye and because it affords a concrete representation of the lesson.
2. The "eye gate" is almost always a more effective avenue of approach to the pupil's mind than the "ear gate."
3. The eye gate was extensively used by Christ.

Illustrations: In Matthew 18:1-4 Christ took a small child and put the child in the midst of Himself and the disciples. He used the child as a teaching tool about the Kingdom of God. The disciples were thinking in terms of rank, promotion, and recognition. Self-seeking ambition was getting the upper hand in their lives as they questioned among themselves as to who would be the greatest in the Kingdom. Christ used the child among them to teach humility and unselfishness.

In John 13 Christ taught the need of having a servant's heart and attitude. As He washed the disciples feet he also taught the importance of humility and daily cleansing from sin. Many lessons were taught to the disciples through the washing of their feet. This object lesson was very powerful.

Application:

1. Christ used objects to attract attention since one cannot teach without attention.
2. Christ used objects as a means of teaching specific truths.

II. CHRIST'S USE OF DRAMATICS AND ROLE-PLAYING

1. Dramatizing carries the idea of reenacting a scene. We think of it as the reproduction of a historical event or the portrayal of a current activity.

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2. Thought, imagination, feeling, and volition are brought into the role-playing. In other words it is the effort to portray in as natural a setting as possible some situation in history or modern life.
3. Through this means interests are stimulated in the mind of the pupil. "Play I like" is a valuable way of learning. Likewise the observer learns more readily than through recitation or lecture.
4. Sympathies are aroused, and the principle of learning by doing is utilized.
5. An element of the dramatic may enter into any teaching and be used with any other methods.
6. The play spirit appeals to all ages and should be used from time to time in the teaching format.

Illustrations:

By driving the money changers from the temple, Christ manifested his concern about the desecration of the temple. His dramatic action doubtless was a great teaching tool to those who were involved. He showed dramatically the sacredness of the Temple and of worship. While he did not give formal dramatic programs as such, he utilized the principle.

When Christ inaugurated baptism and the Lord's supper he utilized this method. "With voice men preach the gospel to the ear, with the ordinances they preach it to the eye."

The Jews before Christ utilized the dramatic method of teaching. The festivals were especially dramatic, as the people, in observing the Feast of the Passover, reenacted the scenes connected with the sparing of the first-born in Egypt. This is just one instance of many when dramatics were a part of the festivals. Isaiah dramatized the poverty to come when he went barefoot about the streets of Jerusalem. When Jeremiah wore a wooden yoke about his neck to give a message of Nebuchadnezzar's broken power, he used dramatics in a graphic way.

III. CHRIST'S USE OF STORY TELLING

Story telling by the Lord Jesus Christ took its form in the telling of parables. Much of the gospels is made up of parables. This ought to cause us to understand the great help that telling stories can be to the mind of the hearer. Possibly few methods are better used to set forth truth.

Undoubtedly the distinctive method used by Christ was the parable, or story telling. This method stands out more prominently in His teaching than any other. We remember his stories more than anything else. He was unquestionably the world's greatest story teller.

1. The word, *parable*, means *thrown along side*. It is a story or illustration taken from a familiar phase of life to throw light on one not so familiar.
2. Parables are scenes or short stories taken from nature or from common life, which present some leading thought or truth capable of transforming the spiritual life of a man.
3. As a teaching method parables are especially valuable. . .
 - * because they appeal to the imagination.
 - * because one can easily deal with something concrete.
 - * because they have a free and easy style, and are interesting and effective.
 - * because they secure attention.

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- * because they throw light on some principle or abstract truth that has already been stated.
- * because they possibly present the entire lesson.

Illustrations:

It is interesting to notice the Master Teacher's large use of stories or parables in his teaching. In fact they have been called "the consummation of his art." About one fourth of the Gospel of Mark and about one half of Luke is made up of parables. The word *parable* is used about 50 times in the New Testament. Christ used this method far more than any other.

There are about sixty-one parables in all.

- * Thirty four times Christ spoke of persons (like the rich man).
- * Four times Christ spoke about animals (like the lost sheep),
- * Seven times He spoke about various kinds of plants (as the mustard seed),
- * Sixteen times He spoke about other things (like the four soils).

If parables were omitted there would not be much left of the gospel accounts. If one included the maxims, or germ parables, the allegory, and other illustrations about one hundred parables could be found.

Some of the most prominent or well-known parables include the four soils, the parable made up of three stories (the lost coin, lost sheep and lost son) and the good Samaritan. All of these have some specific teaching point which is prominent.

CHRIST'S APPROACH TO PEOPLE'S PROBLEMS

What is a problem? What would your answer be? In teaching a Bible class we will naturally be dealing with problems that people face. In fact, we need to recognize that a good teacher: 1) will want to understand what the problems are, 2) will realize that they do exist, and 3) will desire to find answers for the sake of the students.

When we stand at a fork in the road, we face a problem; that is, if we are going somewhere definite and the road is new to us. In such a case our intellectual processes of reflection and deliberation are aroused, leading to a solution of the problem. Only as it is solved can we continue on our way.

In similar fashion we often stand at a fork in the road of life and decisions have to be made and solutions found. The Greek original of the term suggests that a problem is something *cast before the mind*. Being there, it requires a solution, if a solution can be found and we are determined not to "cop out" or procrastinate.

I. THERE ARE TWO KINDS OF PROBLEMS PEOPLE FACE.

A. *Some problems are practical in nature.*

1. These grow out of our daily experiences of life.
2. These problems and their solutions affect daily conduct.
3. The facing of any problem brings the beginning of real thinking. Without a felt difficulty, thinking is only simulated. To think is to think *about*.
4. If facing a problem is the beginning of thinking, it is also the basis of real teaching.
5. Such teaching is not only interesting, it is also effective in changing conduct. If conduct is not impacted for good, we have not taught.
6. Problems brought to our minds and hearts by the Word of God and through daily experience in life are generally practical in nature. (There can be exceptions as you will note section B.)

B. *Some problems are theoretical in nature.*

1. Some problems are proposed by the intellect to itself; their solutions are difficult or impossible to reach, and, if reached, they affect life little or none. These are problems in theory only.
2. A man may suffer remorse about something over which he has no control, and in which he knows he did not do wrong. He may wonder if he could have done something differently. He may be greatly impacted by the unknown and be greatly sorrowed in wishing things were different. He may spend great mental energy on something totally theoretical.
3. These are the very areas people often spend a great amount of their thinking to little avail or purpose. Teachers must be careful that they do not become basically, or overly involved in the theoretical.

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Note:

Problem areas often include the will, self determination and aspects of faith: is it real faith, blind faith, theory or presumption? Many questions could be asked about problems people face.

II. CHRIST HELPED PEOPLE FACE PROBLEMS.

Christ dealt with real problems that people faced in their daily lives--He didn't deal with the theoretical. Christ used the problem method, that is, He focused on problems in His teaching. He probably felt that real teaching faces problems and seeks solutions to those problems.

I suppose that Christ felt that real teaching begins with a problem, and for people to think upon their needs requires their facing problems.

A. *Christ brought problems to the surface.*

1. There is probably a difference between problems sensed as such by his pupils and critics and those He brought to their attention.
2. People may not have been conscious of their problem until He spoke of it.
3. Were there times when Christ did not deal with the problem, or when He declined to comment or deal with the issue at hand?

Illustrations:

Christ stated, "How hardly shall they that have riches enter the kingdom of heaven?" Peter asked, "What shall we have, therefore?" Were these problems He brought to their attention, or already sensed by the people?

Was it normally true that every person requesting a blessing from Jesus brought a problem with him? In Mark 2:1-12 we have a case where Jesus sensed a deeper problem than that which was brought to Him.

"Speak to my brother that he divide the inheritance with me." This is a case in which Christ did not deal with the problem that the speaker presented Him. Consider also He react when the people wanted to make him king

B. *Christ dealt with problems people brought to Him.*

Persons

1. The scribes, Mark 2:7
2. Scribes and Pharisees
Mark 2:16
3. "They" Mark 2:18
4. The Pharisees, Mark 2:24
5. The scribes, Mark 3:22
6. His fellow-townsmen, Mark 6:2, 3
7. The scribes and Pharisees
Mark 7:3
8. The Pharisees, Mark 8:11
9. The disciples, Mark 9:34
10. John and others, Mark 9:38
11. The Pharisees, Mark 10:2
12. The rich young ruler, Mark 10:17
13. James and John, Mark 10:37

Their Problems

- Who can forgive sins?
- The association of Jesus with publicans and sinners
- Why the disciples did not fast
- Sabbath observance
- How Jesus cast out demons (note their solution)
- The sources of Jesus' power
- Why the disciples did not observe the traditions
- They wanted a sign.
- "Who is the greatest?"
- Tolerance of other workers
- Divorce
- Inheriting eternal life
- Sitting on His right and left hand

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| 14. Chief priest, scribes, | The authority of Christ
and elders, Mark 11:28 |
| 15. Pharisees and Herodians,
Mark 12:14 | The tribute to Caesar |
| 16. Sadducees, Mark 12:23 | The resurrection |
| 17. A scribe, Mark 12:29 | The first commandment |
| 18. Peter, James, John, and
Andrew, Mark 13:4 | "When shall these things be?" |
| 19. Some at Simon's dinner,
Mark 14:4 | The waste of ointment |
| 20. The high priest, Mark 14:61 | Whether Jesus claimed to be the Christ |

These are but some of the problems that people faced, honestly or dishonestly, and which Christ dealt with.

Note that the problems faced by Jesus were mostly not of His choosing, and not brought to the surface by Him, but were brought to Him by others. Of three, however, He chose to make an issue: 1) That He had Beelzebub, by which He worked miracles, 2) the indignation at the waste of the ointment, and 3) the conversation of the disciples concerning who would be the greatest.

C. Consider the problems above and solutions that were given.

1. Run through the list, study them, and note the solutions Jesus gave to each problem.
2. Run through the list again, note the effects on personal conduct in relation to the solutions given to each problem.
3. Does the teaching of Jesus show the following sequence:
problem--solution--action? Shall we regard these three as natural elements of every teaching act or situation?

D. Consider the Sermon on the Mount. Look for problems to which Christ chose to speak. (Did He sense them as problems of the multitudes?)

1. Make a list of the problems.
2. To what extent do you think that these problems were felt by the crowds?
3. Did Christ sense the real needs of the people better than they did themselves?

Applications:

1. What were the problems that Nicodemus faced or had in his life when he came to Christ by night?
2. What were the problems of the woman of Samaria in chapter four of John?
3. To what extent does the teaching we know conform to this method of dealing with people's problems?
4. What would happen if teachers and preachers began with problems?
5. Make a list of modern-day problems (and of course those from antiquity) which people face.
6. What difference would it make in our work if we met people on the ground of their problems and needs?
7. Problems can be *intellectual, spiritual, emotional*, and of course *moral*. The word *need* suggests particularly what is *felt* as a need.

CHRIST'S MASTERFUL USE OF QUESTIONS

Introduction:

I think that Christ's use of questions was at the very heart of His teaching methods. In fact, if you were to go through the gospels in a thorough study you would find over one hundred different questions which Christ asked. It would be worth your time to make a thorough listing of His questions and an analysis of how He used them in teaching and in meeting people's needs.

Consider Christ's use of questions:

1. What are some of the general characteristics of the questions asked by Jesus?
2. Did Christ use what could be called a *leading* question?
3. For what purposes did Christ ask questions? (Make your own list of this answer.)

It is said that Socrates made use of leading questions. In honor of Socrates, questioning is called "the Socratic art." He regularly used a long series of leading questions to bring an idea to birth in the mind of his listeners.

I. SOME QUESTIONS CHRIST ASKED

1. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Luke 2:49. (These were His first recorded words.)
2. "What seek ye?" John 1:38.
3. "Woman, what have I to do with thee?" John 2:4.
4. "Art thou a master of Israel, and knowest not these things?" John 3:10.
5. "If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 3:12.
6. "Say not ye, There are yet four months, and then cometh harvest?" John 4:35.
7. "Wherefore think ye evil in your hearts?" Matthew 9:4.
8. "Wilt thou be made whole?" John 5:6.
9. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44.
10. "But if ye believe not his writings, how shall ye believe my words?" John 5:47
11. "Have ye never read what David did?" Mark 2:25, 26.
12. "Or have ye not read in the law?" Matthew 12:5.
13. "Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?" Mark 3:4.

Consider the following portions: Matthew 5:13; 5:46, 47; 6:25, 26; 6:27, 28; 6:30; 7:3, 4; 7:11; 7:16; 11:7-9; 11:16; 12:11; 12:27; 12:34; 12:48; Luke 7:42; 7:44; Mark 3:23.

II. SOME PURPOSES FOR THE QUESTIONS CHRIST ASKED

Find at least one question which Christ used for each of the following purposes:

- * To make one think.
- * To secure attention.
- * To secure information for himself. (See Luke 8:30.)
- * To express an emotion. (What emotions are expressed? See John 3:10; Luke 5:22, 23; Matthew 12:34.)
- * To introduce a story.
- * To follow up a story.
- * To recall the known. (See Mark 2:25, 26.)
- * To awaken conscience.
- * To elicit or build faith. (See Mark 8:29.)
- * To clarify a situation. (See Mark 10:3.)
- * To rebuke criticism. (See Mark 2:25, 26.)
- * To put someone in a dilemma. (See Mark 3:4.)

It would be good to study through all of the gospel accounts and see if you can find other purposes Christ had for the use of questions. It would help you to formulate questions, and to understand their value and use.

III. SOME PSYCHOLOGICAL EFFECTS OF THE QUESTIONS CHRIST ASKED

Questions do have an effect on us. Often questions that parents ask of their children or youth do have psychological impact, and naturally so. There is nothing wrong with that, either.

A. Some psychological effects of Christ's questions include the following:

1. A good question will affect *intelligence*. HOW?
2. A well formulated question will bring *interest* and *attention*.
3. Well-planned questions will help *memory* and bring impact to the pupil.
4. Good, Biblical questions will affect *conduct*.
5. Application questions can help bring *insight* and *conviction*.
6. Some questions may bring *hidden emotions* to the surface.
7. Well-planned questions can help people *face truth*.

B. Consider the following portions in the light of the psychological factor: Luke 6:9; 14:5, 6; Matthew 21:25-27; 22:45, 46.

C. Consider these questions:

1. Why was it that Christ did not always answer the questions people asked?
2. If they were unable to answer, why did not Jesus answer for them?
3. Why did the people not answer in each case when He asked questions of them?
4. Could it be that the questions the people asked, or those that He asked, had deep emotional and psychological impact?
5. Could it be that some questions they asked, or those that He asked, cut to the depth of their feelings and they found it impossible to answer Him?

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6. Is it true that conviction can be so deep, or hurts so deep, or misunderstandings so entrenched that people have inner thoughts that are never voiced?
7. Should good teaching, the use of good questions, help a student to face those inner problems of hurts, misunderstandings, etc.?
8. Did Christ really desire that the people be transparent and openly ask questions and thus share their true feelings and needs?

IV. SOME CHARACTERISTICS OF THE QUESTIONS CHRIST ASKED

How did Christ ask questions? What do you feel the characteristics may have been? In what manner do you picture Christ asking questions?

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|-----------------|-----------------|
| 1. Earnest? | 2. Sympathetic? |
| 3. Inquisitive? | 4. Deliberate? |
| 5. Reproving? | 6. Spontaneous? |
| 7. Informative? | 8. Convicting? |

Can you cite at least one question in the gospels illustrating each of the above?

Take each of characteristics below and find at least one question that Christ asked which would illustrate it:

- | | |
|----------------|-------------------------------|
| 1. Original | 2. Practical |
| 3. Personal | 4. Rhetorical |
| 5. Stimulating | 6. Definite |
| 7. Searching | 8. Adapting to the individual |
| 9. Silencing | 10. Clear and brief |

Work at enlarging this list of characteristics of Christ's questions for your own use. Possibly it will help you to formulate better questions as you prepare your lesson.

CHRIST'S USE OF MOTIVATION

Christ used many methods to motivate people to do right, to encourage them to listen, and to bring them to steps of obedience.

Why are the motivations behind our actions so important? You are now doing something and why? In the past you have undertaken the accomplishment of some task. Why did you do so?

I. UNDERSTANDING MOTIVATIONS

1. By motive we mean the antecedent reason or purpose of an act. The motive is what **moves** us.
2. We are moved both by an impulse behind the act and by the thought of a result to be accomplished. *Anything that moves us to act or tends so to do is a motive.*
3. Often people are moved or motivated by sensations or feelings which are impelling them to action.
4. Many times intellectual interests provide strong motivation.
5. Serving the Lord with the intent of being fruitful should be a strong motivation for all of us.

Illustration:

We respond to a dinner call. The antecedent reason may be the sensation of hunger, or the fear that unless we go we may be late and miss the meal altogether. The consequent purpose is that we may eat, be satisfied, and be nourished to do our work. Now truly, how are teachers concerned by all of this? What would you say? Simply this: We get little or no **action** from pupils without first awakening **motives**.

II. APPLYING MOTIVATIONS

A good teacher will distinguish between motivations which are brought about by feelings, or sensations, and those engendered by intellectual or mental applications of truth.

1. In most everything in life we are motivated for one reason or another. There is some motivation behind everything we do.
2. Some motives are more effective and some more desirable than others.
3. What are some effective motives? What are some desirable motives?
4. What is the responsibility of the teacher concerning motivation? It might be stated in this way: To make the desirable motives more effective.
5. What are Biblical motives? Have you looked for Christ's use of motivation to help people do right?
6. A desirable motive is to do right for right's sake, to do right for God's glory.
7. A person has personal and Biblical control of their life when they subordinate their own interests to the good of others and to God's purpose and plan.

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Application:

We would have to say that some acts of mankind are exclusively for self, some mainly for self and partly for others, some partly for self and mainly for others, and some exclusively for others. Toward God the same four classes exist.

III. CHRIST'S USE OF MOTIVATIONS

To what motives did Christ appeal? Should it be a normal thing in teaching that a good teacher appeal to motivations?

In each of the following passages, determine to what motive Christ is appealing, and secondly why you think He appealed in this way.

1. The wise and the foolish man -- Matt. 7:24-27
2. The results of belief and unbelief -- Jn. 3:14-18
3. The sheep and the goats at the judgment -- Matt. 25:31-46
4. Seeking first the kingdom of God -- Matt. 6:33
5. "What then shall we have?" -- Mk. 10:28-31
6. True greatness -- Matt. 20: 21-28
7. Cross-bearing -- Matt. 16: 24-27
8. The call of Nathanael -- Jn. 1:47-51
9. The conversation with the Samaritan woman -- Jn. 4: 4-38
10. Fishers of men -- Mk. 1:16-18
11. Idle words -- Matt. 12:36, 37
12. The unpardonable sin -- Mk. 3: 28,29

At times Christ appealed to a high motive, because the masses often had selfish, sinful motives working in their lives. Example: When He fed the 5,000 they followed not for the sake of truth, but for sake of being fed. Christ challenged them to "labor not for the food which perisheth, but for that food which abideth unto eternal life." (See John 6:25-27.)

By what motives was Christ Himself animated? Make a list of those motives, for in so doing you will better understand some motives which ought to come into focus when teaching. How would you classify some of the motives as set forth in the following portions: Mk. 1:28; Lk. 4:43; Jn. 15:13; Heb. 12:2?

IV. IMPLEMENTING MOTIVATIONS

As we think of some specifics in implementing motivations as teachers, consider for your own study the motives behind various situations, acts, circumstances, events, and life actions of the following: Isaiah (chapter 6), Lot, David, Paul, Daniel, Joseph, Jacob, Gideon, Samson, Moses, Aaron, etc.

As a teacher you must discount the idea that people cannot be motivated. Too often we give up or experience less than God planned because we don't expect people to be motivated. **Consider the following as points of application in the process of motivating others:**

1. **Define Need and Desire:** (See Matt. 11:28-30; Jn. 7:37-39.) We motivate by creating need and desire. To do so we must also help the pupil to define, or understand what their basic needs are and create desire to fulfill those needs.

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2. **Develop Responsibility:** (See Jn. 14:12; 14:21; 15:1-8, 9; 15:16.) A great motivating force is the realization of responsibility before God.
3. **Delight in Encouragement:** Barnabas motivated the new believers by his encouraging words. (See Acts 11:19-24.) In Acts 20:17-37 Paul brought words of great encouragement to the elders from Ephesus. Without doubt the ministry of these two had great impact upon the newly saved.
4. **Display Enthusiasm:** (See Col. 3:23; Rom. 12:11; James 5:16; I Pet. 4:8, 1:22.) When we are enthusiastic as leaders and teachers, God can use us as a great motivating tool to excite others in the work of God.
5. **Declare Godly Purposes in Motivation:** (See Col. 3:17; I Cor. 10: 30,31; Eph. 1:6, 12.) There are distinct, definite God honoring purposes for motivating others. These basics ought also to be the very reasons why we are motivated to do God's will.
6. **Demonstrate Love:** (See II Cor. 5:14; Rom. 5:5.) Many people can be loved into the things they ought to do much quicker than by criticism or pressure. We should often read I Corinthians, chapter 13 and apply these verses to our ministry.
7. **Decide that God Can Make Something Special Out of Every Person:** (See I Cor. 12; Eph. 1:6.) Every saved person is gifted by Christ in a unique way. All have been equipped by the Holy Spirit to serve the Body of Christ, the local church, and of course to serve God in His plan and will for their lives.
8. **Defeat Emotional Blocks:** All of us at times have emotional blocks which keep us from fulfilling the will of God. We are then motivated by the negative to distrust God and hindered in our service which He planned for us.
9. **Describe How the Job IS Done:** A teacher who knows how to motivate is also concerned with helping the pupil know *how* to do the job or task, or to use the gift God has given him.

If we are going to motivate those with whom we work (pupil, outreach leader, etc.) it will require that we make a study of **how to motive** those whom God has put under our care, or whose lives we ought to impact for God's glory.

Motivating others is often the **key** to successful service. May we all make a study of providing motivation to others around us so that the work of God will be done, and the student will grow, excel, and become fruitful for the Lord.

CHRIST'S USE OF THE POINTS OF CONTACT

It is essential in all effective teaching that points of contact be established between the teacher and the person taught. By a *point of contact* in teaching we mean how minds come to meet, or the common meeting places of mind with mind. Just as we *rub elbows* in the physical world, so minds have points of contact in the mental world. Unusually these points of contact are around matters of common or joint interest.

I. UNDERSTANDING THE NEED FOR BUILDING CONTACTS

There is far too little labor on the part of the teacher to build points of contact. Often the one who establishes the point of contact must know the other person so well or so sympathetically that he catches him and captivates him where he lives.

1. This involves adaptability and tact on the part of the teacher.
2. He must be thinking about the pupil, as well as about what he himself has to say or do.
3. It is very difficult for a self-conscious or any awkward person to make good contacts, and then to maintain, and build them.
4. Once two people feel that they have common points of interest, then there is a basis for further inter-relationships.
5. One of the most common ways of getting together mentally is by a story, incident, or a bit of humor. One of the best ways is to play together.

Note:

Can you think of people who are happy in establishing points of contact? How does a person do it? Too often we are much like a defective light bulb -- there may be physical contacts, but no flashes of light. Without the sense of contact established, two minds pass as ships in the night without speaking. Far too often this is the state of things between teachers and pupils.

II. UNDERSTANDING WHAT CHRIST DID TO BUILD CONTACTS

Read John 1:35-51 and note Christ's use of the points of contact. Did Christ establish contact with the two disciples of John the Baptist (Andrew and John), and Peter, Philip, and Nathanael? *How did He do it? Read the portion carefully and make a list of your answers.*

A. Consider what Christ did.

1. Jesus walked where his presence could be noted by John the Baptist.
2. Jesus used His eyes. He *observed* Andrew and John coming after Him. He *gazed* at Simon, He *saw* Nathanael approaching. He did things that we can do even though we are limited in comparison.
3. He opened conversation with them.
4. He asked questions of them. (Note the text and look for questions.)

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5. He invited companionship.
6. He utilized the power of a name. We all like to be recognized and called by name.
7. He understood character, and showed that He did. (He knew Nathaniel.)
8. We can motivate, as He did, by giving compliments where they are deserved.
9. Christ called them more than once, if that was necessary. It is commonly thought that Christ contacted Peter up to three times before Peter left all to follow Him. (See Mark 1:16-20 and Luke 5:1-11.)
10. We could also note how Christ established contact with the woman at the well in John 4. It was simple because the contact was made by a request. Similarly He made contact with Zaccheus. (See Luke 19:1-10.)

The gospel accounts are full of varied and interesting stories which include the basis of contact which Christ made with mankind. It would benefit any teacher to study the Gospels for the express purpose of looking for those contacts which Christ made. Christ's contacts were made in homes, at the sea side, on the street, from the boat, and in other various situations. Often the points of contact were made within the teaching time itself.

B. Consider the following points of contact on Christ's part.

1. After Peter's denial, how did Jesus reestablish contact with him? (See Luke 22:61.) Notice the repeated references to the use of his eyes by Jesus. How did Jesus Himself reopen contact with Peter? (See John 21:15.)
2. How did Christ make contact with the women who came to the tomb?
3. How did He make contact with Mary and Martha when Lazarus died?
4. How did He make contact with the man at the pool of Bethesda? (See John 5.)

III. UNDERSTANDING WHAT WE CAN DO TO BUILD POINTS OF CONTACT

1. It is important that we **seek to perceive the needs** of people so that we can establish meaningful points of contact.
2. It is important that **we study people** -- what motivates them, what their priorities are, and where their values lie.
3. It is important that **we understand the value of building meaningful contacts**, for only through this will we have a hearing for the message we have for them, and only by this can we touch their lives.
4. Points of contact that are meaningful take time. **We must spend time** with people on their turf - in times of leisure, in times of need, in times of hospitality toward them, and in any meaningful way that is God honoring.
5. Fulfilled **points of contact usually produce** loyalty, participation, and faithfulness on the part of the person with whom we have built the contact.
6. These is the *stuff* from which a good class is built.
7. **Sum up the main modes of contact used by Christ.** How many have you? Are we willing to improve our ability to make good, lasting contacts which can then build into something dynamic?
8. It will necessitate **much prayer** if we are to impact them as we build good, God-honoring contacts. (God can only DO this through yielded vessels.)