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AN INDUCTIVE APPROACH TO THE GOSPEL BY JOHN
WITH SPECIAL REFERENCE TO JESUS AS A TEACHER

By

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A Thesis

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To the Hallowed Memory
of
My Mother

GRACE ODELL PERRY

Foremost Among My Teachers
Both in Life's School of Discipline
And in the Master's School of Grace

This Thesis is Affectionately Dedicated

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
Immortal words to guide the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

--John Greenleaf Whittier

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	v
A. Purpose of the Present Study	vi
B. Delimitation of the Problem	vii
C. Justification of the Present Study	ix
D. Procedure of the Present Study	x
 I. ANALYSIS OF THE INDUCTIVE APPROACH	 1
A. Introduction	2
B. Broader Aspects of the "541" Method	3
1. Its Significance in Relation to Seminary Education	3
2. Its Basic Relation to the Ideals of The Biblical Seminary in New York	5
C. Relation to the Study of the Bible by Books	11
1. The Scientific Method	11
a. Definition of Scientific Induction	11
b. Principles of Scientific Induction	12
c. Procedure of Scientific Induction	15
d. Consequence of Scientific Induction	17
2. The Book-as-a-Whole Method	18
a. Attitudes of Bible Study	18
b. Processes of Bible Study	19
c. Summary: Essence of the "541" Method Applied to Bible Study	25
D. Summary	26
 II. THE METHOD APPLIED: THE BOOK-AS-A-WHOLE APPROACH TO THE GOSPEL BY JOHN	 28
A. Introduction	29
B. Various Approaches Applied to the Gospel by John	30
1. Application of the Law of Proportion	30
a. Proportion of Time	31
b. Proportion of Place	33
c. Proportion of Person	35
2. Application of the Law of Relationships	38
a. Relation of Means to End	38
b. Relation of Contrast -- Belief vs. Unbelief	51
C. Other Suggested Approaches Applied to the Gospel by John	51
1. According to the Law of Proportion	52
2. According to the Law of Relationships	52

22153 Gift of the author Oct. 5, 1940.

Chapter	Page
D. A Synthesis of the Gospel by John: Unity and Divisions of the Book	53
E. Summary	60
III. JESUS AS A TEACHER: ANALYSIS OF THE TEACHING SITUATIONS IN THE GOSPEL BY JOHN	61
A. Introduction	62
B. Analysis of the Teaching Situations	65
C. Further Analysis of Typical Teaching Situations	77
1. Teaching an Individual -- the Samaritan Woman	78
2. Teaching the Opposition in the Multitude	82
3. Teaching the Twelve	87
D. Summary	91
IV. JESUS AS A TEACHER IN THE GOSPEL BY JOHN: SYNTHESIS AND EVALUATION	92
A. Introduction	93
B. A General Synthesis	94
C. Aim of the Teacher	96
D. Methods of the Teacher	98
E. Achievement of the Teacher	102
F. Summary	105
V. GENERAL SUMMARY AND CONCLUSIONS	107
BIBLIOGRAPHY	113
A. Bible	113
B. Method of Study	113
C. Method of Teaching	115
D. Suggested Resources for Further Research	116
APPENDICES	120
A. Laws of Observation	121
B. Rules for Teachers	122
C. A Suggestive Assignment by Dr. White	123
D. "The Gift of God" -- A Sermon for Christian Teachers (John 4:10)	125

INTRODUCTION

INTRODUCTION

A. Purpose of the Present Study

"Rabbi, (Teacher¹) we know that thou art a teacher come from God." In these words of respect the Gospel by John records the salutation of Jesus by Nicodemus -- himself a great teacher of Israel.² Later the same Gospel records Jesus' approval of the designation of "Teacher" by His disciples.³

In the present consideration it is the writer's purpose to gain an appreciation of Jesus in the role of Teacher as set forth in that Gospel. It is hoped that the study may be fruitful not alone in informational value, but that experientially its utility may carry over into the lives and work of His disciples today, for, with Dr. Herman Harrell Horne, the writer shares the "conviction that our methods of moral and religious education will not be perfected until we have sat at the feet of Jesus -- the Master Teacher."⁴

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1. John 1:38. (On the meaning of the term "Rabbi" see Plummer, Commentary on John, p. 78; also, Strachan, R. H., The Fourth Gospel, p. 316; or for summary of these see Hutchison, Thomas J., The Significance of the Designations of Jesus in the Fourth Gospel -- A Thesis in the library of The Biblical Seminary in New York, p. 25 and f-n.)
2. John 3:2, 10.
3. Ibid., 13:13.
4. Jesus the Master Teacher, Preface p. xi, Association Press, New York, 1922.

A second purpose is to make a further study in the Gospel by John -- a book which is already a cherished possession, and which Dr. Wilbert W. White has designated as "the heart of the heart of the Bible".¹

Still a third purpose is to make further application of that method of inductive study which the writer has come to associate peculiarly with The Biblical Seminary in New York, commonly referred to by the students thereof as the "Biblical Seminary" or "541" Method. In the following chapter this method will be defined, and throughout the succeeding chapters it will be adhered to in pursuing the theme of Jesus as a teacher in the Gospel by John.

The problem, then, simply stated is this:
What is the estimate of Jesus as a teacher in the Gospel by John as revealed by an application of the "541" Method?

B. Delimitation of the Problem

It will be understood at the outset that the present consideration is not intended as a supplement to

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1. Thirty Studies in the Gospel by John, "Main Diagram" p. 13, Fleming H. Revell Co., 1895, New York.

Dr. White, esteemed teacher of the writer, Founder and President of The Biblical Seminary in New York, and Originator of the "541" Method of Bible study, will be quoted quite extensively throughout this chapter.

the works of Horne, Squires, McKoy, Marquis, and others.¹ These men have developed a field of study only a part of which, with definite delimitation, it is the purpose of the present writer to investigate. In this he proposes to make a fresh approach to the topic, limited to the Gospel by John only.

In the second place, the present approach is inductive; the study will proceed not by verifying generalities in regard to Jesus as a teacher, but by investigating the teaching situations as they occur and evaluating them and drawing conclusions in the light of their relation to the plan of the Gospel.

The problem is further delimited by setting aside at the outset all judgment upon the credibility of the Gospel. The writer does not propose a controversial or critically exegetical consideration of the content: rather he will accept the materials as presented by the Gospel, making his judgments not upon the content but in relation to the form in which this content is cast.

It should be understood also that the consideration of Jesus as teacher is a regulatory limitation for

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1. Horne, op. cit.; Squires, Walter A., The Pedagogy of Jesus in the Twilight of Today, Westminster Press, Philadelphia, 1927; McKoy, Charles F., The Art of Jesus as a Teacher, The Judson Press, Philadelphia, 1930; Marquis, John A., Learning to Teach from the Master Teacher, Westminster Press, Philadelphia, 1929.

the present consideration only. The writer can affirm with Squires that

"He regards Jesus . . . likewise as Saviour and Lord, and believes that in the intimacy of his relationships to the souls of believers he is something more than can be contained or suggested by even that wonderful name the 'Teacher come from God.'"¹

C. Justification of the Present Study

The following estimates of Jesus as a teacher are typical of those who have explored this theme: "Jesus -- the Master Teacher";² "Jesus has been called the incomparable teacher of all the ages;"³ "Jesus is still today the greatest authority on teaching his own religion."⁴ Surely such a theme is worthy of the consideration of all who aspire to be religious teachers or "teacher-preachers."

Witness also the following estimates of the Gospel by John:

"Origen said, 'This Gospel is the consummation of the Gospels . . .' And Luther said, 'This is the unique, tender, genuine, chief Gospel, far preferable to the other three. . .' Biedermann calls it 'the most wonderful of all religious books' . . .

"This is the Gospel of Spiritual Insight. It has more of the words of Christ, and it has more of the mind of Christ, than any other. It has the most profound depths of thought in most simple and clear

.

1. Op. cit., Foreword, p. xv.
2. Horne, op. cit., (title).
3. Squires, op. cit., p. 37.
4. Piper, David R., How Would Jesus Teach, p. 9, David C. Cook Publishing Co., Elgin, Ill., 1931.

expression. It has reached the hearts of men in all the Christian centuries, and it will be regarded by them as the most remarkable and the most valuable of the Gospels to the very end of time."¹

Again might it not well be concluded that such a field is worthy of the considerations of all aspirants in religious endeavor? Should not such an account be supremely rich in its contributions regarding Jesus as a teacher?

In view of the recognized importance of the "541" Method in relation both to the writer's graduate studies and to his further anticipated professional studies, he feels amply justified in making this consideration and application of it in relation to the problem at hand. The method itself will be further justified in the following chapter, under the discussion of its significance.

D. Procedure of the Present Study

The first chapter of the present study will be a consideration of the "541" Method; its significance, its broader aspects, its relation to the scientific method, its relation to Bible-study by books, and, finally, its relation to the present study. The second chapter will proceed to apply the method to the whole of the Gospel

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1. Hayes, Doremus A., "The Most Remarkable Gospel", in Addresses on the Gospel of St. John, pp. 44⁷ ff., St. John Conference Committee, Providence, R. I., 1906.

by John, seeking, largely by the use of charts, to gain perspective of the larger movements and the plan of the book, to ascertain emphases and purpose, and to gain an appreciation of the author's selection and arrangement of materials. In chapter three a more minute investigation will be made of the "particulars" with reference to Jesus as a Teacher. A chart analysis will be made of the teaching situations throughout the Gospel by John and a further consideration will be made in an analytical exposition of typical teaching situations. Chapter four will be a synthesis and an evaluation of Jesus as a Teacher in the Gospel by John. His aim, His methods, and His achievement will be considered. In chapter five the concluding generalizations will be made regarding the study as a whole.

CHAPTER ONE
ANALYSIS OF THE INDUCTIVE APPROACH

CHAPTER ONE

ANALYSIS OF THE INDUCTIVE APPROACH

A. Introduction

A generalization is trustworthy only in proportion to the reliability of the means by which it is reached. A consideration of the basic data, the means of gathering the data, and the use made of the data is, therefore, often quite as significant as the conclusions reached therefrom. Hence, it is the purpose of the writer in this first chapter to consider the inductive approach by which the present study will proceed and through which its conclusions will be reached.

As previously stated, this inductive approach is that to which the students of The Biblical Seminary in New York often refer as "the '541' Method".¹ The chapter will, then, consist of an analytical survey of that method, considering, first, its broader aspects in relation to the history and ideals of The Biblical Seminary in New York, and, second, its particular application to the study of the Bible by books. In the latter consideration its relation

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1. Ante, p. viiff.

Note -- "541" is the number from the previous address of The Biblical Seminary in New York when it was located at 541 Lexington Avenue, (corner of 49th Street), New York City.

to the scientific process of induction will be recognized, as well as its uniquely individual characteristics. The essence of the method will then be summarized and the chapter will be concluded by relating the method to the procedure in the present study.

B. Broader Aspects of the "541" Method

If one were to trace the history of the "541" Method from the influences which gave rise to its conception in the mind of Dr. Wilbert W. White, through its inauguration and development in relation to The Biblical Seminary in New York, it would be a study too far-reaching in scope for the present treatise. There are, however, certain broader aspects of the method which it would be well to consider briefly in order to gain a fuller appreciation of its bearing upon the problem of the present study. These will be treated under two themes: its significance in relation to seminary education, and, its basic relation to the ideals of The Biblical Seminary in New York.

1. Its Significance in Relation to Seminary Education

As long ago as 1881 an authority in the field of education wrote:

"The principles of teaching which Agassiz advocated and practised are now generally accepted and made the basis of instruction in scientific schools. Among scientific men there is a substantial agreement in

regard to them."¹

But it has remained for Dr. White to introduce into a seminary curriculum the principles of the scientific method, and his sharing year by year with his students the story of "The Student, the Fish, and Agassiz"² has been to them a classic source of inspiration and a clear epitomizing of the method. In justification of this introduction of the scientific method into the seminary curriculum, Dr. Howard T. Kuist writes:

"Is it too much to say that until the theological seminaries of our land are able to confront the world with as sound and searching educative disciplines as are employed for instance in the average medical school that their graduates will neither command nor deserve the intellectual respect of the professional men to whom they are called upon to minister."³

Dr. Paul F. Barackman also speaks of the significance of the "541" Method and its principal that "Christian leadership must know its Bible better than any other book" -- especially in consideration of the Bible's answer to the needs of our own age with its characteristic questions, its sin, and its materialism. He states:

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1. Johonnot, James, Principles and Practice of Teaching, p. 163, D. Appleton and Co., New York, 1881.
2. Cf. White, W. W., Suggestions to Beginners about How to Study, Appendix No. 1, pp. 24-27. (From Appendix American Poems, Houghton, Osgood and Co., 1880. Reprinted from The Bible Record, October, 1905.)
3. From The Premises of a New Strategy for Theological Education, p. 6f., (typed), BSNY, December 1937.

"The Bible-centered curriculum of this institution is based on the conviction that the life and teaching of the Christian leader ought to be the result of a Spirit-directed insight into the Scriptures, gained by reverent, thoughtful, exact, and obedient study which comes no whit behind the work done in any laboratory or in the class-rooms of any place of learning. . . The right study of the Word of God gives men authority to talk of righteousness, and of judgment, and of God Himself."¹

2. Its Basic Relation to the Ideals of The Biblical Seminary in New York

The second aspect of the method to be considered before analyzing its more essential relation to Bible-study is its basic relation to the ideals of The Biblical Seminary in New York. The traditional "541" Method is so inextricably interwoven with the purpose, life, and work of that institution as that it can hardly be fairly considered apart from that relationship. The present treatment of that relation will consider the Biblio-centric curriculum as its preeminent feature, and briefly survey the resulting balance and other consequent advantages.

The organizing center around which the entire curriculum of The Biblical Seminary in New York is constructed is the study of the Bible by books in the mother tongue of the student. This permits not only a proper balance among the several courses pursued but also an

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1. From his Founders' Day Address, "The Place of the Bible in the Life of the Church," delivered at The Biblical Seminary in New York, January 11, 1940.

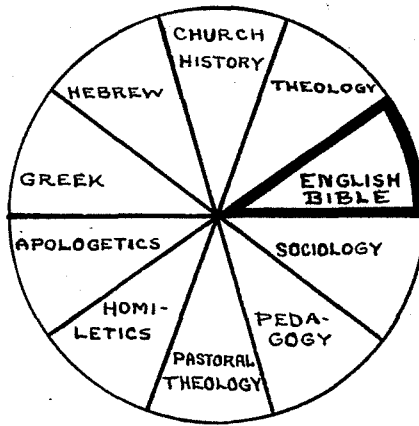
unique correlating of the Bible study with these other disciplines --

"so that all of these take their rise in Bible study, draw from it much of their materials, and come back to it with their contribution of interpretation, history, systematization, and practical application."¹

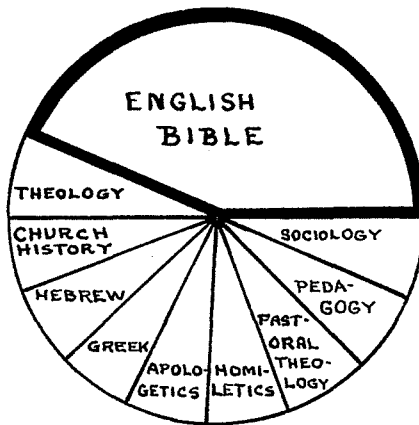
The application of this inter-relation of Bible-study with the other departments is suggested in the following diagram:

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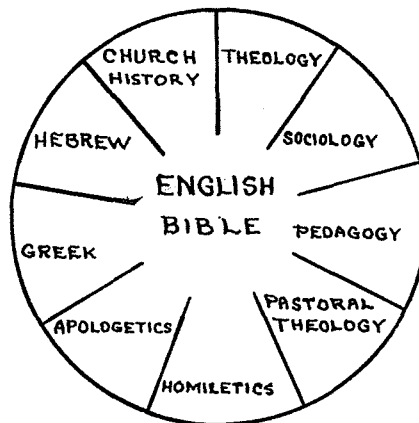
1. Catalogue for the Fortieth Year, 1939-1940, The Biblical Seminary in New York, p. 18f.



Not this, the competitive basis



Nor this, which crowds out the other studies



But this, which suggests vital correlation

But this balance of courses is only one of the advantages of a functional curriculum -- which designation is made applicable to the curriculum of The Biblical Seminary in New York through its having the Bible as an organic center.

In considering the advantages of such a curriculum, Dr. Kuist speaks of its calling into use the student's "latent acquisitive powers of sense and spiritual perception in normal self-expression" and states that its test is the measure of a student's growth in his gains upon himself "by way of self culture and self-mastery." He continues:

"(The functional curriculum) is the appropriate instrument to employ when the culture of personality is the determined end in view, by prescribing the processes by which this culture is to be fostered and realized. . ." (Hence) "courses are conceived in terms of disciplines rather than according to subject matter."¹

In justification of the Bible as the organizing center of such a curriculum Dr. Kuist states:

"What roads of knowledge do not lead to it or lead thence? The scope of its interests, and the range of its application, is so vast that a curriculum with the study of the Bible by books carried forward by inductive methods in the mother tongue of the student allows for no narrowness within its borders. In fact a curriculum of this type has no borders, but

.

1. Cf. Kuist, op. cit., p. 11f.

the boundless horizons of everlasting truth."¹

Another proper balance maintained by The Biblical Seminary in New York (significant both to its functional curriculum and to the "541" Method) is that of the various elements essential in the preparation for religious leadership. These will be considered as five in number:

First -- and central -- there is thorough, direct study of the Bible in the mother tongue. This will be treated at length in the following section.

The second element is a wholesome atmosphere of spiritual life. Constant prominence is given to such

"... great abiding spiritual forces . . . as the reality and efficacy of prayer, the saving work and indwelling of the risen and living Christ, and the illuminating influence and energizing power of the Holy Spirit."²

Reverence is considered to be essential to the proper understanding of Scripture, and righteous living essential to its effectual proclamation. The highest achievement is sought in the simultaneous development of mind and spirit, the objective being to produce "scholar-saints".

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1. Kuist, op. cit., p. 13.

This view was corroborated by the late Dr. Robert W. Rogers when he declared: "Bible University. Why not? The words belong together; they have historic justification and it is our next business to bring them together." -- (From his address at The Biblical Seminary in New York, April 11, 1910. Reprinted in pamphlet, "A Bible University", from The Bible Record, May, 1910.)

2. Catalogue, 1939-1940, p. 17.

The third element is supervised field work. The student's work at The Biblical Seminary in New York is by no means a preparation only. Under capable supervision he is provided opportunities for sharing through various leadership activities the spiritual lessons and the inspiration which he attains through the disciplines of his seminary life. A student may thus advance as truly with respect to his relation to people and to his work among them as to his relation to books and his work with them. Furthermore, this application of his Christian faith in actual situations keeps his aims continually practical, and his disciplines continually retroactive.

The fourth element in the preparation for religious leadership in which this balance continues is the opportunity for specialized studies. The curriculum is so diversified as to provide for special needs of students entering different phases of religious work. Again practicality makes interest self-provoking as, for example, the religious educator studies "materials", or the minister prepares expository sermons, or the missionary applies himself to linguistics.

Finally, the fifth element is avoidance of isolation. The Biblical Seminary in New York is universal in many aspects: its student-body is interdenominational, international, intervocational, and co-educational. In such a fellowship isolation has no part, for a remarkable

spirit of unity prevails through the brotherhood that is by faith in Christ -- the Christ who is continually made central through the centrality of His Word.¹

C. Relation to the Study of the Bible by Books

1. The Scientific Method

a. Definition of Scientific Induction

The "541" Method considered in its restricted aspect (Bible study) is simply the scientific process of induction applied to the study of the Bible. The present consideration will, therefore, begin with an investigation of that process: its definition, its principles, its procedures, and its consequences.

In his book How We Think, Prof. John Dewey contends that in all reflection there is an interrelation of both induction and deduction.² Accordingly, rather than

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1. (Part of the above outline was suggested by Dr. White in his Pamphlet: "The Method" -- in answer to the question: What is the Distinctive Method of this Seminary? -- The Biblical Seminary in New York, (541 Lexington Avenue), undated.
2. Chapter VII, (D. C. Heath & Co., Publishers, Boston, 1910).

In general agreement with him also are: Jevons, W. S., Elementary Lessons in Logic: Decutive and Inductive, p. 258 f., Macmillan & Co., N.Y., 1894; De Garmo, Charles, The Essentials of Method, A Discussion of the Essential Form of Right Methods of Teaching, (Observation, Generalization, Application), p. 88, D. C. Heath & Co., Publishers, Boston, 1903; Johonnot, James, Principles and Practice of Teaching, p. 151, D. Appleton & Co., N. Y., 1881; Bossing, Nelson L., Progressive Methods of Teaching in Secondary Schools, p. 465, Houghton Mifflin Co., Boston, 1935; et. al.

defining induction as "reasoning from a part to a whole, from particulars to generals, or from the individual to a universal,"¹ he says:

"Scientific induction means, in short, all the processes by which the observing and amassing of data are regulated with a view to facilitating the formation of explanatory conceptions and theories."²

For the purposes of the present consideration, this broader definition will be adopted.

b. Principles of Scientific Induction

One of the first principles of scientific induction -- from a logical standpoint, at least -- is naturalness. It is employed by children. As Betts writes:

"The child is naturally an inductive explorer. He begins with what is nearest to him, or most interesting to his experience, and proceeds inductively to make a collection of individual and particular facts from which, by inference, he gradually comes to draw certain general conclusions."³

Dewey, likewise, associates the method with that of the child, for he affirms:

"that the native and unspoiled attitude of childhood, marked by ardent curiosity, fertile imagination, and love of experimental inquiry, is near, very near, to the attitude of the scientific mind."⁴

Another primary principle of the scientific method

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1. Cf. Webster's New International Dictionary of the English Language.
2. Loc. cit., p. 86. (Underscoring indicates italics in text.)
3. Betts, G. H., and Hawthorne, M. O., Method in Teaching Religion, p. 168, The Abingdon Press, N. Y., 1925.
4. Op. cit., Preface, p. iii.

is observation, which, in the words of Ballantine, is "the essential characteristic of Induction."¹ "Observe! Observe! Observe!" the students at The Biblical Seminary in New York are continually entreated. Observation, in this sense, implies the quality of exploration or investigation.² It further involves what Dewey refers to as originality, viz.,

"personal interest in the question, personal initiative in turning over the suggestions furnished by others, and sincerity in following them out to a tested conclusion."³

Thus, observation is seen to assume reflection. It precludes what is automatically recognized by simple attention. It involves the relation of signifying, or of con-sequence.⁴

A third essential characteristic is the open mind. Prejudices, guesses, and inferences have no place in the processes of scientific induction. The method implies, as Dewey says, "judgment suspended during further inquiry."⁵

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1. Ballantine, Wm. G., Inductive Logic, p. 9, Ginn & Co., Boston, 1896.
2. Cf. Dewey, op. cit., pp. 193-196.
3. Ibid., p. 198.
4. Ibid., pp. 2, 3, 6, 191, 193. Cf. also Ballantine, op. cit., p. 14.

(It is doubtless the presence of this element of "reflection" which accounts for the statement by E. P. Whipple: "In regard to observation, which seems to be the easiest of mental operations, we are taught by experience to rank it among the rarest." -- Funk & Wagnalls New Standard Dictionary of the English Language -- under "Observation" ((Success, p. 239, O. & Co., 1871)) Funk & Wagnalls Co., New York, 1932.)

5. Op. cit., p. 13.

A fourth principle is orderliness. True conclusions are dependent upon orderly arrangement and relationship of facts. The procedure will involve variety and changing ideas, but these must be systematized and directed toward a unified end.

Closely associated with the principle of orderliness is that of thoroughness or accuracy, which must predominate every part of the scientific process. Two of Prof. Louis Agassiz's maxims express this principle: "Be sure of all the facts that enter into the case before you generalize," and, "Be reticent as to the expression of opinions until the most thorough investigation has been made."¹

A sixth principle is activity, wherein Froebel also makes a contribution to the method under consideration in his emphasis upon hand-work. Jhonnot says of Agassiz:

"He frequently remarked that, 'in the study of natural history, the ability to draw the specimens under consideration is equivalent to the possession of a third eye.' He regarded drawing, also, as one of the most important aids to mental development, and to the acquisition of knowledge in every grade of school."²

The importance of laboratory activity in connection with the study of the sciences is familiar to all. A similar importance of activity in connection with all mental development is suggested by Dewey's devoting an entire chapter

.

1. Jhonnot, op. cit., p. 162 f.
2. Ibid., p. 160.

to the subject.¹

This consideration of principles may well be concluded by quoting Milton Fairchild's summary of "The Characteristics of the Scientist" listed in his statement on "The Scientific Method":

- "(1) Sincere and open-minded; not diverted by personal interests.
- (2) Alert and alive to truth, vital; not complacent.
- (3) Poised; not excitable, hysterical or melancholy.
- (4) Discerning and thorough; not superficial.
- (5) Accurate; not indefinite.
- (6) Inventive and constructive; not lacking initiative.
- (7) Independent; not suggestible.
- (8) Thoughtful and persistent; not merely impulsive.
- (9) Industrious and energetic; not lazy and dilatory.
- (10) Executive; not haphazard.
- (11) Purposeful; not led merely by likes and dislikes.
- (12) Self-confident; not timid."²

c. Procedure of Scientific Induction

It is evident that the foregoing principles determine, to a large extent, the steps in the inductive process. It must begin with the recognition of a problem, whose solution is sought through a process of collecting data, which, in turn, is so ordered as that it may become

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- 1. Op. cit., Chapter XII, "Activity and the Training of Thought."
- 2. White, W. W., Suggestions to Beginners about How to Study, Appendix No. 3, p. 29.
(Cf. Appendix A, post p. 121, for principles of the inductive method as listed in Standard Dictionary.)

the foundation for generalization pertinent to the problem. As previously stated, most authorities agree that the process is incomplete until it has been supplemented by a deductive procedure of verification and application.¹ Fairchild ably describes the method as follows:

"(1) GATHER DATA on the problem or within a selected field according to some adequate, sound plan by means of numerous and accurate observations made with the human senses, assisted and corrected by instruments of precision. The observations are usually with a well-defined purpose but sometimes for information according to opportunity. Observations must be recorded in definite terms and measurements and in specific statements. Many observers may collaborate in gathering data.

(2) CLASSIFY AND ORGANIZE DATA on the basis of similarities, variations, activities, processes, causes, results. Distinguish between essential and superficial characters.

(3) GENERALIZE to get principles and theories into tentative form. Use constructive imagination, discernment, known principles to formulate reasonable generalizations that solve the problem or explain the known facts in the selected field. . .

(4) VERIFY generalizations by controlled experiments, by tested predictions or results, by repetition of experiments and the gathering of additional data. Appraise data by coefficients of variations and of correlations, and by probable error. Determine sources of error in method and apparatus, and evaluate by auxiliary investigations. State all assumptions and include them in the conclusions.

(5) REPORT the research in full and subject results of criticism and verification by others competent to collaborate.

(6) ANNOUNCE the results of the research to the general public for practical use."²

Dr. White epitomizes the procedure in the

.

1. Ante, p. 12 with f-n. #2, p. 11.

2. White, loc. cit., p. 28 f.

(Cf. Appendix B, post, p. 122, for S. C. Parker's rules for teachers using inductive processes.)

following two summaries:

- "1. Observe exactly.
2. Describe correctly.
3. Compare justly.
4. Express cogently.
5. Obey implicitly."1

- "1. Analyze.
2. Synthesize.
3. Tithemize, that is, place yourself -- take a stand at least tentatively in relation to your field or subject.
4. Generalize.
5. Utilize."2

d. Consequence of Scientific Induction

The consequence of the inductive method is succinctly stated by Fairchild as follows:

"The scientific method necessitates intensive, systematic and persistent brain work under control against misunderstandings, superficiality and bias,

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1. Some Elemental Slogans of the "541" Method, Slogan #60, Sept., 1924 -- for private circulation among students only. (The first four of this list were suggested by Dr. Eliot of Harvard.)
2. Idem.

(This suggestion that the method uses both analysis and synthesis, is in agreement with Dewey, who says, "Scientific reasoning, is thus a conjoint process of analysis and synthesis, or, in less technical language, of discrimination and assimilation. . ." ((op. cit., p. 152.)) Again, he says ((definitively)): "As analysis is emphasis, so synthesis is placing. ." ((revealing context)) "Every judgment is analytic in so far as it involves discernment, discrimination, marking off the trivial from the important, the irrelevant from what points to a conclusion; and it is synthetic in so far as it leaves the mind with an inclusive situation within which the selected facts are placed." ((Ibid., p. 114.)) . .

"Analysis leads to synthesis; while synthesis perfects analysis." ((Ibid., p. 115)))

and in complete loyalty to reality and the truth."¹

It represents, then, the highest of scholarship, disciplined both by truth and practicality.

2. The Book-as-a-Whole Method

a. Attitudes of Bible Study

The "541" Method proposes to approach the Bible in the light of all of the principles enumerated above as belonging to the inductive method of science. There are, however, certain attitudes which uniquely appertain to induction when applied to literature, or, more especially, to sacred literature. Two of these will here be considered, viz., appreciation and receptivity.

Appreciation, as here used, refers more specifically to an understanding of the author's point of view -- a grasping of his purpose and the selective factor in his choice of materials, a "feeling with" the author as he commits his message to writing. The procedure in discovering this "individuality" of each Book will be treated in the following section.

Receptivity is an attitude of teachableness on the part of the reader -- a willingness "to keep his experience apace with his knowledge"², a spiritual awareness

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1. Loc. cit., p. 28.

2. Kuist, Howard T., op. cit., p. 8.

which Bible study peculiarly requires in order to be fully understood. This attitude is implied in Bengel's statement: "Apply thyself wholly to the text; apply the text wholly to thyself,"¹ and also in Macaulay's definition of spirituality as: "the aspiration and tendency of the life toward the Divine in thought and action as animated and controlled by the Holy Spirit."² This Spirit-aided understanding is most significant in relation to the "541" Method as contrasted with much Bible-study that is exclusively intellectual.

b. Processes of Bible Study

As the principles of scientific induction described above, apply also in regard to Bible study, so likewise do its processes.³ But again there are certain

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1. White, W.W., The Divine Library -- Its Abuse and Use, or How to Study the Bible, p. 3, International Committee of Y.M.C.A. Publication, N. Y.
2. Some Elemental Slogans of the "541" Method, Slogan #29.
3. This is evidenced by Dr. White's inclusion of the following two lists in a group of "Suggestions Relating to the Bible and the Study of it":

"Five steps leading to acquisition:

1. The will to attention;
2. The thoughtfulness to observe;
3. The discovery and recognition of relationships;
4. The clutch and glow of interest;
5. The detachment of concentration.

"Five steps in the scientific method;

1. The spirit of investigation;
2. The habit of observation;
3. The process of formulation;
4. The action of verification;
5. The result of realization."

(Pamphlet: Why Read the Bible? How to Read the Bible? What to Read, and Why? p. 1066, Grosset and Dunlap, Inc., N. Y., 1931.)

respects in which the processes are altered in their application to Bible study because of the peculiarities of the field of literature, and specifically of sacred literature. Three of these "special" processes will be here considered.

In the first place, observation is made through reading. Richard Moulton has written regarding the Bible:

"We have done almost everything possible with these Hebrew and Greek writings. We have overlaid them clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarreled over the revisions; we have discussed authenticity and inspiration, and suggested textual history with colored type; we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote; we have epitomized into handbooks and extracted school lessons. There is yet one thing to do with the Bible -- simply to read it."¹

Indeed reading is the preeminent means by which observations must be made in inductive Bible study. "Read -- Read -- Read!" writes Dr. White relative to Bible study:

"Thoughtfully to read is to study.
Read in the best version obtainable in your mother tongue.
Read thoughtfully.
Read repeatedly. Return often to the beginning.
Read telescopically. In light of whole.
Read aloud interpretatively.
Read patiently.
Read selectively, rapidly. Scan for leading ideas and outstanding features.
Read prayerfully, humbly, open-mindedly.
Read imaginatively, visualizingly, reproducingly.
Read reflectively, unhurriedly, meditatively."²

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1. White, W. W., Why Read the Bible? etc., p. 1057.
2. (Dr. White elsewhere quotes Dr. Stalker: "The mind must rest upon it, give itself time to receive impressions. It requires the whole force of our thinking and the whole force of our feeling." (The Divine Library, etc., p. 5.)

Read purposefully in light of aim of writer and for practical ends.

Read judicially. 'It is as hard to reason accurately as to observe accurately.'

Read acquisitively, recollectively, with propensity to get and to keep. Record results."¹

"Read with Intelligence," he writes elsewhere -- suggesting that basic to all interpretation of Scripture there should be a certainty regarding what it says by noting the natural meaning of the words, the construction of the sentences, and the immediate context of the passage.²

The second "special" procedure with regard to Bible study is an unique use of analysis and synthesis in the consideration of a book as a unified whole. Herein the previous references to the employment of both analysis and synthesis in the process of induction³ and to the significance of the author's viewpoint⁴ become related. This "uniqueness" in procedure is based upon the approach to a book with primary emphasis upon its form as over against its content -- form being the pattern in which the content is presented, the ordered arrangement by which the author conveys his thoughts to the reader. In the book as a whole approach it is assumed that some one (whether author(s) or redactor(s)) has arranged the book in its present order with a definite purpose in view. This approach proposes,

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1. Suggestions to Beginners about How to Study, p. 13.

2. Cf. Why Read the Bible? etc., p. 1057f.

(Cf. Appendix C, post p. 123f, for further suggestions of Dr. White on how to read a book of the Bible.)

3. Ante, p. 17 with f-n. #2.

4. Ante, p. 18.

then, to study the book as it is, to study it as a unit, to let the book make its own impression upon the reader, and through a process of analysis and synthesis to discover the key to the arrangement and unity and so to discover and appreciate the message of the author.¹ Concerning this distinctive approach, Dr. Kuist writes:

"Appreciation of any document begins when the reader utilizes the available reading cues always present in composition and which invariably point to the organizing center, the point of view which has determined selection and emphasis within the passage. By allowing the specific relations in which persons, places, events, ideas, etc., are brought together, to make their own impression upon the mind of the reader, his interest is focused, and his thought processes become identified with those of the author."²

This type of approach Dr. Kuist epitomizes under two laws: that of Proportion, and that of Relationships.

The Law of Proportion is as follows:

"An author reveals his point of view in what he has written, by his comparative emphasis or omission of certain factors which always accompany development of thought; for example, person, or place, or time, or event, or idea, or some other such factor."³

The Law of Relationships is as follows:

"Everything written or spoken sustains some specific relation to something else. It may be in contrast,

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1. Note: Content is not neglected, however. The true synthesis of a book involves the ability to "think the whole book through," which is impossible without mastery of content. To aid in this ability, stress is laid upon the formulation of paragraph and chapter titles to be retained in the memory as "keys" to the argument or order of the content.
2. How to Enjoy the Bible, p. 14.
3. Idem. (In the text this is in italics.)

or comparison, or repetition, or cause and effect, or means to an end, or some other such relation."¹

In recognition of this truth, Dr. White writes, "Everything to be remembered and recalled at will should be introduced into the mind in recognized relation to something else",² and proverbially he states: "Things do hook and eye together."³ To discover these existing relationships is, then, a most significant part of the method under consideration.⁴

This involves the problem of true exegesis (in contrast with eisegesis). Thus the relation of a passage to its context and to the plan and purpose of the whole book is an essential part of the Book-as-a-whole method.

These two laws essentially determine the procedure in the study of any Book of the Bible, and, indeed, in the study of all of the Books together as a unit, because, as Dr. White states:

"Each of the sixty-six books of the Bible is a

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1. Kuist, loc. cit. (In the text this is in italics.)
2. Suggestions to Beginners about How to Study, p. 5.
(Note his classification of the laws of the mind under: Comparison, Contrast, Contiguity, and Conjunction, p. 6.)
3. Idem. (From Dr. Hasbrook.)
4. Note -- (The approach, however, is by no means new. Witness the following words from Miles Coverdale's preface to his famous Coverdale version of the English Bible -- 1535: "It shall greatly help thee to understand Scripture if thou wilt mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth after.") (White, W. W., Why Read the Bible, etc., p. 1065.

unit in itself, with a purpose and a plan, and an unique historical situation, and in the study of each we must ask ourselves: To whom was it written? By whom? When? And for what purpose? The revelation in the Bible is progressive. (Hence) historical perspective is essential in (its) true study. . .

"While the Bible is a library, it is also in a real sense a single book, for one purpose runs through all the parts."¹

However, to set down a definite course of procedure for applying these laws to a book would be to superimpose an orderliness which does not exist in the "541" Method. The procedure must depend upon the individual student and upon the individual book. The different reading cues do not yield forth truths equally in all circumstances. Rather, one must, through a process of observing, testing, and recording, determine which cues will reveal the individuality of the book, and then proceed with his studying of those cues until, as Dr. Kuist writes:

"He finds himself responding to the movement of the author's thought. He sees as the author sees. He feels as the author feels. The reader enjoys what the author experiences. He is now prepared to act as the author's interpreter. He may judge intelligently what the author has written. By practicing this attitude a reader acquires the ability first to observe, and then to judge or to act in the light of a firsthand, objective standard."²

The third "special" process in relation to Bible Study is the unique problem of ^{using} other sources, for, as Mr. Spurgeon has said:

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1. The Divine Library -- etc., p. 13.
2. Loc. cit., p. 12.

"Two opposite errors beset the student of the Scriptures. The tendency to take everything at second-hand from others, and the refusal to take anything from others."¹

Johonnot states that Professor Agassiz "utterly repudiated authority in science and education", holding that it was in direct antagonism to investigation, and that it prevented individual freedom and lead to a distrust of one's inferences, thus weakening both the intellect and the will.² It is true that it would be of little use "to teach a student all the different views of the date and authorship of the Fourth Gospel if it means that the Fourth Gospel itself is left, in effect, unabsorbed."³ But he is the richer student who, having by patient study mastered the genius of the Fourth Gospel for himself, then turns to the commentators for the added treasures of their scholarship. Thus the "541" Method seeks to preserve the advantages and to avert the dangers of either extreme with reference to the use of other sources.

c. Summary: Essence of the "541" Method Applied to Bible Study

By way of a summary of the essence of the "541" Method applied to Bible study, Dr. White has written the

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1. White, The Divine Library -- etc., p. 4.
2. Johonnot, op. cit., p. 162.
3. Wilson, P. Whitwell, (Pamphlet): The Biblical Seminary in New York As a Distinguished Journalist Sees It (A letter to Mr. Wm. Phillips Hall) p. 14, Every Press, Albany, N. Y.

following:

"Direct Bible Study -- actual, intensive contact with the Biblical material. The study of the Bible by books is made fundamental to all other kinds of study.

Thorough Bible Study -- the application of exact observation, correct description, and just comparison, leading to scholarly mastery. No superficial surveying and no 'proof-texting' are tolerated.

Independent Bible Study -- the effort for a fresh view of the facts, at the same time avoiding the superficial notion that nothing may be learned from those who have gone before.

Constructive Bible Study -- the positive approach, centering on the manifestly fundamental teachings, while facing difficulties frankly, and insisting on the duty of each individual to think freely and follow his own convictions of truth.

Assimilative Bible Study -- the appropriation of the broad spiritual culture which is inherent in the Book, on the principle that everything one gains from the Bible is valuable only as it makes one in heart and life more Christlike.

Practical Bible Study -- the testing of life by the Book, and of the Book by life, the dominant interest being to come to grips with the very issues of life, through searching and vital studies of the enduring religious problems of humanity, and of the questions of faith and practice."¹

He supplements this with the statement of the five laws of "The Higher Pedagogy" which are followed in the Bible teaching under the "541" Method:

"The Law of Approach -- direct contact.

The Law of Aim -- the aim of the authors.

The Law of Atmosphere -- fairness, enthusiasm.

The Law of Amplitude -- perspective, emphasis.

The Law of Affirmation -- positives, essentials."²

D. Summary

The problem of this first chapter has been an

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1. White, (Pamphlet): "The Method", p. 3f.
2. Ibid., p. 4f.

analysis of the inductive approach to be pursued throughout the present study. This approach has been identified with the "541" Method of The Biblical Seminary in New York. It has been considered both in its broader relationship to the traditions and ideals of that institution, and in its particular relation to Bible study -- as scientific induction, generally, and as the Book-as-a-whole approach, specifically.

In the following chapter this method will be demonstrated as it is applied to the Gospel by John in a Book-as-a-whole approach. This will aim at perspective in the book preparatory to the further study of Jesus as a Teacher as portrayed therein. Various reading cues will be pursued in order to gain an appreciative understanding of the author's viewpoint and of the genius of the Book.

In the chapters following the second, the method will be further particularized to the theme of Jesus as a Teacher. Again the investigation will proceed through observation and analysis of the various teaching situations, through classification and organization of the data preparatory to an evaluation of the Teacher, and, finally, to generalization growing out of the entire study.

CHAPTER TWO

THE METHOD APPLIED:

THE BOOK-AS-A-WHOLE APPROACH TO THE GOSPEL BY JOHN

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A. Introduction

In the foregoing chapter the "541" Method has been investigated, both in its broader relationships and in its essential particularization to the study of the Bible by books. In the present chapter it is the writer's purpose to consider further this book-as-a-whole method by applying it to the Gospel by John. This will be accomplished by pursuing various "reading cue" approaches suggested above,¹ summarizing the findings from these brief, analytical considerations, and then proceeding to a synthesis of the whole in order to appreciate the author's point of view as revealed by the form-pattern of his record.

The approaches which will be made are as follows: an application of the law of proportion according to an analysis of time, place, and person, and an application of the law of relationships according to means to end (involving a study of "signs" and of "belief" in their relation to the author's stated purpose),² and according

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1. Ante, p. 21 ff.

2. Cf. John 20:30,31.

to the contrast of belief and unbelief.

Following the summarization of these analyses, further approaches will be suggested in relation to the revealed data, before concluding the investigation with a brief synthesis indicating the unity of the book together with its main divisions.

B. Various Approaches Applied to the Gospel by John

1. Application of the Law of Proportion

The law of proportion has been stated previously in the words of Dr. Kuist:

"An author reveals his point of view, in what he has written, by his comparative emphasis or omission of certain factors which always accompany development of thought; for example, person, or place, or time, or event, or idea, or some other such factor."¹

In the present chapter this law will be applied to the Gospel by John with reference to the first three of these suggested factors, viz., person, place, and time, considering them in the inverse order. The major part of these considerations will be accomplished through the means of charts indicating the proportion of each item according to the chapter units of the book, and taking note summarily of the relation of the findings to the author's point of view.

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1. Ante, p. 22.

a. Proportion of Time

The following analysis notes each significant reference to time throughout the Book of John.¹ At the lower part of the chart the span of the time periods is indicated according to chapter units. In the summary the findings are noted and a generalization made recognizing the significant emphasis of the author upon the last hours of Christ's life.

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1. p. 32.

Summary

1. The three Passovers determine the 3-year time-span.
2. The pre-baptism years of Christ's life are unmentioned, save for the pre-incarnate references in the prologue.
3. Chapter 21 -- the Epilogue -- is untimed except as following what has preceded.
4. Much of the material centers in occasions of Jewish feasts.
5. The tempo is greatly retarded in the latter portion of the book; one-third of the chapters (13-19) cover only twenty-four hours.
6. The last hours of Christ's life are thus greatly emphasized.

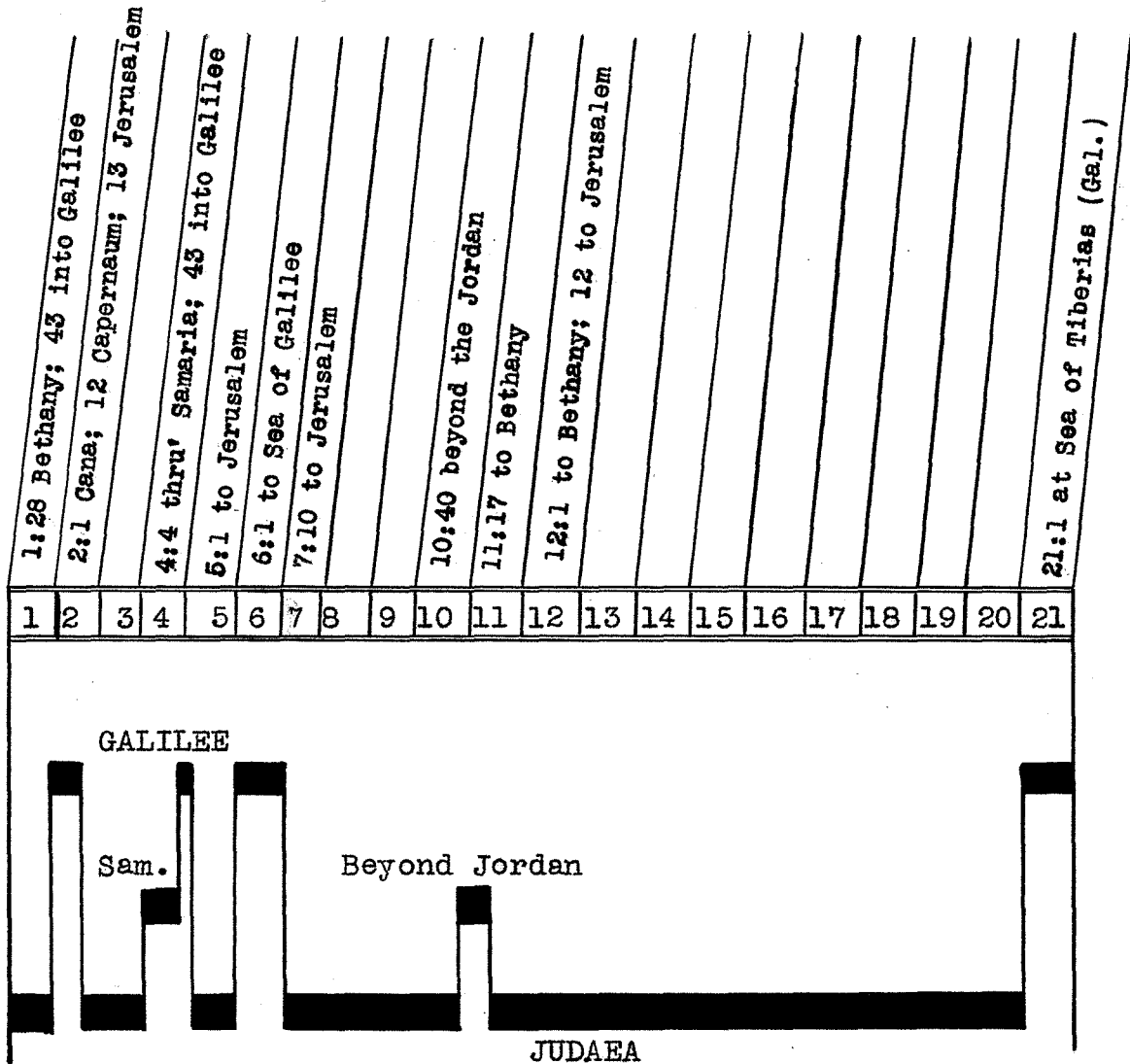
b. Proportion of Place

The analysis of place notes each reference to change of place through the Book of John.¹ At the lower part of the chart the proportionate emphasis of place is indicated by the red line. The summary records the findings and a generalization noting the author's emphasis upon the Judaeian (or Jerusalem) experience of Christ.

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1. p. 34.

Analysis of PLACE



Summary

1. By far the greater proportion of the material takes place in Judaea, or, specifically, around Jerusalem.
2. Excepting the Epilogue, only one whole chapter (the 6th) is confined to a Galilean setting.
3. Excepting the Epilogue, the latter two-thirds of the book takes place almost entirely in Judaea (at Jerusalem).
4. All of the material occurring outside of Judaea is very briefly treated, including two other occasions in Galilee, one in Samaria, and one beyond the Jordan.
5. The Jerusalem experiences of Christ are thus greatly emphasized.

c. Proportion of Person

The analysis of persons notes each person of significance introduced in the book according to chapter units.¹ At the left of the chart the main division is noted according to person: the first part (chapters 1-12) being predominated by multitudes, and the second part (chapters 13-21) being predominated by the disciples.² By way of generalization, designations for these two divisions are suggested, viz., "Public Teaching" (or "Announcement") for the first part, and "Private Teaching" (or "Edification") for the latter part. Cognizance is also made of the author's emphasis in giving Jesus the central or key position in every chapter. Other findings are recorded in the Summary.³

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1. p. 36f.

(Note: References to Old Testament characters are not included, nor is the chart entirely comprehensive.)

2. Cf. Summary of Chart of Persons, post, p. 37, No.9, which notes the exception of chapters 18, 19.

3. Post, p. 37.

Analysis of PERSONS

1 - 12 --
Multitudes
predominate
"Public Teaching"
(Announcement)

1	John Bapt., questioning Jews, Jesus, Andrew, Peter, Philip, Nathanael, (John)
2	Jesus, Mother, disciples, wed. guests, temple merchants, passover host, Jews
3	Jesus, disc's, Nicodemus, John-Bapt. & disciples
4	Jesus, disc's, John-Bapt., Samaritan woman, Samaritans, Nobleman
5	Jesus, impotent man, questioning Jews, multitude
6	Jesus, disc's, (Philip)(Andrew) 5000, multitude, disbelieving Jews, many disc's, (Peter)(Judas)
7	Jesus, brethren, multitudes, officers, Nicodemus, Jews, rulers
8	Jesus, adulterous woman, scribes & Pharisees, Jews
9	Jesus, disc's, man born blind, parents, Pharisees, Jews
10	Jesus, Jews, many believers, John-Bapt.
11	Jesus, disc's, (Thos.) Mary, Martha, Lazarus, Jews, chief priests & Pharisees, Caiphas
12	Jesus, disc's, Lazarus, Mary, Martha, Judas, Jews, chief priests, multitude, (Philip)(Andrew) Greeks, Pharisees

13 - 21 --
Disciples
predominate
"Private Teaching"
(Edification)

(Jesus is
central in
every chapter)

13	Jesus, disc's, (Judas)(Peter)(<u>John</u>)
14	Jesus, the 11, (Thos.) (Philip)(Judas - not Iscariot)
15	Jesus, the 11
16	Jesus, the 11
17	Jesus, the 11
18	Jesus, the 11, Judas, soldiers, (Peter) (Malchus) Annas, (Caiaphas) (<u>John</u>) Pilate, Jews, (Barabbas)
19	Jesus, Pilate, soldiers, Jews, chief priests, 3 Marys, (<u>John</u>) Joseph of Arimathaea, Nicodemus
20	Mary Mag., Peter, (<u>John</u>) Jesus, Thos., the 11
21	Jesus, disc's, (Peter)(Thos.)(Nathanael)(sons of Zebedee) (<u>John</u>)

Summary of Analysis of PERSONS

1. Jesus is found in every chapter of the book.
2. Jesus' disciples are recognized in sixteen chapters (including 1 and 15-17; excluding 19)
3. In four chapters John the Baptist is referred to.
4. The Jews are prominent in twelve chapters (not including 3 and 4, in which they are mentioned.)
5. Apostles mentioned by name include: Andrew, Simon Peter, Philip, Nathanael, Judas Iscariot, Judas -- not Iscariot, Thomas, and "the sons of Zebedee".
6. Other disciples mentioned by name include: Mary, Martha, Lazarus, Nicodemus, Joseph of Arimathaea, Jesus' mother, her sister, Mary the wife of Clopas, and Mary Magdalene.
7. No reference by name is made to the Apostle John, but in six chapters reference is made to another disciple who is understood to be he.
8. Multitudes predominate generally through chapters 1-12 and 18, 19.
9. Excluding chapters 18, 19, the disciples predominate through the latter section of the book.
10. Jesus is emphasized by having been given the central or key position throughout.

2. Application of the Law of Relationships

To repeat Dr. Kuist's law of relationships:

"Everything written or spoken sustains some specific relation to something else. It may be in contrast, or comparison, or repetition, or cause and effect, or means to an end, or some other such relation."¹

Two of these relations will now be considered (in part) as this law is applied to the Gospel by John.

a. Relation of Means to End

Even by a hasty analysis of the Gospel by John it is apparent that the author has given his readers a strikingly significant key to his point of view in his own recording of purpose, found at the close of chapter 20:

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name."²

In contemplating, then, an application of the law of relationships, one is struck by the question: What means does the author use to accomplish his expressed end? Within his statement itself the author has given a "cue" to his means: "Many other signs therefore did Jesus . . . but these are written, that ye may believe . . ." It follows, then, that a study of the recorded "signs" in the

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1. Ante, pp. 22-23.
2. John 20:30,31.

book in relation to the purpose of "belief" should prove a fruitful one. In the following chart an analysis of that study has been recorded.¹ At the top of the chart there are noted in their chapter relation the nine "signs" which the author records Jesus' having done. Below them all of the references to "signs" have been recorded in their chapter relation, together with an indication as to whether they are accompanied by belief or unbelief. In the Summary (p. 42) the findings are recorded and generalizations are drawn, concluding with the recognition of the inadequacy of the "signs" as furnishing a framework for the plan of the book.

But the author has stated that his purpose is to invoke belief. The next study, then, is made on the topic of "belief" throughout the book, and the analysis is again recorded in chart form.² Each instance of belief is noted and classified under the following categories: place of reference -- (signifying those in which some form of the word "belief" occurs in the text, those which are recorded in the negative, and those which are recorded in the words of Jesus), by whom the belief is held, the object of belief, the cause for belief, and the consequence of belief. In the Summary (p. 49) the findings are recorded and generalizations made regarding

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1. p. 41f.
2. pp. 43-49.

the significance of the theme of "belief" especially as seen in relation to the author's expressed purpose, and also regarding the parallel theme of unbelief which is continually contrasted with belief.

(Spirit as a dove)																						
Water to wine																						
Nobleman's son																						
Impotent man																						
5000 fed; walking on sea																						
Men born blind																						
Lazarus																						
(Triumphal entry)/(Voice)																						

Key to Chart of "Signs"

- (B) indicates that the reference is accompanied by belief.
- (N) indicates that the reference is accompanied by unbelief.

Summary

1. Of the "signs which Jesus did", nine are recorded in the Gospel by John.
2. Seven of these occur in chapters 2-11; the other two occur in chapters 20 and 21 (the latter of which follows the author's statement of purpose.)
3. Two of the "signs" occur in chapter 8.
4. Seventeen references to "sign(s)" are made in the text.
5. Of these sixteen are made in chapters 2-12, the other being in the statement of purpose at the close of chapter 20.
6. Eight references to "sign" are accompanied by belief.
7. In three other instances both belief and unbelief accompany the reference.
8. In five instances unbelief is associated with the reference.
9. Hence, "signs" were not wholly successful as a means for creating belief in Christ.
10. Rather they were quite as effective as instruments of unbelief and of leading to Christ's death.
11. In many chapters the author has quite evenly balanced the references accompanied with belief and those accompanied with unbelief.
12. The absence of "signs" from chapters 13-19 indicates Christ's general abandonment of them as a means of creating belief in Himself by His disciples -- at least through the passion period of his life.
13. However, the "signs" of chapters 20, 21 did serve to reestablish the belief of the disciples after it had been shaken by His violent death.
14. Excepting the raising of Lazarus, each of the nine "signs" was done quite naturally and unostentatiously. The great opposition resulting from them was created wholly by the unbelieving Jews.
15. While the "signs" are significant in relation to the author's plan and purpose, yet it is evident from the omissions of signs in parts, that they by no means furnish an adequate framework for the book.

Analysis of BELIEF in the Gospel by John

<u>Place:</u>	<u>By Whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
1:7*	"all"	Xt.	Witness of John Bapt.	---
1:12*	those who rec. Xt.	His name	---	Given right to become children of God.
1:50*	Nathanael	Xt:Son of God	seen under fig tree	"shall see greater things."
1:	(John Bapt.	Jesus:Lamb of God	Spirit seen as a dove	Testified to Xt.
1:	(Andrew	Xt:Messiah	John's test'y	Brought Simon P.
1:	(Simon	Xt.	Andrew's testimony	Named "Peter" -- (Rock)
1:	(Philip	Xt.	Xt's call	Brot. Nathanael
2:	(Jesus' mother	(Jesus' ability)	---	First of the signs.
2:11*				
2:11*	Disciples	Xt.	First sign	---
(2:22*	Disciples	Scripture & Jesus' word	(J's resurr'n from the dead)	---
2:23*	Many	J's name	His signs	---
3:12N	Nicodemus	earthly things	---	---
*	"	heavenly things	---	---
3:15*	whosoever	Son of Man	His being lifted up.	eternal life in Him.
3:16*	whosoever	only begotten Son	His having been given by God.	eternal life in Him.
3:18*	"he"	Xt.	---	not judged
N,N	"he"	Name of only begotten Son	---	already judged

.....

(Key: * indicates that some form of the word "believe" occurs in the verse.
 N indicates that a negative form of the word occurs.
 — indicates words of Jesus.)

"BELIEF" Cont'd. -- (11)

<u>Place:</u>	<u>By Whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
3:36*	"He"	the Son	---	Eternal life
4:21*	Samaritan woman	Xt.	(His Conversa- t'n & test'y)	True worship. (Many Samaritans led to Him.)
4:39*	Many Sa- maritans	Xt.	word of the woman	J's preaching two days
4:41*) :42*)	Many more	Xt.	Jesus' word	Confessed Xt. as Saviour of world
4:48N	"Ye"	Xt.	(call for signs)	---
4:50*	Nobleman	J's word	(J's rebuke?)	Son healed
4:53*	" & his family	Xt.	son's healing	---
5:	(Impotent man	Xt.	his cure	told the Jews
5:24*	"He that heareth	"Him that sent Me"	---	passed out of death into life
5:38N	"ye"(Jews)	the One sent	Fa's. word not abiding within	---
5:44N	"Ye"(Jews)	Xt.	(seek glory of men)	seek not the glo- ry from God.
5:46N N	"Ye"(Jews) " "	Moses Xt.	--- test'y of Moses	would believe Xt. ---
5:47N N	" " " "	Moses' writings J's words	--- (test'y of Moses)	do not believe Xt. ---
6:29*	"Ye"	Him whom God sent	(work of God)	---
6:30N	"We"(Jews)	Jesus	(a sign sought)	(the true sign explained)
6:35*	"he"	Xt.	---	never thirst

"BELIEF" Cont'd. -- (iii)

<u>Place:</u>	<u>By Whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
6:36N	"ye" (Jews)	Xt.	have seen, yet believe not	---
6:40*	"Every one"	the Son	Beholding the Son	Eternal life: raised up at the last day
6:47*	"He"	Xt.	---	eternal life
6:64**	"some" (Jews)	Xt.	---	(J. knew non-be- lievers & the betrayers)
6:69*	"We" (Pe- ter for disc's.)	Xt.: Holy One of God	"Thou hast the words of eter- nal life"	"We know--"
7:5N	J's brethren	Jesus	(His methods)	J. waited to go to Jerusalem
7:31*	many of multitude	Jesus	(signs)	officers sent to take Him
7:38*	"he"	Xt.	---	"rivers of water from within"
7:39*	"they"	Jesus	---	receive the Spt.
7:48*	"Any of - rulers?"	Jesus	---	(Stumbling at his Galilean home)
8:24*	"ye" (Jews)	"I am he" (Xt.)	J's. test'y.	-- otherwise: die in sins
8:30*	many	Jesus	J's. test'y.	---
8:31*	"those Jews"	Jesus	J's. test'y.	"truth shall make you free"
8:45N	"Ye" (Jews)	Xt.	J's speaking the truth	(Therefore sons of the Devil)
8:46N	"Ye" (Jews)	Xt.	(not of God)	---
9:18N	the Jews	healing	(Hatred of J)	(Called man's parents)

"BELIEF" Cont'd. -- (iv)

<u>Place:</u>	<u>By Whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
9:35* :36* :38*) Man born blind	Xt: Son of God	(Restoring of sight and test'y of J)	Worshipped J.
10:25N :26N) Jews	J. as Xt.	"not of my sheep"	---
10:37N	(Jews)	Xt.	("if I do not works of the Father"	---
10:38N 38N	(Jews) (Jews)	Xt. J's works	--- ---	--- "that - may know - Father in me & I in the Father"
10:42*	Many	Xt.	John's test'y	---
11:15*	Discip's	Xt.	miracle to be wrought	---
11:25*	"he"	Xt.	---	"shall live tho' he die"
11:26* :26*	"whosoever Xt. liveth" "thou?" (Martha)	Xt. J's word	--- ---	"shall never die" ---
11:27*	Martha	Xt: Son of God	---	(bro't Mary)
11:40*	Martha & Mary	Xt.	His test'y.	see glory of God
11:42*	multitude	"Thou did send Me"	(Thanksgiving prayer)	Many believed
11:45*	many of Jews	Xt.	raising of Lazarus	(Others told Pharisees)
(11:48*	"All men"	Xt.	(if left un- hindered)	("Romans -- take nation from Jews"
12:11*	many of Jews	Jesus	raising of Lazarus	Chief priests sought to kill
12:36*	"ye" (Jews)	"light"	"while ye have light"	"become sons of light"

"BELIEF" Cont'd. -- (v)

<u>Place:</u>	<u>By whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
12:37N	(Jews)	Xt.	(tho' many signs)	Fulfilled Isa. 53:1
(:37* ("who?"	Isa's test'y.	---	---
12:39N	"they" (Jews)	Xt.	(Prophecy)	Fulfilled Isa. 6:10
12:42*	many of - rulers	Xt.	---	(Did not confess for loved glory of men)
12:44* :44*	"he" "he"	Xt. "Him that sent Me"	--- (Belief in Xt.)	Believes on Fa. ("Believes not on Me")
12:46*	"whoso-ever"	Xt.	light come into world	not abide in darkness
13:19*	"ye" (disc's)	"I am He" (Xt.)	Foretelling of betrayal	---
14:1 * :1 *	discip's discip's	God Xt.	--- ---	(inseparable (
14:10*	discip's	Xt. in Fa. & Fa. in Him Fa. in Him	Words & works are Father's	---
14:11*	discip's	Xt.	Xt's test'y, or for works' sake	---
14:12*	"he"	Xt.	---	do greater works than Xt.
14:29*	"ye" (disc's)	Xt.	Foretelling departure & return	(Belief at fulfillment)
16:9 N	"they" (world)	Xt.	---	Coming Spt. will convict world
16:27*	"ye" (disc's)	Xt. came from Fa.	("ye have lov- ed me.")	Father loves you
16:30*	discip's	Xt. came from God	Xt's test'y & omniscience	---

"BELIEF" Cont'd. -- (vi)

<u>Place:</u>	<u>By Whom:</u>	<u>Object:</u>	<u>Cause:</u>	<u>Consequence:</u>
16:31*	"ye" (disc's)	Xt.	Xt's test'y & omniscience	(Hour is come - disc's will scatter)
17:8 *	"they" (disc's)	"Thou did send Me"	Rec'd God's words	Prayer of in- tercession
17:20*	"them" (future disc's)	Xt.	word of dis- ciples	Prayer of in- tercession
17:21*	world	"Thou did send me"	unity of dis- ciples in - Godhead	---
19:35*	"ye" (readers)	Xt.	true witness of author	---
20:8 *	"other disciple" (John)	Xt's res- urrect'n.	Evidence of the grave-- clothes	---
20:	(Mary Magdalene	Xt.	His appearance & conversat'n	told other dis- ciples
20:	(Discip's	Xt.	His appearance & conversath	(preparat'n to rec. Holy Spt.)
20:25N	Thomas	Xt's ap- pearance	disciples' testimony	asked for objec- tive evidence
20:27*	Thomas	Xt.	touching Xt's wounds	Faith without sight commended
20:29*	"thou" (Thos.)	Xt.	"thou hast seen me"	---
:29**	"they - not seen"	Xt.	(testimony)	"blessed are they"
20:31**	"ye" (readers)	J. Xt:Son of God	writ'n test'y of J's <u>signs</u>	have life in His name

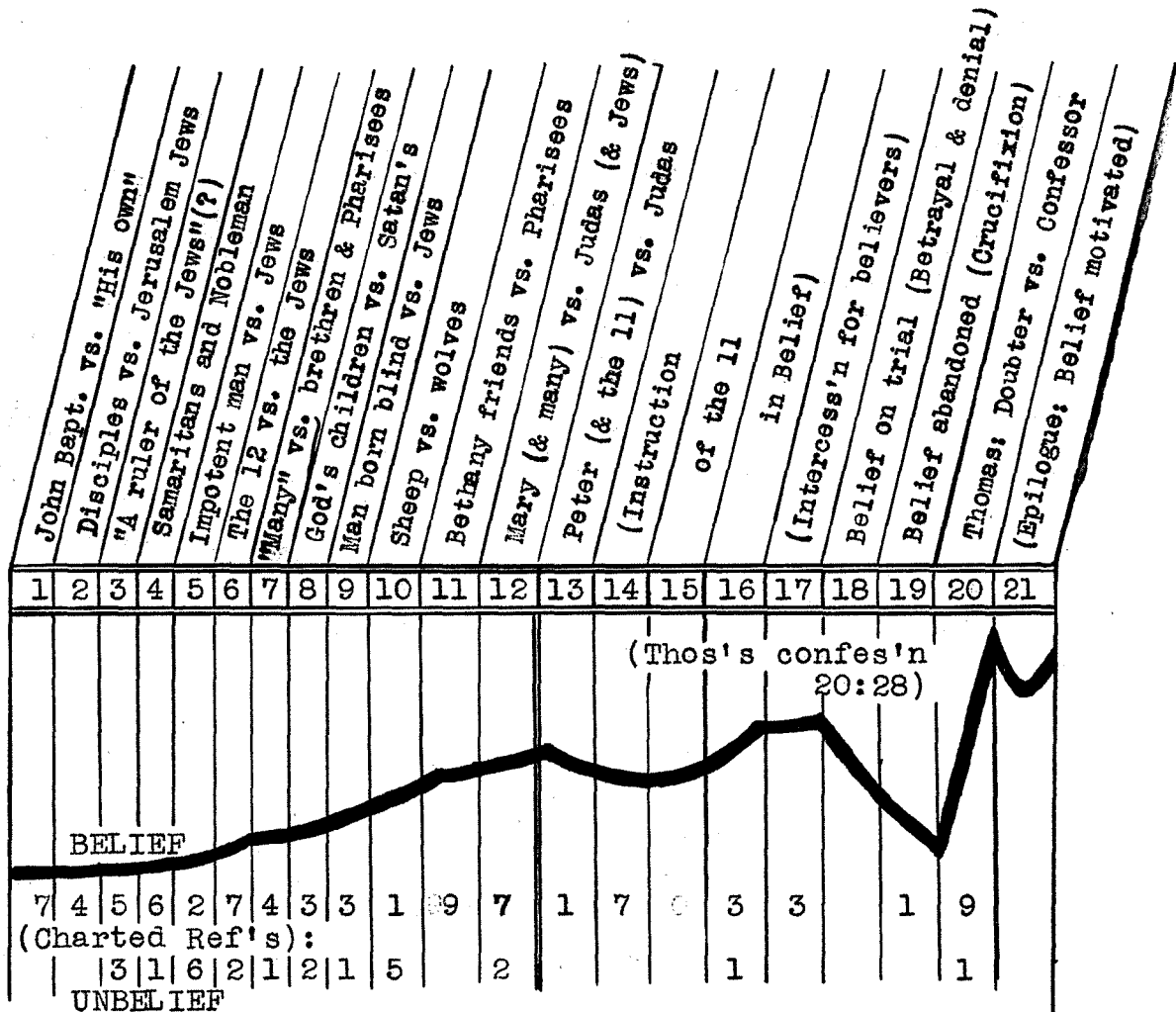
Summary of Analysis of BELIEF

1. 107 references to belief have been charted.
2. 99 times some form of the word "belief" occurs in the text.
3. 25 times the reference is in the negative.
4. There are no references to belief in chapters 15, 18, and 21.
5. 96 of the references are either to belief in Christ or are equivalent to belief in Christ.
6. Nine references are to Christ as "Son".
7. Nine references are to Him as sent (or "come") from God.
8. In three references God is the object of belief: in two of which He is the One who sent Christ.
9. Three times the "Name" of Christ is the object.
10. Four references involve belief in the Scriptures.
11. Both Jesus' word and His works are used as objects of belief.
12. In nine instances "signs" are used as the cause of belief.
13. In twenty-two other instances some testimony -- or somebody's testimony -- is the cause.
14. In eight instances the belief resulted either in a testimony or else in bringing others to Christ.
15. In nine instances the consequence of belief is stated in terms of life or eternal life.
16. In at least eight other instances the consequence is equivalent to eternal life, as: never thirsting, made free by knowing truth, becoming sons of light, not abiding in darkness, etc.
17. 63 of the references are in the words of Jesus.
18. The last reference to belief is in the author's statement of purpose -- John 20:31.
19. Belief is thus seen to be a major theme throughout the Gospel by John and of major importance in relation to the author's purpose.
20. But belief (in the positive sense) is paralleled throughout by unbelief.
21. And in both belief and unbelief there is progression -- the first culminating in Thomas' confession in 20:28, the latter culminating in the crucifixion of chapters 18, 19.

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(Note: Cf. Summary Analysis of Belief and Unbelief on following page.)

Summary Analysis of BELIEF and UNBELIEF



(Unbelief explained 12:37-41)

(Crucifix'n 18:3-19:34)

Outworkings of Unbelief:

- 5:18 "sought to kill him"
- 7:32 "sent officers to take him"
- 10:31 "took up stones again to stone him"
- 11:53 "took council that they might put him to death"
- 18:3-12 (Seizure by the armed band)
- 18:13-24 (Ecclesiastical trial)
- 18:28-19:16 (Civil trial)
- 19:18-34 (Crucifixion)

b. Relation of Contrast -- Belief vs. Unbelief

The study of "belief" has, then, brought to light another application of the law of relationships, viz., that of contrast. This further study has been recorded in the Summary Chart of Belief and Unbelief (p. 50). There chapter titles have been suggested appropriate to the relation of the material to these contrasting themes. The number of references for both belief and unbelief has been recorded from the preceding chart according to chapter units, and graph lines have been drawn to suggest the progress of each. There have been recorded also the point of culmination of each, the author's explanation of unbelief, and significant steps in the outworking of unbelief.

C. Other Suggested Approaches
Applied to the Gospel by John

It is evident from the scope of the foregoing studies that to attempt a comprehensive application of the "541" Method to the Gospel by John would hardly be appropriate to either the limitation or the purpose of the present thesis. In the following section an effort will be made toward synthesis upon the basis of the information already gained. It may suffice here, then, only to suggest other possible approaches to this Book in further applying the method under consideration.

1. According to the Law of Proportion

In connection with the study on the time analysis of the book it was suggested that much of the material centered about Jewish feasts.¹ This topic might be made a further study in relation to the application of the law of proportion according to event.

Again, the law of proportion might profitably be applied according to idea. For example, the titles applied to Christ might be made the basis for such a study, or the references to Christ's impending death. Also certain repeated key-words throughout the book might be similarly considered, as, e.g., "abide", "know", "the hour", et al.²

2. According to the Law of Relationships

Under the application of the law of relationships with reference to means to end, it was observed that "witness", "testimony", and "eternal life" all played prominent parts in relation to the author's purpose.³ A study of each of these similar to that made on "belief" might prove quite as illuminating.

Or, the law of relationships might be applied

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1. Ante, p. 32, Summary #4.

2. Cf. Post, p. 53, list given under repetition, with f-n.

3. Cf. Summary, p. 49, Nos. 13-16.

according to cause and effect. In this connection the frequently repeated "therefore", especially of chapters 18-19, might be studied; or the author's use and interpretations of Old Testament scriptures, ordinances, terms, et cetera, or, again, the reactions to Jesus' "signs" or to His claims might be studied.

Finally, the law of relationships might be further applied according to repetition. Some of the repetitions have just been noted. Others might include: the "I am"'s of Jesus, or such words as the following: "Word", "truth", "glory", "light", "Spirit", "Father", et al.¹

D. A Synthesis of the Gospel by John:
Unity and Divisions of the Book

It is, of course, readily granted that the foregoing study is not a complete analysis of the content of the Gospel by John. How, then, can one propose, upon the basis of such a study, to make a synthesis of the book as a whole which will be either just or adequate? The answer to that question is the genius of the method pursued: it is simply because one is not lost in the details of content that he is able truly to synthesize the whole book. He is free, rather, to respond to the more

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1. Cf. White, W. W., Thirty Studies in the Gospel by John, pp. 113 ff., Fleming H. Revell Co., New York, c. 1895.

significant movements of the author's thought as revealed by the pattern in which that thought has been recorded. Thus he gains an appreciation of the author's purpose and feeling which makes true interpretation and evaluation possible and permits a continuous deepening of understanding with deeper penetration into the content itself.

Has such an appreciation been reached in the present study? In reply, the preceding applications of the method are now reconsidered in the light of the whole, further generalizations are recorded summarily,¹ and a concluding synthesis of the Book is recorded in the form of a diagram which suggests chapter and division titles (to which their content may be related) and which is followed by a synthetic summary.²

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1. Pp. 55-57.
2. p. 58f.

Synthesis of Time

1. The timelessness of 1:1-18 and of 21:1-25, in contrast with the time references of the remainder of the book, helps to characterize them as "prologue" and "epilogue", respectively.
2. Excepting 2:13-25, the entire first section (1-4) is individualized by being comparatively untimed.
3. The second section (5-12) is nearly all significantly timed with respect to Jewish feasts.
4. The third section (13-17) occurs within one night.
5. The main division of the book (between 12 and 13) is evidenced by the retarded time thereafter.
6. The prominence of feast times is a unifying factor throughout the book. (The Passover occasions are particularly significant in relation to the atmosphere and the message of the book.)
7. The latter part of Christ's life is greatly emphasized by the retarding of time in the second half of the book.

Synthesis of Place

1. The main division of the book is evidenced by the unbroken Jerusalem scene of action in 13-20.
2. The return to Galilee in 21 helps to individualize it as "epilogue".
3. The Judaeen (Jerusalem) experiences of Christ are emphasized both by minimizing the account of his ministry outside and by a more detailed relating of that there.
4. This Judaeen emphasis adds to the unity of the book, and also to the tenseness of the plot by centering the action in the enemy's stronghold.

Synthesis of Persons

1. The prologue is individualized by an indefiniteness of persons -- excepting Christ and John the Baptist.
2. The section 5-12 is individualized by a prominence of disbelieving Jews and multitudes.
3. The main division of the book is indicated by the change from multitudes to the eleven disciples.
4. The section 13-17 is individualized by the aloneness of Jesus with the disciples.
5. In the section 18-21 the number of persons is increased

- again. (18, 19 is predominated by the opposition throng and 20, 21 by the disciples again.)
6. The centrality of Christ throughout is a significant unifying factor of the book.
 7. The prominence of John the Baptist as a witness for Jesus' Messiahship also contributes to the unity of the book.
 8. Another means of unity is the consistent reference to the Apostle John by some other means than by name.

Synthesis of "Signs"

1. Carefulness of selectivity characterizes the author's use of the nine "signs" in relation to his purpose.
2. The five "signs" of section 5-12 are centers of conflict.
3. The section 13-17 (also 18, 19) is characterized by the absence of "signs" or references to "signs".
4. "Signs" are a means both to belief and to unbelief.
5. "Signs" are associated with the developing tension of the book: they are progressively prominent in the conflict of 5-12, absent from the preparation section -- 13-17, restrainedly absent in 18, 19, and assuringly renewed in 20, 21.

Synthesis of "Belief"

1. A unity in the book is maintained in that belief in Christ has a central place in relation both to the purpose of the author and to the purpose of Jesus as He is presented by the author.
2. Belief gives prominence to Christ's mission: as the Lamb of God, as the Son, as the Sent One, as the fulfillment of prophecy, etc.
3. Evidences are brought into prominence in relation to the author's purpose: signs, testimonies, witnessing, fulfillments, etc.
4. Belief is progressive in its results: it leads to further belief, and, inversely, to growing unbelief.
5. Belief is vital: its outworking is in terms of life ("eternal life").
6. This study helps individualize chapter 21 as "epilogue", since the last reference to belief is in the author's purpose at the close of chapter 20.

Synthesis of "Unbelief"

1. The unbelief of the Jews establishes the atmosphere of

section 5-12.

2. The unbelief of the Jews is a significant factor in the unity of the book in that it largely determines the development throughout 5-19.
3. The development of unbelief creates tension in the plot of the story and in the reaction of the reader.
4. (The above is true notwithstanding the fact that unbelief and its tragic culmination are in evidence to the reader throughout the book. -- Cf. John 1:11,29,36; 2:4,19-22; 3:14; 4:23; 5:18,25; 6:51-58,64,71; etc.)

Diagram of CHAPTER TITLES and MAIN DIVISIONS

Lamb of God	Beginning of signs	Nicodemus	Samaritans	Bethesda	Bread of Life (5000)	Come - Drink ("Galilean")	Children of Abraham	Man born blind	Good Shepherd	Lazarus	Greeks	Servant and Lord	Comfort	True Vine	Spirit of Truth	Intercessory Prayer	Denial	Crucifixion	Resurrection	Feed my Sheep
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Announcement					Conflict					Preparation					Passion					
(1:1-18 Prologue; "The Word became flesh")					". . . that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20:31)										(21:1-25 Epilogue; "Feed My sheep")					

Synthesizing Summary

- The main divisions of the book are as follows;
(1:1-18 Prologue
21:1-25 Epilogue)
1-4 Christ's Announcement of His Messiahship
5-12 Christ's Conflict with those who reject Him
13-17 Christ's Preparation of His followers
18-21 Christ's Passion in His essential sacrifice
- The author's purpose (of eliciting belief in Christ) predominates and unifies the whole book.¹
- The content thus becomes a series of evidences pointing toward that end.

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- Note -- The author's purpose is unattained unless it leads to personal belief by his reader.

4. Two major and contrasting progressions characterize the movement: the growing acceptance of those who believe and the growing rejection of those who will not believe.
5. The culmination of each of these movements is in evidence throughout the book, viz., the ultimate "faith-conviction" of the disciples and the ultimate death of Christ by the opposition.
6. The book is characterized by high tension: its characteristic scene is the surging crowd at the Jerusalem feast occasions; its characteristic emotion is the bitter hatred of the disbelieving Jews contrasted with the gracious love of Christ; its characteristic attitude is the crisis of an imminent decision, linked with a continual foreboding of the tragic outcome.

E. Summary

The merits of the book-as-a-whole approach have been suggested above. Such a procedure permits: breadth of scope with brevity of application, accurate comprehension without laborious reading, a true sense of balance and relations, wide opportunities for the employment of imagination and ingenuity, succinct and intelligible recording of data, and a true appreciation and understanding of the author from the "cues" he has furnished in his own record.

With reference to the present problem, the study of this chapter has served a threefold capacity: first, it has illustrated the application of the "541" Method to a whole book; second, it has widened the writer's understanding and appreciation of the Gospel by John (and, incidentally, also of the method itself); and, third, it has thereby laid a foundation upon which to proceed in the persual of the study of Jesus as a Teacher in that Gospel.

CHAPTER THREE

JESUS AS A TEACHER:
ANALYSIS OF THE TEACHING SITUATIONS
IN THE GOSPEL BY JOHN

CHAPTER THREE

JESUS AS A TEACHER: ANALYSIS OF THE TEACHING SITUATIONS IN THE GOSPEL BY JOHN

A. Introduction

"Ye call me, Teacher, and, Lord: and ye say well; for so I am."¹ Thus Jesus on a memorable occasion addressed His twelve disciples, thereby approving their designation of Him as "Teacher". The appropriateness of that title is one of the problems of the present and following chapters in which the theme of Jesus as a Teacher as portrayed in the Gospel by John will be studied analytically and synthetically. The foundation for this study has already been laid in the two preceding chapters. There the inductive approach has been first analyzed and then applied in a book-as-a-whole approach to the Gospel by John. The analyses made in that application inevitably suggest the dominance of Jesus' teaching throughout the Book, and the conclusions reached must be borne in mind as a basis for a true interpretation of the present theme.

Perhaps something of a definition should be made for the terms "teacher" and "teaching". Dr. John A.

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1. John 13:13.

Marquis speaks of the relation between preaching and teaching as being very close. In distinguishing the teacher from the preacher he indicates that the teacher:

"usually speaks to a small number of people, who ask questions and take part in the discussion. He deals with facts and processes which the preacher leaves out or takes for granted, and his purpose is to imbed the truth in the mind rather than to inspire and arouse."¹

The dictionary speaks of teaching as suggesting "more strongly (than "instruction") the personal relation between master and pupil."² In the light of both of these definitions, the writer concludes that there are few, if any, of the situations in which Jesus spoke as recorded in the Gospel by John which can not very properly be termed "teaching". While it is true that Jesus often addresses large numbers of people, in practically every case there comes into evidence a smaller opposition group against whose criticisms and questions He directs His teaching more specifically. Again, while there may be fairly long discourses which are not interspersed with questions,³ still one may gather from the setting and from the tone of Jesus' teaching that such questions are nevertheless present and are being answered as the Teacher proceeds. Throughout

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1. Learning to Teach from the Master Teacher, p. 4f., The Westminster Press, Philadelphia, 1929.
2. Webster's New International Dictionary of the English Language, Second Edition, Unabridged, (under "Instruction"), G & C Merriam Co., Publishers, Springfield, Mass., 1937.
3. Cf. John 5:19-47, e.g.

His teaching there is a characteristic informality and adaptability to the occasion which lend to the personal relation between master and pupil, and hence to the appropriateness of the term "teaching". If it be not proper to refer to His discourses as "unpremeditated", at least they are not bound or formalized by an ordered premeditation. Accordingly, then, in the present analysis, all of the situations in which Jesus spoke will be treated as "teaching situations".

The study will proceed as follows: first, a brief analysis will be made of all of the teaching situations in the book. This analysis will be recorded in chart form and will be followed by a summary of the findings. The second part of the study will be an analytical exposition of typical situations -- of the teaching of an individual, of the opposition group in the multitude, and of the twelve disciples. A further summary concludes the chapter.

In regard to the treatment of the materials in the Gospel by John, it should be repeated, perhaps, that the present treatise is not an exegetical consideration. The study is made without dependence on either the Greek text or the scholarship of the commentators. It is made, rather, from a careful analysis of the English text in the light of the context and of the findings of the preceding chapter of this thesis.

B. Analysis of the Teaching Situations

The following analysis of the various teaching situations studied consecutively throughout the Gospel by John has been made quite comprehensively.¹ The chart on which the findings are recorded takes cognizance of the place in which the reference occurs, the pupils taught, the occasion, the chief topics discussed, suggestions of method, and the consequence or results of the teaching. In the section on method, an analysis of Jesus' words and acts has been made with the intent of recording merely a suggestion of His procedure in dealing with His pupils. This is done by suggesting the device used, or the probable intent of the Teacher, or the important changes of topics in His teaching, or sometimes by noting the character of the teaching. An effort is made to account in some way for each noteworthy transition. The analysis is concluded by a summary which follows the chart.

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1. pp. 66-75.

THE TEACHING SITUATIONS

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
1:37 ff	Andrew, John	Christ pointed out by the Baptist	-----	An inquiry: What seek ye? An invitation: Come & see	Belief & service
1:41f	Peter	Bro't to Jesus by bro. Andrew	-----	A searching look A complimentary name: Rock	Belief & service
1:43ff	Philip	Found by Jesus	-----	An appeal: Follow me	Belief & service
1:45-51	Nathanael	Bro't by Philip to Jesus	A fig-tree incident A heavenly vision Basis of belief	A complimentary judgment of character An extraordinary knowledge evidenced An extraordinary experience prophesied	Belief & service
2:1-11	Wedding servants & disc's	Shortage of wine & a mother's faith	-----	A mild rebuke A miracle wrought (An object lesson)	Belief
2:13-20	Temple merchants (Jews) (Disc's)	Temple-cleansing at the first Passover	Purpose of temple Resurrect'n of temple	Object lesson in the temple A parabolic "sign"	Belief & Unbelief
3:1-21	Nicodemus	A visit "by night"	Kingdom of God Necessity for spt'l rebirth & for belief Love & grace of God Relat'n of Son to salvat'n & judgment	(An interview) Smugness of pupil reduced Figurative language used Searching questions asked Greater revelation given Greater belief appealed for	(Belief -- secretly)

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
4:4-29	Samaritan woman	A "chance" meeting at Jacob's well	Water; physical & spiritual Pupil's moral life Place & nature of worship (The Father as Spirit & Seeker) Identity of Messiah	(A conversation) A barrier-breaking request A paradoxical statement A "deep" explanation A personalized command A fearless unveiling of fact A masterful revealing of God & worship An appealing declaration	Belief & service
4:27-38	The disc's.	Return with food	Meat (spt'l) A ready harvest	Lack of appetite explained A spt'l harvest pointed out	-----
4:40ff	Samaritans	Bro't by testimony of Samaritan woman	-----	-----	Belief
4:46-53	Nobleman	Seeking healing for son	-----	Unbelief rebuked Faith summoned A miracle wrought	Belief of pupil & his household
5:5-9, 14ff	Impotent man	A "chance" meeting at Bethesda	Sin & healing	A pointed question A faith-arousing command A personal exhortation	Belief (?), healing, (& opposition)
5:10-47	Jewish multitude (Opposition)	Healing of impotent man on Sabbath day	Work of God Fatherhood of God Relat'n of the alive & dead to Christ Judgment	(A defense) Justificat'n of works as Father's work Proclamations: Life-giving as purpose Honor of Son required	Growing unbelief (Desire to kill Jesus)

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
			(Cont'd)	(Cont'd)	
			Christ's witnesses; Hearing should evoke belief John B., the Father, Scriptures, & Moses	Belief frees from Judgment Dead shall hear & live Multiple witnesses all re- jected Pupils void of love & Glory of God	
6:2-15	Multitude & the 12 (v. 5ff Philip v. 8f Andrew)	Mult. followed to other side of Sea	Faith in provi- dence Thanksgiving for food Order & economy in distribution	Disciples' faith tested Miracle as object lesson	Belief seek- ing express'n in making Jesus king
6:16-21	The 12	Crossing the Sea following the miracle	Faith	Walking on water Fear allayed	(Belief -- ?)
6:22-65	Multitude (Opposition Jews)	Sought Jesus after having been fed	Bread: spt'l & physical Belief as God's work Christ's flesh & blood as true meat & drink Words as life- giving spirit	(An arraignment) Rebuke for motive of interest Eternal bread recommended God's work defined as belief Christ: true & life- giving bread from the Father Belief -- result of learning from prophets Christ's flesh & blood -- true meat and drink More difficult things to believe later	Much un- belief

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
6:66-71	Disciples	Desertion by large numbers	(Loyalty)	An appealing question An unhopeful situation	Confession of belief
7:3-9	Jesus' brethren (Opposition)	Feast of Tabernacles (Departure for Jerusalem)	Methods & Unpopularity	A claim of peculiarity Methods justified	Unbelief
7:11-44	Multitudes at Feast (Opposition Jews)	Temple teaching at Feast of Tabernacles	Source of Christ's authority Sabbath observance Source of J's life (Whence) His departure Satisfying man's thirst	Knowledge accounted for Test for His authority given A pointed accusation Sabbath healing justified Accusation of pupils' ignorance of God -- J's Source A puzzling foretelling of departure An invitation to belief	Belief of many; also unbelief
8:2-11	Adulteress & Opposition leaders	Adulteress brought during temple teaching	Moral sin & personal judgment	(A trial) A dilemma answered with silence A personalized verdict A second interval of silence A question leading to appropriation A liberating judgment & admonition	Restoration to life

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
8:12-58	Multitude & Opposition Jews	Temple teaching	Christ's witnesses Christ's departure Judgment of un- belief Direct'n by Father Freedom vs. Bond- age Works of child indicate family relation Eternal life	Identificat'n with light Claim of true witness Denial of pupils' knowledge of God Departure foretold Claim of Messiahship Freedom promised to be- lievers Pupils declared sons of Satan Promise of deathless life Priority of Abraham claimed	Many believed; others took up stones
9:1-7 35-41	Man born blind, (the 12), Opposition Jews	"Chance" meet- ing & ques- tions of disciples	Cause of blind- ness Belief	A divine explanation of blindness A faith-evoking command A miracle object lesson . . . A faith-inviting quest'n A self announcement A judgment for good & for evil	Belief & worship; also fur- ther op- position
10:1-21, 24-38	Multitude & Opposition Jews	Feast of Dedication	True vs. false shepherds . . . Unity with the Father	Allegorical presentat'n of Christ as door of sheepfold Parable explained Purpose defined as life- giving Allegory: Christ as Good Shepherd Voluntariness of sacrifice . . . Reason given for unbelief Claim of unity with Father & works accredited to Father	Belief, & further op- position (stones)

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
11:6-16	The 12 (Thos.)	Report of Lazarus' illness	Light & night Death as sleep	A challenging invitation 2 parables -- of light & sleep The invitation repeated, with its purpose	(Loyalty)
11:20-46	Martha, Mary, & Multitude	Resurrection of Lazarus	Resurrection & belief Dependence upon the Father	A consoling promise A striking identity of life & belief An appeal for belief ... An evidence of grief & a sympathetic question A startling command Appeal for belief reiterated A public prayer of thanks- giving A divine command answered in a miracle	Belief of many; also disbelief & counsel for Christ's death
12:2-8	Mary, Judas Is. (Martha, Laz- arus, & disc's)	Supper & an- nointing at Bethany	Sacrificial giving	A supper & an anointing permitted A statement of both re- buke & appreciation	-----
12:20-36, 44-50	The Greeks, the 12, & the multitude	Coming of Greeks fol- lowing tri- umphal entry	Glory of self- giving Judgment of Satan Implications of belief Source of Christ's words	(An object lesson in being acclaimed King) Identification of hour of glory with death Challenge of discipleship Facing the cross: its ques- tion, its peril, its purpose, its glory. Explanat'n of the voice	Continued unbelief; yet many be- lieved -- even of rulers

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
				(Cont'd)	
				Judgment pronounced on prince of world Admonit'n. to believe on light Relat'n to Father revealed & its significance cited	
13:3-38	The 11 disc's. (6-10, 36-38 Peter, 26-30 Judas Is.)	Passover supper	Teacher as serv't Approaching be- trayal God's glorifica- tion Love as new com- mandment	(Object lesson) A servant's task Participation made essen- tial to unity A figurative meaning given Explained as example of service Betrayal foretold An unintelligible disclosure A gracious appeal to & dis- missal of the betrayer God's glorificat'n declared A new commandment given Comradeship to be withdrawn Peter's denial foretold	(Unification & warning of the 11 & in- ostensible dismissal of Judas Is.)
14:1-31	The 11 disc's (4-7 Thos., 6-11 Philip, 21-24 Judas --- not Is.)	Passover sup- per discourse cont'd.	Belief Relat'n of Son, Father, Holy Spirit & Believer	A summons to untroubled belief Purpose named as preparat'n pending Christ the way to the Fa'r. crisis) Identification with Fa- ther stated Relation of belief to works & petitions shown Christ's return & the Comforter promised Love of Christ --- a prere- quisite of His manifestat'n	(Preparat'n for the in- pending crisis)

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
15:1-27	The 11 disc's	Passover supper discourse, cont'd	Life in Christ & fruit-bearing Witnessing amid sin & persecution	(Cont'd) Holy Spt. to reveal further truth A second appeal for confident belief A lesson by allegory Life in vital connect'n with Christ necessary for fruit-bearing Love fulfills commandments Disc's called friends, not servants Persecut'n of disc's foretold because of world's sin Comforter will bear witness; so should disciples	(cont'd)
16:1-33	The 11 disc's	Passover supper discourse cont'd	Persecut'n without stumbling Work of the Comforter Return of Christ	Purpose for speaking -- that disc's stumble not Persecutions reiterated Expediency of Christ's leaving explained Work of Comforter told Pupils' questioning about Christ's return answered in a parable An admonition to ask in Christ's name Parables to be abandoned Truth of pupils' belief questioned & their desertion foretold Their peace in Christ's victory	(cont'd)

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
17:1-26	The 11 disc's	The intercessionary prayer for believers (Passover supper discourse, cont'd)	Meaning of Eternal life Accomplishment of Christ's work Intercession for believers	(An intercessory prayer) A petition for the Father's glory Eternal life defined Christ's work declared accomplished Intercession made for believers' joy, sanctification, & unity with the Father	(Cont'd)
18:10-11	Peter	Christ's arrest	The sword The cup	A rebuking command Obedience affirmed by a rhetorical question	(non-resistance)
18:19-21	High priest	Sanhedrin trial	Jesus' teaching	Refusal to testify against Himself Teaching always public Accusers should voice complaints	Reprimand of officer
18:22-23	Officer	Sanhedrin trial	-----	A call for justification of actions	-----
18:33-38	Pilate	Civil trial	Nature of Christ's Kingdom	A ruler's independence of tho't questioned Christ's Kingdom differentiated from the world Kingship & affinity with truth affirmed	No fault found in defendant

<u>Place</u>	<u>Pupils</u>	<u>Occasion</u>	<u>Topics Discussed</u>	<u>Suggestion of Method</u>	<u>Consequence</u>
19:8-11	Pilate	Civil trial, cont'd	Pilate's power & God's power	An answer of silence Source of power from above Greater sin laid to ones who delivered Christ to pilate	Pilate sought to release Christ
19:26-27	Christ's Mother & John	Crucifixion	-----	A new kinship arranged	Christ's mother provided for
20:14-17	Mary Magdalene	First appearance	(Resurrect'n & ascension)	A sympathetic question A revealing address A prohibition & a commiss'n	(Belief) Disc's told
20:19-23	The disc's S	Second Ap- pearance	Sending out of disc's Receiving of Holy Spirit	A greeting of peace A demonstration Disc's commissioned & empowered	(Belief)
20:24-29	Thomas	Appearance eight days later	Belief	A greeting of peace An appeal for conviction & belief Greater blessing of faith without physical evidence	Belief & worship
21:1-22	Seven disc's (15-22 Peter)	A return to their fishing in Galilee	Implications of discipleship	A question, a command, & a miracle A breakfast invitation A thrice repeated personal quest'n with implicat'ns of service & self-sacrifice A rebuking command	(Confession of love)

Summary

1. In most of the teaching situations part of the disciples at least are understood to be present, even though often not mentioned.
2. There are teaching situations in all twenty-one chapters.
3. There is great variation in numbers, occasions, methods, topics, etc.
4. The small, loyal group of disciples most frequently constitute the "pupils" of the teaching situations.
5. On four occasions Peter is the "especial" pupil of the teaching situation.
6. Twice each, Thomas, Philip, Judas Iscariot, and Mary of Bethany is the "especial" pupil.
7. Fifteen times (in chart) the pupil is dealt with individually (not including any of the situations with individual apostles.)
8. Thirteen times (in chart) the pupils are larger groups, or multitudes.
9. At least nine of these larger group situations become characterized by Christ's dealing with opposition forces.
10. Belief is the most frequent topic of Jesus' teaching.
11. Other topics occurring frequently include faith, eternal life, spiritual food and drink, and God as Father.
12. The most frequent methods used include: conversation, questions (and answers), allegory, object lessons, summoning of faith and belief, forewarnings, figurative speech, inspiring confidence of the believer, prayer, giving evidence of understanding the pupil, change from concrete to spiritual meanings, aiding pupil in expressional activity, repetitions, and use of Scriptures.
13. Jesus' teaching varies in nature, as: defense, arraignment, judgment, appeal, instruction, exhortation, inspiration, etc.
14. The most frequent consequence of the teaching situations is belief in Christ (twenty times at least).
15. Often the belief is accompanied by expression in service or worship -- (eleven times at least).
16. In the public teaching (that of the crowds and opposition groups) unbelief is also a frequent consequence -- (ten times at least).

C. Further Analysis of Typical Teaching Situations

From the foregoing summary the teaching situations may be seen to fall into three major classifications with reference to those taught, viz.: individuals, the opposition forces in the multitudes, and the small group of disciples.¹ In the present section one situation representing each of these three classifications has been selected for a more detailed analysis. The selection has been made on the basis of the fullness of the accounts, their clarity as to the procedure pursued, their degree of conformity to the characteristics common to the classification, and their general adaptability to the purpose of the present study. The selected situations to be here investigated are as follows: for the individual pupil, the Samaritan woman;² for the opposition group within the multitude, the group which followed the Teacher back across the Sea of Galilee after they had been fed from the five barley loaves and the two fishes;³ and for the teaching of the small disciple group, the object lesson at the beginning of the discourse following the last Passover supper.⁴

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1. Ante, p. 76, Summary Nos. 4, 7, 9.
2. John 4:4-29.
3. Ibid. 6:22-65.
4. Ibid. 13:2-38.

1. Teaching an Individual -- the Samaritan Woman

It has been suggested by Dr. Squires that there is perhaps no other situation in which Jesus' teaching may be better viewed than in His conversation with the unnamed woman at Jacob's well as recorded in the fourth chapter of the Gospel by John.¹ Accordingly, that incident will be considered first.

Characteristic of Jesus' teaching, this incident is marked throughout by complete naturalness. It may be seen first in His approach to His pupil. He was found sitting by Jacob's well -- a tired, warm, hungry and thirsty traveller, and when a woman came from the nearby city to draw water, He asked her to give Him a drink. He had used the situation as it occurred to open the way for the experience which followed, and yet, despite the simple naturalness of His request, the woman was amazed. The reason for her great surprise -- even to the extent of remarking about it -- can only be understood in the light of the oriental setting. Jesus had completely ignored at least three gigantic traditional barriers, any one of which would supposedly have made it impossible for Him to have made His request: not only had He refused to be prejudiced by the bitter Jewish-Samaritan controversy²

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1. Cf. Squires, op. cit., p.67.
2. For a consideration of the extent of this prejudice, cf. Edersheim, Rev. Alfred, Life and Times of Jesus the Messiah, Vol. 1, pp. 394-403, Longmans, Green, & Co., New York, 1917.

-- on which both the woman and the author of the Gospel base their surprise -- He had also addressed a woman in public, and, moreover, as soon becomes apparent, a woman whom He knew to have an unsavory life! Even after the woman asked about His breaking the tradition, Jesus again ignored the barrier so naturally that His pupil also, through interest and wonder in the Teacher, forgot her own sense of separations. His answer was in the form of a paradox: If she had known . . . she would have asked of Him and He would have given her living water.

Not only had Jesus captivated her fancy and set His pupil at ease, He had at the same time turned the topic from the physical water with which the conversation had begun to the spiritual water with which He desired the conversation to deal, and again this important step in the teaching process was effected so naturally that the pupil was quite unaware of it. To what extent she comprehended the sublimity of His meaning, one can only conjecture from her reply. Her first response might indicate a lightness wholly unworthy of the lesson on "the gift of God" and of the interest of the One who taught it, but the question which follows it is burdened with religious consequence both in regard to Jacob's relation to the water which she was able to give and in regard to the person of Him who had claimed the ability to give living water. While Jesus did not directly answer either of His

pupil's questions, He did answer in such a way as that to understand His meaning would be to know the answers of the questions asked. He kept the lesson centered not upon the meandering thoughts of the pupil, but upon the water which to drink was to be eternally satisfied -- the water which His pupil ("had she known") so deeply craved. If Jacob's well was deep, this inward fountain "springing up unto eternal life" was deeper! Whether her quick, "O give me this so that I shall not have to come all the way to the well for water," was jestingly uttered, or whether it may have been a partially veiled acknowledgment of her deeper longing, one can again only conjecture. But, at least, she had asked, and He who knew her needs better than she herself seized the opportunity to direct the lesson further by making it personal.

This transition He effected by asking her to bring her husband. Whether or not she had felt a scruple at Jesus' revealing that His thought was spiritual, now, when He gently probed her moral life, she winced. "I have no husband!" But a half-truth would not hide her from the view of the "Teacher come from God". Fearlessly, and yet unobtrusively, He let the unveiled fact speak its own condemnation. But though He had so tactfully kept the application from being personal from His standpoint, the woman's reaction was the natural one of the reprimanded pupil -- she related the rebuke with the one who made it, and

then proceeded from that vantage point to change the subject. There is again ground for speculation as one considers whether her reply was simply a quick attempt to hide her shame and embarrassment by immediately changing the subject -- at the same time complimenting the Teacher --, or whether her asking about the moot point of controversy between the Jews and Samaritans may have been an indication of a deep wonder about religious things.

Whatever her intent, Jesus honored her question with a direct answer. Masterfully He explained that the ignorant worship of the Samaritans was insufficient, that the way of salvation is from the Jews, that the place of worship is insignificant, but that the spirit of worship is all-important, because the Father -- as Spirit -- is seeking true worshippers. Again He could hardly have expected the pupil to grasp fully the significance of His teaching, but the lesson was slowly being learned, and certainly in her reply there is evident seriousness as she confesses her faith and hope in the Messiah who is to come.

The opportunity had arrived for the lesson climax. "I that speak unto thee am He." At the beginning of the conversation, physical water became an aid toward a spiritual concept; at its close, a spiritual concept of Messiah was given physical reality. The lesson was not alone something to learn, but some One in whom to believe.

Confronted with such a climax, she who had just voiced her faith was called upon to exercise it in a great decision or else to relinquish it.

The lesson was successful. Even though that strategic moment of decision was seemingly interrupted by the returning disciples, faith conquered, and the effectiveness of the teaching is demonstrated in the immediate and spontaneous service of the pupil. The lesson had wrought a change, and the pupil had to express her newness of life. The Teacher who had sent His disciples for food, forgot that He was hungry, and the pupil who had come to the well for water, forgot even her waterpot. The fountain within had begun its "springing up unto life eternal", and the woman of questionable character had become a missionary evangelist who brought her fellow-townsmen back with her to Jesus.

2. Teaching the Opposition in the Multitude

The teaching situation involving the multitude of the 5000 who were fed from the five barley loaves and two fishes must be studied in its context in order to be justly considered.¹ A few basic considerations may well be made at the beginning of this analysis. The incident is rightly placed within the conflict section of the book.² The multitude was physically minded rather than spiritually minded: they had followed Jesus "because they beheld the signs which he did on them that were sick;"³ whatever

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1. John 6:1-65.

2. Ibid. 5:1-12:50.

Cf. Ante, p.58, Synthesizing Diagram & Summary #1.

3. John 6:2.

belief they held regarding Jesus was based upon the sign which they had seen and experienced;¹ their loyalty to Him was of the type which was willing to force Him into compliance with their plans to set Him up as an earthly king;² their return across the lake in quest of Jesus was motivated by a base curiosity and worship of appetite.³ The Passover sets the keynote for the whole incident -- Jesus' words draw their significance out of the symbolism of that ceremony and feast.⁴ And, finally, Jesus had found it necessary to withdraw from this multitude once, a fact which made their second coming to Him none the more welcome.⁵

In the light of the foregoing considerations, it is, then, easier to understand why Jesus greets with a rebuke this multitude who came back across the lake seeking Him -- as He plainly told them -- not because of who He is or even what He says or does, but because the day before He had made possible their being filled with food for which they did not have to work! But His rebuke for their motive is followed with an appeal: "Work not for

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1. John 6:14.
2. Ibid., verse 15.
3. Cf. John 6:24-27, 30, 31, 34, 52.
4. Ibid., 6:4.
Cf. John 1:29, 36; Exod. 12:1-51.
5. John 6:15, 22-26.

the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed."¹ To His opponents and to believers alike He voices that appeal, recommending for their nourishment the food which the Father supplies through the Son. That was the meat that the disciples knew not of,² and the food which He had desired to share with the multitude on the previous day.

But even though He had indicated so plainly that the eternal bread depends upon the relation of the Son to the Father, they failed to see it as a work of faith. In their earth-bound fashion they asked: What must we do, that we may work the works of God? Forthwith He answers: God's work is not to do something, but "that ye believe on Him whom he hath sent." The personal decision of faith -- that is the "work" which the Father requires of each child, but therein the opposition stumbled: they groped for the thing which they could see -- or, more correctly, which they could eat. "What then doest thou for a sign, that we may see and believe thee?" -- If you will do another sign, then we shall believe on you! If Moses could feed our fathers with manna in the wilderness, surely you could do as well by us, they implied to Jesus.

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1. John 6:27.
2. Ibid., 4:32.

But therein is the error of your earthly view, the Teacher indicated. You are content to see only the manna and Moses, whereas it is God who provided it. The Father has now provided for you the true bread out of heaven. That is His true bread which giveth life unto the world.

"Lord, evermore give us this bread," the pupils ask, with no more conception of what Jesus meant than that He referred to that bread of which He had fed them on the previous day.

In words which could not be misinterpreted, the Teacher declared: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." Then He proceeded to arraign them: they could believe in God's preservation at the Passover although they had not been there; (He might have said); they could believe in His preservation in the wilderness by means of the manna although they had never seen it; but of God's providence through His Son they would not believe even though they had seen Him. Nevertheless, the ones whom the Father gave to the Son would come to Him and believe, for He had come down from heaven to do the Father's will, and those who believed would have eternal life and them He would raise up at the last day.

But because He said, "I am the bread which came down out of heaven," the Jews murmured among themselves.

This was the son of Joseph; his father and mother were known to them; how could he say that he was come down out of heaven? But the Teacher read their thoughts. Do not murmur, He continued, No one can come to me unless the Father who sent me draw him. In the prophets it is written: "And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." He that comes and believes has eternal life. "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."

When Jesus perceived the Jews contending with one another because of these words, He continued: Yes, unless one eat the flesh of the Son of man and drink His blood, he has not life in himself. He that eats my flesh and drinks my blood abides in me and has eternal life, for these are indeed the true meat and the true drink.

Again there was murmuring among His pupils, who did not see in His words the spiritual sharing of the Son of God; and again the Teacher boldly gave voice to the thoughts which were but whispered among this larger group of followers. Do these things cause you to stumble? What if you should see the Son of man ascending where He

was before? "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not." Thus He let them know that His words, so nearly all true literally, were nevertheless even more true symbolically in their spiritual meaning. But the multitude did not grasp the spiritual meaning. They had not learned their lessons from God's teachers, and so they had not heard from God and would not come to His Son. In bold defiance Jesus had addressed the multitude with His assertions and rebukes; now as they withdrew in great numbers to follow Him no more, He turned in a passionate appeal to the twelve: "Would ye also go away?"

3. Teaching the Twelve

Doubtless one of the most strategic of all of the teaching situations in the Gospel by John is that of the present consideration -- Jesus' dealing with the twelve in the early part of that last memorable night with them.¹ The impending "hour" was at hand; Satan had "already put into the heart of Judas Iscariot . . . to betray him"; the last public discourse was ended; but how much still remained to be said and done in the way of preparing the small, continuous group of disciples for the crises of the hours

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1. John 13:1-38.

and days immediately before them! The disunity, the jealousy, the instability, the desire for prestige, the lack of spiritual understanding, of faith, and of love -- all the multiplicity of weaknesses among those twelve men, no one better knew than the Master. For the shock of the betrayer in their midst, of the unjust trial and the sufferings and death of their Lord, and for the endurance of their own persecutions soon to follow -- they must be warned. That was the task of the Teacher as they met that evening to observe together their last Passover supper. In their group sat Judas Iscariot, who that night was to betray the Christ. He must be appealed to -- and dismissed -- both in such way as that he will not be made conspicuous within the group. And there was Peter -- impetuous, independent, confident -- who before the cock should crow was thrice to deny the Lord; he must be warned and stabilized. And thus with the other ten -- to the Teacher they were ten individuals, who, like these, had each his peculiar need.

They were reclining at their meal, but no servant had been provided to wash their feet; neither would any one volunteer his services for so menial a task. Hence, the Master arose, laid aside His garments, girded Himself with a towel, and proceeded to wash the feet of His disciples. Peter was shamed by such humility on the part of His Lord; he would not have his feet washed by Christ. But the Master remonstrated: "If I wash thee not, thou hast no

part with me." Impetuously he responded: "Lord, not my feet only, but also my hands and my head." But there was no need for that, he was assured, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." How the last three words must have fallen on the ears of Judas!

When He had finished, Jesus again took His garments and sat down and began speaking with them. Do you know what I have done? I whom you call Lord and Teacher have washed your feet as a servant might. I have given you an example, that you also should wash one another's feet. "A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." But He did not stop with this object lesson in humility. That was but the beginning of His effort to unify these twelve rugged, but unstable, men. I do not speak of you all, He continued. I am aware that the Scripture must be fulfilled which says 'He that eateth my bread lifteth up his heel against me.' Henceforth I shall tell you before it comes to pass, so that when it is accomplished, you may believe that I am He (the Messiah).

In that moment the agony of His great heart and the tenseness of his speaking seemed to overwhelm Him: "Verily, verily, I say unto you, that one of you shall betray me." The disciples were astounded! Questioningly

they looked from one to another. Simon Peter motioned for John, who reclined nearest to Jesus, to find out of whom He spoke. In some way Jesus made His reply unintelligible at the time¹ but actually answered that it was the one for whom He dipped the sop and gave him. Having said this, He dipped the sop and handed it to Judas, who probably sat in the position of honor next to Jesus. As so many of His statements preceding this act, so the handing of the sop may be considered as a tactful and tender appeal for Judas still to recant. But when this last approach was rejected, then, of a truth, "entered Satan into him." There was no uncertainty beyond that point, either for Judas or Jesus. But still the Teacher showed him every respect and bade him go in such a manner that none of the others realized what was the significance of his departure.

With poise Jesus proceeds: In this experience is the Son of man glorified, and in Him, God also is glorified. Only a short while longer can the Teacher remain with His "little children". Whither He goes, they cannot go. Then He gives them a new commandment: that they love one another, even as He had loved them. "By this shall all men know that ye are my disciples, if ye have love one to another."

When Peter could no longer restrain himself

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1. Cf. John 13:28, 29.

he asked, Where are you going? He^{was}/answered, Where I go you cannot follow now, Peter; but afterwards you shall follow. And why cannot I follow you now? I will lay down my life for you, Peter responded. But the Master could perceive what Peter could not: "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." In his moment of greatest confidence Peter had been forewarned -- in the hearing of the other ten.

D. Summary

The present chapter has pursued the theme of Jesus as a teacher in the Gospel by John by means of an analysis of the teaching situations. A brief analysis of all of the situations treated consecutively throughout the Gospel has been recorded in chart form, followed by a summary of the findings. Typical situations have then been selected to represent the three major classifications, viz., teaching an individual, teaching the opposition group within the multitude, and teaching the twelve disciples. Each of these has been studied in turn in an analytical exposition. In the following chapter a synthesis will be made of the theme of Jesus as a teacher with a view to an evaluation of the Teacher.

CHAPTER FOUR

JESUS AS A TEACHER IN THE GOSPEL BY JOHN: SYNTHESIS AND EVALUATION

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JESUS AS A TEACHER IN THE GOSPEL BY JOHN: SYNTHESIS AND EVALUATION

A. Introduction

The study of Jesus as a Teacher, which is the special reference of the present investigation, was begun in the preceding chapter. There an analysis was made of all of the teaching situations in the Gospel by John, the findings of which were presented in chart form. A second consideration was also made in a more intimate and detailed analysis of three representative teaching situations. In the present chapter the writer purposes to conclude this study by making a synthesis of the foregoing investigations and proceeding to an evaluation.

The chapter will proceed as follows: first, a general synthesis will be made in summary form, concluding the chart analysis of chapter three. Second, the aim of the Teacher will be summarized. Third, the methods of the Teacher will be summarized, and an evaluation based upon a comparison with the opinions of pedagogical authorities today will be made. Fourth, a brief consideration of the achievement of the Teacher will follow.

In regard to the treatment of the Teacher's methods, it will be understood that there is no intention

of comprehensiveness, as there could not be when treating methods under chapter three. While a thorough research of that topic in the Gospel by John would doubtless be well worth while, nevertheless it greatly exceeds the scope of the present study and also is hardly sufficiently differentiated from the general field of Jesus as a Teacher to merit inclusion within this thesis.

B. A General Synthesis

The summary at the close of the analysis of the teaching situations in the preceding chapter¹ is itself wholly analytic in character; that is, it simply records data without proceeding to make inferences. Hence, it affords a ready field for use in making the syntheses of the present chapter. This general synthesizing of that data is thus recorded in summary form.

1. The presence of the disciples throughout indicates Jesus' preparation for the continuity of His teaching. It shows His perspective in planning, His thoroughness, and His purposiveness.
2. Since there are teaching situations in all twenty-one chapters, Jesus' perseverance in teaching is shown, despite His continually meeting with much opposition and often with little acceptance.
3. The variations indicate the adaptation of the Teacher. With regard to number of pupils, it marks

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1. Ante, p. 76.

a progress: He began with individuals, soon came to have crowds, and finally abandoned the public teaching in order to concentrate upon the twelve.

With regard to the occasions, the variation indicates the constant practicality and utility of His teaching.

With regard to methods, it recognizes individual differences and the special requirements of differing situations.

With regard to topics, the variation might be said to illustrate emphasis of centrality through diversity, considering all of the topics in their relation to the pattern of the book and to the purpose of the author.¹

4. Christ's teaching of individuals is stressed, being in evidence often in His dealing with the smaller group as well as with single pupils.
5. This stress upon teaching the individual, in turn emphasizes the personal import of Jesus' aim.
6. The teaching is centered in belief, which maintains the crucial position between the other related topics and the pupil. Belief is thus the evident aim of the Teacher.
7. The methods chiefly used were informal, the conversation and the discussion, allowing for pupil response, questions, and activity.
8. His methods might be further characterized as being varied, individual and volitional, instructional, purposeful, expressional, and illustrative.
9. Belief as a consequence of the teaching situations complements belief as an objective: it is both aim and result, indicating effective teaching.
10. The resulting unbelief emphasizes the volitional element in Jesus' teaching: a decision was imperative.
11. The resulting service and worship accompanying belief emphasize the expressional element in His

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1. See especially John 20:30, 31.

teaching; His pupils were free to give vent to their spontaneous impulses.

C. Aim of the Teacher

In various terms and on a number of occasions throughout the Gospel by John, the Teacher indicates His aim; but when He asserted: "I came that they may have life, and may have it abundantly," He sounded an eminent keynote to His objective.¹ Again and again He voices His aim in terms of a vital process of life-giving.² But its aspects are varied, and may well be considered further.

In the first place, this life-giving is based upon the Teacher's relation to the Father. It was a part of His aim to do the will and work of the Father.³ The Son's aim included also the glorification of the Father through His sacrificial death.⁴ (His aim of life-giving to others was dependent upon His own life-giving.) And, again, His aim in His basic relation to God involved a fulfilling of the Scriptures.⁵

Secondly, the life-giving aim of Jesus includes

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1. John 10:10b.

2. Cf. John 5:24; 6:32,35 ("Bread of life"), 47,68 ("words of life"); 8:12 ("light of life"); 10:28; et. al.

3. Cf. John 5:19,30; 6:38; 9:4; 10:37; 14:10,11; et. al.

4. Cf. John 12:23-28; et. al.

5. Cf. John 5:39,40; 6:45; et. al.

a changed relation to the Father of those who believed in Him. Their profitless dependence upon the letter of the law must be superseded by an acceptance of the life-giving Spirit.¹ It was part of Christ's aim to share with His believers His unity of relationship with the Father and all of the power and life-giving qualities resultant upon that relationship.²

There is also a third -- a negative -- aspect of the life-giving aim of Jesus, namely, a judgment against the enemies of life. Although He denied that judgment was a part of His purpose,³ elsewhere He referred to it as such.⁴ On other occasions also He referred to the overcoming of different enemies of life which is given to the believers.⁵ This aspect is stated in the positive in His being Saviour.⁶

A study of the foregoing references reveals that very frequently when Jesus referred to this life-giving aim He used the term "eternal life". In the light of this study and in keeping with the definition given for eternal life,⁷ it may justifiably be assumed that the

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1. Cf. John 4:23,24; 5:39,40; 6:27,37,40,63,65; 7:23,24; et. al.
2. Cf. John 14:12-14; 15:14-18; 17:11,15,18,20-24; et. al.
3. John 12:47. (Cf. also 5:45).
4. John 9:39; 12:31.
5. Cf. John 3:16; 12:46; 16:33; et. al.
6. Cf. John 3:17; 10:9; 12:47; et. al.
7. John 17:3.

term as used includes all of the above aspects, and thus its usage may be understood to be quite synonymous with the Teacher's life-giving aim. But many of the references also point out and previous considerations have noted¹ that "eternal life" is very frequently stated to be a consequent of belief. Thus belief is made a prerequisite of eternal life, and the Teacher's aim is seen to be in close conformity with the purpose of the author.² On the strength of previous findings and generalizations in this study,³ it must, then, be concluded that in the Gospel by John, Jesus' life-giving aim -- important as it has been seen to be -- must be considered as secondary to His aim to elicit belief in Himself as Christ, Son of God.

To summarize, then, it may be said that, according to the Gospel by John, the aim of Jesus as a Teacher is to evoke belief which has its issue in all that He meant by the term "eternal life."⁴

D. Methods of the Teacher

Three times previously, summaries have been made of Jesus' methods in teaching.⁵ Therefore another summary,

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1. Cf. Ante, p. 49, Summary of Analysis of Belief, #15, and p. 56, Synthesis of "Belief", #5.
2. Cf. Ante, p. 58, Synthesizing Summary, #2.
3. Cf. Ante, p. 76, Summary, #'s 10,14; and p. 95, Summary #'s 6,9.
4. Cf. John 6:47 -- "Verily, verily, I say unto you, He that believeth hath eternal life."
5. Ante, pp. 66-75, Analysis of Teaching Situations -- Suggestion of Method; p. 76, Summary, #'s 12,13; pp. 94-95, Summary, #'s 3,7,8.

as such, will not be made here. Rather a summary consideration will be made of methods which are approved by educational authorities today, and an evaluation of Jesus' methods will be made from their relation to the approved methods.

For this consideration the following chapter titles from Dr. Nelson L. Bossing's late book, Progressive Methods of Teaching in Secondary Schools, are typically suggestive: "The Question in Teaching," "The Verbal Illustration in Teaching," "The Concrete Illustration in Teaching," "The Lecture Method," "The Socialization of the Recitation," "The Problem Method of Teaching," "The Project Method," "Supervised Study," "Education for Appreciation," "Evaluating the Results of Teaching."¹ Alongside of these might be placed the following sections from the chapter on "Types of Teaching in Church Schools" from Betts and Hawthorne's Method in Teaching Religion:

". . . Problem-Project Teaching, The Discussion Method, Question-and-Answer Method, The Story Method, The Dramatization Method, The Place of the Manual Arts in Teaching Religion . . ."² In a recent consideration of the teaching principles and methods of Jesus in relation to "the

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1. Bossing, op. cit., Chapters X to XIX inclusive.
2. Betts, George H., and Marion O. Hawthorne, Method in Teaching Religion, Chapter IX, The Abingdon Press, New York, c. 1925.

New Education", Robert S. Chamberlain has used the following criteria as comprehending all of the important characteristics of the "new schools":

- "1. Education by Experience,
2. Education by Self-Activity,
3. Recognition of the Physical Basis of Learning,
4. The Pupil-Centered Curriculum,
5. Intrinsic Motivation,
6. The Teacher is a Guide or Director,
7. Free Discipline,
8. Moral Training."

Although the various items in the first two lists above are not considered to be of the same merit pedagogically, nevertheless, both in their diversified scope and in the educational principles underlying them, they are suggestive of the methods of Jesus. For example, Jesus' questions furnish striking examples of the proper use of questioning in teaching according to the standards set up by these authors, likewise His concrete and verbal illustrations according to their standards in those arts. Again, His dealing with the disciples in relation to the feeding of the five thousand suggests problem-project teaching and education by self-activity;² His dealing with

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1. Chamberlain, Robert S., Jesus and the New Education, A Thesis (New York University) in the library of The Biblical Seminary in New York, p. 5, et. al.
(This list was adopted from a list of twenty-five criteria of the new learning made by Dr. H. H. Horne in his article, "Again the New Education," Educational Review, February 1928, pp. 91-98, and recorded in Appendix I of the above thesis.)
2. John 6:5-13.

the man born blind suggests also His recognition of the physical basis of learning;¹ His entry into Jerusalem suggests dramatization;² and His conversations with Nicodemus, the Samaritan woman, and other individuals involve a pupil-centered curriculum, intrinsic motivation, socialization of recitation, the Teacher as a Guide or director, et cetera. Dr. Paul Vieth's statement: "In so far as possible, learning should take place in its natural setting, that is, it should grow out of life situations . . ."³ could hardly be better illustrated than in Jesus' teaching the Samaritan woman by Jacob's well.⁴ How true also of Jesus' methods are the words of Dr. John Dewey:

"The pupil's mind is no longer to be on study or learning. It is given to doing the things that the situation calls for, while learning is the result. The method of the teacher, on the other hand, becomes a matter of finding the conditions which call out self-educative activity, or learning, and of cooperating with the activities of the pupils so that they will have learning as their consequence."⁵

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1. John 9:6,7.
2. Ibid., 12:12-16.
3. Veith, Paul H., *Teaching for Christian Living*, p. 109, The Bethany Press, St. Louis, Mo., 1929.
4. John 4:4-26. Cf. Ante, p. 78ff.
5. Dewey, John, Progressive Education and the Science of Education, p. 13, Progressive Education Association, Washington, D. C., 1928.
(Elsewhere Dewey quotes from Froebel: "Lessons through and by work, through and from life, are the most impressive and the most intelligible, the most continuous and progressive, in themselves and in their effect upon the learner." -- Schools of Tomorrow, p. 106f., E. P. Dutton & Co., New York, c. 1915.)

Again, when Dewey writes the following with regard to the problem of discipline under the "new education", one is reminded of Jesus' dealing with Peter:

"The teacher will find the spontaneity, the liveliness, and initiative of the pupil aids in teaching, instead of being, as under the coercive system, nuisances to be repressed. The very things which are now interferences will become positive qualities that the teacher is cultivating."¹

The discussion might be greatly extended, but the foregoing considerations furnish a sufficient basis for a just evaluation. From the standpoint of twentieth century pedagogy it is evident that Jesus' teaching methods, far from being out-moded today, are rather based to a great extent upon those principles which are generally conceded to be most educationally sound.

E. Achievement of the Teacher

It is understood that if one were to evaluate the achievement of the Teacher from the Gospel account only, it would of necessity be a partial judgment. Even though the book was probably written near the close of the First Century, the historical record of twenty centuries is needed for one adequately to supplement the account with that fulfillment (still incomplete) which is promised

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1. Dewey, John, and Evelyn Dewey, Schools of To-morrow, p. 139, E. P. Dutton & Co., New York, c. 1915.

through the coming of "the Comforter . . . even the Spirit of truth."¹

Nevertheless, there are tests worthy of consideration within the book itself. In view of the fact that the Teacher's aim was "belief", that might seem a discouraging account which describes the development of the unbelieving group to the point where they have destroyed the Teacher Himself. But the point of interest lies in the fact that the book does not end with that defeat. Rather, defeat is followed by victory, and the victory is crowned with the accomplishment of "belief" on the part of Thomas the doubter. The aim has been achieved. Similarly, it has been pointed out that in at least twenty instances of the recorded teaching situations in the book, exceeding the number of any other consequent, is "belief".² Again, relatively speaking, the aim has been achieved.

Another achievement of the Teacher is in relation to silencing the enemy. Here again, it would seem that the account holds only discouragement, in view of the enemy's silencing Him through death. But such is not the case. Death did not silence the Teacher, but inversely, on two occasions in the face of death, He silenced the enemy who purposed to accomplish death.³

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1. John 14:16,17,26.
2. Ante, p. 76, Summary, No. 14.
3. John 8:2-11; 18:3-6.

But a further consideration needs to be stated, namely, that this Teacher is unique, and consequently the standards for judging His achievement must be unique. According to the Gospel by John, Jesus' purpose could not have been accomplished without His death. Not only was "the hour" foreseen from the beginning, it was accepted.¹ At the apex of His popularity He withdrew into concealment;² when His determined return to the center of His opponents' power indicated defeat to His disciples, even they were willing to share His accepted doom and returned with Him;³ at the coming of the Greeks immediately following His triumphal entry into Jerusalem, He again declined popularity in order to suffer instead the inward struggle and victory of the cross;⁴ and when, at the arrest, Peter made a last attempt to thwart the opposition, He rebuked him, accepting with finality the cup of the Father's will.⁵ Of His purpose and of the Father's will He was certain, and steadfastly He set Himself to the accomplishment of that end, with His faithfulness in duty paralleled by His faithfulness in love for those He taught.⁶ Such a Teacher

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1. Cf. John 2:4.
2. John 6:15.
3. John 11:8-16.
4. John 12:20-32.
5. John 18:10,11.
6. Cf. John 13:1 (marg.)

having such standards could not know defeat.¹ His achievement, like His aim, His methods, and His life, was supreme. And so, to bring into vital relation the gist of the present evaluation with the aim of the Teacher Himself, the chapter may well be concluded with the terse appeal of Dr. Horne: "Jesus is the Master Teacher. Have we made him ours?"²

F. Summary

The present chapter has brought to a conclusion this study of Jesus as a Teacher according to the Gospel by John. From the analyses of the teaching situations in that Gospel made in the preceding chapter, a general synthesis has been formulated following which three specific considerations have been made with a view to an evaluation of the Teacher: namely, His aim has been summarized, His methods have been evaluated in their relation to approved methods of the present day, and, finally, His achievement has been given a summary appraisal.

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1. (George Herbert Betts writes: "He felt too compelling a love for those he taught ever to fail at his task."
-- How to Teach Religion -- Principles and Methods, p. 219, The Abingdon Press, New York, c. 1919.)
2. Jesus -- the Master Teacher, p. 206.

CHAPTER FIVE
GENERAL SUMMARY AND CONCLUSIONS

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GENERAL SUMMARY AND CONCLUSIONS

It has been the problem of the present study to make a fresh, inductive approach to the Gospel by John, with particular consideration of the theme of Jesus as a Teacher. This study has been conducted with a three-fold purpose, namely, to gain a greater appreciation of Jesus as a Teacher, to attain to a better understanding and appreciation of the Gospel by John, and, lastly, to make a further investigation and application of that method of induction which is known to the students of The Biblical Seminary in New York as the "541" Method.

The study has been divided into four parts: first, an analysis was made of the inductive approach; second, the method was applied to the Gospel by John in a Book-as-a-Whole approach; third, a study of Jesus as a Teacher was made by means of an analysis of the Teaching Situations in the Gospel by John, and finally, a synthesis and evaluation was made of Jesus as a Teacher in the Gospel by John.

In chapter one of the present study, an investigation was made of the "541" Method. Its broader aspects were considered, both as the method relates to seminary education in general and as it relates basically to The

Biblical Seminary in New York, affording it the advantages of the functional curriculum. These advantages were found to include a proper balance and interrelation of the disciplines of seminary education, and also cultural gains for the student. The relation of the inductive approach to the study of the Bible by books was then considered under two headings, the scientific method (generally), and the book-as-a-whole method (specifically). After defining the former, its principles were discussed, its procedure treated, and its consequence stated. In considering the book-as-a-whole method two attitudes were named as applying uniquely to Bible study as differentiated from scientific induction, viz., appreciation and receptivity. In procedure it differs in three respects from scientific induction: its observations are made primarily through reading, it makes an unique use of analysis and synthesis as revealed through an application of the law of proportion and the law of relationships, and lastly, it involves an unique problem with regard to the use of other sources.

In the second chapter the book-as-a-whole method was applied to The Gospel by John. An application of the law of proportion was made according to an analysis of time, place, and person, and an application of the law of relationships was made according to means to end and according to the contrast of belief and unbelief. The latter study was made following an analysis of "signs" and of

"belief" in relation to the author's purpose. All of these analyses were made primarily in chart form and concluded in summaries. Following these studies other approaches to the Gospel by John were suggested, after which a synthesis was made, first from the various individual analyses which had been made and then from the book as a whole in the light of the various approaches. A diagram chart of the unity and divisions of the book followed and a synthesizing summary concluded the chapter.

In chapter three the approach was narrowed to the particular theme of Jesus as a Teacher. Here the teaching situations were analyzed successively and the findings presented in chart form, indicating the pupils, the occasion, the topics discussed, a suggestion of the method, and the consequence of the lesson. Following the summary which concluded that analysis, a further analysis was made in the form of an exposition on three typical teaching situations: the teaching of an individual -- the Samaritan woman; the teaching of the opposition group within the multitude -- the five thousand who were fed on the shore of Galilee; and the teaching of the twelve -- in the first chapter of the "last supper" discourse.

Chapter four synthesized the study of Jesus as a Teacher and proceeded to a brief evaluation of Him in that role. A general synthesis was made from the analysis summary of the preceding chapter; the aim of the

Teacher was treated summarily; the methods of the Teacher were evaluated on the basis of their relation to the methods of progressive education today; and a summary consideration and evaluation of the achievement of the Teacher concluded the study.

Certain impressions and conclusions have resulted in the process of the present study. These are to be found in the Summaries of the foregoing chapters. The following statements may serve as a final personal estimate of the present study:

The writer feels that the merit of the inductive approach as tested by its investigation and application in the pursuit of the present study has been well justified.

The writer's appreciation of the Gospel by John has deepened, particularly with regard to the author's purpose as revealed by his form-pattern and also with regard to the great possibilities of the book as an apologetic for vital, personal Christian evangelism.

The writer is further assured that the study of Jesus as the Master Teacher is worthy of devoted study by all who aspire to teach, either in religious or secular capacities.

A growing sense of the inadequacy of the term "Teacher" as applied to the portrayal of Jesus in the Gospel by John has seized the writer in his synthesizing considerations in chapter four. He proposes for the

future a parallel study to this in the Gospel by John,
of Jesus as the Christ, the Son of God.

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APPENDICES

APPENDIX A

Laws of Observation

Under "Observation", Funk & Wagnalls New Standard Dictionary of the English Language treats the Laws of observation in the inductive method ("the principles that must govern in exact or scientific observation") as embracing the following:

"(1) the law of parcimony, requiring that nothing be accounted as a fact that is not such;

(2) the law of integrity, that all the essential facts be taken;

(3) the law of harmony, that inferences admitted must be strictly deducible from the facts and in harmony with them. (Funk & Wagnalls Co., New York, 1932.)

APPENDIX B

Rules for Teachers

S. C. Parker has suggested the following rules for teachers using inductive processes:

"To stimulate and assist pupils in carrying on reflective thinking the teacher should:

- I. Get them to define the problem at issue and keep it clearly in mind.
- II. Get them to recall as many related ideas as possible by encouraging them:
 1. To analyze the situation and
 2. To formulate definite hypotheses and to recall general rules or principles that may apply.
- III. Get them to evaluate carefully each suggestion by encouraging them:
 1. To maintain an attitude of unbiased, suspended judgment or conclusion.
 2. To criticize each suggestion.
 3. To be systematic in selecting and rejecting suggestions, and
 4. To verify conclusions.
- IV. Get them to organize their material so as to aid in the process of thinking by encouraging them:
 1. To 'take stock' from time to time.
 2. To use methods of tabulation and graphic expression, and
 3. To express concisely the tentative conclusions reached from time to time during the inquiry."

(Parker, Methods of Teaching in High Schools, chap. IX, p. 199f., Boston: Ginn and Co., 1920.) (Cf. Bossing, Progressive Methods of Teaching in Secondary Schools, p. 476f., Houghton Mifflin Co., Boston, 1935.)

APPENDIX C

A Suggestive Assignment by Dr. White

- I. Remember that thoughtfully to read is to study.
- II. Read an entire book thoughtfully and continuously with the sole objective, that when through reading you will make a note of the effect upon you and of noteworthy results to you.
- III. You might begin with a short book, such as the Epistle to Titus, or, the Epistle to the Philip-pians, or, the prophecy of Micah. But, in any event, read the book chosen repeatedly. Each is a masterpiece. John Morley says: 'It is a great mistake to think that because you have read a masterpiece once or twice or ten times, therefore, you have done with it. Because it is a masterpiece you ought to live with it, and make it a part of your daily life.'
- IV. Read the book, and re-read until there results to you the discovery of (1) the organizing idea of the book; (2) the central or dominant thought of the book; (3) the aim of the book; (4) the theme or subject of the book.
- V. Read the book for leading and subordinate characters; for its geographical setting. (Make a map for the book being studied.) Read the book as to its literary features, as to style, peculiar characteristics, vocabulary, in order to classify it as to its place in literary productions.
- VI. Read the book in order to outline it, if possible, to discover its key chapter, if there is one, a key-note verse or sentence, if there is one. Discover whether it falls into two or more parts or is a unit. Seek to make a comprehensive condensation of it in fifty words or more.
- VII. Read the book from the standpoint of the author, as to his life and as to his object in writing the book, the time and place where it was written and circumstances under which it was written. Read from the standpoint of those to whom it was

written, the effect upon the recipient, the results of such writing: get the political, social and religious environment, if possible.

- VIII. Read the book from the standpoint of the Bible as a whole as to its relation to other books, its peculiar contribution to the whole. Find out whether it is quoted elsewhere or whether it makes use of other books in the Bible.
- IX. Read the book from the standpoint of its usefulness to the Christian in formulating his conception of God, of Jesus Christ and of man in God's plan of redemption and purpose for him.
- X. Read the book from the standpoint of its usefulness in the life of today -- its answers to personal, social, and world problems. What are its spiritual values?
- XI. Read the book in order to state in what respect this book is different from any other book in the Bible or in literature. For what reasons would you recommend its reading?
- XII. Go to 'helps' only as a last resort. Get all you can yourself. Do not forget that it is through direct intensive contact with the text itself that you will secure mastery. Mastery should be your aim. Settle down to know at least one book thoroughly whatever the length of time may be required. Mastery of any part of the Bible involves its mastery of us."

(White, W. W., Why Read the Bible? etc., "Study of the Bible by Books," pp. 1070ff.)

APPENDIX D

"The Gift of God" (John 4:10)

A Sermon for Christian Teachers

Christianity is essentially a teaching religion. Indeed, the Lord Jesus Himself has been called "the Master Teacher", and when He commissioned the apostles, upon His departure at the Mount of Ascension, it was with the bidding that they go -- teach. Every follower of His, then, should be, to some degree, a teacher, and as such I address you today. Yet, I desire to speak not as your teacher, nor as "preacher"; rather I want that we may sit together at the feet of Jesus, the Master Teacher, and be taught of Him.

Dr. Walter A Squires has suggested that perhaps on no other occasion are we better permitted to view the great Teacher at work than in His conversation with the Samaritan woman at Jacob's well, as related in the fourth chapter of the Gospel according to St. John. As we consider together that experience, may He teach us, with His Samaritan pupil, the lesson on "the Gift of God": its all-inclusiveness, its spiritual essence, its personal character, and its implication to faith and to action.

The first consideration in a teaching situation is the approach. Note how naturally Jesus approached His pupil and how friendly He made His first impression upon her. She had come to the well to draw water, and He, being thirsty, asked her for a drink. His very attitude reveals God's all-inclusiveness. Even the woman herself was surprised at the way in which Jesus ignored the barriers that tradition had established between them -- barriers whose magnitude can be realized only in the light of their oriental background. The bitter Jewish-Samaritan prejudice dated back to the time of the rebuilding of Jerusalem and was so intense that Jews travelling from Jerusalem to Galilee would journey around to the east of the Jordan River rather than cross the country of the hated Samaritans, but Jesus "must needs pass through Samaria"! Again, there was the barrier of sex, for in the orient women were not supposed to be addressed in public; to do so would mean greatly to lower one's self. But to Jesus there were no double standards of sex. And not only was Jesus' pupil a woman, she was

a woman with a checkered career -- a woman of sin. Any Rabbinical Jew knowing her life would have scorned her presence. But Jesus, seeing her need, stooped to meet it without lowering Himself -- as a ray of sunlight without diminishing its brightness descends even to the mire to draw the moisture heavenward.

It is, then, small wonder that the woman quailed, "Why do you . . . ask . . . of me . . . ?" Her response was a natural one -- and is often repeated. After my coming to New York I once wrote a letter to a young lady in a community where I had previously been serving as pastor of a church, suggesting to her, as tactfully as I could, that I thought because of her unusual talents and leadership abilities, she owed it to herself and to her Lord to secure a better education than the eight years of grammar-school had given her. When she responded it was to repeat the words of the woman at the well, "Why . . . me?" Said she: you do not know my life; I am not "good enough" to do the Lord's work! As Christians seeking souls in the Master's name, you will have it said to you, "Why me? I am not good enough!" But "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Oh, that we may have grace to know the all-inclusiveness of God's love and to answer with the Master Teacher: "If thou knewest the gift of God . . . thou wouldest have asked . . ."

In the second place, Jesus proceeded to teach the spiritual essence of the gift of God. It is often a difficult task of Christians (and even of Christian ministers) to direct people's conversation to things spiritual. But note how naturally and easily the Master made the transition from physical water to drink to spiritual, life-giving water eternally springing up within. (The gift of God He proclaimed was no mere code of social ethics, but a vital message to eternal souls.) And note how patiently He led His pupil into the knowledge of the spiritual truth He sought to teach. With little comprehension and perhaps jestingly she chided Him: But you have nothing to draw the water with . . . Are you greater than our father Jacob, who gave us the well . . . ? (Even he could not do as much.) Ah, the Teacher answered, "He that drinks of this water shall thirst again; whosoever drinks the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." Doubtless she again spoke with lightness as she responded: "Oh, give me this water so that I shall not get thirsty and have to come all the way to the well to draw water."

"Give me this." I wonder if she was just seeking an easy way. There seem always to be those who do. Alas, there are many, even within our churches, who fail to grasp the spiritual message of the Church and seek only for a short-cut into the Kingdom of Heaven. There are those who think that the writing of their names upon the church membership book automatically records it likewise upon the rolls of the saints in Heaven, regardless of what they believe or of how they behave. Again there are those who think that a faithful church attendance will insure them admission tickets into the assemblies of Heaven, regardless of what their weekday lives may be. And again there are those who think that because they help support the church budget and perhaps give a little occasionally toward missions, they can therefore use the rest of their money as selfishly or as immorally as they choose and still please God; (as some one has suggested, "Tipping God and expecting choice seats at His banquet-table in Heaven.")

I wonder how much of the spiritual essence of Jesus' teaching the Samaritan woman may have grasped. Her conversation seems continually bound to the physical, and yet, in the light of the whole incident, one may presume that beneath her outer show of frivolity there was a deep longing for what Jesus possessed and sought to give her. At least she had asked, and Jesus, who knew her need, was thus given opportunity to direct the teaching. This He did by proceeding to the personal application of His message: Go call your husband. (OUCH! Sore spot there!) "I have no husband!" (Of course not.) It is the instinctive tendency of the sinner to hide. That is what Adam and Eve did when, realizing their sin, they heard God walking in the Garden. Similarly the Samaritan woman hid behind a half-truth: "I have no husband." But Jesus, calm and unafraid, probed deeper into the infection of her soul in order that it might have opportunity to heal from within. "You have well said, 'I have no husband'," He answered her, "for you have had five husbands, and even now you are living in immoral relations with a man who is not your husband. You have indeed spoken truly."

"Oh, I see you are a prophet!" (Let's talk about something else -- something more worthy of a prophet's consideration. For instance, there is the moot question of controversy between the Samaritans and the Jews.) Our fathers worshipped at the shrine here on this mountain, but you say that in Jerusalem is the place to worship. (Perhaps you will enlighten me upon that subject.)

Have you ever gone to a person to ask him about the welfare of his sinful soul, or, perhaps to suggest

that some action of his was hardly Christian? Did he respond with: Let's talk about something else? Have you ever had the question put to you on such an occasion: Where did Cain get his wife? -- or, perhaps: Do you expect me to believe that the whale actually swallowed Jonah? Or have you heard, perchance, about hypocrites within the church? Yes, when religion begins to get personal, let's talk about something else!

But the Great Teacher was master of the situation. He honored His pupil's question, and skillfully answered it: "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: (the Samaritans' worship being a mixed idolatry) we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth."

Dr. Andrew Murray suggests in his book, With Christ in the School of Prayer, that there are still these three types of worshippers among Christians: first, those typified by the Samaritans, who worshipped ignorantly, and, although ever so earnest, must still receive little or no results because they do not know how to ask aright; second, those typified by the Jews who have a more correct knowledge of worship but who, because of their selfishness and sin and indifference to God's love, must also be deprived of the full blessedness of the true worshipper, who, thirdly, has learned through Christ the true harmony of God and the worshipper in the spiritual relationship. Here we reach the very heart of the Christian religion, as the Lord reveals God as a forgiving and loving Father ever seeking fellowship with His children, ever desiring to give them His free gift. But the child must be willing to receive the gift; he must come in the spirit of the true son; for how can the father of the prodigal give to his son who still feeds with the swine?

It is little wonder that the woman at the well was not able fully to grasp all of the truth of this teaching, for it needs the full life of Christ to explain it -- the full life of Christ plus the personal experience of Pentecost, for the gift of God is all-inclusive, it is spiritual in essence, and personal in character. Its implications follow deeper still.

"I know that the Messiah is coming," answered the pupil, realizing that the lesson went somewhat beyond her

spiritual grasp, but asserting the little faith of which she was certain. "When he is come, he will declare unto us all things." Again her response is a common one in deferring active faith to some time in the future. "Some day in the future I shall confess my faith in Christ." "Some day in the future I shall give my heart to God." "Some day in the future I shall change my ways and live an upright, Christian life." Ah, yes, some day in the future --.

But the Master Teacher seized the opportunity to bring the lesson to a climax: the climax of "justification by faith". "I that speak unto thee am he." Thus He introduced our fourth consideration of the gift of God: it implies an imperative both to faith and to action. "I that speak unto thee am He." Not some day in the future, but NOW! Not something primarily to be done, but some One to BELIEVE! And faith enabled the woman to believe on Him -- the revelation of God and the Saviour of men! The gift of God became known to her! She believed; and she also acted! The lesson bears out the test of good teaching: it leads to expression in terms of action. The pupil did something about it! Faith was given immediate and spontaneous expression in service. She left her waterpot and went running back to her village calling: "Come see a man who is surely the Christ," and when she returned, she brought many others with her.

"If thou knewest the gift of God --!" The gift of God had turned the Samaritan woman from a woman of unsavory reputation into a missionary, an evangelist! At the Samaritans' invitation Jesus preached in their city for two days, and many believed because of her testimony, and many more because of Jesus' word. "If thou knewest the Gift of God --." In the Greek text "gift of God" is one word, *δωρεάν*, from the root of which comes the name Dorothy. It is the free gift of grace, of love freely given without cause or merit, the "poured-out" gift of God. "If thou knewest the gift of God --."

A Sunday School teacher once told a pupil, "John, there is nothing you can ever do that will keep me from loving you." "Thus God loved the world --." The friend to whom I wrote the letter was correct: she was not "good enough" -- no one is ever good enough to merit the gift of God. His gift is given to the unworthy, and it changes the unworthy and makes it worthy. Not for what we are does Christ love us, but for what we may become -- yet He loves us previous to our becoming!

"If thou knewest the gift of God --." There is a story told of a great artist who once returned to his

little native town to rest, and found there a brilliant lawyer who lived in such seclusion that no one knew anything about him. Upon hearing rumor that this lawyer had once declined the offer of an important public position, the artist determined to set about making his acquaintance and finally succeeded in gaining his confidence to the point of the lawyer's telling him that he had once made a great mistake and had come to his present seclusion in order to get away from the world, and to forget. The artist went to his home and for days no one saw him. Days, and nights, that he had planned to spend in resting, he was working -- painting -- on what was to be his masterpiece! Finally it was finished and he went to the lawyer, who was to be the first to see it. When the curtain was drawn aside, there on the canvas before him the lawyer saw himself -- and yet, not himself, for here was a man of character, of determination, and of hope. Suddenly he saw, and, turning to the artist, he asked, "Am I - that - to you? Can I - be that?" "Yes," assured the artist, "You are that." "Then I will go back," said the lawyer; "I will be that!"

"If thou knewest the gift of God --," the work of the Divine Artist, which enables us to "go back" forgetting the past and looking through faith to the things that are yet to be through His power! Not what I have is significant, but what He has yet in store for me; not what I have been, but what He can make me to become; not what I have done, but what He has done, is doing, and will do. "If thou knewest the gift of God --." Oh, let us learn to-day this lesson from our Great Teacher, who is Himself the lesson -- "the gift of God" -- that we also may teach: its all-inclusiveness, knowing no barriers; its spiritual essence, appealing to the eternal souls of men; its personal nature, entreating through Divine Love's seeking the needy child to come to the Father in spirit and in truth; its imperative implication both to faith and to loving service. Oh, let us be surrendered to Him that we may first learn and then teach this lesson on the gift of God.

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake:
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine -- a thing that seemeth small,
But Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all."

Amen.