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JESUS AS A LEADER IN RELATION TO THE  
CHRISTIAN EDUCATION OF YOUTH

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CHAPTER I  
INTRODUCTION

# JESUS AS A LEADER IN RELATION TO THE CHRISTIAN EDUCATION OF YOUTH

## CHAPTER I

### INTRODUCTION

#### A. Statement of the Problem

There are youth within and without the church today who are seeking a firm foundation upon which to build their lives. The church is faced more strongly than it has ever been before with the necessity of making its message an available and vital factor in the lives of young men and young women. Dr. Ligon expresses this situation when he says,

"Above all is youth, ever modern, searching for the abundant life. They want to Live, with a capital 'L.' They follow anyone who calls himself a prophet, whether his program is greed, intrigue, crime, revolution, murder, war, or violence; so long as he promises a pot of gold at the foot of the rainbow. Has Jesus a challenge for youth which will satisfy its craving for action, adventure, achievement, and happiness?"<sup>1</sup>

The Christian church is the strategic organization for presenting Jesus to youth today. However, there is evidence that it has not adequately met this responsibility. Many youth are still to be found outside the influence of the church -- some because they have never been

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1. Ligon, Ernest M.: The Psychology of Christian Personality, p. 3.

reached, and some because they have found the church "wanting" in their hour of need. Only recently a college graduate, in a small mid-western city, remarked, "I have had to find my Christianity for myself. The church has nothing to offer me." This comment, typical of the attitude of certain groups of young people, does not necessarily reveal that the message of the church is inadequate. It may indicate that its mode of presentation is ineffective.

Although there are young people within the church today, and although there are some churches which present active youth programs, yet too many church young people are failing to recognize religion as life. Rather they think of it as a minor phase of life. The Christian church is challenged to find a more effective means of projecting "the abundant life" which its Founder offered to youth.

The problem of the present study is to show that not only is Jesus' message adequate for the needs of youth today but that His means of presenting that message may be helpfully adopted by present-day leaders in the Christian education of youth. Christ and His message are the same today as they were when He Himself ministered in Palestine. His power is not diminishing, and His appeal to youth is evident. Dr. G. Stanley Hall, a great student of youth, from his study of the Gospels stated his conclusion that, "No age is capable of such hearty unreserved

devotion to Jesus as adolescence."<sup>1</sup> Dr. Hall directs thinking further regarding this when he states,

"Jesus came to and for adolescents, in a very special and peculiar and till lately not understood sense, and, just as it is pedagogically wrong to force Him upon childhood, it is wrong not to teach Him to adolescents."<sup>2</sup>

While the number of individuals whom Jesus influenced in His brief ministry is small compared with the number the church may reach today, the results of His ministry were amazingly effective in contrast to those of the church today. Thus it seems that from a study of Jesus as a leader helpful findings will be available for the setting up of a program of Christian education for youth. It shall be the object of this study, therefore, to discover how His message may be presented today to youth. This will involve a careful consideration of His leadership, as revealed in His preparation, personality, and methods, in respect to its implications for leaders of youth.

At this point it may be well to define or make clear the meaning of the term "Youth" as it is used in the present study. Dr. Tracy suggests it to be,

"That period of life technically known as Adolescence, untechnically as the time of Youth, and colloquially as the Teen Age, covering the years from the advent

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1. Hall, G. Stanley: Educational Problems, Vol. I, p. 164.
2. Ibid., p. 163.

of puberty to the attainment of maturity, and roughly identical with the days of high school and college education. ."<sup>1</sup>

"Youth," states Dr. Rudisill, "is a flexible term. But it refers most of all to the years of adolescence, lying between twelve and twenty-four."<sup>2</sup> This period may be divided into three stages, early, middle and later adolescence. While the writer is interested in adolescence in its broadest meaning, yet the development within the period of adolescence itself as suggested by these three stages will not be overlooked. The lines dividing this period into three parts, however, are not so definite and distinct that they make a view of the period as a whole impossible.

#### B. Significance of the Study

Dr. Frederick Tracy declares,

"In many Christian communions there seems to be a tacit expectation that young people shall take some new and distinct forward step in the religious life, assume some additional religious responsibility, or enter into a more intimate and avowed connexion with the church, somewhere about the early or middle teens. And even among those churches which do not regard this as a matter of course, there is nevertheless a growing recognition of the fact that a deeper and more vital interest in matters religious may normally be looked for about this time."<sup>3</sup>

Recognizing this "interest in matters religious"

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1. Tracy, Frederick: The Psychology of Adolescence, p. ix.
2. Rudisill, E.S.: The Intimate Problems of Youth, p. 191.
3. Tracy, op. cit., p. 17.



that is to be found in youth, it is the belief of the writer that from a study of Jesus as a leader, light will be thrown upon the problem of presenting an adequate program of Christian education for youth today. The statement is made by Dr. Rudisill to the effect that,

"The influence of Christ is out of all proportion to the period of his work. Never before or since did three short years count for so much. Eddy reminds us that Socrates lived to the age of seventy, Plato to the age of eighty, and Aristotle sixty-two, with periods of active teaching ranging from thirty to fifty years, and yet Jesus, with so short a period of service, has influenced the world infinitely more than all three of them combined."<sup>1</sup>

From its treatment of the preparation and personality of Jesus for leadership, and of the actual instances of His leadership as found in the Gospels, this study should serve to enlighten and inspire leaders in the Christian education of modern youth.

An evaluation of religion in relation to adolescents by Dr. Tracy reveals the significance of this study.

"In short, the religion of the adolescent must be vital religion, taking hold upon all the springs of his being, or otherwise it is likely to be shuffled off and discarded as an impediment to the life."<sup>2</sup>

#### C. Method of Investigation

A foundation for the study of this problem will

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1. Rudisill, op. cit., p. 191.
2. Tracy, op. cit., p. 191.

be laid by an investigation of the characteristics of adolescent development and of its primary needs, particularly with reference to the place of leadership in adolescent education. This will be accomplished by means of an analysis of sources on adolescent nature and development. Having established the basic need for leadership in the Christian education of youth, a comprehensive study will be made of Jesus as a leader. This will be along the lines of His preparation, His personality, and His method, and will be an inductive study of the four Gospels.

Upon the completion of this investigation, certain conclusions, which will have been reached regarding the relation of Jesus' leadership to modern Christian education of youth, will be stated.

CHAPTER II  
THE PLACE OF LEADERSHIP  
IN THE  
CHRISTIAN EDUCATION OF YOUTH

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THE PLACE OF LEADERSHIP  
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A. Introduction

It is generally conceded today that leadership occupies an important place in the Christian education of youth. However, only after a careful analysis of the characteristics of adolescent development and the discovery of primary adolescent needs, is the true significance of the place of leadership revealed.

In this period of his development the youth finds life increasing in its perplexity. Dr. Tracy aptly suggests this when he says, "Life's vocation, life's purpose, life's principles, and life's responsibilities, begin to press upon the adolescent consciousness."<sup>1</sup> The Christian educator, therefore, must be prepared to face with the adolescent the innumerable problems arising for him in this new phase of his life. For, as Dr. Tracy writes, "Religion is neither apart from life, nor a part of life, but life, at its highest and best."<sup>2</sup>

From a study of certain leading and recognized

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1. Tracy, Frederick: The Psychology of Adolescence, p. 204.
2. Ibid., p. 185.

adolescent textbooks,<sup>1</sup> it will be possible to discover the chief characteristics of the development taking place in adolescence and to survey the needs arising from such a development. The writer has classified these characteristics according to the following division: physical, intellectual, emotional, social and spiritual. The classification itself has been derived from the like-handling of this material by the authors of adolescent textbooks.

It is in the light of this study that a basis for leadership in adolescence may be established.

#### B. Characteristics of Adolescent Development

Adolescence is that period in human development roughly corresponding to the days of high school and college education, covering the years twelve to twenty-four inclusive. It is frequently characterized as a period of "storm and stress,"<sup>2</sup> and so it does seem to be, as one studies the development peculiar to that period. However, in spite of the storms and stress, and the perplexities

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1. Textbooks used in this study: Brooks, Fowler D.: The Psychology of Adolescence; Hall, G. Stanley: Youth, Its Education, Regimen, and Hygiene; Hollingworth, Leta S.: The Psychology of the Adolescent; Moxcey, Mary E.: The Psychology of Middle Adolescence; Mudge, E. Leigh: The Psychology of Early Adolescence; Mudge, E. Leigh: The Psychology of Later Adolescence; Rudisill, Earl S.: The Intimate Problems of Youth; Sadler, William S. and Lena K.: Piloting Modern Youth; Tracy, Frederick: The Psychology of Adolescence.
2. Mudge, E. Leigh: The Psychology of Early Adolescence, p. 62.

and doubts which are constantly arising, adolescence is a delightful time for those experiencing it, and a very interesting time to those observing it.<sup>1</sup>

Another characteristic of this period is its extremes. Dr. Mudge states that, "Adolescence as a whole is normally marked by the presence of contradictory characters or differing and apparently incompatible impulses."<sup>2</sup> Because of this conflict within, the adolescent does not understand himself and it is not surprising that others also misunderstand his behavior. "He is living," writes Dr. Sadler, "in the midst of such confusing mental traits, such emotional complexity, that he has not the slightest idea what it is all about."<sup>3</sup> How vital it is then, that leaders today be trained to look upon the conflicting attitudes of youth with sympathy and understanding.

It has come to be more fully recognized that since well-balanced, healthful development is so important for the complete well-being of the adolescent, a knowledge of the way he is developing is essential.<sup>4</sup> This knowledge must of necessity be obtained from a study inclusive of all phases of the life of this period.

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1. Cf., Rudisill, Earl S.: The Intimate Problems of Youth, p. 17.
2. Mudge: The Psychology of Later Adolescence, pp. 28-29.
3. Sadler, William S. and Lena K.: Piloting Modern Youth, p. 37.
4. Cf., Brooks, F.: The Psychology of Adolescence, p. 170.

## 1. The Physical Development in Adolescence

Adolescence is marked by considerable physical development. Both internal and external changes are taking place, and there is progression from the rapid changes of early adolescence to the increasing physical control of the closing years of the period. This development is universally present in adolescents but may vary in individual cases.

The fact of physical growth and change is clearly recognized by leaders in the field of adolescent psychology. Dr. Rudisill says,

"The first thing that challenges our attention when a young person breaks into adolescence is accelerated physical growth. This is all the more noticeable since the last phases of childhood are accompanied by slow physical mass increase."<sup>1</sup>

Dr. Moxcey discusses the development according to the familiar divisions of early, middle and later adolescence.

"Early adolescence is generally considered to begin with the characteristic changes preceding puberty and to end with its complete attainment. Physiologically middle adolescence lasts from puberty to the end of the growth in height, while late adolescence covers the half dozen years in which all the parts and organs of the body and mind expand, settle, and come to full adult powers. It is a matter of common observation that individuals differ greatly in both the date and the rate of these three stages."<sup>2</sup>

Likewise, Tracy suggests certain physical changes taking

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1. Rudisill, op. cit., p. 19.

2. Moxcey, Mary E.: The Psychology of Middle Adolescence, p. 18.

place at this time.

"Puberty means the dawning of the sex life, and the beginning of the unfolding of the procreative capacities; and adolescence means that period of life which extends from puberty to full physical maturity. This period does not begin at the same age precisely in all individuals. Its advent varies according to many circumstances."<sup>1</sup>

The most rapid physical growth takes place during the early years of the period, retarding about the close of middle adolescence, but continuing slowly up into the twenties. In the latter years of growth, however, the development consists more in the acquiring of bodily coordination and control.<sup>2</sup> Such physical changes may be observed as the following: a marked increase in weight and an advance in height take place; the brain develops both in structure and function; the heart, along with the lungs and arteries, enlarges; the muscles lengthen and come under control; decided changes occur in the organs of reproduction, and secondary sex characteristics make their appearance.

Physically, then, adolescence is a period of rapid change and development. Physical growth reaches its peak during these years. Dr. Tracy writes,

"By the close of the period of adolescence man may be said to have his equipment substantially complete, but his training, in which he learns how to use that equipment, is far from complete, and presents almost

. . . . .

1. Tracy, op. cit., p. 16.
2. Cf., Rudisill, op. cit., p. 19.



unlimited possibilities of further progress."<sup>1</sup>

## 2. The Intellectual Development in Adolescence

Becoming conscious of one's self and of the meaning of life is a characteristic of youth.<sup>2</sup> Dr. Tracy suggests the growing horizons in his statement that,

"... in adolescence, the mind grasps deeper meanings, sees more in the things that are presented to its view, begins to make profounder interpretations of its experience, and to harness the products of sense-perception to the categories of the higher thinking."<sup>3</sup>

Certain mental traits such as attention, judgment, memory, and reason, which have been developing steadily through the years, reach their culmination in adolescence. Even as the traits themselves are developing, so the adolescent's dependence upon his own resources is growing. "A tendency to insist upon one's own judgment and reason increases throughout early and middle adolescence."<sup>4</sup> Similarly Sadler says,

"There is a definite breaking away from that childhood attitude which looks upon the parents as all-wise, all-powerful, supreme, and final. They are no longer willing to accept authority and yield blind obedience to their seniors. There is a growing tendency to follow their own judgment."<sup>5</sup>

Experience with its ever-increasing scope opens new fields of thought and activity. With such a broadening

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1. Tracy, op. cit., p. 33.

2. Cf., Rudisill, op. cit., p. 21.

3. Tracy, op. cit., p. 18.

4. Mudge: The Psychology of Early Adolescence, p. 50.

5. Sadler, op. cit., p. 28.

of information and interests it is only natural that adolescence is characterized by ceaseless fluctuations of the states of the mind. The mental life of the adolescent might be compared to "a changing sea, that is never at rest,"<sup>1</sup> and again, to the ever-changing high and low tides. The difficult mental situation which the adolescent faces is expressed by Sadler in the following statement:

"The adolescent mind is no doubt often bewildered in the attempt to reconcile its lingering juvenile modes of thought with these newer and more self-assertive types of reasoning, which verge on the independent attitude of the adult."<sup>2</sup>

An outgrowth of this particular mental state of fluctuation and bewilderment is the tendency to doubt. An understanding of adolescent development reveals that within limits this doubting is natural and normal. Many parents and youth leaders find it hard to overcome the feeling of alarm that pervades them when youth begins to question. It is suggested, however, that there is a providence in this adolescent trait. Progress is impossible without critical thinking, and if youth were never to question, they would arrive at adulthood with a fixed confidence in prevailing conditions and beliefs and progress would be at a standstill.<sup>3</sup>

Intellectually, the adolescent is awaking from

. . . . .

1. Tracy, op. cit., p. 37.
2. Sadler, op. cit., p. 28.
3. Cf., Mudge: The Psychology of Early Adolescence, p. 50.

the unquestioning acceptance of his childhood and turning with a new realization of himself and his world to the exercise of his own increasing ability to reason.

### 3. The Emotional Development in Adolescence

The emotional development of adolescence does not mean the introduction of new emotions, with the possible exception of certain features of sex, but rather the modifying or the strengthening of those already present from childhood.<sup>1</sup> Tracy, while not pointing to any new emotions as it were, feels that it is impossible for certain emotions to develop to any considerable extent before adolescence is reached.

"The more complex emotions, such as admiration, awe, reverence, gratitude, scorn, contempt, hatred, joy, grief, pity, shame, as well as the aesthetic feelings, and the sentiments of moral approval and disapproval, are hardly possible in any well-developed forms in early childhood, on account of their complexity, which means, here, their dependence on the organization of the instincts about certain centers of apperception, a process requiring time and experience."<sup>2</sup>

The marked development of this period is caused largely by the physical changes, particularly the developing sexual life, and by increased intellectual capacity.

Most characteristic of this phase of adolescent development is the fact that the emotions of youth are

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1. Cf., Brooks, op. cit., p. 215.
2. Tracy, op. cit., p. 75.

deep and strong. "The adolescent craves for emotional experience almost as much as for food and drink."<sup>1</sup>

Accompanying this depth and intensity of feeling is an emotional instability. ". . . the feelings and emotions are normally relatively unstable and shifting."<sup>2</sup> Neither the intensity nor the instability of the emotional experience is surprising when one realizes the existing situation as described by Dr. Moxcey:

"The senses are fairly overwhelmed with the bombardment of stimuli from every source. The total result is that the world is a constant emotional stimulus."<sup>3</sup>

Progress is revealed in the emotional development just as in the physical and intellectual. During early and middle adolescence the emotions grow in depth and strength, and moods and sentiments are forming. With the latter years of adolescence restrictions make themselves felt and control of the feelings is being established. Even so, the life of feeling is at its flood in later adolescence.<sup>4</sup>

Because the feeling life of adolescence is so intense there is an unusual opportunity to enlist youth in a cause that calls for their loyalty, their devotion, and their idealism. Sadler declares,

. . . . .

1. Ibid., p. 75.

2. Mudge: The Psychology of Early Adolescence, p. 58.

3. Moxcey, op. cit., p. 65.

4. Cf., Mudge: The Psychology of Later Adolescence, p. 48.

"The one great revolution of adolescence consists in the young folks' discovery of their environment and in their awaking to the realization that they must sooner or later bestir themselves and do something about it."<sup>1</sup>

#### 4. The Social Development in Adolescence

Adolescence is a period of ever-increasing social consciousness, which finds its expression in the demand for companionship. Youth seeks companions of the same age and sex. Youth wants confidants and finds them in other youth like himself.<sup>2</sup> Dr. Mudge states,

"The social interest which has been gradually increasing during later childhood expresses itself in the impulse to group in a variety of organizations - informal 'gangs' of boys or 'bunches' of girls, secret clubs, or more formal organizations."<sup>3</sup>

The intensity of this social feeling is described by Rudisill,

"The boy is willing to go to almost any length for the good of his team, and the girl displays a readiness to sacrifice her own likes and dislikes, and even home interests, for the particular group with which she has allied herself."<sup>4</sup>

Along with this readiness to sacrifice for the particular group of which one is a member there is an increasing interest and delight in the company of the opposite sex.

The adolescent is seeking social contacts and

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1. Sadler, op. cit., p. 49.
2. Cf., Rudisill, op. cit., p. 24.
3. Mudge: The Psychology of Early Adolescence, pp. 92-93.
4. Rudisill, op. cit., p. 25.

social approval. He is socially minded in a degree far beyond that of childhood.

##### 5. The Spiritual Development in Adolescence

Adolescence is a time of spiritual awakening characterized chiefly by the experience of intellectual doubts and by that of conversion. The religion of the adolescent is deeper and more personal than that of the child. Just as in all other phases of his development during these years, his spiritual growth is marked by intensity.

The experiencing of doubts is natural and must not be looked upon in any other light.<sup>1</sup> It is the result of the broadening of the mental outlook and the rising tide of emotions. The youth ceases to accept what is given to him without investigating and judging for himself. This period of doubt may be a step upward, for as Dr. Rudisill writes,

"Religious concepts will not be the same as before the doubting period, and no one would wish that. But they are richer and more stable, more highly valued and cherished for the time they were lost."<sup>2</sup>

Conversion may be an outgrowth of this doubting experience. Even as all adolescents do not have the same doubts, so there is not one typical conversion experience

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1. See present study, p. 13.
2. Rudisill, op. cit., p. 27.

which may be assigned to all youth. A statement by Dr. Tracy is pertinent here,

"The work of the Spirit may be accomplished through the earthquake, the wind, the fire, or the still small voice; and which of these shall be the agency of conversion in any given case depends on the nature of the given case and the circumstances surrounding it."<sup>1</sup>

Whatever may be the circumstances of this spiritual awakening, the fact of its presence during the years of adolescence is generally upheld by authorities in this field of study.

Finally, youth is a time of lofty idealism and potential loyalty. His religious life may be the chief expression of these qualities. Dr. Moxcey says,

"Youth has to find some center of personalization, and for this God alone is adequate. It is as natural for boys and girls to fasten their emotional lives to some personality whose strength and sweetness and achievement they admire as it is for ivy to put forth tendrils. The religion of these years is one of loyalty, and it is absolutely essential that this loyalty be fixed to an object it cannot outgrow. There is only one object to which these tendrils of admiration can be affixed which will never fail nor be disconnected in supporting the weakest life, and which the most exuberant life cannot outgrow; and that is God himself."<sup>2</sup>

#### C. Primary Adolescent Needs

One cannot make a study of the characteristics of adolescent development without becoming aware of the many needs constantly growing out of the experience of the

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1. Tracy, op. cit., p. 198.
2. Moxcey, op. cit., p. 173.

youth. Furthermore, leadership in any branch of life which does not help the adolescent to meet these needs must be termed inadequate. In considering the place of leadership in the Christian education of youth, an acknowledgement of the primary needs can but further serve to establish the importance of this leadership. In such a rapid growth and in such conflicting experiences as have been seen to be present in adolescence, an essential need of adolescence can easily be recognized as that of having teachers or leaders who understand, sympathize, lend counsel, and offer encouragement without violating the sense of reserve which youth feels in his inner strife.<sup>1</sup>

In any discussion of needs, which naturally brings to mind possible ways of meeting those needs, it is well to keep in mind the words of Dr. Sadler,

"Youth will enter with enthusiasm upon something they have been led to choose; whereas they will go about the execution of direct and mandatory assignments grudgingly and with much halting."<sup>2</sup>

Speaking of adolescent need, Dr. Tracy declares,

"The young adolescent scarcely knows what to do with his powers of mind and of body, with the surging tides of feeling, with the procession of images and ideas, and with the vigorous currents of muscular and nervous force."<sup>3</sup>

. . . . .

1. Cf., Mudge: The Psychology of Early Adolescence, p. 62.
2. Sadler, op. cit., p. 50.
3. Tracy, op. cit., p. 45.



The primary needs of adolescents are the results, then, of their changing physical, intellectual, emotional, social and spiritual development, and the broadening of their experience in the areas of home, school, church, community and national life.

While the needs of this period are multiple, they may be designated generally by certain primary needs. Dr. Brooks suggests the significance to all those concerned in any way with the life of youth of the physical need.

"Physical well-being plays an important role in the development of personality. Every youth has a right to be healthy, well-developed, and reasonably strong, and this right should be conserved by all the agencies which affect it as they mold or shape his destiny.."<sup>1</sup>

The youth, therefore, needs and is entitled to an opportunity for proper physical development and adjustment and sympathetic understanding of the changes taking place within himself.

Intellectually youth needs guidance in the development and use of his reasoning ability. Perplexing problems have to be faced. If the reasoning power is not well-developed there may be a wholesale wreckage of youthful life.<sup>2</sup> As youth comes to reason for himself and doubts appear, one is impressed by the fact that intelligence and

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1. Brooks, op. cit., p. 170.

2. Cf., Rudisill, op. cit., p. 20-21.

sympathy are essential to guide youth over this period when the very foundations of belief seem to be crumbling.<sup>1</sup>

The youth needs an outlet for self-expression and, at the same time, encouragement in the self-control of his emotions. The proper balance in life may be attained only as he is helped to face the emotional crises of his life. Too often the adult, failing to remember his own emotional disturbances during this period of his life, adds to the confusion and unhappiness of the adolescent by his unsympathetic attitude.

It has already been established that the adolescent is a social being.<sup>2</sup> An opportunity must be provided the youth for enjoying right social relationships. Dr. Mudge makes this emphatic in her statement, "Such is the hunger of youth for companionship that the provision for wholesome social life is one of the major responsibilities of religious education."<sup>3</sup>

Then, too, this is a day and age of increased leisure time for youth and adequate provision should be made to meet this new situation.

The possibilities arising from the religious needs of the adolescent offer an opportunity to the Christian educator. The youth's primary religious need is an

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1. Cf., Mudge: The Psychology of Early Adolescence, p. 51.
2. See present study, p. 16.
3. Mudge: The Psychology of Later Adolescence, pp. 74-75.

understanding of Jesus which will make natural the giving of his whole-hearted loyalty and devotion to this One above all others. G. Stanley Hall suggests this when he says,

"This is the time when Jesus' character, example, and teaching is most needed. He was Himself essentially an adolescent, appearing in the temple at the early oriental dawn of this period, and dying hardly past the age of its completion when the apex of manhood was reached."<sup>1</sup>

While the religious needs may loom most impressively before Christian educators, they must become aware of the fact that religion cannot be separated from the other needs facing the adolescent. When leaders of youth realize this, religion may become the controlling factor in life. An entire life centered in Jesus Christ becomes a personality which is well-integrated on the highest plain of life.

#### D. Personal Guidance in Adolescence

The problems of adolescents are universal to that age group, yet there must be a consideration of the individual within the group. Dr. Paul H. Vieth states in his introduction to the book, "Guiding Individual Growth,"

"There is economy in dealing with people in the mass. The school and the class were invented so that teachers might more economically reach numbers of pupils. Besides economy of teacher-power

. . . . .

1. Hall, G. Stanley: Educational Problems, Vol. I, p. 163.

the group has other advantages such as those arising from pupils' stimulating one another in learning activities. . . . But there are disadvantages also in group work. Often the individual is lost in the group. Often the teacher deals literally with the 'class' without its individual members becoming real for him."<sup>1</sup>

Youth needs personal guidance. Those who have taken upon themselves the leadership of youth must become aware of this person-to-person as well as person-to-group aspect of their responsibility. Personal guidance demands much of leadership. As Dr. Burkhart expresses it,

"The attitude of the leader cannot be hid from the learner. That attitude will either draw or repel; it will either make constructive help possible or not; it will either tear down fences which the learner has already built up around himself or it will result in the erection of additional bars. The counselee must trust his counselor and feel at ease in his presence."<sup>2</sup>

Granting the effect and value of group guidance and control, there must of necessity also be a leadership which will offer personal guidance. To the adolescent his problems are personal and the ultimate solution of them will be adequate only when they are dealt with personally.

#### E. Summary

From the foregoing study of the development taking place during the adolescent years, one can

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1. Burkhart, Roy A.: Guiding Individual Growth, p. 9.
2. Ibid., p. 56.

conclude that this is a period of marked and rapid change. While the physical growth is perhaps the most obvious of the characteristics peculiar to this age, the adolescent is also experiencing major changes in the intellectual, emotional, social and spiritual phases of his life. Such intensive and extensive development not only widens the horizons of youth's experience but in a large measure produces or, at least, certainly contributes to the turmoil and confusion of the life of this age.

With this picture of the growing adolescent in mind, the needs normally arising from such development were considered. A discussion of needs but turns one's attention to the necessity of youth's finding satisfactory adjustment to life with the personal help of those who lead them.

Having looked upon youth, therefore, in the light of their characteristic development and their consequent needs, it was seen to be increasingly evident that if Christian education is to meet their needs it must recognize the importance of the leadership which it is providing for youth. That leadership must be aware of the nature of adolescence and of the best ways in which to make itself available to the adolescent.

### CHAPTER III

#### JESUS' PREPARATION FOR LEADERSHIP

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### JESUS' PREPARATION FOR LEADERSHIP

#### A. Introduction

In the foregoing chapter the place of leadership in the Christian education of youth was considered. From a study of the characteristic development and resulting needs of adolescence it has been possible to determine the real significance of this leadership. It is a fact borne out in experience that the adequacy of the Christian education of youth depends upon the ability of their leaders to meet with sympathy and understanding the needs of these adolescents. The writer believes that from a study of Jesus as the great leader in the movement of Christian education, certain principles for adequate and inspiring guidance will result which will be invaluable to modern leaders in presenting a program of Christian education to youth.

Robert E. Speer writes, "What is shown us in Christ is shown for our appropriation. . . Increasing knowledge of Jesus requires increasing imitation of Jesus."<sup>1</sup> The present study is an outgrowth of the firm conviction

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1. Speer, Robert E.: Studies of the Man Christ Jesus, p. 8.

that increasing imitation of Jesus as a leader is the vital need of youth leaders today. With this in view the discussion turns to a consideration of Jesus' preparation for leadership.

## B. Jesus' Setting in Hebrew History

Dr. Shailer Mathews makes the statement that,

"To understand Jesus, some knowledge of the history of Palestine is indispensable, for he was born and lived his short life in a country close to the great currents of life and history."<sup>1</sup>

No study of any leader is complete without an examination of the background out of which he came and by which he was influenced. Therefore, of necessity, one must become familiar with the background of Jesus' life.

### 1. The Political Situation

The era into which Jesus was born was a unique one. As Dr. Geikie says,

"At the birth of Christ the striking spectacle presented itself, in a degree unknown before or since, of the world united under one sceptre. From the Euphrates to the Atlantic; from the mouths of the Rhine to the slopes of the Atlas, the Roman Emperor was the sole lord. The Mediterranean was, in the truest sense, a Roman lake."<sup>2</sup>

Of this great empire Augustus was the absolute ruler at the time.

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1. Burton, E. D., and Mathews, S.: The Life of Christ, p. 3.
2. Geikie, Cunningham: The Life and Words of Christ, Cyclopaedia of Religious Literature, Vol. IV, p. 18.



The country of Jesus' birth was Palestine. On the whole it would seem that the condition of Palestine under the Romans was prosperous, although some writers suggest that under Roman rule the economic condition of the Jews was very oppressive. Dr. Grant writes,

"The total taxation of the Jewish people in the time of Jesus, civil and religious combined, must have approached the intolerable proportions of between 30 and 40 per cent.; it may have been higher still."<sup>1</sup>

Dr. Mathews says, ". . . Prosperity was not well distributed and the masses of the Jews were poor."<sup>2</sup> Among the evidences of general prosperity were the roads, improved and made more safe from bandits, the sea cleared of pirates, and the increase in commerce furthered by the Greeks whose influence was growing rapidly.

Herod the Great was the king of Judea, a vassal of Rome, when Jesus was born. Herod was an Idumaeen or Edomite prince. He was unscrupulous in his desire to make his own position secure. Dr. Foakes-Jackson describes him by saying,

"He was a magnificent prince, liberal in his expenditure, the builder of great cities, splendid palaces, and of the temple of Jerusalem, which he restored to a splendour undreamed of since the days of Solomon. But, though a far-seeing statesman, he was a cruel and vindictive tyrant, and his Idumaeen blood made it impossible for him to gain the confidence of the Jews."<sup>3</sup>

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1. Grant, F.: The Economic Background of the Gospels, p. 105.
2. Burton and Mathews, op. cit., p. 11.
3. Foakes-Jackson, F. J.: A Brief Biblical History, p. 13.

Herod died soon after the birth of Jesus, but even the few months after Jesus was born he filled with danger for Him. Of this, one reads in the Gospel according to Matthew,

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."<sup>1</sup>

Upon the death of Herod, Augustus divided the kingdom of Herod according to the king's will, among his three sons. Archelaus was to have Judea, Samaria, and Idumea; Herod Antipas received the tetrarchy of Galilee and Perea; Herod Philip had another tetrarchy consisting of several small territories lying to the east of Galilee. These were the three political divisions of Palestine during Jesus' lifetime.<sup>2</sup> This political division early had its influence upon Jesus' life. Joseph, returning from Egypt with his family after Herod's death, seems to have planned to take up his life again in Bethlehem but when he learned who the successor of Herod was, his common prudence, and above all Divine guidance, led him to return to Nazareth.<sup>3</sup> Matthew pictures this in his Gospel,

"But when he heard that Archelaus was reigning over

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1. The Holy Bible, Matthew II:19,20.

2. Cf., Burton and Mathews, op. cit., p. 11.

3. Cf., Edersheim, Alfred: The Life and Times of Jesus The Messiah, I, p. 221.

Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth."<sup>1</sup>

Jesus' early life, then, was spent in Galilee. All that this involved is expressed by Winifred Kirkland as she writes of Galilee,

"Of all the regions of Palestine, Galilee was the one most exposed to foreign influence. It was the thoroughfare of the nations. In it Jew and Greek lived side by side, so that all the countryside was bi-lingual. Across Galilee the mighty roads of Rome led north, south, east, west. . . . Where in all history could any man have faced a scene more complex, more portentous? On all this pulsing, variegated background, Jesus gazed for thirty years, looking at it from each of those three angles from which every man regards his native land and his appointed era. From the standpoint of his home, of his education, of his chosen profession, Jesus in Nazareth analyzed and appraised the background across which his brief career was destined to pass."<sup>2</sup>

Jesus' life, though a simple one, was surrounded by Roman, Greek and Jewish influences. Rome had secured peace, opened the world to travel and commerce, run a network of roads, superior and thoroughly guarded, to the limits of Roman territory, built new cities, and brought to society an interchange of thought and customs. Greek culture had spread rapidly, the Greek language had become the common medium of intercourse and Greek philosophy was leavening all thought, spreading even to western Judaism.<sup>3</sup>

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1. Matthew II:22,23.
2. Kirkland, Winifred: Portrait of a Carpenter, pp. 28,30.
3. Cf., Sharp, D. L.: Christ and His Time, pp. 40-42.

Yet while the Roman world was one of material prosperity, it was, as well, degrading morally and spiritually.

## 2. The Religious Situation

Jesus' ministry to the great moral and spiritual need of the world was to be made through the Jewish religion and so it is upon that religion that one must look. All writings touching upon this period of history are emphatic in their declaration that the Jews were essentially a religious people. Shailer Mathews writes,

"There never was a more religious people than the Jews in the time of Christ. Ever since the return of a few thousand descendants of those who had been taken captive to Babylon, Jewish religious life had been growing constantly more intense."<sup>1</sup>

Again, this is confirmed by the statement of Dallas Sharp,

"In everything the Jew was religious: the social, intellectual, and political phases of his life were but as many phases of his religious life. His history was the history of his religion, and apart from his religion he had no history."<sup>2</sup>

"It is not likely," says Beiler, "that there ever was a more religious people than the Jews in the time of Jesus."<sup>3</sup>

The Jews were divided into many sects or parties.<sup>4</sup> Chief among these were the Sadducees, the Pharisees, the Essenes, the Zealots, and the Herodians. Their importance for this study is in the fact that Jesus,

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1. Burton and Mathews, op. cit., p. 14.

2. Sharp, op. cit., p. 45.

3. Beiler, I. R.: Studies in the Life of Jesus, p. 23.

4. Cf., Foakes-Jackson, op. cit., pp. 21-23.

in His ministry, was constantly having to meet their opposition. In His preparation for leadership, either consciously or unconsciously, He must have become acquainted with the beliefs of these groups.

The Sadducees and the Pharisees were the two most important sects of the Jews in Jerusalem. The Sadducees, which included the priestly class, was the ruling party. They held firmly to the law of Moses, rejecting traditional or oral law; they disbelieved in the resurrection of the dead; they denied the existence of angels and spirits; they advocated the complete freedom of the human will, and they were friendly to Gentiles and favored foreign alliances in politics.<sup>1</sup>

While a coalition of the Pharisees and Sadducees finally procured Jesus' death, the two parties differed in doctrine and in practice.<sup>2</sup> Quite in direct contrast to the Sadducees were the Pharisees who were distinguished by their strict adherence to the Law, not merely the written law but the oral law as well; by their belief in the resurrection of the dead and in the existence of angels and spirits, and by their conviction that the Jews as a nation and as individuals should be separated from anything that was not in accord with the Mosaic and the oral law. They

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1. Cf., Burton and Mathews, op. cit., p. 16.

2. Cf., Edersheim, op. cit., pp. 314-321.

became so concerned with the obeying of the letter of the law that their religion produced outer forms and tended to lose inner responses. Geikie offers an interesting description of the Pharisees of Jesus' day:

"The Pharisees had, however, as a whole, outlived their true usefulness in the days of Christ, and had become largely a hollow pretence and hypocrisy, as the monks and friars of Luther's day, or earlier, had outlived the earnest sincerity and real worth of the days of their founders. They had done good service in former times, in keeping alive the faith of their nation in the Messiah, the Kingdom of Heaven, the immortality of the soul, and the judgment to come, but they were now fast sinking into the deep corruption which, in a generation after Christ's death, made them drop the very name of their party."<sup>1</sup>

The Essenes were the monks of their day, living apart from the multitudes and shunning all contact with them. Perhaps the most descriptive term applied to them is that of "Separatists."<sup>2</sup>

The Zealots are described as "the extreme wing of Pharisaic fanaticism."<sup>3</sup> They were direct actionists, urging armed resistance because they felt national freedom was necessary for a national religion.

The Herodians were a political rather than a religious party. They are mentioned in the Gospel as joining with the Pharisees in trying to catch Jesus by

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1. Geikie, op. cit., p. 51.
2. Farrar, F. W.: The Life of Jesus, p. 146.
3. Ibid., p. 144.

questions and in plotting against Him.<sup>1</sup> However, as a sect they were not particularly prominent.

This brief picture of the Jewish sects of Jesus' day helps to confirm the statement by Beiler, "The Judaism of the first century presented a front no more united than that of twentieth-century Christianity."<sup>2</sup> Jesus, stepping into a place of leadership, was facing something similar to that which confronts the Christian leader today as he looks upon the many denominations and sects of Christianity.

Sanday, in discussing the advantages and the dangers of Judaism in the time of Christ, summarizes as follows:

"When we endeavour to put together the impressions which we derive from these various sources, we may perhaps say that the outcome of them is that Judaism at the Christian era had all the outer framework of a sound religion if only the filling in had been different. The Jew knew better than any of his contemporaries in Greece or Rome or in the East what religion was. He had a truer conception of God, and of the duty of man towards God; but on the first head he had much still to learn, and on the second he had many faults to be corrected in the working out of detail."<sup>3</sup>

### 3. The Messianic Expectation

Having looked upon the influences of the political and secular life and the existing religious sects of

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1. Cf., Mark III:6; XII:13.

2. Beiler, op. cit., p. 27.

3. Sanday, W.: Outlines of the Life of Christ, p. 21.

the Jews, there is still another factor in the world situation of Jesus' time which must be considered. This is the messianic hope. In the time of Christ this hope was very prominent in Jewish religious life. It was the belief that some day God would establish His all-powerful kingdom among the Jews under the leadership of the Messiah.<sup>1</sup> As Sanday says,

"The more the stress of the times was felt, and the more hopeless it seemed that any ordinary development of events could rescue the Jewish people from its oppressors, the more were its hopes thrown into the future and based upon the direct intervention of God."<sup>2</sup>

This was, as has been seen, an age of intense religious feeling, but an age which needed to revise its sense of spiritual values. The pressing need of that day was not for more leadership so much as for a leader who recognized and practiced true spiritual living and who could inspire in others the desire to seek after this Way of life. An awareness of this need could not but add to Jesus' determination to preach His message.

Just as this was an age which needed someone to show it the eternal values of religion, so it was also an age which was seeking this leader in its expectation of a Messiah. In a leader's preparation there must surely be the recognition of the existing need, with the conviction

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1. Cf., Burton and Mathews, p. 17.
2. Sanday, op. cit., p. 25.



that he has its necessary solution, and the assurance of there being an opportunity to offer that solution in his leadership. These two elements were not lacking in Jesus' preparation.

### C. Jesus' Childhood and Adolescence

Very little is actually known of the early life of Jesus. The chief sources for information regarding His life are, of course, the four Gospels. Of these, there are two, Mark and John, which make no mention whatsoever of His early years. The Gospels according to Matthew and Luke, while presenting in considerable detail the story of Jesus' birth, offer but meager information concerning His boyhood. Furthermore, there is no record of Jesus making any reference to it Himself.

Dr. Frederic Farrar writes,

"The only persons who could fully have narrated the early years of Jesus were His mother, Mary, and Joseph, and those who are called 'His brethren.' But Mary chose to remain silent. Conscious of overwhelming revelations, she 'kept all these things and pondered them in her heart.' Joseph, her husband, seems to have died while Jesus was yet a boy. The 'brethren' - whatever may have been the exact relation in which they stood to Jesus - were not at first among the number of his avowed disciples, and only became so after His resurrection. Further, we may observe that the importance attached to childhood and youth in many modern records was a thing unknown to antiquity, and that stories of early years are very rarely, or never, mentioned in ancient biographies."<sup>1</sup>

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1. Farrar, Frederic W.: The Life of Jesus, p. 71.

To be sure, there are certain apocryphal writings which offer stories of Jesus' early years. These, however, are not acceptable. As Dr. Weatherhead says in his discussion of this problem,

"Apocryphal writings contain stories about Jesus' boyhood suggesting that he could make clay sparrows and then endow them with life, and that when a schoolmate pushed him roughly in a game, he turned him into stone. Though we long for more detail of the boyhood, we are glad that the Gospels writers content themselves with the restrained statement that Jesus grew in wisdom and stature and found favor with God and man."<sup>1</sup>

Robert Keable says in the opening sentence of his book, *The Great Galilean*, "No man knows sufficient of the early life of Jesus to write a biography of him."<sup>2</sup> While this is generally conceded to be true, one must not hesitate to make use of all the information that is available.

In speaking of these hidden years, Walter Bowie offers the suggestion that one may know something of Jesus' early life from a study of what He became in the days of His ministry.

"We are left to conjecture what was going on in Jesus' thought and purpose. And yet the conjecture is not blind. We know what Jesus was like at the time when our knowledge of him does begin; and what he was then, he had been becoming in the years before. Back of the figure which appears in the gospels stands the Jesus who in quiet Nazareth had been making ready for his destiny."<sup>3</sup>

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1. Weatherhead, Leslie D.: *His Life and Ours*, p. 60.
2. Keable, Robert: *The Great Galilean*, p. 3.
3. Bowie, Walter: *The Master*, p. 47.

It is possible to picture to a certain extent the probable boyhood and adolescence of Jesus. This must be done from the meager gospel information, an acquaintance with the times of Jesus, and a study of the man Jesus. Dr. Robert E. Speer makes the statement, "All study of Jesus demands a reverent use of the imagination."<sup>1</sup> It is with this reverent and imaginative spirit that the writer turns to a discussion of the early years in the life of Jesus, that in them it may be possible to see elements pertaining to His preparation for leadership.

Of Jesus' childhood Luke writes, "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him."<sup>2</sup> Of His youth, besides the story of the visit to the temple when Jesus was twelve, Luke records that Jesus obeyed His parents, "He was subject unto them,"<sup>3</sup> and he again pictures the completeness of Jesus' development, "And Jesus advanced in wisdom and stature, and in favor with God and men."<sup>4</sup> From these verses it may be assumed that Jesus experienced a normal, well-balanced boyhood.

Dr. Geikie in discussing Jesus' early boyhood writes,

"The religious life of the home, the Church, and the

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1. Speer, op. cit., p. 8.
2. Luke II:40.
3. Luke II:51.
4. Luke II:52.

community necessarily mould, more or less, the susceptible nature of children, and we may be certain that 'the child Jesus' was no exception, in this respect, more than in others, to the general law. His opening being must have reflected all that was good around Him, as the flower reflects the colours of the light."<sup>1</sup>

Because continued study of Jesus as a leader will involve much that results from His early training, it will be well to look at the probable influence of the home, the religious training, and the influence of the community with which Jesus was acquainted.

#### 1. His Home

Jesus' home was in the village of Nazareth in the province of Galilee. Dr. Speer suggests,

"Wandering along the Sea of Galilee or over the hills; watching the blue sky, the springing flowers, the husbandman and the shepherd; in the shop of Joseph, in the home of Mary, and in the school of Nazareth, Jesus spent His childhood."<sup>2</sup>

In this home in Nazareth lived Jesus with Mary and Joseph, four brothers named James, Joses, Judas and Simon, and at least two sisters.<sup>3</sup> Life in this home was undoubtedly simple and devout. Joseph was a carpenter and Jesus took up this same trade.<sup>4</sup> It is assumed that Joseph must have died before Jesus entered the public ministry since there is no further mention of him. If this is true, Jesus,

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1. Geikie, op. cit., p. 123.
2. Speer, op. cit., p. 20.
3. Cf., Mark VI:3.
4. Cf., Mark VI:3.

no doubt, may have had to share the home responsibilities.<sup>1</sup>

## 2. His Religious Training

Edersheim suggests that, "From the first days of its existence, a religious atmosphere surrounded the child of Jewish parents."<sup>2</sup> There was not only a religious atmosphere in his home but definite religious instruction for each Jewish boy. Jesus' boyhood was no exception.

His first education Jesus would receive from His mother, but at the age of six or seven He was probably sent to the elementary school attached to the local synagogue.<sup>3</sup> The course of study in the education of a Jewish boy is outlined by Edersheim as follows:

"Roughly classifying the subjects of study, it was held, that, up to ten years of age, the Bible exclusively should be the text-book; from ten to fifteen the Mishnah, or traditional law; after that age, the student should enter on those theological discussions which occupied time and attention in the higher Academies of the Rabbis."<sup>4</sup>

Dr. Speer suggests Jesus must have been an eager scholar,

"... for besides Aramaic, which was the vernacular of the Jews, and Greek, which was widely used, especially in Galilee, and which He Himself used in His teaching, He also mastered Hebrew - a dead language in His day, but the vestment of the Old Testament Scriptures, of which He was a close and earnest student."<sup>5</sup>

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1. Cf., Mark VI:3,4.

2. Edersheim, op. cit., p. 227.

3. Cf., Smith, David: Our Lord's Earthly Life, p. 24.

4. Edersheim, op. cit., p. 232.

5. Speer, op. cit., p. 20.

The teaching in school was supplemented, of course, by the services of the synagogue and the deeper influences of home-life.

Only once is the curtain that is drawn over these early years lifted. The story recorded then is of Jesus' first visit to the temple at Jerusalem.<sup>1</sup> The narrative as given in Luke is very simple and yet revealing. Every year Jesus' parents went to Jerusalem to attend the feast of the Passover. When Jesus had reached the age of twelve, His parents took Him with them. A boy became a "son of the law" at thirteen but this legal age might be and often was anticipated by a year or two.<sup>2</sup> Joseph and Mary, at the conclusion of the feast, started for home, and it was not until the end of the first day's journey that they discovered Jesus was missing. Jesus, meanwhile, had tarried in Jerusalem, drawn not by the excitement of the city itself, but by a desire to hear what the leaders in the temple were teaching and to ask questions of them. The record says, "and all that heard him were amazed at his understanding and his answers."<sup>3</sup> Joseph and Mary upon their return to the city were astonished to find Jesus in the temple with these religious leaders. Nor did they understand His question to them,

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1. Luke II:41-51.

2. Cf., Speer, op. cit., p. 21.

3. Luke II:47.

"How is it that ye sought me? knew ye not that I must be in my Father's house?"<sup>1</sup> After this brief incident, closing with the report that Jesus returned to Nazareth with His parents and was subject to them, the curtain falls not to rise again until the voice of John is heard crying in the wilderness.

What significance has this story, a mere fragment, in the light of all that must have been taking place in Jesus' boyhood? It is a step in the preparation for His life of leadership. Whether this was His first recognition of what His life was to be one does not know, but in any case this story shows Jesus as aware of His call and willing to accept it.

Two other events in the life of Jesus, occurring just at the opening of His public ministry, demand attention as being of a preparatory nature for His life work. These two, the baptism and the temptation, are recorded in the Gospels according to Matthew, Mark and Luke.

The baptism of Jesus cannot be regarded as a confession of sin but rather a profession of devotion to a revealed plan of God as represented by John.<sup>2</sup> Jesus' own words concerning His baptism were, "Suffer it now: for thus it becometh us to fulfil all righteousness."<sup>3</sup> In

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1. Luke II:49.

2. Cf., Burton and Mathews, p. 64.

3. Matthew III:15.

this baptism Jesus allied Himself with the best in John's teaching. He was to exceed its message in His teaching but He found in it a beginning or an opening to His ministry. The baptism must have been a very personal experience to Jesus and in it, one is told, the approval of the Heavenly Father was expressed by the voice out of the heavens saying, "This is my beloved Son, in whom I am well pleased."<sup>1</sup>

The temptation which followed contained three elements. Dawson suggests that the three temptations were a temptation of the flesh, a temptation to the selfish use of miraculous power, and a temptation to snatch at power by the sacrifice of conscience.<sup>2</sup>

There is much to be gained from the temptation of Jesus. Leaders today must face, while not in the same degree, similar problems. First of all is the struggle for material possession, letting the material transcend the spiritual. Secondly, there must be a choice as to the methods to be used in securing a powerful leadership. In the third place, there is the placing of one's loyalty. What better picture than in the temptation is there of the situation every leader must face in choosing the course of his life.

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1. Matthew III:17.

2. Cf., Dawson, W. J.: The Man Christ Jesus, pp. 52-53.



### 3. His Community

"Nazareth, secluded as it was," says Farrar, "was in a central position for observing the movements and tendencies of the age."<sup>1</sup> Within Nazareth, Jesus experienced the simple, peaceful life of a country village. Dr. Speer writes, "There are few places better than such a village for the strong and true development of a life. Its interests are not so pretentious and extensive as those of city life, but they are deep and thoughtful."<sup>2</sup> Beyond Nazareth, Jesus could see the complex life of a busy world.

The influence the life in Nazareth must have had upon Jesus is well described by Dawson,

"The pastoral simplicity of this Nazarene life left indelible traces on the mind of Jesus. One of the most charming features of His early teachings is their homely truth. He speaks of leaven hid in a bushel of meal, of women grinding at the mill, of sowing and reaping, of flowers and birds, of a hundred sights and sounds, episodes and small adventures, of rural life. It is a peasant's characteristic view of life, and all the sweeter for its accent of intimacy and experience. . . . Under these lowly roofs of Nazareth He framed the highest philosophy of life that man has ever known; in constant converse with its people He learned the secrets of the human heart; and up these stony paths, to the breezy heights above the town, He often passed, to find Himself alone with the sublimities of Nature, and to realize the presence of the Highest in the passing shows of earth and sky."<sup>3</sup>

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1. Farrar, op. cit., p. 126.
2. Speer, op. cit., p. 18.
3. Dawson, op. cit., pp. 28-29.

#### D. Elements of Leadership in Jesus' Preparation

In the foregoing study the writer has been concerned with Jesus' setting in history and with the circumstances and events of His early years. This study has been made with a view to discovering what contribution the background and early training of Jesus made to His preparation for leadership. Such contribution as has been found will be considered here as elements of leadership in Jesus' preparation.

At no time would the writer disregard the fact or have it be forgotten by others that Jesus was divine. The more familiar one becomes with the life of Jesus the more surely one must say with the centurion of old, "Truly this man was the Son of God."<sup>1</sup> However, the writer believes that it is possible, without in any sense diminishing the divinity of Jesus Christ, to look upon His humanity in such a way as to see in His human experience certain elements of preparation for leadership which, combined with His divine nature, served to make Him the greatest leader the world has ever seen. God chose to reveal Himself to the world through His Son. What richer opportunity then than to study and learn of Jesus in His earthly ministry.

Turning, therefore, to Jesus' background in

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1. Mark XV:39.

history and in His early life, one sees primarily that there would arise out of such a background a recognition of the great need of the age and the realization that here there was unlimited possibility for leadership. While Jesus spent His early life in the quiet village of Nazareth, it has been seen that even in Nazareth the influences of the world would be strongly felt. While there was the opportunity to live a peaceful and devout life within Nazareth, one could yet see the unrest of the world without. The first important element of preparation is, then, that there was a recognized need for leadership. As Jesus grew in His knowledge of world conditions, He grew in awareness of the pressing need.

As Jesus came to understand the existing religious life with its dependence upon outward form, the type of leadership needed was revealed to Him. The very divisions among the Jewish religious groups of His day would demand of a spiritual leader a firm conviction regarding those principles to which he ascribed and with which he determined to inspire others.

Moreover, this was a day of opportunity in the way of openings for leadership. Having looked upon the need, one sees the opportunity for leadership in the hope and expectation of a Messiah. The world was looking for a great and promised deliverer. Anyone who is to be a leader must, in his preparation, become aware of a need and to

some degree have the assurance that, finding an opportunity for service, he will be able to meet that need. To know that one is the fulfilment of divine promise is to be prepared for adequate leadership.

Within the circle of His home Jesus shared life with Mary, Joseph, and His brothers and sisters. One is led to believe that while quite young, Jesus assumed a good share of the responsibility for the family, following Joseph in the carpenter's trade. As He learned to take His place in Joseph's shop He became as one with all the working people of His day. From this home life there must have grown a deeper understanding of individuals, a sense of responsibility, and a realization of the relative value of material and spiritual possessions. His was a home that was rich spiritually rather than materially.

The record of Jesus' growth in the Gospel according to Luke<sup>1</sup> suggests as a part of His preparation the normal, well-balanced life which is so essential to all leadership.

Spiritual preparation for the religious leadership which He had chosen is seen, not only in His first visit to the temple at the age of twelve, but also in His experience of baptism and temptation. Along with these lies the intensive religious training which was the

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1. Cf., Luke II:52.

heritage of every Jewish boy.

Finally, in the simple country life of His boyhood is to be found the source of a good share of the illustrative material of Jesus' later teaching. He used that with which He was familiar.

While there is perhaps very little in the way of specific record of preparation for leadership in the early years of Jesus, nevertheless, a study of this time reveals how deeply these were years of preparation for that leadership which He later assumed.

## CHAPTER IV

### JESUS' PERSONALITY AS A LEADER

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### JESUS' PERSONALITY AS A LEADER

#### A. Introduction

In a study of the personality of Jesus, it must again be stated that in no way does the writer desire to ignore or discredit His divine nature. Realizing that in His divinity Jesus will always remain the unreached goal of perfection for the race of man, one finds, nevertheless, in His humanity that example of living, which when emulated, lifts the individual to the highest level of mankind. The author of the Epistle to the Hebrews suggests how very important it is that the Saviour of the world should not only be divine but should have experienced the life of man. "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."<sup>1</sup> It is with this realization of the understanding which Jesus had of humanity that Christian leaders today may turn to Him as the example after which to pattern their leadership of their fellow men.

It was seen earlier in this study that the rapid development of the adolescent years and the primary needs

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1. Hebrews IV:15.

of youth resulting from such a development make the place and type of youth leadership very significant. Youth with their passionate idealism and hero worship are constantly placing their loyalty at the feet of some personality. While the ultimate goal in Christian education is for all youth to affix their loyalty to Jesus Christ, yet only as they are drawn by the personality of Christian leaders can this be most effectively accomplished. Many young people today never find Jesus because of the inconsistencies in the lives and message of their leaders. How important it is then for Christian educators themselves to look to Jesus' personality as their example and strive to emulate it.

Dr. John Marquis says that, "The first step in acquiring the personality of the Master is to go into his school and live to become like him."<sup>1</sup> It is essentially with this ultimate end in view that the writer turns to a study of Jesus' personality as a leader.

Having justified a study of the personality of Jesus as being particularly beneficial to youth leaders, the writer will consider the importance of personality in the Christian leadership of youth. This will be followed by a discussion of Jesus' personality as a leader derived from an examination of the four Gospels and certain books

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1. Marquis, John A.: Learning to Teach from the Master Teacher, p. 71.



dealing with this subject. While it is not possible to go into extensive detail concerning specific character traits of Jesus, scripture references will be suggested in the footnotes. Jesus' personality will then be looked upon in its relation to present-day leadership of youth.

Personality appears impossible of definition. However, Webster suggests that it is "That which constitutes distinction of person."<sup>1</sup> It is defined by another as, "The sum of one's qualities of body, mind, and character; that which makes one human being different from another."<sup>2</sup> In this study, therefore, personality will be considered as those qualities of body, mind, and character which distinguish the individual.

#### B. The Place of Personality in the Christian Leadership of Youth

Of the importance of personality so defined there can be no doubt. Dr. Marquis writes,

"Personality is the greatest world force in history. No physical force has touched and molded mankind as has that human and also divine thing we call personality. Behind every great movement in the career of mankind on this earth has been some man who could attract others to him and inspire them with his ideals and fire them with his enthusiasm. Principles are important, vitally so, but apart from persons they are of none effect."<sup>3</sup>

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1. Webster's New International Dictionary. See also Funk and Wagnalls Desk Standard Dictionary.
2. The Winston Simplified Dictionary.
3. Marquis, op. cit., p. 66.

Herman Harrell Horne declares that,

"It is a pedagogical truism that we teach more by what we are than by what we say. Such is the influence of personality. We learn by association with persons. All that goes by the name of suggestion and imitation is at work when one person is thrown in contact with another."<sup>1</sup>

The individual may account for some lack within himself by suggesting that personality is an inheritance rather than an acquirement. While it is true that great individuals, like the genius and the poet, are born not made, nevertheless it also must be recognized as true that every person can strengthen and improve the personality with which he is born.<sup>2</sup> In considering this acquirement of personality traits, Dr. Marquis states that,

"When we analyze the qualities that entered into the Master's personality we see that in the main they can be acquired, and his disciples do acquire them. This is what it means to grow in grace and to become Christlike."<sup>3</sup>

Personality, then, which may be a moving force in the destiny of the world, is something which may be acquired.

Of Jesus it is said, "The Master's personality was a large element of power in his teachings. . . He was a great human and attracted other humans to him."<sup>4</sup> And again, ". . . Jesus won attention because of that complex thing. . . which we call personal magnetism. The sum of

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1. Horne, H. H.: Jesus-The Master Teacher, p. 143.
2. Cf., Marquis, op. cit., p. 70.
3. Ibid., p. 70-71.
4. Ibid., p. 67.

his qualities made him unique, matchless, winsome. . . In short, it was the personality of Jesus that attracted the attention of men."<sup>1</sup>

Youth perhaps more than any other age is attracted by personality. What more important, then, for one entering the field of the Christian leadership of youth than to look upon the personality of this greatest of all Christian leaders. Charles Jefferson writes of the relation between His greatness and His personality:

"Charles Lamb gave expression to the feeling of us all when he said, 'If Shakespeare was to come into this room, we should all rise up to meet him; but if Christ was to come into it, we should all fall upon our knees.' His greatness is greater than that of all others, and it is also different. Other men are great artists or poets or generals or statesmen, whereas Jesus is a great man. His greatness lies in the realm of personality, in the kingdom of character."<sup>2</sup>

#### C. Jesus' Personality as Revealed by His Leadership

What was the secret of Jesus' power as a leader --that power which He still exercises today? Dr. Brown, in a study of Jesus' influence, after pointing out the increasing significance of His name through nineteen hundred years, writes,

"How did He do it? He had no money, no army, no mighty organization to lift Him to a place of power. He wrote no books -- He never wrote anything. He did it by just being what He was. He

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1. Horne, op. cit., pp. 13-14.
2. Jefferson, C. E.: The Character of Jesus, p. 341.

won out by the strength, the beauty, the devotion of His own character. He lived in such a way that His intimates were moved to say (what Pilate had not been wise enough to say), 'He that hath seen Him, hath seen the Father. We have seen the glory of God in the face of Jesus Christ.'

We cannot sum up all the contributing factors in a single phrase. We can, however, say this -- He did it mainly by the moral perfection of His own life, which has made, and will apparently continue to make, upon the lives of men an impress nothing less than transforming. When we see Him as He is, we want to be like Him."<sup>1</sup>

It is revealing to take all four of the Gospels, or even any one of them alone, and seek in their pages the true picture of Jesus' personality. Since the particular interest of this study lies in Jesus' personality as a leader, one must limit himself to this phase.

To be a leader one must have followers. These followers may be drawn in the first place either because of their overwhelming interest in the cause being championed or because of the irresistible personality of the leader. The closest followers of Jesus answered immediately to a call which would change their entire lives -- not because they knew the exact paths into which this call would lead them, but because a man with a radiant personality said to them, "Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him."<sup>2</sup> Not in one instance alone, but many

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1. Brown, C.R.: The Master's Influence, pp. 128-129.
2. Matthew IV:19,20. See also Mark I:17,18; Luke V:1-11.

times this same thing must have happened. "And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him."<sup>1</sup>

This was by no means the impulsive response of the moment, later to be regretted and laid aside. Jesus compelled confidence and compliance. "More than once," says Dr. Marquis, "he abruptly appealed to men to do what was generally counted unreasonable, and they did it without question."<sup>2</sup> Dr. Weston writes,

"No man weak in body or mind could command the loyalty and respect of that class of followers. The tax gatherer also left his work and became Jesus' disciple. In fact, the different types of people that made up the twelve disciples suggest the many-sided appeal of Jesus' broad personality."<sup>3</sup>

There is abundant evidence that the multitudes followed Jesus. The Gospel accounts contain many references such as this one in Matthew, "And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan."<sup>4</sup> They were drawn to Him, however, not only by His personality but by His works which they hoped might relieve their desperate need. Dr. Horne in speaking of securing attention says,

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1. Matthew IX:9. See also Mark II:14; Luke V:27,28.
2. Marquis, op. cit., pp. 67-68.
3. Weston, S.A.: Discovering Jesus, p. 20.
4. Matthew IV:25.

"We may also say that Jesus received attention because he paid attention. He saw and was interested in what people were doing and saying, and in their needs, and in helpful sympathy he drew his soul out unto them. His works prepared the way for his words."<sup>1</sup>

An attractive outward personality would not have been enough to hold the sturdy followers of the Master or to amaze the crowding multitudes with His authority.<sup>2</sup> Jesus received His authority from the Heavenly Father but it was necessary for His personality to be such that He could exercise that authority effectively.

A study of the Gospels revealed the scope and depth of His character traits. These traits are seen not only in Jesus' actions but in His teachings as well. There will be listed some of those qualities which are found in the four Gospels and which writers in the field of Jesus' influence and personality generally suggest as outstanding.<sup>3</sup> Such a list would include: brotherliness,<sup>4</sup> conviction,<sup>5</sup>

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1. Horne, op. cit., p. 13.
2. Cf., Matthew VII:29; IX:8.
3. The Four Gospels: Matthew, Mark, Luke, John. See also Beardslee, C.S.: Teacher-Training with the Master Teacher; Brown, C.R.: The Master's Influence; Horne, H.H.: Jesus--Our Standard; Jefferson, C.E.: The Character of Jesus; Marquis, J.A.: Learning to Teach From The Master Teacher; Speer, Robert E.: Studies of The Man Christ Jesus; Van Norden, C.: Jesus: An Unfinished Portrait; Weston, S.: Discovering Jesus.
4. Matthew V:21-26; Mark II:15-17; Luke X:29-37.
5. John V:19-47; John X:9; John XIV:6.

courage,<sup>1</sup> dignity,<sup>2</sup> faithfulness,<sup>3</sup> willingness to forgive,<sup>4</sup> holiness,<sup>5</sup> humility,<sup>6</sup> righteous indignation,<sup>7</sup> insight,<sup>8</sup> love for God and man,<sup>9</sup> loyalty,<sup>10</sup> obedience,<sup>11</sup> patience,<sup>12</sup> poise,<sup>13</sup> dependence upon prayer,<sup>14</sup> self-sacrifice,<sup>15</sup> simplicity,<sup>16</sup> sincerity,<sup>17</sup> strength,<sup>18</sup> sympathy,<sup>19</sup> trustfulness,<sup>20</sup> and unselfishness.<sup>21</sup>

Jesus could teach what He did because of what He was. It is in these qualities that we see the essence of His character. In other words, ". . . the teacher must be something as well as teach something if he is to win."<sup>22</sup> It would not have been possible for Jesus' teachings to live either in His own day or down through the ages if in His own personality He had not been their fulfillment.

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1. Matt. XVI:21-26; Mark XV:22-25; John XI:7-16.
2. Mark XIV:55-65; Mark XV:1-5; John VI:15.
3. John X:14-18; John XIV:1-3; John XIV:12-18.
4. Mark II:1-12; Luke VII:36-50; Luke XXIII:34; John VIII:1-11.
5. Matt. III:11-17; Matt. XXVII:54; John VIII:45-47.
6. Matt. XI:29; Matt. XX:26-28; Luke XVIII:9-14; John XIII:3-16.
7. Matt. XI:7-24; Matt. XXI:12,13; Mark III:1-6.
8. John II:23-25; John III:1-15; John IV:7-30.
9. Matt. XXII:34-40; John XI:17-44; John XIII:34,35.
10. Matt. IV:1-11; John XVII:1,15-19; John XIX:28-30.
11. Matt. XXVI:36-46; Luke II:41-51; John XVIII:4-8.
12. Matt. XII:15-21; Mark VI:1-6; Mark IX:14-29.
13. Matt. XXI:23-27; Mark XII:13-17; Mark XII:34.
14. Matt. VI:5-15; Mark VI:46; Luke XI:1-4.
15. Matt. X:37,38; Mark XII:41-44; Luke XXII:19,20.
16. Matt. XVIII:1-4; Luke X:21-24; Mark X:13-16.
17. Matt. VI:1-6; Matt. VII:1-5; John VIII:55.
18. Matt. VII:28,29; Matt. VIII:23-27; Mark I:21-28.
19. Matt. XI:28-30; Matt. XIV:13-21; Matt. XX:29-34.
20. Matt. XXVII:43; Luke XII:22-32; Luke XXIII:46.
21. Matt. V:38-42; Matt. XIX:21; Luke IX:58.
22. Marquis, op. cit., p. 70.

It is neither necessary nor advantageous at this point to go into a detailed account of each of these suggested qualities. The Gospels reveal their presence and Christian leaders may seek out for themselves these traits which made for the effectiveness of Jesus' personality. However, it may be well to illustrate in brief the significance of some of them.

Perhaps the most basic of all of them is His love for God and for man. This is illustrated best by the commandment which Jesus followed in His own life and suggested to His followers as the rule for their lives.

" . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it, is this, Thou shalt love thy neighbor as thyself."<sup>1</sup>

A leader must believe in his cause and have the sureness or conviction that is necessary for its success. "All great personalities have this quality of sureness; confidence in themselves and their cause."<sup>2</sup> Of Jesus' conviction there can be no doubt as one sees Him turning His face toward Jerusalem even when He knows death is awaiting Him there. Van Norden confirms this in his statement that Jesus, "Himself was intensely sincere, and for Him to recognize a truth was to adopt and proclaim it at

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1. Matthew XXII:37-39.

2. Marquis, op. cit., p. 72.



any cost whatever."<sup>1</sup>

Jesus' courage and dignity are revealed most completely in the trial and crucifixion. Not once did His courage, dignity or poise slip from Him. So many people are conditioned in thought and action by the stress of the multitude.<sup>2</sup> This was never the case with Jesus. He was always poised in the midst of the crowds which followed Him. Even at the last with the multitudes crying, "Crucify, crucify him,"<sup>3</sup> He remained steadfast and self-controlled.

Forgiveness is a trait a leader must manifest. In the hour of most bitter suffering on the cross, Jesus looked down upon those who had wronged Him and prayed, "Father, forgive them; for they know not what they do."<sup>4</sup>

Of Jesus' insight it is suggested, "More, probably, than any one who ever lived Jesus saw into and through and behind things, in the sphere of ethics and religion."<sup>5</sup> It was this gift of insight which left Him undeceived and disillusioned at the falseness of the various religious sects of His day. John in his Gospel writes, "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding

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1. Van Norden, C.: Jesus: An Unfinished Portrait, p. 195.
2. Ibid., p. 196.
3. Luke XXIII:21.
4. Luke XXIII:34.
5. Van Norden, op. cit., p. 189.

his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man."<sup>1</sup> This quality gave Him a sense of balance in His dealing with all peoples.

Each personality trait might be illustrated amply from the too-brief accounts of Jesus' life. More qualities might be added to these as one continued to analyze the character of Jesus. It is enough, however, to point out that Jesus' personality was made up of striking contrasts which served to give perfect balance to His life. Dr. Brown in the Fondren Lectures of 1936 illustrates the contrast between His strength and tenderness.

"Strength and tenderness! Strong in His fearless readiness to rebuke those who were stiff, cold, unsympathetic in their attitude toward human need, even when they sat in places of wealth and power! Tender beyond words, to all those who were tired of their wrongdoing, the moment they showed a desire to do better!"<sup>2</sup>

Dr. Horne suggests further contrasts when he writes,

"Jesus was prudent in avoiding danger, yet courageous in facing danger. He was patient under wrong, yet indignant at wrong. He was meek and lowly, yet self-assertive. He was very accessible, yet at times very reserved. He was passionate, yet patient and self-controlled. He respected authority, precedent, and the past, yet he was bound by none of these things and gave freedom to man. He was a dreamer of dreams, yet intensely practical. He was oft in seclusion,

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1. John II:23-25.
2. Brown, op. cit., p. 136.

yet still oftener in crowds. He was tolerant of publicans and sinners, but intolerant of sin. . . . He longed for human sympathy, yet he took no pains to soften the truth, though it cost him the loss of followers."<sup>1</sup>

In this study of Jesus' personality as a leader it has been revealed that here was a truly great leader because He had a truly great personality.

#### D. Jesus' Personality in Relation to Present-day Leadership of Youth

Of what significance is all this to present-day Christian education of youth?

It has been seen that personality has a vital influence in the life of young people today. Youth have many needs and problems for which they are seeking solution. Just as the solution must ultimately be personal so it is to some personality that they turn for help and guidance in these difficulties. Youth is an age of loyalty, and allegiance to a cause is a natural outgrowth of its enthusiasm. While causes are important they cannot be more important than the personalities behind them. Anyone, therefore, expecting to be a leader must find in his own personality his most potent force.

Personality may be cultivated and for the Christian leader there is an incomparable example after which to pattern his life. This is the personality of

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1. Horne, H.H.: Jesus--Our Standard, pp. 111-112.

Jesus as seen in His leadership. "Every effective teacher must have something of the same grace. His personality is the thing that gives power and point to his words."<sup>1</sup> It is the conviction of the writer that too often Christian leaders fail in presenting their message to youth because they have not realized the importance of looking upon the personality of their Master and finding in Him the example for their own lives.

#### E. Summary

It was seen in the foregoing pages of this study that youth seek after and ally themselves to personalities. Christian leaders of youth find in this the responsibility of making their own personalities as attractive and admirable as possible. There can be no better example for them than that of the personality of Jesus Christ.

Acknowledging that Jesus was divine as well as human, the writer considered the human traits of Jesus' personality derived from a study of the four Gospels as basic source materials, and illustrated them not only from the Gospels but also from the works of modern writers. Jesus' personality was seen to attract both individuals and multitudes. This, it was observed, was the essence of His success as a leader. Such a personality as that

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1. Marquis, op. cit., p. 68.

of Jesus may be cultivated by Christian youth leaders today should they become His disciples. When this becomes the experience of present-day leaders, youth will draw close to them and through them be brought into personal relation with Jesus Christ.

CHAPTER V  
JESUS' LEADERSHIP

## CHAPTER V

### JESUS' LEADERSHIP

#### A. Introduction

In a foregoing chapter there was presented a study of the place of leadership in the Christian education of youth. It was seen that leadership is significant to youth because of the rapid development of this period and the resulting primary needs. Subsequently Jesus' preparation for and His personality as a leader were considered in their relation to this youth leadership. It is now the purpose of the writer to turn to a study of the methods which Jesus employed as a leader to discover what implications there may be in them for Christian educators of modern youth.

The importance of the method of Jesus, the first and foremost Christian leader, is coming to be recognized increasingly in the field of Christian education. One can observe in the Gospels how very inclusive Jesus' leadership was. For illustration, in the Gospel according to Matthew it is written,

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons,

and epileptic, and palsied; and he healed them."<sup>1</sup>

Of the three phases of Jesus' ministry, teaching, preaching and healing, Christian youth leaders find themselves almost wholly concerned with teaching. Therefore, His methods of leadership as considered here will be chiefly with reference to Him as a teacher. The term teacher, however, is used in its broadest sense of leadership. Dr. Walter Squires writes,

"Jesus was a teacher of religion. He taught so successfully that to-day one third of the human race are his professed followers. His influence is clearly the most uplifting power humanity has ever known and our hopes for the future of the race are centered in him. Has not such a teacher something to show us about methods of instruction?"<sup>2</sup>

Norman E. Richardson, in a consideration of Jesus' technique in His teaching ministry and the theory which lay back of it, says,

"He used them successfully to launch the most significant educational movement recorded in human history. He had practical results of the highest order. He was a uniquely superior teacher. He used the teaching process, effectively, to accomplish his purpose of making righteousness of conduct, even the 'righteousness of God,' available to his disciples. He knew how and was able to teach faith to his followers. As a result of their learning, under his guidance, they reduced this concept, the righteousness of God, to actual experience. Here is the immortal norm and pattern for Christian, religious educators."<sup>3</sup>

This treatment of Jesus' method of leadership

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1. Matthew IV:23,24.
2. Squires, Walter A.: Educational Movements of To-day, p. 139.
3. Richardson, Norman E.: The Christ of the Class Room, p. vii.



will proceed from a consideration of His aims to a study of His method in its particular relation first to individuals and then to groups. It is expected that by such procedure a possible relationship between Jesus' method and that of youth leaders today will be suggested. As Dr. Richardson states,

"Christian education, when properly understood, is simply an effective, Christlike way of doing for those whose righteousness is immature, defective or blighted by moral delinquency, what Jesus Christ accomplished as a teacher, working with individuals and with a group of chosen disciples."<sup>1</sup>

Youth, as has been seen, need understanding, sympathetic, and adequate leadership.<sup>2</sup> Jesus as a leader employed methods which were effective. Examining His methods, it will be possible to see within them the suggestions for a more successful program of youth leadership today.

#### B. Jesus' Aims as a Leader

In any study of this subject it must first be realized that to Jesus method was not an end in itself but rather was it important only as it served to accomplish His aims. Dr. Marquis suggests this when he writes,

"The Master never spoke because he was called on to make a speech; much less did he teach because there was a class vacant and nobody else would take it, creditable as that motive might have been to him. He taught because he wanted to accomplish certain clean-cut, definite things which he never allowed himself

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1. Richardson, op. cit., pp. ix-x.
2. See present study, p. 19.

to lose sight of."<sup>1</sup>

In the writings of Dr. E. Griffith-Jones, one reads,

"A passionate desire to bring men into the attitude of filial love to God as their Father, so that they may share in the power and privileges of Divine life, was the master motive of the great teacher."<sup>2</sup>

There can be no point in having a method, therefore, unless one has aims to justify its use. Dr. Horne briefly suggests several objectives Jesus must have had as a leader.<sup>3</sup> In view of this, the writer would consider the essential aims of Jesus as found in the Gospel records before turning to a study of His method.

Probably the chief aim of Jesus' earthly ministry was to do the will of His Heavenly Father. This is oft-repeated in the Gospel according to John. For example, one such statement is found in the sixth chapter of John's Gospel, "For I am come down from heaven, not to do mine own will, but the will of him that sent me."<sup>4</sup> Surely its confirmation lies in Jesus' experience in the garden of Gethsemane when He prayed, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."<sup>5</sup>

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1. Marquis, J. A.: Learning To Teach From The Master Teacher, p. 10.
2. Griffith-Jones, E.: The Master and His Method, p. 38.
3. Cf., Horne, H. H.: Jesus The Master Teacher, pp. 25-29.
4. John VI:38. See also John IV:34; V:30; VII:16; VIII:29; XIV:10; XVII.
5. Matthew XXVI:39.

In the fulfilment of His Father's will it was Jesus' ultimate aim to be accepted as the Messiah. One reads in the sixteenth chapter of Matthew that Jesus, when they came into Caesarea Philippi, asked the disciples, first, "Who do men say that the Son of man is?"<sup>1</sup> and then more personally, "But who say ye that I am?"<sup>2</sup> The answer to this latter question is revealing as to the success of the method Jesus was using with the disciples.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."<sup>3</sup>

Still another objective was that of winning disciples, training them and sending them out to be His witnesses. Jesus' call to Simon and Andrew reveals His objective, "Come ye after me, and I will make you to become fishers of men."<sup>4</sup> The disciples after a period of being with Jesus were sent forth on what might easily be called a practice mission.

"These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give."<sup>5</sup>

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1. Matthew XVI:13.
2. Matthew XVI:15.
3. Matthew XVI:16,17.
4. Mark I:17.
5. Matthew X:5-8.

Then, again, one reads of the seventy sent forth to be His witnesses.

"Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."<sup>1</sup>

These three scripture references reveal clearly this objective of Jesus -- to train witnesses to further His ministry -- and indicate that a method was used to achieve it.

There can be no doubt that Jesus wished to substitute a vital religious experience for the formalism adopted and advocated by the Pharisees. The entire Sermon on the Mount<sup>2</sup> is evidence of this. In it one reads,

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."<sup>3</sup>

And again,

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven."<sup>4</sup>

On one occasion when the Pharisees questioned the disciples about Jesus' eating with publicans and sinners Jesus, when He heard it, answered,

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1. Luke X:1,2.
2. See Mathew, Chapters V, VI, and VII.
3. Matthew V:20.
4. Matthew VI:1.

"They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice. ."<sup>1</sup>

In the Gospel according to John this is further stated in the words,

"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."<sup>2</sup>

Jesus in His personal living sought to show the Way of life by example. Thomas learned this at the last supper. "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."<sup>3</sup>

One could elaborate further in a discussion of aims to show how Jesus came with a message of repentance, using the specific method of baptism to make it concrete; and how He used healing sometimes as an aim itself and sometimes to achieve another objective. Enough has been seen of Jesus' aims to enable one to realize how closely His method of ministering was related to them and how significant aims are in Christian leadership. A study of Jesus' method will more conclusively reveal that in His leadership He had no thought of personal gain but only wished to do the will of the Father; He desired to be all

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1. Matthew IX:12,13.
2. John IV:23,24.
3. John XIV:6.

that the Messiah of necessity would be; He provided for the survival and permanency of His message; He sought to establish a truly life-centered religious experience.

Not in their original sense in relation to Jesus Himself but certainly in their general application, these same objectives must concern Christian youth leaders today and must, therefore, determine the methods which will be used to achieve them.

Youth must have leaders who are sympathetic in understanding their needs rather than leaders desirous only of promoting an organized program. This will be accomplished when leadership turns to the Father in heaven and, as did Jesus, seeks to do His will for mankind. The youth of today will be responsible for the place Christianity holds tomorrow, and so upon their leaders lies the responsibility of seeing that youth are not only trained but commissioned to carry on the Christian program and preach its message throughout the years. Youth beset by religious and intellectual doubts must find their religion to be a possible and living experience.

It is, therefore, with an assurance of its real bearing upon the Christian education of youth that the writer turns to a study of Jesus' method.

#### C. Jesus' Leadership of Individuals

Jesus did not rely exclusively upon any one method of teaching, but rather His procedure was broad,

free, and varied.<sup>1</sup> When the occasion demanded He would use the method of formal instruction as illustrated by the Sermon on the Mount.<sup>2</sup> But for the greater part, His method was that of informal association with those whom He sought to teach. This informal association was enriched by stories, parables, questions, figures of speech, and practical illustrations. Dr. Squires writes, "He evidently had a program, but he was always its master. He could bend his program to suit the circumstances of the hour."<sup>3</sup>

As the opportunity for teaching arose, Jesus made use of it. From the many accounts reported in the Gospels one can well believe that He never failed to recognize the opportunity. Charles Van Norden suggests this when he declares,

"He preached anywhere and everywhere, at any time and at all times, as He was feasted, as He strolled, even as He went out to die, on the mountain top, in the plain, along the village street or the country road, in palace or hovel, ashore or afloat. And often He preached most and best by never saying a word, but by making deed of mercy or significant occasion voice His thought. Modern sermonizers get their themes from a written book; Jesus went to nature and to life."<sup>4</sup>

And, likewise, Dr. Weston writes,

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1. Cf., Squires, Walter A.: Educational Movements of To-day, pp. 140-141.
2. See Matthew, Chapters V, VI, and VII.
3. Squires, Walter A.: The Pedagogy of Jesus in the Twilight of To-day, p. 90.
4. Van Norden, C.: Jesus: An Unfinished Portrait, p. 177.

" . . . Jesus sought out his fellow Jews at their accustomed places, in the synagogue, in the home, on the streets, in the shops -- wherever he could find them."<sup>1</sup>

Jesus' method can be quite adequately described in general terms. Dr. Robert E. Speer says, "Formal organization He magnificently neglected."<sup>2</sup> So He did, and because of the simplicity and informality of His method was able to reach many more people. He never became so involved in organization that He failed to recognize the individual and his need. Of primary importance in Jesus' method is the fact that not only did He Himself seek out persons to whom to give His message but He was always available to anyone who came seeking Him. This accessibility of Jesus opened the way to all classes and all races. "His audiences," writes Dr. Horne, ". . . were groups mixed in various ways, from the standpoints of social standing, sex, sympathy with him, and age."<sup>3</sup>

On turning to the Gospels one is amazed at the evidence of this accessibility of Jesus. In two chapters alone in the Gospel according to Matthew<sup>4</sup> the following phrases appear:

"Great multitudes followed him."<sup>5</sup> "And behold,

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1. Weston, S. A.: Discovering Jesus, p. 103.
2. Speer, R. E.: Studies of The Man Christ Jesus, p. 27.
3. Horne, H. H.: Jesus The Master Teacher, p. 66.
4. See Matthew, Chapters VIII and IX.
5. Matthew VIII:1.



there came to him a leper and worshipped him. ."<sup>1</sup>  
 "And when he was entered into Capernaum, there came  
 unto him a centurion, beseeching him. ."<sup>2</sup> "And when  
 Jesus was come into Peter's house, he saw his wife's  
 mother lying sick of a fever. And he touched her  
 hand, and the fever left her. ."<sup>3</sup> "And when even  
 was come, they brought unto him many possessed with  
 demons. ."<sup>4</sup> "And there came a scribe, and said unto  
 him. ."<sup>5</sup> "And they came to him, and awoke him, say-  
 ing, Save, Lord; we perish. ."<sup>6</sup> "And when he was  
 come to the other side into the country of the Gada-  
 renes, there met him two possessed with demons. ."<sup>7</sup>  
 "And behold, all the city came out to meet Jesus. ."<sup>8</sup>  
 "And behold, they brought to him a man sick of the  
 palsy, lying on a bed. ."<sup>9</sup> "And as Jesus passed by  
 from thence, he saw a man, called Matthew, sitting at  
 the place of toll. ."<sup>10</sup> "And it came to pass, as he  
 sat at meat in the house, behold, many publicans and  
 sinners came and sat down with Jesus and his disci-  
 ples. ."<sup>11</sup> "Then come to him the disciples of  
 John. ."<sup>12</sup> "While he spake these things unto them,  
 behold, there came a ruler, and worshipped him, say-  
 ing, My daughter is even now dead: but come and lay  
 thy hand upon her, and she shall live. ."<sup>13</sup> "And as  
 Jesus passed by from thence, two blind men followed  
 him, crying out, and saying, Have mercy on us, thou  
 son of David. ."<sup>14</sup> "And as they went forth, behold,  
 there was brought to him a dumb man possessed with  
 a demon. ."<sup>15</sup> "But when he saw the multitudes, he  
 was moved with compassion for them, because they were  
 distressed and scattered as sheep not having a shep-  
 herd. ."<sup>16</sup>

These two chapters of Matthew but illustrate what may be  
 consistently found throughout the Gospels revealing that  
 Jesus was accessible always and to all.

A second important factor of Jesus' method lies

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|------------------------|--------------------|
| 1. Matthew VIII:2.     | 9. Matthew IX:2.   |
| 2. Matthew VIII:5.     | 10. Matthew IX:9   |
| 3. Matthew VIII:14,15. | 11. Matthew IX:10. |
| 4. Matthew VIII:16     | 12. Matthew IX:14. |
| 5. Matthew VIII:19.    | 13. Matthew IX:18. |
| 6. Matthew VIII:25.    | 14. Matthew IX:27. |
| 7. Matthew VIII:28.    | 15. Matthew IX:32. |
| 8. Matthew VIII:34.    | 16. Matthew IX:36. |

in His use of the commonplace. "His teaching," writes Dr. Speer, "was constantly from the things He saw. ."<sup>1</sup> Dr. Griffith-Jones also affirms this when he says, "He never failed to observe and to use the everyday happenings around Him as vehicles of spiritual truth."<sup>2</sup> In other words, the teaching of Jesus was based upon the experience of those taught.

Moreover, there was in His teaching the element of concreteness which not only made His message more vivid but placed it on a level which His varied audiences could understand. Dr. Richardson says of this,

"The materials for thought, suggested by Jesus were concrete, picturesque, informal, full of human interest, not excessively burdened with details, found within the scope of present apprehension or experience of his disciples, vividly suggestive of spiritual values."<sup>3</sup>

It must not be forgotten that Jesus in His method usually provided some means of expression for those whom He healed and for those who accepted His message. He was not gathering about Him a group of passive followers but an active society of believers. That in His method He recognized the need for expression as well as impression has already been seen.<sup>4</sup>

One might list the following, then, as character-

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1. Speer, op. cit., p. 48.
2. Griffith-Jones, op. cit., p. 69.
3. Richardson, op. cit., p. 137.
4. See present study, p. 67.

istic of Jesus' method: His accessibility, His use of experience and present opportunity, His use of the concrete in explaining His message, and His suggestions for expression in the experience of the individual. This method rested upon a framework of His use of problems, conversation, questions, discourses, parables, miraculous power, and example. Interwoven with all of these, as has been seen in the previous chapter, was the influence of His personality.

Jesus as a leader reached both the individual and the group. Christian youth leaders today will also need to build a program which has this two-fold outreach. The adolescent coming under the supervision of a leader is not only an individual but a member of a group as well. For this reason it will be helpful to study Jesus' method in its double aspect, taking first, His leadership with respect to individuals, and secondly, His leadership of the group.

Dr. Burkhart who has made a thorough study of personal counseling in religious education writes of Jesus' work with individuals,

"Jesus is the model Counselor. Individuals were drawn close to him, and his love and understanding drew him close to them."<sup>1</sup>

One could practically write the story of Jesus' life by re-

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1. Burkhart, Roy A.: Guiding Individual Growth, p. 56.

lating those instances when He came into intimate contact with individuals.<sup>1</sup> Because this is so, it is well to consider two or three of these instances. A majority of the individuals mentioned as having personal relationship with Jesus came to Him in connection with His healing power. However, there are a few outstanding cases, any of which might be brought to the attention of youth leaders today.

### 1. Personal Counseling

The story of the rich young ruler is found in the Gospel according to Matthew.<sup>2</sup> This rich young man came to Jesus with a question weighing upon his heart -- a question that is being asked by young men and women today -- "Teacher, what good thing shall I do, that I may have eternal life?" Jesus' answer suggests that it is not the doing of a particular "good" deed which makes one worthy of this life but rather obedience to God's commandments. But this young man is seeking a specific answer and so he inquires, "Which?" Jesus then mentioned certain of the ten commandments which dealt with one's social relations, such as not to kill, not to commit adultery, not to steal, not to bear false witness, to honor one's father and mother, and added to those the commandment to love one's neighbor as oneself. The rich young ruler could honestly answer that these commandments were a part of his

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1. Cf., Burkhart, op. cit., p. 56.
2. Cf., Matthew XIX:16-22. See also Mark X:17-22.

code of living. However, there seemed to be something holding him back from this new life. Jesus, understanding as He always was, saw into the heart of the youth and suggested sympathetically, but firmly, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me."<sup>1</sup> Mark adds to this picture of Jesus' sympathetic understanding, "And Jesus looking upon him loved him."<sup>2</sup>

This was not a case of sin keeping an individual from Christ but the instance of a young man brought up with great possessions which had come to mean so much to him that they held first place in his life. Dr. Burkhardt suggests of the youth that, "Fundamentally, he was living unto himself, and he could not find the abundant life there."<sup>3</sup>

From this account three things in particular are pertinent for youth leaders today. First of all, there was the sympathetic insight of Jesus necessary in meeting personal problems; second, there was no lowering of the standards with a view to winning this promising youth; and finally, the individual was given opportunity to choose for himself. Jesus showed Himself to be a wise counselor in

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1. Matthew XIX:21.

2. Mark X:21.

3. Burkhardt, op. cit., pp. 58-59.

His interview with the rich young ruler.

## 2. Purposive Conversation

Jesus purposely passed through Samaria. As He neared the city of Sychar, He came to Jacob's well and being wearied with His journey sat down to rest. It was while Jesus sat by the well alone, as He planned to be, that the woman of Samaria came to draw her water.<sup>1</sup> Jesus began the conversation with her by asking for a drink of water. It was a natural thing to do for He was obviously thirsty and tired, yet very unusual for one recognized to be a Jew. The woman's attention is immediately centered in Jesus. He is a Jew yet asks water of her a Samaritan woman. Because her interest has been aroused it is possible for Jesus to continue in an informal conversational way. The account reveals the art of conversation. Jesus, by His choice of words and sympathetic attitude, was able to lead her thoughts into deep, soul channels. He has so aroused her to the extent that she asks Him questions. This interview led from a simple request for drinking water to a discussion of the Water of Eternal Life, a new self-consciousness of sin upon the woman's part, and finally an understanding of true worship and of Jesus as the Messiah. The woman, forgetting her waterpot, returns

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1. Cf., John IV:4-42.

to the city to tell other people about Jesus, "who knew all things," and to bring them to Him.

So this interview, beginning with the simple request for water, led one woman to believe and repent and a city of people to come to Jesus.

"And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did."<sup>1</sup>

Certain characteristics of Jesus' method are easily observable in this teaching situation. He began with the opportunity that was at hand; He established contact by asking her a favor; He aroused her interest by the very fact of His speaking to her in a friendly manner; through conversation He led her to see deeply and understand spiritual truth, and from the new individual there came the opening to serve the crowds.

### 3. Sympathetic Understanding

Because it is necessary for leaders of modern youth to have an understanding attitude in their approach to the question of sin, it is helpful to turn to the story, given in John's Gospel, of the woman brought before Jesus by the scribes and Pharisees as a sinner who ought to be stoned.<sup>2</sup> Jesus not only saw through the trickery of the mob -- "And this they said, trying him, that they might

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1. John IV:39.

2. Cf., John VIII:1-11.

have whereof to accuse him"<sup>1</sup>-- but He also knew the best way to overcome it and to help the woman. Jesus did not so much as look at her nor question her while the accusers stood round expecting Him to do so. "But Jesus stooped down, and with his finger wrote on the ground."<sup>2</sup> What understanding this reveals of the torment and shame which must have filled her heart and would have been unbearable to her if He had looked upon it. One finds no railing accusation in this story, no condemnation of the woman, only the very touching sympathy in Jesus' final words to her, "Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: Go thy way; from henceforth sin no more."<sup>3</sup>

Could there have been a more effective or impressive handling of so sensitive a problem? Jesus was not treating the sin lightly. He was condemning the sin but at the same time seeking to help the sinner. It is to youth leaders who have developed the ability so to look upon similar problems that perplexed youth will go. Jesus' method with this individual was to recognize the person's worth in spite of her deed and to seek to help her face whatever difficulty was uppermost in her life.

This field is rich in material for study. A

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1. John VIII:6.
2. John VIII:6.
3. John VIII:10,11.



leader classifying the cases as he studied them would most likely find, met by Jesus in His day, all the situations which might arise in his experience as a leader. Jesus handled each situation in a particular way because He realized the need for an understanding approach to each individual.

Dr. Burkhardt finds in the study of any one of these instances the increasing conviction that Jesus was a great leader of individuals.

"There was an infinite tenderness in Jesus' contacts with those who were honestly seeking a better way. He never considered how tired he was. He did not know impatience. He saw the candle of the Creator in every personality and he thought it was his duty to light it. Indeed, he was and is the Master of men."<sup>1</sup>

#### D. Jesus' Leadership of Groups

The Gospel evidence of Jesus as a leader is not complete if one stops with a consideration of His work with individuals. He must be recognized also as a group leader. His group leadership had two phases. First, Jesus was the intimate companion and leader of twelve men, and, in the second place, He was sought after as a leader by multitudes who even went so far as to seek to make Him their king.<sup>2</sup>

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1. Burkhardt, op. cit., p. 60.

2. John VI:15.

## 1. The Twelve

It was seen in the foregoing study of personality that more is taught by what a person is than by what he may say. Jesus recognized this as was evident when He drew the disciples to Him to be personally associated with Him during His earthly ministry. "Eye and ear witnessing of the facts of an unparalleled life," writes Dr. Bruce, "was an indispensable preparation for future witness-bearing."<sup>1</sup>

Dr. Bruce also says,

"From the evangelic records it appears that Jesus began at a very early period of His ministry to gather round Him a company of disciples, with a view to the preparation of an agency for carrying on the work of the divine kingdom."<sup>2</sup>

It must be remembered that Jesus' work with the twelve disciples was both personal and group work. Dr. Richardson suggests the importance of this,

"One of the most searching standards of success that can be applied to a teacher of religion is that of maintaining a balance of emphasis in ministering to the individual needs of individuals and, at the same time, to the group needs of the group in which the individuals hold membership."<sup>3</sup>

Christian leaders of youth may find themselves particularly interested in Jesus' method with individuals and with the small group of twelve, for few have larger classes under their leadership than the number of the

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1. Bruce, A. B.: The Training of the Twelve, p. 41
2. Bruce, op. cit., p. 12.
3. Richardson, op. cit., p. 125.

disciples and all are called upon to deal with individuals. How often the leader feels that his group, owing to its size, is inadequate and can not be expected to accomplish great ends. The possibilities of such a small group appear with startling clarity when one considers Jesus' small group of intimate pupils. The range in types of humanity and individual natures is represented in this group of twelve as strongly as anywhere today. Dr. Horne writes,

"Some students of the temperaments of the early followers of Jesus have concluded that Peter was nervous, John was sanguine, Philip was phlegmatic, and that each of the disciples not only had a distinct temperament, but was chosen on this account by Jesus, who in doing so revealed his power to recognize and control all types of men."<sup>1</sup>

It would be of particular interest to youth leaders if this band of disciples could be definitely established as a group of young men. Dr. Richardson calls them "junior adults,"<sup>2</sup> suggesting they were probably in later adolescence. Edward Shillito, in a New Testament study in missionary motive, writes,

"Those first disciples lived a long time after the close of that life of Jesus in the flesh. 'The glorious company of the apostles' when they first followed their Lord were not aged men; they were young, with a life still to give."<sup>3</sup>

Out of the varied and interesting details of the association of Jesus and these twelve, there are three

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1. Horne, op. cit., p. 145.
2. Cf., Richardson, op. cit., p. 127.
3. Shillito, Edward: The Way of the Witnesses, p. 52.

points to which attention should be called. These deal essentially with method and may be designated as the call, the commitment, and the commission.

Regarding the call, Dr. Horne writes,

"Jesus attached these learners to himself by 'calling' them, once, twice, or even perhaps three times, under different circumstances. . . . The words of the call were few, simple, direct, personal: 'Follow me.' In the first intent it was a call to personal association and then to all that might flow from it."<sup>1</sup>

A consideration of Jesus' use of the call naturally brings to mind the question as to what use Christian youth leaders today make of a call. Perhaps many youth who remain outside the influence of Christianity have never felt the pressure of a personal call.

And now briefly with reference to the commitment, Peter spoke for all the disciples when he said, "Thou art the Christ, the Son of the living God."<sup>2</sup> In the acknowledgment lay their commitment. The disciples in the early days of their association with Jesus would not have been ready to answer this question. It was the result of growing experience and knowledge of Him, their leader. Young people today should be guided definitely to an acknowledgment of Jesus Christ as their Saviour and to the resulting commitment. It may be that they are informed that this is what is expected of them but they must

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1. Horne, op. cit., p. 143.
2. Matthew XVI:16.

be helped to experience it.

And lastly, in the Gospel according to Matthew one finds "the great commission."

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."<sup>1</sup>

If young people today are finding such a vital religious experience under their leaders as did the disciples under Jesus, then they, too, may feel the great commission determining the course of their lives.

This study of Jesus' method with the disciples as a group should prove suggestive to leaders of youth groups.

## 2. The Crowds

Only in special fields do Christian leaders of present-day youth find themselves in command of very large groups. However, it is well to note that in Jesus' handling of the crowds that thronged Him He was characterized by self-control and unshakeable poise. Because His own life was so completely controlled He was able to control others. The sympathy which He exercised toward individuals was also present in His dealing with the multitudes.

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1. Matthew XXVIII:18-20.

Many were the times when the people crowded around Him bringing their blind and lame and others needing His help. He did not turn away from them but always served them. In the great multitude of the five-thousand and again with the four-thousand, He recognized physical need and did not hesitate to meet it.<sup>1</sup> As the record reveals, He looked with compassion upon the multitudes.

His teachings were not limited to His few intimate companions. The multitudes were present to hear the Sermon on the Mount,<sup>2</sup> and many another time they listened to His discourses. Mark records,

"And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow."<sup>3</sup>

The work with the disciples was of primary importance because through them His mission was to be continued, but Jesus had to respond to the needs of the crowds. It is suggestive to leadership that looking upon the crowd Jesus was always aware of the need of the individuals composing it.

#### E. Summary

Certain relationships between Jesus' method and

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1. Matthew XIV:13-21; XV:32-39.
2. Matthew VII:28.
3. Mark IV:1-3.

possible present-day leadership have been brought out as the study progressed but it is well to consider them here in the light of the entire study.

For youth to experience a vital religious life, as the result of their training in Christian education, there must be effective leadership. Jesus was successful in the launching of this great movement of Christian education so that it is justifiable to look to His method for suggestions.

First, there must be aims determining the goal for which the method is striving and suggesting the type of leadership required. The method should be adaptable to the occasion and also to the experience of the learner. Simplicity and informality are involved here. It must also make the leader accessible to all who need him. The method should provide the leader with understanding and sympathy toward those led and also enable him to recognize the existing problems and work toward their solution. It should be such as to provide for the fullest development of the individual and for the most effective working of the group. Personal counseling and group guidance must both find their way into the method of the leader.

By using the method of Jesus with the disciples, that of call, commitment, and commission, youth leaders may direct their young people into a close and vital experience with Jesus Christ.

For the writer, the words of Dr. Richardson most effectively express this relationship between Jesus' method and the method used by the Christian youth leader of today,

"Those who take up his task, who carry on his uncompleted work of teaching, may enter into a wonderful fellowship with him, sharing his vision, his teaching patterns, his vicarious passion, even, to some extent, his character traits. It is possible for a teacher, today, to have such a vivid experience of the immortal teacher as to be able, truthfully, to say: 'For me to teach is Christ.'"<sup>1</sup>

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1. Richardson, op. cit., p. 276.



CHAPTER VI  
IMPLICATIONS OF THE LEADERSHIP OF JESUS  
WITH REFERENCE TO PRESENT-DAY YOUTH

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The purpose of this study has been to show that the effectiveness of Jesus' ministry rested upon His preparation for leadership, His personality as a leader, and His methods of presenting His message; and to determine whether the work of Christian leaders among youth today might not be strengthened if more care were given to preparation, to the development of a Christlike personality, and to the adoption of His methods of teaching.

This study was seen to be justified by the realization of the great need of youth to find in Christianity a living experience, and by the further realization that Jesus in His work with individuals and with the group of disciples led many to find "the abundant life."

It was necessary to begin the investigation with an examination of recognized sources in the psychology of adolescence to determine the development peculiar to this period and the primary needs arising from such development. It was seen as a result of this study that the place of leadership in the Christian education of youth is significant.

From this point it was possible to proceed to a study of Jesus as a leader, looking first upon the elements

of preparation in His background and early training, and then turning to a study of His personality and methods. Keeping in mind the importance of the task of Christian youth leaders, it was possible to find in a study of Jesus' leadership certain implications which might well be suggestive to modern Christian educators.

The implications of the foregoing study with respect to the Christian education of present-day youth may be summarized as follows:

(1) Adolescence is a period of marked change not only in physical development but also in intellectual, emotional, social and spiritual growth. Because of this rapid development the needs are many. Youth is thus an age which requires understanding and sympathy from its leaders. If Christian education is to answer fully the needs of adolescents it must provide adequate leadership.

(2) From a study of Jesus' background certain elements for preparation in leadership were discovered. These include: a normal childhood, a simple but devout religious training in home and community, an awareness of mission, an understanding of the type of leadership required, and a recognition of the opportunities present.

(3) A consideration of Jesus' personality as a leader led to the conclusion that His personality provided an excellent example for youth leaders today. Inasmuch as youth is readily influenced by personality, it follows that

Christian leaders must by their own personality suggest the effectiveness of a Christ-centered life.

(4) Not only is it possible for leaders of youth to emulate Jesus' personality, but they may also find in His leadership suggestive methods for teaching both individuals and groups.

(5) It was suggested and illustrated that Jesus as a personal counselor revealed unusual and effective leadership. His handling of problems similar to those facing individuals today may help youth leaders to strengthen their own methods of counseling.

(6) Although not forgetting the need of the individual within the crowd, there is evidence that Jesus knew how to lead a small group to inspired leadership, and also how to meet the physical and spiritual needs of a crowd.

(7) Such a study but directs leaders of youth today to turn for themselves to the Gospel records and find there both suggestions and inspiration for Christian leadership.

(8) Finally, there is a still deeper implication which makes itself felt. It has been necessary to limit this study to a consideration of Jesus as a man without entering into a discussion of His divinity. However, one cannot present Jesus as the highest example and inspiration for leaders of youth without coming to the realization that He is also their unfailing Source of Power.

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