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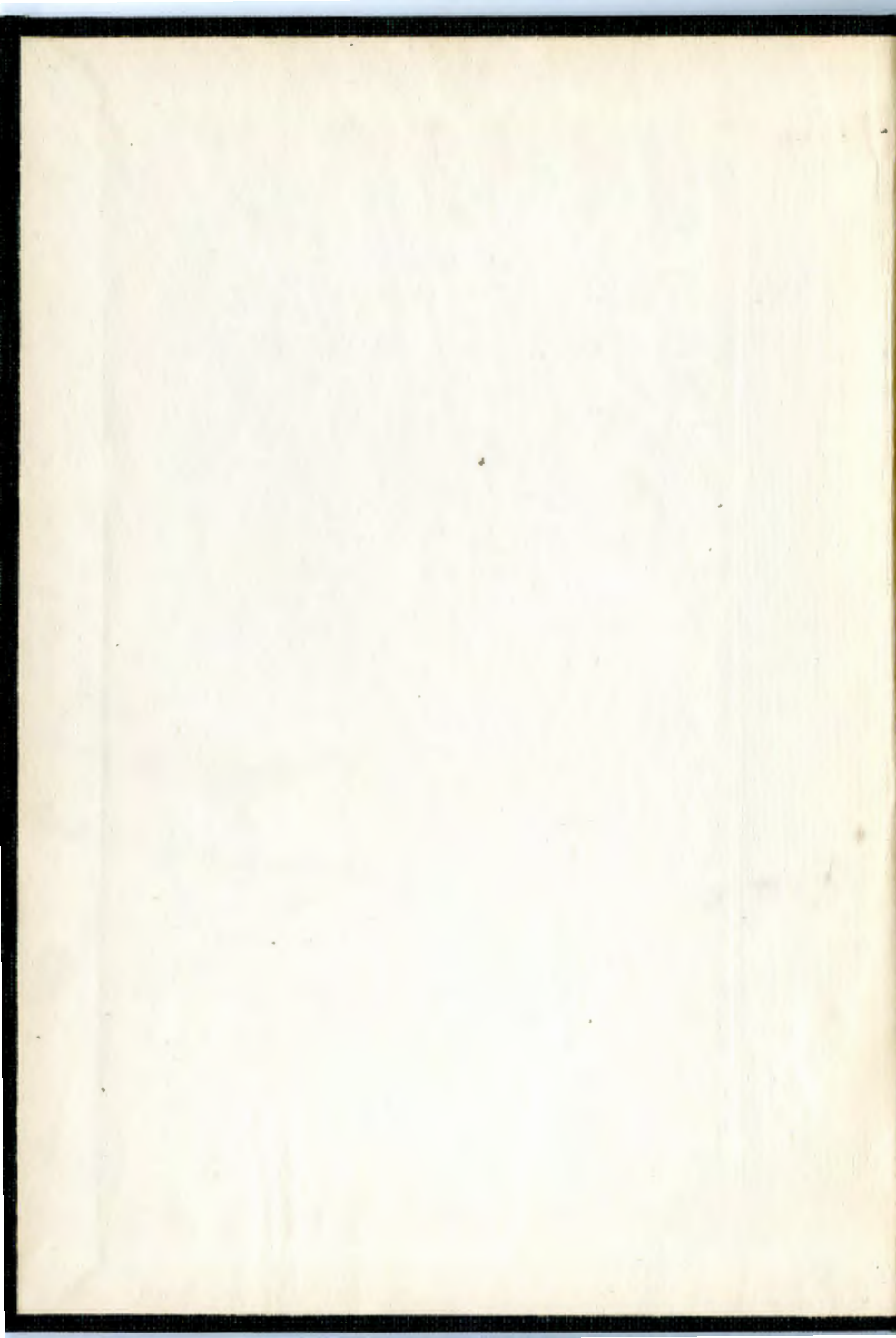
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THE
BIBLE TEACHER

A TRAINING COURSE FOR
BIBLE TEACHERS

BY
C. A. NORRED



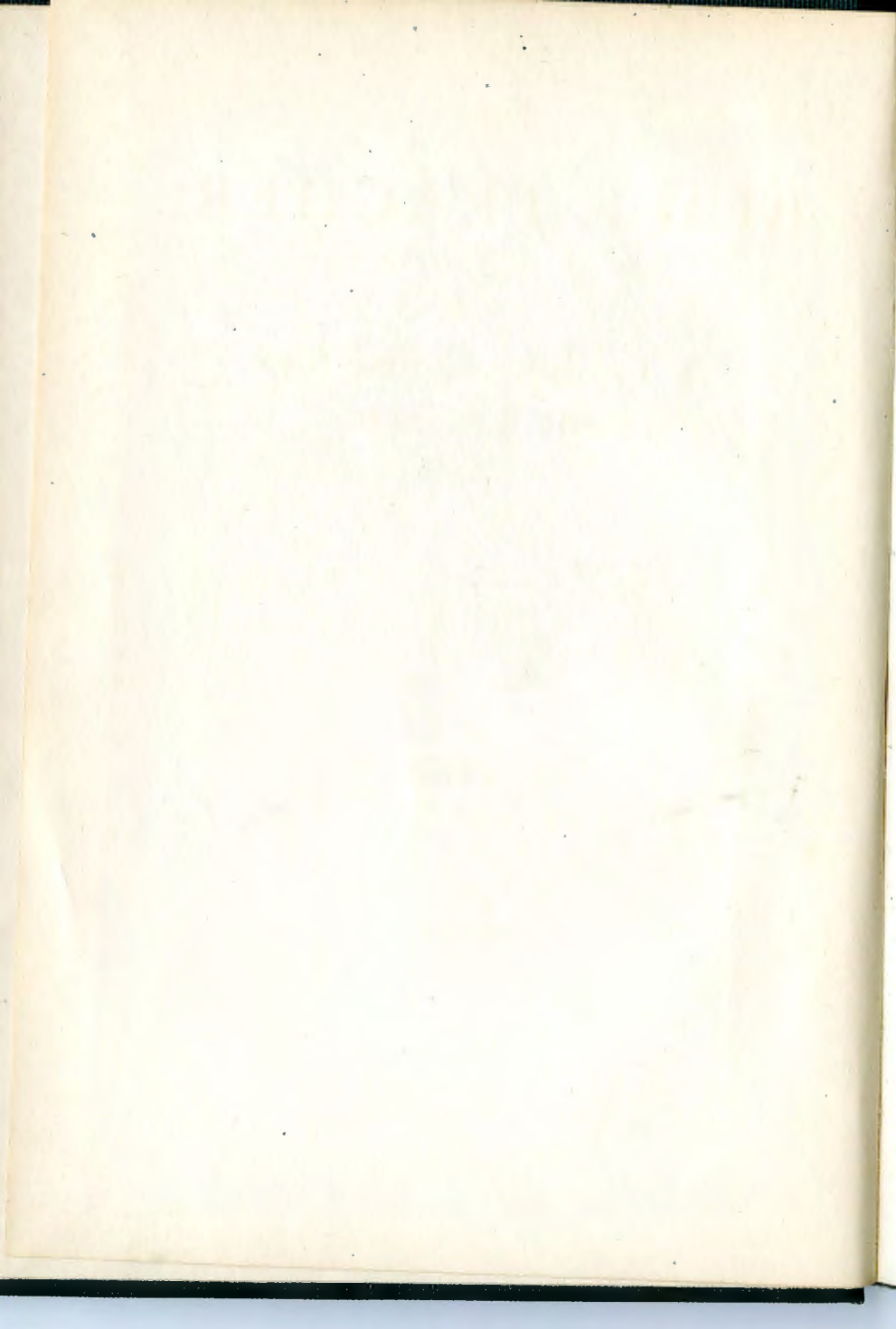
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THE
BIBLE TEACHER

A Training Course for
Bible Teachers

By
C. A. NORRED

NASHVILLE, TENN.
GOSPEL ADVOCATE COMPANY
1926

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PREFACE

The Bible school as contemplated in this work is, in its external features, about the same as the author has found in most of the churches with which he has had any connection. In that respect, therefore, the work aims at nothing new. What, then, is the objective of this work? This work is written in a humble effort to assist Bible-school workers toward greater efficiency. Many persons find themselves suddenly called on to serve in the Bible school. In many instances they have not made any definite preparation for that work, and consequently feel unprepared. However, unwilling to refuse a good work, they undertake to do what they can. In view of this condition, the author has often felt a need for a work which would guide the student in a study of the essentials in Bible-school work. Such a work could be used by prospective teachers and by active teachers who feel the need of further preparation. In an effort to produce such a work the author has prepared the following pages.

The work falls into two divisions. The first section offers a course in Bible History. Effort is made to present the minimum Bible information the teacher should possess. Pains have been taken to present the material in such natural and comprehensive arrangement as to make the matter readily grasped and easily retained. The next section deals with what might be termed Bible School Administration. In this section care has been taken to present only such matter as is essential.

It is suggested that any class using this course secure the best teacher available. Inasmuch as the course is confined to essentials, the material offered should be gone over and over until it has been mastered. Without this, the work cannot be of any great assistance.

The writer wishes to acknowledge his indebtedness

to many teachers and writers. He has felt free to use any useful information he could find. It is hoped, however, that the student will recognize certain features as original.

With profound thankfulness to Almighty God, whose immeasurable goodness has made this work possible, this humble contribution is offered the blessed Lord and his laborers in that field that is "white already unto harvest."

C. A. NORRED.

Florence, Ala., November 25, 1925.

PART ONE

BIBLE HISTORY

THE BIBLE AND ITS DIVISIONS

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- The Old Testament
- The New Testament
- Review

A BLAZED TRAIL THROUGH BIBLE HISTORY

- Bible Geography
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A STUDY OF BIBLE HISTORY BY DISPENSATIONS

The Dispensations

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Priests and Levites

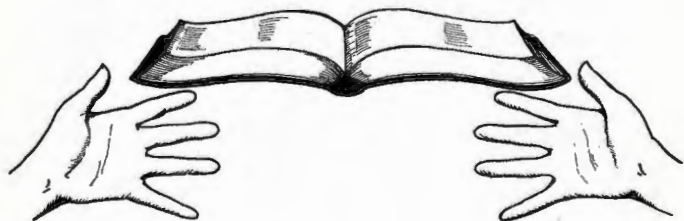
Sacrifices

The Temple

Sacred Times and Seasons.

THE BIBLE AND ITS DIVISIONS

Lesson 1—The Bible



1. *Name.* The word "Bible" comes from the Greek word "Biblos," which means "book." The employment of the word to designate the Holy Scriptures dates from the fourth century of the Christian era. Some names divinely employed are "Scripture" (2 Tim. 3: 16), "the word of God" (Eph. 6: 17), "oracles of God" (Heb. 5: 12).

2. *Nature.* The Bible is a record of God's revelation concerning "life and godliness." (2 Pet. 1: 3.) Man was left largely to his own resources in the work of subduing the earth (Gen. 1: 28), but God has given a revelation concerning religion. The record of that revelation is found in the Bible.

3. *Composition.* As the student immediately observes, the Bible is a *collection* of books. When the

books are carefully counted, they will be found to number sixty-six.

4. *Writers.* The books of the Bible were written by about forty men, who wrote by inspiration of God. (2 Tim. 3: 16.) (In many instances the writer of a book is named in the body of the book; in other instances the writer is identified from a study of the book or from inspired statements in other books.)

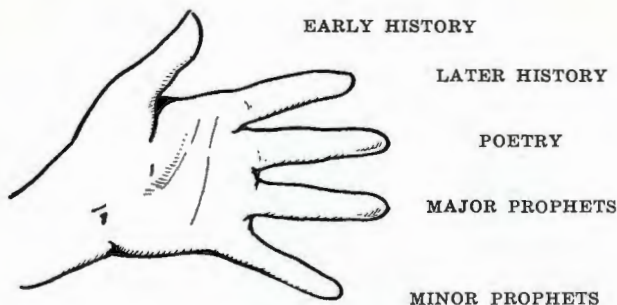
5. *Time of Writing.* Careful study enables one to fix the time, approximately if not exactly, of the different books. Evidently the time of writing falls between Moses, who wrote about fifteen hundred years before Christ, and John, who wrote near the close of the first century after Christ.

6. *Primary Divisions.* When the student examines his Bible carefully, he will observe that near the middle of the book is a well-defined division between the Old Testament, on the left hand, and the New Testament, on the right hand. This calls attention to the primary divisions of the Bible—the Old Testament and the New Testament. Inasmuch as the hands are employed in using the Bible, the primary divisions of the Bible may be illustrated by the two hands of the human body, the Old Testament answering to the left hand and the New Testament to the right hand.

Lesson 2—The Old Testament

1. *Number of Books.* If the student will count the books in the Old Testament, he will observe there are thirty-nine books.

2. *Divisions of the Old Testament.* When the character of the books of the Old Testament is considered, it will be found there are as many divisions in the Old Testament as there are fingers on the left hand. The divisions are: EARLY HISTORY, LATER HISTORY, POETRY, MAJOR PROPHETS, MINOR PROPHETS.



3. *Names of the Books.* The books of **EARLY HISTORY** are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; **LATER HISTORY**: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther; **POETRY**: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; **MAJOR PROPHETS**: Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel; **MINOR PROPHETS**: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

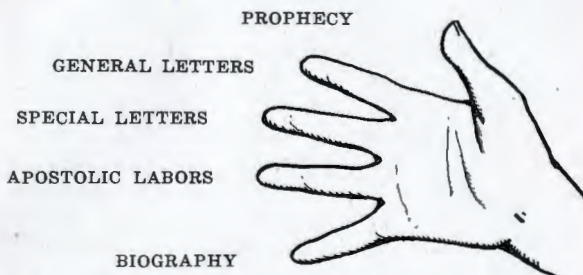
4. *Five-Finger Exercise on the Old Testament.* Let the student extend the left hand closed. Elevate the thumb, and, using it as representative of the books of **EARLY HISTORY**, name in order the books of that division. Elevating the index finger, name in order the books of **LATER HISTORY**. Proceed in this way over the fingers of the left hand according to the diagram given. Never leave a finger until all the books designated by that finger can be named in order. Go over and over this drill until it can be done without pause.

Lesson 3—The New Testament

1. *Number of Books.* If the student will count the books of the New Testament, he will find they number twenty-seven.

2. *Divisions of the New Testament.* There are as many divisions in the New Testament as there are fin-

gers on the right hand. The divisions are BIOGRAPHY, APOSTOLIC LABORS, SPECIAL LETTERS, GENERAL LETTERS, PROPHECY.



3. *Names of the Books.* The books of BIOGRAPHY are: Matthew, Mark, Luke, John; the book of APOSTOLIC LABORS is: Acts of Apostles; the SPECIAL LETTERS are: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, Hebrews; the GENERAL LETTERS are: James, First and Second Peter, First, Second, and Third John, Jude (Second and Third John are special letters, but are listed here for convenience); the book of PROPHECY is: Revelation.

4. *Five-Finger Exercise on Books of the New Testament.* Let the student extend the right hand closed. Extending the little finger, name the books of BIOGRAPHY. Then extending the next finger, name the book of APOSTOLIC LABORS. Proceed through the fingers of the right hand, naming in order the books in each division. Never leave a finger until the books designated by that finger can be named in order. Go over and over this drill until it can be done without pause.

Lesson 4—Review

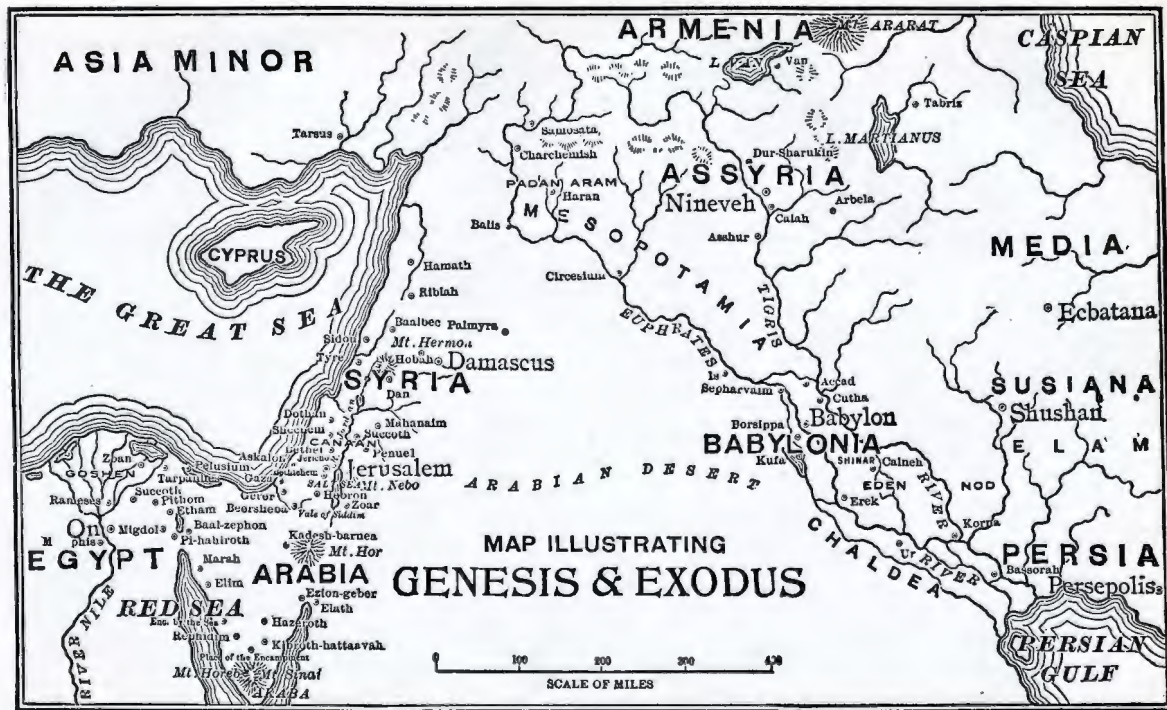
1. Give the meaning of the word "Bible."
2. Give the primary divisions of the Bible.
3. Give the divisions of the Old Testament.

4. Give the divisions of the New Testament.
5. Give the five-finger exercise on the Old Testament.
6. Give the five-finger exercise on the New Testament.
7. Give the ten-finger exercise on the Bible.
8. *Blind Man's Finger Exercise.* Letting the hands lie *motionless*, go through the finger exercises of the Testaments and the Bible.
9. *Open-Book Exercise.* Let each student hold his own Bible. Let the teacher then ask the class to open the Bible at a certain book. As a student finds the book named, he will rise. Never leave a book until every student has found it. When the book has been found by the class, have all students be seated and have all Bibles *closed*. Then let the teacher call for another book. (This exercise can be made extremely entertaining. It provides an intimate acquaintance with the Bible.)

A BLAZED TRAIL THROUGH BIBLE HISTORY

(An explorer who undertakes the exploration of a territory does not undertake at the outset to study the territory in detail. On the contrary, he usually establishes a trail through the country and plants stations from which further explorations can be made. A similar method is undertaken here in the study of the Bible. Effort is made to blaze a trail across Bible history with a view to fixing certain characters in mind in such way as to prepare for a more detailed study.)





Lesson 1—Bible Geography

1. *Lands of the Old Testament.* The lands of the Old Testament lie around the eastern end of the Mediterranean Sea. Beginning at the southeastern corner of the Mediterranean Sea, follow a line directly east until you come to a region called "Chaldea." Observe that through this region runs the river Euphrates, which rises far to the north and, running toward the southeast, empties into the Persian Gulf. Notice that just above the Persian Gulf the Euphrates is joined by the Tigris River, which rises far to the north. Now, the country lying between the Euphrates and the Tigris is called "Mesopotamia." Observe that east of Chaldea is Persia; north of Persia is Media; west of Media is Assyria; southeast of Assyria is Elam. Now, taking Chaldea as a beginning point, move directly west to the Mediterranean Sea. The point reached is Canaan or Palestine. Observe that southwest of Canaan is Egypt. Notice that to the east of Egypt lies the Red Sea.

2. *Lands of the New Testament.* The lands of Egypt, Canaan, and Phenicia, which were involved in the geography of the Old Testament, are included in the lands of the New Testament. Passing to the northwest, the student will observe the various provinces of Asia Minor. While it is not necessary to memorize these provinces, they should be well fixed in the mind. To the west and across the Ægean Sea lie the provinces of Macedonia and Achaia. To the west of Macedonia and Achaia and across the intervening sea is Italy, whose principal city is Rome.

3. *Canaan.* The name "Canaan" was originally applied to the strip of land lying between the Mediterranean Sea and the Jordan, and extending from Hamath, on the north, to a line running from Gaza to the southern end of the Dead Sea, on the south. If the student will examine a map showing Canaan during the life of Jesus, it will be seen that Canaan was divided into three provinces. On the south was Judea, whose chief

city was Jerusalem. Lying north of Judea was Samaria, whose chief city was named Samaria. Lying north of Samaria was Galilee, where Jesus resided.

(The student is advised to cultivate the practice of giving careful attention to geography. "Lands of the Bible," by McGarvey, should be read.)

Lesson 2—Old Testament Trail

1. *Adam*. (Gen. 1: 26-30.) The exact geographical location is not known. With Adam we associate Cain, Methuselah, and Noah and his sons. (The student is asked to read the account of the associated characters in the "trail.")

2. *Abraham*. (Gen. 12: 1-9.) Abraham lived about two thousand years after Adam, and originally dwelt in Chaldea, but later removed to Canaan. With him we associate Isaac, Jacob, and the twelve sons of Jacob.

3. *Moses*. (Ex. 2.) Moses was born in Egypt and lived about four hundred years after Abraham. With Moses we associate Pharaoh, Aaron, and Joshua.

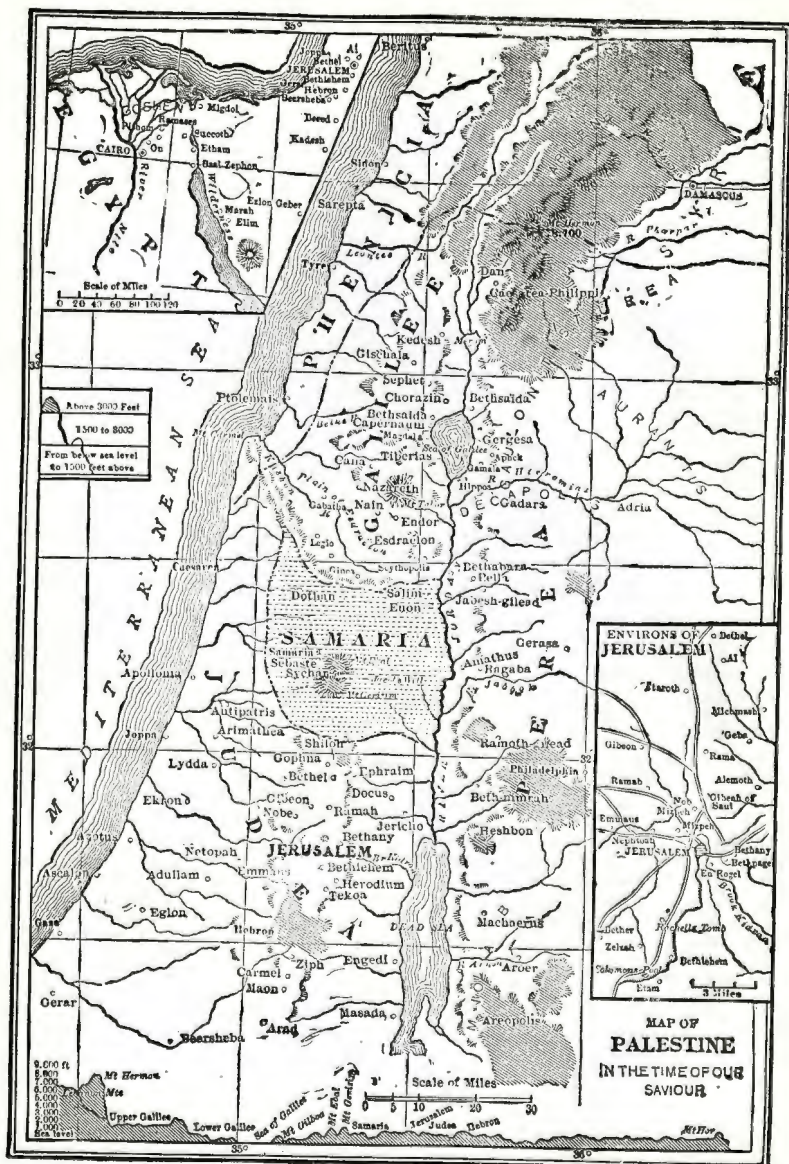
4. *Joshua*. (Num. 13: 8-16.) Joshua succeeded Moses as the leader of the Israelites, and died about fifty years after the death of Moses. Joshua's outstanding service was wrought in Canaan. With him we associate Caleb, Eleazar (the priest), and Othniel.

5. *Samuel*. (1 Sam. 1: 1 to 3: 21.) Samuel lived in Canaan about three hundred years after Joshua. With Samuel we associate Gideon, Deborah, and Ruth.

6. *Saul*. (1 Sam. 9.) Saul follows immediately after Samuel and resided in Canaan. With Saul we associate David, Solomon, and Hiram, king of Tyre.

7. *Jeroboam*. (1 Kings 11: 26 to 12: 20.) Jeroboam lived about eighty years after Saul, and made his imperial residence in Shechem, in Samaria. With him we associate Ahijah (the prophet), Rehoboam (king of Judah), and the young man mentioned in 1 Kings 13.

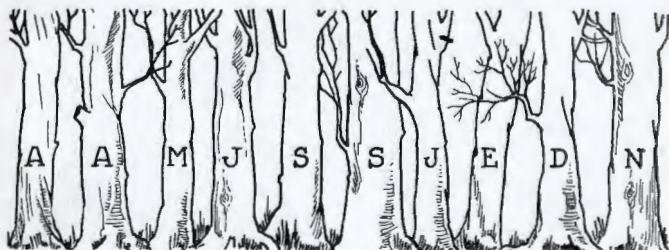
8. *Elijah*. (1 Kings 17: 1-7.) Elijah was a native of the land of Gilead, which lay east of the Jordan. He lived about sixty years after Jeroboam. With Eli-



jah we associate Ahab (king of Israel), Amos (the prophet), and Shalmaneser (king of Assyria).

9. *Daniel*. (The book of Daniel.) Daniel lived about three hundred years after Elijah. He resided originally in Judea, but was removed to Chaldea and later to Media. With him we associate Jeremiah (the prophet), Nebuchadnezzar (king of the Chaldeans), and Darius (the Mede).

10. *Nehemiah*. (The book of Nehemiah.) Nehemiah lived about one hundred and fifty years after Daniel, and his chief work was wrought in the city of Jerusalem. With him we associate Zerubbabel, Ezra, and Malachi.



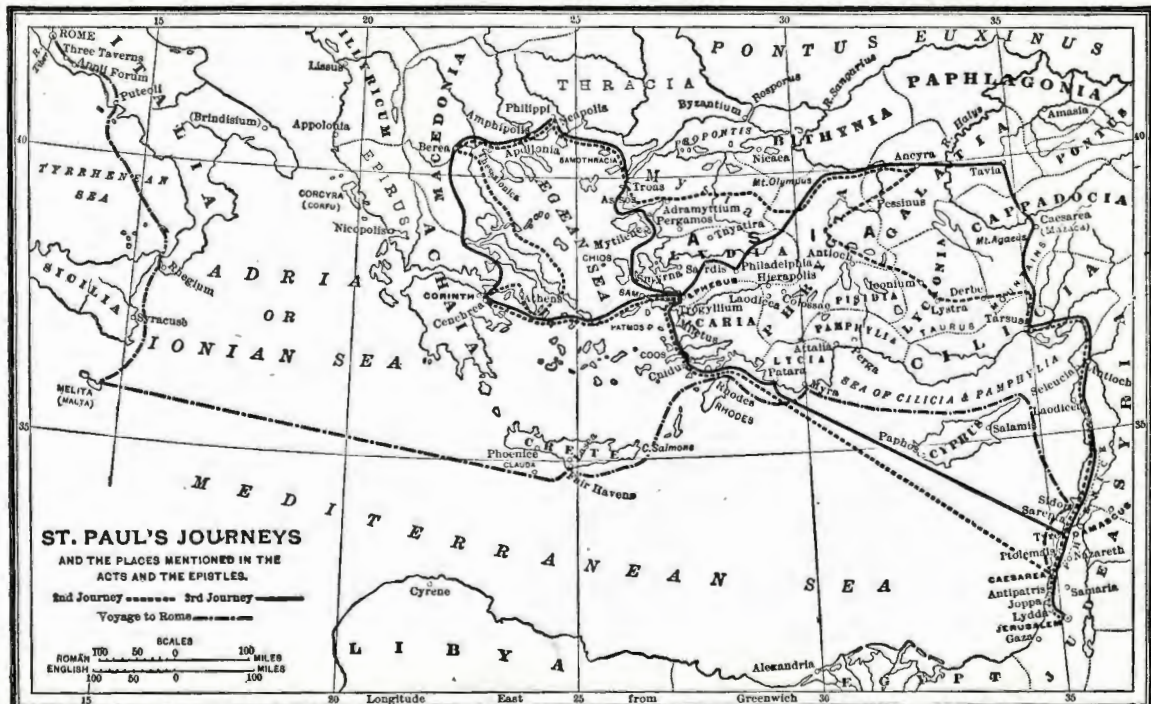
Lesson 3—The New Testament Trail and General Review

Part A. New Testament Trail

1. *Jesus*. (Matt. 1: 18-25.) Jesus resided in Galilee, and lived a little more than four hundred years after Nehemiah. With Jesus we here associate the twelve apostles (memorize the list as given in Matt. 10), Caiaphas (the high priest), and Pilate (governor of Judea).

2. *Peter*. (John 1: 40.) Peter's recorded labors in the kingdom cover a period of about ten years, beginning with Pentecost of Acts 2. With him we associate Matthias, the seven servants named in Acts 6, and Cornelius, the first Gentile Christian. His recorded labors were in Judea and Samaria.

3. *Paul*. (Acts 7: 58.) Paul's recorded labors in



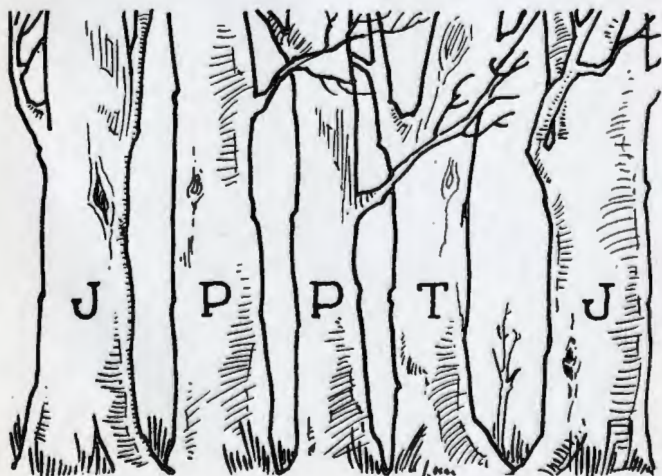
the gospel begin with the close of Peter's labors and extend over a period of more than thirty years. His work was wrought in Canaan, Syria, Asia Minor, Macedonia, Achaia, Cyprus, Melita, and Italy. With Paul we associate here Gamaliel, the teacher of the law, "Luke the beloved physician," and King Agrippa.

4. *Timothy*. (Acts 16: 1-3.) Timothy labored with Paul and probably many years after the death of Paul. His labors were accomplished in Asia Minor, Achaia, and Rome. With Timothy we associate Eunice (the mother of Timothy), Silas, and Demas.

5. *John*. (John 1: 35-40.) John probably resided originally in Galilee. (Matt. 4: 18, 21.) His labors were wrought in Judea, Samaria, and Asia Minor. With him we associate Gaius, Diotrophes, and Demetrius. John died about the end of the first century.

Part B. General Review

1. Around what sea do the lands of the Bible lie?
2. Name five Old Testament lands.
3. Name five New Testament lands.



4. Name the provinces of Canaan and name a city in each.
5. Give ten-finger exercise on Old Testament trail.
6. Name associated characters in Old Testament trail and give an event connected with each character.
7. Give five-finger exercise on New Testament trail.
8. Give associated characters in New Testament trail and give an event in connection with each character.
9. Open-book exercise on Old Testament trail and associated characters.
10. Open-book exercise on New Testament trail and associated characters.

A STUDY OF BIBLE HISTORY BY PERIODS

A. THE PERIODS OF THE OLD TESTAMENT

Lesson 1—Beginnings

This is the period in which the foundations of human history were laid, and it may well be called "the period of beginnings." The period covers about two thousand years and extends from Adam to Abraham. The account of this period is found in the first eleven chapters of Genesis. The period includes many important events, but it is imperative that the student familiarize himself with the following:

- (a) Creation of lord-tenant. After the creation of the lower forms of life, God created man after the divine likeness and appointed him lord-tenant of the earth. (Gen. 1: 26-30; 2: 7-22.)
- (b) Beginning of sin in the earth. (Gen. 2: 16, 17; 3: 1-6.)
- (c) Increase of sin. (Gen. 6: 1-6.)
- (d) The flood of waters. (Gen. 6: 13 to 7: 5.)
- (e) Beginnings of the nations. (Gen. 9, 10, 11.)

Lesson 2—Formation of Israel

This period extends from Abraham to Joshua, and covers a period of about five hundred years. The divine account is given in Gen. 12: 1 to 34: 12. Special attention should be given the following:

- (a) Call of Abraham. (Gen. 12: 1-3.)
- (b) Sojourn of the patriarchs. (Trace the wanderings of Abraham, Isaac, Jacob, and the twelve sons of Jacob. Memorize the names of the twelve sons as given in Gen. 35: 23-26. Observe the sojourn in Egypt and the deliverance. (Gen. 12, 13, 20, 26, 35, 47; Ex. 1: 1 to 14: 31.)
- (c) Giving of the law. (Ex. 20: 1 to Deut. 34: 12.)
- (d) Wilderness wanderings. (Num. 10: 33 to 36: 13.)
- (e) Death of Moses. (Num. 20; Deut. 34.)

Lesson 3—Israelite Supremacy

This period extends from Joshua to Daniel, and covers about eight hundred years. The student can find the history of this period by reading from Joshua through Second Chronicles. Special attention should be given the following items:

- (a) Entrance into Canaan. After the death of Moses, Joshua, who had been divinely called to the work of leading Israel, led the tribes across the Jordan and encamped at Gilgal. (Read the first five chapters of Joshua.)
- (b) Occupation of Canaan. Joshua first threw his troops across Canaan from Gilgal to Makedah. Then, swinging south, he subdued Southern Canaan. Then, moving northward, he conquered Northern Canaan. (Josh. 6: 1 to 11: 23.) Make careful study of geography involved. After the land was taken, it was apportioned to the different tribes who settled down to life in Canaan under the leadership of Joshua. It should be observed that the lands lying immediately east of the Jordan were apportioned by Moses before his death. (Num. 32; Josh. 14: 1 to 24: 33.)

(c) The judges. After the death of Joshua, Israel was governed by rulers known as judges. This rule by judges extended over a period of more than three hundred years. The divine account is found in the book of Judges, the book of Ruth, and the first nine chapters of First Samuel.

(d) The kingdom. Near the close of the life of Samuel, Israel's form of government was changed to that of a kingdom. The period of the kingdom extended from Saul to Zedekiah, and covered about five hundred years. During this time it had twenty-two kings. The kingdom reached the zenith of its power during the reign of Solomon. The history of this period can be read in 1 Sam. 10: 17 to 2 Chron. 36: 16.

(e) The revolting kingdom. At the beginning of the reign of Rehoboam the nation asked that the oppressive burdens falling on the people be lightened. When Rehoboam refused relief, ten of the twelve tribes seceded and established an independent nation, with Jeroboam as king. This revolting kingdom existed for about two hundred and fifty years. The first king appointed a spurious priesthood and an idolatrous worship, with the result that the tribe of Levi withdrew and returned to the original kingdom, whose seat of government was at Jerusalem. (1 Kings 12: 31; 2 Chron. 11: 13-15.) After the revolt against Rehoboam, the revolting kingdom was known as Israel, or the house of Israel; while the original kingdom was known as Judah, the house of Judah, and the house of David. The house of Israel was marked by worldliness and idolatry. Amos gives a good insight into the character of the nation. The history of the revolting kingdom can be read in 1 Kings 12: 1 to 2 Kings 17: 23.

Lesson 4—Subjugation of Israel

Following her supremacy in Canaan, the Hebrew nation was thoroughly subjugated. This period covers about two hundred years, and involves the following vital points:

(a) Fall of the revolting kingdom. After the revolting kingdom had stood for about two hundred and fifty years, it was overrun by Assyria and the people deported to Assyria and Media. (2 Kings 17: 1-18.)

(b) Samaria settled by foreigners. When the king of Assyria deported the people of the revolting kingdom, he repeopled Samaria with colonists from various parts of Assyria and Babylonia. It was from these colonists that the Samaritans so frequently mentioned in the New Testament descended. (2 Kings 17: 24-26.)

(c) Fall of Judah. A little over one hundred years after the fall of the revolting kingdom, Judah was overrun by the king of Babylon and the people of Judah were deported to Babylon. The sojourn of the people of Judah in Babylon is known as "the Babylonian captivity." (2 Kings 24: 10 to 25: 7.) It should be observed that a small portion of the people were left in the land. (2 Kings 25: 12, 22-26.)

(d) Destruction of Solomon's temple. When Jerusalem was overrun by Nebuchadnezzar, Solomon's temple, which had stood for about four hundred years, was burned and its valuable vessels and ornaments taken to Babylon. (2 Kings 25: 9; 2 Chron. 36: 7.)

(e) Destruction of Jerusalem. When Nebuchadnezzar overcame Judah, he completely destroyed Jerusalem and broke down her walls. (2 Kings 25: 10; 2 Chron. 36: 19.) The desolation of Jerusalem and the land of Judah is strikingly set forth in the book of the Lamentations of Jeremiah. The book of Daniel was written during the captivity.

Lesson 5—Restoration to Canaan

This period extends from the decree of Cyrus permitting the Jews to return to their homeland to the completion of Nehemiah's work. The period covers about one hundred years. The outstanding events of this period are as follows:

(a) The decree of Cyrus permitting the Jews to re-

turn to Canaan. While the Jews were sojourning in Babylon, that country was overrun by the Persians, with the result that the Jews became the subjects of Cyrus, king of Persia. (2 Chron. 36: 20.) Cyrus soon issued a royal decree, ordering that all Jews desiring to return to Jerusalem be allowed to return. (2 Chron. 36: 22, 23; Ezra 1: 1-4.)

(b) Return of the Jews under Zerubbabel. Immediately following the decree of Cyrus about fifty thousand Jews returned to Judah under the leadership of Zerubbabel. (Ezra 1: 1 to 2: 67.)

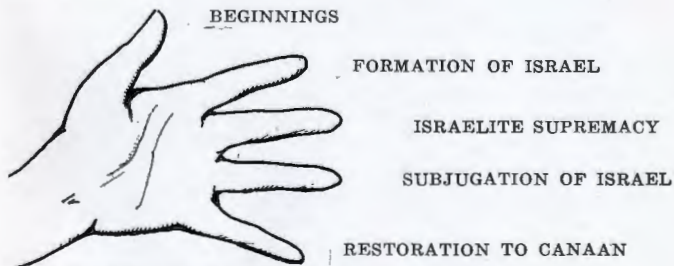
(c) Rebuilding the temple. In the second year after their return to Canaan the Jews began the work of rebuilding the temple, which had been destroyed by Nebuchadnezzar. Much opposition was encountered by those laboring on the temple, and they were not able to finish until after more than fifteen years. (Ezra 3: 8 to 6: 15.) During this period of work on the temple the prophecies of Haggai and Zechariah were delivered.

(d) Return under Ezra. About forty years after the rebuilding of the temple a second body of Jews returned to Jerusalem. This second group was led by Ezra, the scribe, who was commissioned by the king of Persia to return to Jerusalem with the returning Jews and to bear the gifts for the temple. He was also ordered by the king to teach and enforce the law of God among all the Jews who had returned to Judah. Ezra wrought great reformation among the Jews. (Ezra 7: 1 to 10: 44.)

(e) The work of Nehemiah. About thirteen years after the return under Ezra, Nehemiah was authorized by the king of Persia to rebuild the city of Jerusalem. Attended by a military escort and bearing letters of authority, he immediately departed for Jerusalem, and, upon arriving there, began the work of rebuilding the city. Nehemiah encountered much opposition, but succeeded in his work. In addition to his work on the city, Nehemiah gave much attention to correcting evils

among the people. In this work of reformation he was ably assisted by Ezra. Nehemiah's work extended over a period of more than twelve years. The prophecy of Malachi was delivered during the labors of Nehemiah. (Neh. 1: 1 to 13: 31.)

(NOTE.—The student should observe that not all the Jews in captivity returned to Jerusalem when given permission to return. Many, on the contrary, preferred to remain where they were. Among those who remained was Esther, whose history should be read at this point. It should be observed, further, that after the restoration, life in Judah was very much like it was before the captivity, except for the fact that the people of Judah were not allowed to have their own king, but were subject to a foreign power. The work of Nehemiah was finished something like four hundred years before the birth of Christ.)



B. PERIODS OF NEW TESTAMENT HISTORY

1. LIFE OF JESUS (ONE PERIOD, FIVE LESSONS)

Lesson 1—Early Life of Jesus

The early life of Jesus includes the acts of his life up to and including the time of his baptism. Some outstanding events are:

- (a) Birth. (Matt. 1: 18-25; Luke 1: 26-38.)
- (b) Presentation at the temple. (Luke 2: 22-39.)
- (c) Flight into Egypt. (Matt. 2: 13-15.)
- (d) Return to Nazareth. (Matt. 2: 19-23.)
- (e) His baptism. (Matt. 3: 13-17.)

Lesson 2—First-Year Ministry

The first-year ministry dates from the baptism. With the exception of the first event named, the account of this period is found in the first four chapters of John. The events named for special study are as follows:

- (a) Temptation. (Matt. 4: 1-11.)
- (b) John's testimony. (John 1: 19-34.)
- (c) First disciples. (John 1: 35-51.)
- (d) First miracle. (John 2: 1-11.)
- (e) First visit to Capernaum. (John 2: 12.)
- (f) First cleansing of the temple. (John 3: 13-22.)
- (g) Interview with Nicodemus. (John 3: 1-21.)
- (h) Departure from Judea. (John 4: 1-4.)
- (i) Interview with woman of Samaria. (John 4: 5-42.)
- (j) Arrival in Galilee. (John 4: 43-45.)

Lesson 3—The Galilean Ministry

This period covers a period of about eighteen months. During this time Jesus resided at Capernaum, to which place he removed on being rejected at Nazareth. (Luke 4: 16-31; Matt. 4: 13-16.) His time was spent in preaching and performing wondrous works. (Matt. 4: 23.) His work in Galilee comprehended three tours of the country.

First tour. (Matt. 4: 23-25.)

- (a) Sermon on the Mount. (Matt. 5, 6, 7.)
- (b) Twelve apostles chosen. (Luke 6: 12-19.)
- (c) Miracles. (Matt. 4: 23.)

Second tour. (Luke 8: 1-3.)

- (a) The parables. (Matt. 13.)
- (b) Stilling the tempest. (Matt. 8: 18-27.)
- (c) Second rejection at Nazareth. (Matt. 9: 1; 13: 54-58.)

Third tour. (Matt. 9: 35 to 11: 1.)

- (a) Twelve sent forth, two and two. (Mark 6: 7.)
- (b) Instructions to the twelve. (Matt. 10: 5-42.)
- (c) Alarm of Herod. (Mark 6: 14-29.)

Lesson 4—The Last-Year Ministry

The last year of Jesus' ministry was spent largely in retirement. During this period Jesus endeavored to correct the political notions that had arisen concerning his Messiahship.

- (a) Jesus refuses kingship. (John 6: 15.)
- (b) Collapse of political following. (John 6: 22-66.)
- (c) Predicts his death. (Matt. 16: 21-23.)
- (d) Transfiguration. (Matt. 17: 1-8.)
- (e) Returns to Judea and sends forth the seventy. (Luke 9: 51 to 10: 24.)
- (f) Admonition to seek the kingdom of heaven. (Luke 12: 22-48.)
- (g) Departs to Perea. (John 10: 40-42.)
- (h) Raising of Lazarus. (John 11: 1-44.)
- (i) Entry into Jerusalem. (Mark 11: 1-11.)
- (j) Arrest, condemnation, and crucifixion of Jesus. (Matt. 26: 47 to 27: 50.)

Lesson 5—The Last Forty Days

This period extends from the resurrection of Jesus to his ascension. During this time Jesus was "speaking the things concerning the kingdom of God." (Acts 1: 3.)

- (a) The tomb rent. (Matt. 28: 2-4.)
- (b) The empty tomb visited. (Mark 16: 2-8; John 20: 1-10.)
- (c) Jesus appears to the disciples. (Mark 16: 9-11; Luke 24: 13-35.)
- (d) The great commission. (Matt. 28: 16-20.)
- (e) The ascension. (Luke 24: 50, 51.)

2. HISTORY OF THE CHURCH (FOUR PERIODS)

Lesson 1—The Church in Jerusalem

The church in Jerusalem began with the Pentecost mentioned in Acts 2 and continued until the overthrow of the city by Titus in the year 70 A.D. Luke's detailed narrative is found in Acts 2: 1 to 8: 4. Special attention is called to the following events:

(a) First Pentecost. This day was marked with the outpouring of the Holy Spirit on the twelve, the great sermon by Simon Peter, and the conversion of three thousand. (Acts 2: 1-41.)

(b) Hypocrisy and discipline. (Acts 5: 1-11.)

(c) Appointment of the seven. (Acts 6: 1-6.)

(d) Rapid growth of the church. (Acts 6: 7.)

(e) Persecutions. (Acts 4: 1-22; 5: 17-41; 6: 12 to 8: 1.)

Lesson 2—The Church in Judea and Adjacent Countries

(a) Spread of the gospel in Judea. On the death of Stephen there arose a persecution which drove all except the apostles from Jerusalem. Some of the disciples spread to Judea or the country lying immediately around Jerusalem. (Acts 8: 1.) This marked the fulfillment of Jesus' prophecy. (Acts 1: 8.) Later growth in this section is told in Acts 8: 26-40; 9: 32-43.)

(b) Spread in Samaria. (Acts 8: 5-25.)

(c) Conversion of Saul of Tarsus. (Acts 9: 1-19.)

(d) Conversion of Cornelius. (Acts 10: 1 to 11: 18.)

(e) A church planted in Antioch. (Acts 11: 20-30.)

Lesson 3—The Labors of Paul

In studying the labors of Paul, careful attention should be given to the following events:

(a) Call to Antioch and separation to work. (Acts 11: 25, 26; 13: 1-3.)

(b) First missionary tour. (Acts 13: 4 to 15: 35.)

(c) Second missionary tour. (Acts 15: 36 to 18: 22.)

(d) Third missionary tour. (Acts 18: 23 to 21: 17.)

(e) Five years' imprisonment. (Acts 21: 18 to 28:

31.) This imprisonment includes the imprisonments in Jerusalem, Cesarea, his journey to Rome, and his imprisonment in Rome.

Lesson 4—Later Apostolic History

This period begins with the close of the recorded labors of Paul and extends to the death of John. It, therefore, begins some time after the year 60 A.D. and ends about the year 100 A.D. The following items are recommended for special study:

(a) Destruction of the temple. Jesus plainly foretold the destruction of Herod's temple. (Matt. 24: 1, 2.) The temple was destroyed when Jerusalem was overthrown by Titus, the Roman general, in the year 70 A.D. This is an important item. The account of the event can be read in the writings of Josephus.

(b) Labors of Timothy and John. A few passages of Scripture (1 Tim. 1: 3; 2 Tim. 1: 18; Rev. 1: 4) and a well-established tradition (see Smith's Bible Dictionary) indicate that during this period Timothy and John labored in and around Ephesus.

(c) Growth of heresies. This period is marked by the growth of heresies. Many references to them are seen in the writings of John. One of the heresies was gnosticism. The student can find a discussion of this in the encyclopedias.

(d) Banishment of John. John's labors in the gospel brought about his banishment to Patmos, a small island in the Ægean Sea. However, he was permitted to return to Ephesus. It was during the exile on Patmos that John wrote the book of Revelation.

(e) Death of John. John's death occurred during the reign of Trajan, which began 98 A.D. With the death of John the Apostolic Age came to a close.

LATER APOSTOLIC HISTORY

THE LABORS OF PAUL

THE CHURCH IN JUDEA
AND ADJACENT COUNTRIES

THE CHURCH IN JERUSALEM

LIFE OF JESUS



Lesson 5—Review

- Name five periods of Old Testament history.
- Name five events in each period.
- Name five periods of New Testament history.
- Name five events in each period.
- Name ten periods of Bible history.
- Give the years included in each period.
- Give five-finger exercise on Old Testament history.
- Give five-finger exercise on New Testament history.
- Give ten-finger exercise on Bible history.
- Hold open-book exercise on periods of Bible history.

BIBLE HISTORY BY DISPENSATIONS

Lesson 1—The Dispensations

In meting out his blessings, God has not always maintained the same arrangement. Careful study will show that God's dealings with man fall into three great epochs, which have been fittingly called "dispensations." In this connection the student is asked to study carefully the word "dispensation" and observe its use in Eph. 1: 10.

1. *Patriarchal Dispensation.* Before the giving of the law of Moses there was no recorded expression of the divine will which the generations and races could consult. During this period God made his will known through revelation to the individual, in many instances the person addressed being a patriarch or leader of a family. As the student will readily observe, this is the longest dispensation in Bible history, the dispensation covering a period of two thousand and five hundred years. Within this period are found many of the Bible's greatest characters. The outstanding institutions during this dispensation are:

- (a) Sacrifice. (Gen. 4: 1-8; 8: 20-22.)
- (b) Prayer. (Gen. 25: 21, 22; Job 42: 10.)
- (c) Benediction. (Gen. 9: 24-27; 49: 1-28.)

(d) Circumcision in family of Abraham. (Gen. 17: 9-14.)

2. *Mosaic Dispensation.* After the law was given at Sinai, the divine will was known through the law given by Moses. Therefore, this period has been called "the Mosaic dispensation." This dispensation extends from the giving of the law at Sinai to the exaltation of Christ (Phil. 2: 9-11), and covers a period of about fifteen hundred years. It is the shortest dispensation in Bible history. During this period God dealt almost exclusively with the nation of Israel. This dispensation abounded in institutions, among which might be mentioned the sanctuary and the temple, sacrifice, the feasts, prayer and praise, and circumcision. Some of these institutions are so closely connected with the work of Jesus that special study will be given them in succeeding chapters.

3. *Christian Dispensation.* Since the law of Moses, the divine will is known through the teaching of Jesus Christ. (Heb. 1: 1, 2.) This dispensation began with the exaltation of Jesus Christ, and is to continue until Jesus delivers up the kingdom to the Father. (1 Cor. 15: 24.)

SOME INSTITUTIONS OF THE MOSAIC DISPENSATION

Lesson 1—The Tabernacle

While encamped at Sinai, the Israelites built, under divine guidance, a sanctuary, or dwelling place, for God in their midst.

1. *The Court.* Surrounding the tabernacle was a court, or inclosure, measuring one hundred and fifty feet east and west and seventy-five feet north and south. The walls were made of curtains, supported by fillets, fastened to posts, and were seven and one-half feet in height. This court had one door, which was in the eastern end and thirty feet in width. Within the inclosure were the following:

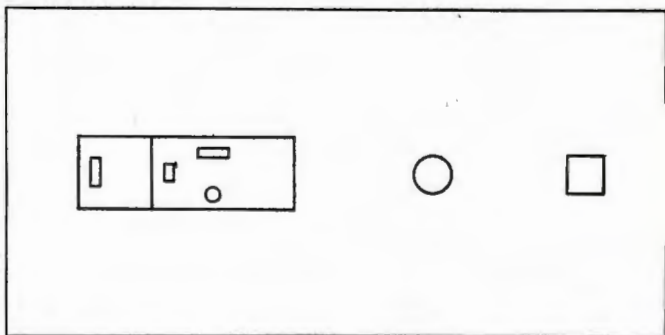
(a) Altar of burnt offering. Just inside the door

of the court was the altar of burnt offering. This altar was made of wood overlaid with brass, and was seven and one-half feet square by four and one-half feet in height. (Ex. 27: 1-8.)

(b) The laver. Just west of the altar of burnt offering stood the laver, a reservoir of unknown design and dimensions, in which was kept water for the services of the sanctuary. (Ex. 30: 17-21.)

(c) The tabernacle. At the west end of the inclosure stood the tabernacle, concerning which further study will be made immediately.

In illustration of the foregoing discussion the following drawing is submitted:



2. *The Tabernacle.* The tabernacle was a tent forty-five feet in length east and west, fifteen feet north and south, and fifteen feet in height. It was divided into two rooms, as follows:

(a) The holy place. On entering the tent, one found himself in a room thirty feet long, fifteen feet wide, and fifteen feet high. Against the north wall stood the table of shewbread, a table made of wood overlaid with gold and measuring three feet in length, eighteen inches in width, and twenty-seven inches in height. On this table were kept twelve loaves of bread, six in a stack, which were changed every Sabbath. (Ex. 25: 23-30.)

Near the south wall of the room stood the golden candlestick. This candlestick was of solid gold, and is described in Ex. 25: 31-35. Near the western end of the room was the altar of incense, a table of wood overlaid with gold and measuring eighteen inches square by three feet in height. (Ex. 30: 1-10.)

(b) *Holy of holies.* This was the second room in the tabernacle, and measured fifteen feet in length, breadth, and height. In this room was one piece of furniture, the ark of the covenant. This ark is described in Ex. 25: 10-22, and is pointed out as the place where God met his people.

(NOTE.—The student should study very carefully the divine description of the tabernacle as found in detail in Ex. 25: 1 to 40: 38. He should also read Heb. 9: 1-10. However, the student should carefully guard against speculation—he should not endeavor to be wise beyond that which is revealed.)

Lesson 2—(a) Priests and Levites

1. *Levites.* Strictly speaking, the Levites were the descendants of Levi. In its technical sense, however, the term excluded the sons of Aaron for reasons which will appear later. The Levites were consecrated to the subordinate work of the sanctuary, and served between the ages of thirty and fifty. They had charge of the moving and pitching the sanctuary, were the assistants of the priests, and engaged in teaching the people. (Num. 3: 5 to 4: 49.) They wore no distinctive garb.

2. *The Priests.* The priests were the sons of Aaron. They were, therefore, a special group in the family of Levi. They had charge of the altar of burnt offering, looked after the lamps of the holy place, offered the sacrifices, and served as teachers of the people. (Lev. 8.)

3. *The High Priest.* The high priest was the head of the Jewish priesthood. The office was filled by the first-born of the sons of Aaron in regular succession.

The high priest wore a distinctive garb of elaborate design. (Ex. 39.) In later Jewish history the high priest often served as president of the Sanhedrin. Jesus and the early disciples often came into conflict with the high priest.

(b) Sacrifices

The sacrifices of the law of Moses were five in number, and were as follows:

(a) Burnt offering. This was an offering which was entirely consumed on the altar of burnt offering. The statute regulating it is found in Lev. 1: 1-17.

(b) Sin offering. (Lev. 4: 1-35.)

(c) Trespass offering. (Lev. 5: 1 to 6: 13; 7: 1-7.)

(d) Meal offering. (Lev. 2: 1-16.) Let the student observe that this offering was composed of fruit or grain.

(e) Peace offering. (Lev. 3: 1-17.)

Lesson 3—The Temple

In studying the history of the temple the student must observe that there were three distinct temples in Jewish history:

1. *Solomon's Temple.* In the fourth year of his reign Solomon began work on a temple to Jehovah. The temple was built on Mount Moriah, one of the hills in Jerusalem. The place had been chosen by David, who gathered a great quantity of material and planned to build the temple. However, David was divinely ordered to abandon the plan of building, and the work of construction fell to Solomon. The full story of the building the temple and the dedication is told in 1 Chron. 21: 18 to 2 Chron. 7: 3; 1 Kings 5: 1 to 8: 66. This temple stood for more than four hundred years, but was destroyed by the king of Babylon. (2 Kings 25: 9.)

2. *Zerubbabel's Temple.* The student will recall that in the "Restoration to Canaan" it was learned that through the permission of Cyrus, king of Persia, many Jewish captives returned to Jerusalem and, under the

leadership of Zerubbabel, began rebuilding the temple, which had been in ruins during the captivity. The account of the rebuilding is told in Ezra 3: 8 to 6: 15. This temple stood nearly five hundred years, and until it fell into decay and dilapidation.

3. *Herod's Temple.* As stated in the foregoing paragraph, the temple built by Zerubbabel fell into decay. About twenty years before Christ, Herod the Great began the work of rebuilding the temple. Herod's work was extensive, and resulted in a magnificent structure. As will be observed, this is the temple which was standing during the life of Jesus. It was burned by the soldiers of Titus, 70 A.D. Inasmuch as this temple was so intimately involved in the work and teaching of Jesus, it should be studied with some care.

(a) The court of the Gentiles. Around the temple proper was an inclosure about one-eighth of a mile square. Most of this was vacant, paved with marble, and was open to the public without regard to race. Around the inner walls of this inclosure were great sheds, or "porches," the one along the eastern wall being known as Solomon's porch. It is thought by some that it was in this court that the money changers and those engaged in selling beasts carried on their business.

(b) Inner inclosure. Situated within the court of the Gentiles and on a terraced elevation was an inclosure into which Israelites alone were admitted. This inner inclosure was divided as follows:

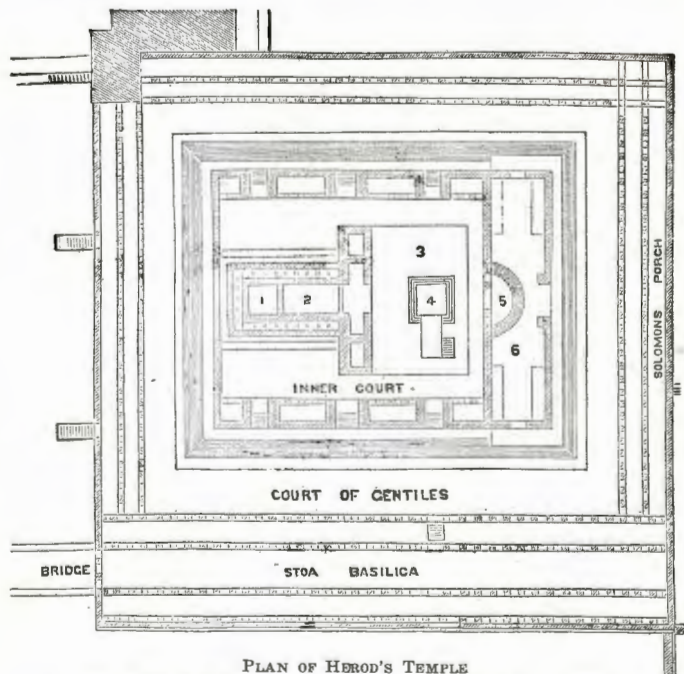
(1) Court of the women. In the eastern end of the inner inclosure was a large court, known as the court of the women. It was called by this name because women were not allowed to go any further except when they offered sacrifice. The treasury of the temple was in this court. Jesus did some of his teaching in this court. (Mark 12: 41; John 8: 20.)

(2) Court of Israel. West of the court of the women was the court of Israel, which was probably divided into two sections, one section being open to

men of Israel, the other being known as the court of the priests and containing the altar of burnt offering and the laver. It will be seen that the court of the priests corresponds to the court of the sanctuary built by Moses. Into this court no person not a priest could enter except to offer sacrifice.

(3) The sanctuary. Within the court of the priests was the sanctuary, or the temple proper. This was a beautiful structure, built along the lines of the sanctuary, and containing, therefore, the holy place, the holy of holies, and the sacred furniture.

In illustration of the foregoing description of Herod's temple there is offered the following diagram, which is taken from Smith's Bible Dictionary, Peloubet's Edition:



PLAN OF HEROD'S TEMPLE

- | | |
|------------------------------|-----------------------------|
| 1. The Holy of Holies. | 4. Altar of Burnt Offering. |
| 2. The Holy Place. | 5. Inner Gate of Temple. |
| 3. The Court of the Priests. | 6. Court of the Women. |

Lesson 4—(a) Sacred Times and Seasons

1. Sabbath. This was a day given to the Jews as a day commemorative of their deliverance from Egyptian bondage. (Deut. 5: 12-15.)

2. The Jewish month began with the new moon, and consequently the new moon marked a special day. (Num. 28: 11-15.)

3. Passover. This feast was commemorative of Jewish deliverance from the plague of death to the first-born. (Ex. 12: 1-14.)

4. Pentecost. This feast was referred to in the Old Testament as the feast of weeks, and is regulated by the statute found in Lev. 23: 15-21.

5. Feast of trumpets. (Num. 29: 1-6.) This feast marked the beginning of the civil year.

6. The day of atonement. (Lev. 16.)

7. Feast of tabernacles. (Num. 29: 12-40.)

8. Feast of dedication. (John 22.) This feast was commemorative of the dedication of the temple after the work of Judas Maccabæus.

9. Feast of Purim. (Esth. 9: 26-28.)

10. Sabbatical year. (Lev. 25: 3-7.)

11. Year of jubilee. (Lev. 25: 8-16.)

(b) The Sanhedrin, or Council

This was the supreme council of the Jews in their later history. It was composed of seventy-one members, drawn from the chief priests, the elders, scribes, lawyers, and those versed in the Jewish law. The high priest was often president of the council. When in session, the council sat in the form of a half circle.

It was the Sanhedrin, or council, which condemned Jesus to death. (Matt. 26: 59-68.) The early disciples often came into conflict with the council. (Acts 4: 5-7; 23: 1.)

In addition to the great Sanhedrin as already discussed, there was a lesser Sanhedrin of twenty-three

members in every city of Palestine with as many as one hundred and twenty householders.

Lesson 5—Review

Name three dispensations of Bible history.

Give the beginning and end of each dispensation.

Give four institutions of the first dispensation.

Give five institutions of the second dispensation.

PART TWO

BIBLE SCHOOL ADMINISTRATION

THE BIBLE SCHOOL

- A Bible School Defined
- Reasons Justifying the Bible School
- Arrangement in the Bible School
- Some Miscellaneous Matters.

THE TEACHER

- Necessary Qualifications
- Preparation of the Lesson
- Presenting the Lesson

THE STUDENT

- The Elementary Division
- The Advanced Division
- The Adult Division

THE BIBLE SCHOOL

Lesson 1—The Bible School Defined

A Bible school is a group of persons engaged in studying and teaching the word of God. In many communities persons interested in the study of the word have adopted the practice of meeting and spending a period of time studying and teaching the word. Such a group constitutes a school. Inasmuch as the Bible is the subject matter studied, it is fitting and proper to refer to the school as a Bible school. It is cheerfully granted that other terms might be truthfully used in referring to the school. In fact, any name that is truthful and appropriate is proper.

It should be observed that a Bible school as just considered is not the assembly of the church on Lord's day

for breaking bread. Much misunderstanding has arisen from a failure to distinguish between the two meetings. The Bible school as just considered has no more connection with the assembling to break bread than has a meeting Lord's-day evening for preaching or a midweek Bible class. The student should get this distinction well in mind.

Further, the Bible school should not be looked on as the creation of Robert Raikes, who planted Sunday schools in England about 1780 A.D. As a matter of fact, Bible schools were planted among the early disciples as early as the first century. (Mosheim.) These schools were found throughout the early centuries of the Christian era. Schaff-Herzog, in discussing these schools, say: "It might be an interesting problem for a modern scholar to define important features of the present system not to be found in these primitive Bible schools." Further, Martin Luther promoted Bible schools among the adherents of the Reformation more than one hundred years prior to the work of Robert Raikes. Bible schools were in existence seventeen centuries before the work of Robert Raikes.

But the student must observe that the Bible school should not be made an institution separate from and independent of the church. The church is "the pillar and ground of the truth." (1 Tim. 3: 15.) Further, the elders have the oversight of the church (Acts 20: 28), and the work of the members should be under the direction of the elders. Consequently any arrangement which makes the Bible school separate from and independent of the church is erroneous. "A Sunday school should be nothing more than the church through its members teaching the word of God." (Lipscomb.) This truth is of vital importance and should be faithfully observed.

What is a Bible school?

Could a Bible school be designated by other names?

What principles should govern any designation of the Bible school?

Is the Bible school the same as the assembly of the church to break bread?

Did Robert Raikes originate Bible schools? Give a reason for your answer.

Should the Bible school be allowed to become separate from and independent of the church? Discuss fully.

Lesson 2—Reasons Justifying the Bible School

1. The Bible school is an effective means for promoting an increased knowledge of the word of God. In almost every community there are persons who could be induced to attend regular meetings for the study of the Bible. In many instances these persons are giving very little time to the study of the word. As a consequence of this, these persons are in ignorance of the word, and their eternal welfare is endangered. If the student will begin to enumerate such persons in his acquaintance, he will realize how prevalent is the condition described. As long as this condition exists, opportunity is afforded by the Bible school. But those neglectful of Bible study are not the only ones benefited in the Bible school. On the contrary, the faithful student of the word finds the regular sessions of the Bible school affording opportunity for growth in "the knowledge of the Lord."

2. The Bible school is a means of instruction within the limits of divine law. Disciples are commanded to teach. (Matt. 28: 19, 20.) Now, the word "teach" is generic or general in its scope and includes any method which does not violate a divine statute. For instance, the word "go" is generic in that one may go by walking, riding horseback, driving an automobile, and many other ways. If a preacher were asked for divine authority for driving an automobile in his work, he could simply refer to the word "go." Even so in teaching. There are many ways in which one may teach. One may teach through the method employed in the ordinary protracted meeting, through newspa-

pers, or through the Bible school. Inasmuch as the command to teach is expressed in a generic term, any method which does not involve a violation of a divine statute is within divine law. But assembling for the purpose of studying the word of God involves no violation of a divine statute, and is, therefore, a method within divine law.

3. The Bible school promotes activity in gospel labor. The work of securing members will give opportunity to all for religious work, and many will be inspired to seize the opportunity. The work of teaching will arouse persons to that work, and many will find in the work of teaching in the Bible school an inspiration to ever-broadening fields of service. The tendency of the Bible school to promote a knowledge of the Scriptures and to afford opportunities for activity makes the Bible school a thing of almost unlimited possibilities for good.

QUESTIONS

Name three reasons justifying the employment of the Bible school.

Is there a neglect of Bible study to-day?

Will the Bible school lead persons to study the Bible?

Is the Bible school a Scriptural method of Bible instruction? Why?

Does the Bible school afford opportunities for service? Name some.

Are you improving your opportunities?

Lesson 3—Arrangement in the Bible School

In a Bible school, just as in everything else, there must be sufficient arrangement to guarantee proper attention to every detail involved in the work. When persons of various ages and attainments come together, these persons must be arranged in such way as to make it possible to give each group the attention it needs. Such arrangement is not "dividing into classes," for the reason that the classes already exist, but is simply

an arrangement of the classes to the end that each class may receive appropriate attention.

1. *Divisions.* In the Bible school there should be three divisions, corresponding to the three periods of life. There should be the Elementary Division, comprehending the period of childhood; the Advanced Division, comprehending the period of adolescence; and the Adult Division, comprehending the age of maturity. The Elementary Division includes all persons from 4 through 12, the Advanced Division includes all persons from 13 through 25, and the Adult Division includes all persons over 25.

4 through 12

ELEMENTARY DIVISION

13 through 25

ADVANCED DIVISION

All above 25

ADULT DIVISION

2. *Departments.* The Elementary Division comprehends three departments: the Beginners' Department, including all children 4 and 5; the Primary Department, including all children 6, 7, and 8; and the Junior Department, including all children 9, 10, 11, and 12. The Advanced Division includes two departments: the Intermediate Department, including all persons 13, 14, 15, and 16; and the Senior Department, including all persons from 17 through 25. Each department should have as many classes as necessary.

BEGINNERS' DEPARTMENT 4 and 5	PRIMARY DEPARTMENT 6, 7, and 8	JUNIOR DEPARTMENT 9, 10, 11, and 12
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ELEMENTARY DIVISION

INTERMEDIATE DEPARTMENT 13, 14, 15, and 16	SENIOR DEPARTMENT 17 through 25
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ADVANCED DIVISION

ADULT DEPARTMENT All persons above 25
--

ADULT DIVISION

Lesson 4—Special Departments

1. *Cradle Roll.* In every Bible school there should be kept a cradle roll, containing the names of all children in the families and friends of the church. The design of the cradle roll is to provide an arrangement for enrolling the child as early as it can profit by attendance upon a class. Often a failure to keep a cradle roll results in many children's being neglected and lost to the school. The person appointed to this work should be a lover of children, one who can properly approach all mothers, and one who is *willing to work*.

2. *Teacher-Training Class.* In connection with every Bible school there should be a definite arrangement providing instruction for prospective teachers. This class can meet at the time of the other classes or at some special time or place. Students in this class should follow some well-prepared course which will afford a course in Bible study and Bible-school administration. The teacher for this class should be thoroughly prepared, wide-awake, and *safe*. When this

department is properly managed, there will be a group of capable teachers always available.

3. *Home Department.* This department should be maintained in connection with every Bible school. In almost every community there are many persons who cannot or will not attend classes in the Bible school. Yet many of these persons could be influenced to study the lesson as much as thirty minutes each week. These persons should be supplied with the lessons and encouraged to study them. Some person should be appointed to supervise this work, and should be allowed to enlist as many helpers as necessary. The Home Department can be made fruitful of much good. It encourages Bible study among the ones who need it most; it promotes Bible reading and discussion in the homes; and it will usually promote better attendance upon the Bible school.

Name the divisions in a well-arranged Bible school.

Name departments in each division.

Give ages in each department.

How many classes should each department contain?

Name three special departments.

Lesson 5—Some Miscellaneous Matters

1. It is Scriptural and expedient that some one be appointed to superintend the work of the Bible school. However, one appointed to such work should understand he has been given "a work to perform" and not "an office to enjoy." This appointment should be made by the elders, who, of course, would do well to consult all interested persons and be governed by the prevailing wish as far as expedient.

The person appointed should, under the elders, have supervision of the work. He should not only preside over the school, but should attend to all details involved in the work and seek to make the school the greatest possible success. He should be a Christian of blameless character, and should be firmly grounded in the truth. Further, he should possess executive ability,

should be of such temperament as to be able to work well with others, and should possess energy and initiative. Certainly he should have some knowledge of Bible-school work. It should be borne in mind that the character of the man appointed to superintend will largely determine the character of the school.

2. Finite minds cannot successfully prosecute a work involving numerous details except with the aid of records. It is, therefore, necessary that some person be appointed to keep an accurate record of the work of the school. Such person should be an exemplary Christian, and should be chosen because of his fitness for the work. Aside from his other work, he should direct all strangers to the proper classes for enrollment. He should have such assistance as is necessary. In many instances it has been found helpful to have a brief report made following each session of the school.

3. If proper arrangement is to be maintained, the matter of promotion must be given attention. It has been found best to make the first Lord's day in October the day for making all promotions for the ensuing year. The last Lord's day in September careful study should be made of each department, and all students who in seven months will reach the age for a higher department should be instructed to appear in that department the following Lord's day. For instance, a child who will be six by the first of May should be promoted to the Primary Department; all nine by the first of May, to the Junior Department; and so throughout the school as far as the Adult Department. In the Adult Department promotions cease. Unless proper attention is given this matter, the work of the school will be seriously hindered.

4. *Teachers.* Necessarily each class will require a teacher. Inasmuch as the section immediately following gives a detailed discussion of the teacher and his work, it is sufficient at this point merely to observe that the teacher should be selected because of his fitness for

the work, and should be chosen by the elders or subject to their approval.

Name some qualifications necessary in the person appointed to superintend the work of the Bible school.

By whom should such person be appointed?

Name some duties of the person keeping record of the work.

When should promotions be made?

How should promotions be determined?

Who should appoint the teachers?

On what basis should a teacher be chosen?

THE TEACHER

Lesson 1—Necessary Qualifications

1. *Christian Character.* The teacher should be a Christian of blameless character. Example is a necessary and important factor in teaching the word of God. (Matt. 5: 16.) "One has not taught the Bible until one has impressed the duty of practicing it." (Elam.)

2. *Interest in Things Above.* The teacher must be "spiritual." He must be interested in the things of God. He must be filled with a desire to save souls. Otherwise he will fail—and his failure endangers the eternal interests of others. (Col. 3: 1-3.)

3. *Information.* The teacher's preparedness necessarily includes the following:

(a) Bible information. One cannot teach what he does not know. Therefore, the teacher must possess a knowledge of the Bible. If the teacher does not possess such information, he should immediately begin the work of acquiring it.

(b) A knowledge of the science of teaching. The teacher must know *how* to teach. This knowledge can be acquired by conversing with good teachers, by watching good teachers at their work, by reading books written by successful teachers, and by diligent effort

toward self-improvement. As teaching the Bible is of such importance, the teacher should spare himself no pains in increasing his teaching powers to the highest possible degree.

4. *Energy.* Inasmuch as the work of teaching requires earnest and protracted effort, the teacher must possess energy. The failure of many teachers can be explained in one word—"laziness." Any teacher who is not willing to work should be tactfully dropped from the teaching force.

5. *Tact.* In the work of teaching, tact is necessary. The teacher should be quick to do that which will further the truth in the heart and mind of the student. An unwise word may drive a soul from the truth. On the other hand, "a word fitly spoken is like apples of gold in network of silver." Labor diligently for tact.

Should the teacher be an exemplary Christian? Why?

Why should the teacher be interested in spiritual things?

What information should the teacher possess?

How may such information be acquired?

Why should the teacher possess energy?

Define tact and show why the teacher should be tactful.

Lesson 2—Preparation of the Lesson

The teacher should make thorough preparation before undertaking to teach a lesson. A failure to do so reflects discredit on the truth he pretends to teach and the class before which he stands. A thorough preparation will involve the following items:

1. *Mastery of Facts and Principles in the Lesson.* The facts and principles in the lesson are necessary or the Holy Spirit would not have given them. Therefore, the teacher should master them. Let the teacher carefully read the text of the lesson. As he reads, he should take careful notice of all historic connections, facts of geography, and special circumstances and cus-

toms involved. After he has read the lesson in this way, he should carefully read the lesson again, looking up the meaning of every word with which he is not perfectly familiar and tracing every reference. By all means, the teacher must have a reference Bible and use it. After he has thus prepared the lesson for himself, the teacher should read all notes, discussions, and comments he can obtain on the lesson, being careful to accept nothing erroneous and to reject nothing correct. When the teacher has thus prepared himself, he has taken one step in the preparation; he has mastered, in a measure, the facts and principles of the lesson.

2. *Practical Application.* Any thoughtful person considering an address or lesson asks, in most cases unconsciously, what the practical application is. The teacher should spread out all the facts and principles of the lesson and, viewing them in their proper perspective, seek for the practical application they yield. Avoid everything fanciful, refrain from speculation, make no effort to be wise beyond that which is revealed. But see to it that the facts and principles are given their proper place. Herein is one of the characteristics of a real teacher, avoiding all speculation and coming to fundamentals. When the teacher has in this way wrought out the lesson, he has taken the second step in the preparation of the lesson.

3. *Preparation of the Lesson for the Class.* In the steps just outlined no special thought should be given the class. However, at this point the teacher should mentally call the class up before him and, bearing in mind all the weaknesses, interests, and prejudices of the class, so arrange the finished product of the lesson as to secure for it the most favorable reception possible. Then he should seek for such expression of it as will put it in simplest and most attractive form.

When these steps of preparation are taken, the teacher is prepared. If they are not taken, the teacher is not prepared—and the class will know it!

Should the teacher make preparation for each lesson? Why?

What is the first step in preparing the lesson?

What is the second step?

What is the third step?

Lesson 3—Presenting the Lesson

1. *Equipment.* When the teacher appears before his class, he should hold nothing but the *Bible*. (Of course it is the privilege and duty of the teacher to use such maps, histories, and other helps as will help him to present the lesson; but the teacher should not lean on a "help." It is good to have students refrain from consulting helps in the class. If the student has prepared the lesson, he does not need the help; if he has not prepared the lesson, the time spent in looking for discussion in the helps would be better spent in listening to the discussion of the lesson by those who have made thorough preparation. The spectacle of a teacher and class slavishly reading questions and comments is disappointing indeed.)

2. *Method.* There are three methods of presenting the lesson: story, question and answer, and lecture. In the story method the lesson is presented in the form of a story. This method should be employed with children up to thirteen years of age. The question-and-answer method consists in presenting questions to the students and considering the answers returned. This method should be employed in the Intermediate Department, and may, when judiciously used, be employed through the Senior Department. In the lecture method the lesson is presented in the form of a lecture. It is the opinion of many teachers that this method is best suited for the Adult Department.

3. *Presentation of the Lesson.*

(a) *Introducing the lesson.* If the lesson has been carefully chosen, it has some connection with the preceding lesson; certainly it has connection with some information possessed. The purpose of the introduc-

tion is to point out this connection. In order that he may know what information the class possesses, the teacher may employ a few well-chosen questions. Then such comment as will bridge the space between the information possessed by the class and the beginning of the lesson should be made by the teacher. (Do not overdo your introduction. While it must be ample, it must also be natural, easy, and brief. Do not make your doorstep too large for your house.)

(b) Developing the lesson. When the teacher has properly introduced the lesson, he should give himself to the work of *developing* the lesson. Necessarily there can be no set order for this work. Each teacher will have his individuality in teaching, and will be influenced by the circumstances in the midst of which he is working. But he should always combine a thorough preparation with his greatest powers as a teacher to *develop the lesson*.

In developing the lesson, attention should be given to association or blending the ideas of the lesson with the ideas already in the mind of the pupil. Associating the ideas presented is like building a brick into a wall. A brick thrown on top of other bricks has no attachment; but when embedded in mortar along with other bricks, it becomes a part of the wall. Similarly an idea attached to ideas already held is more securely fixed in the mind and made of greater value. Association is simply a continuation of the principle employed in introducing the lesson; the introduction points out the connection and association maintains connection throughout the lesson.

As ideas are associated, the student will be led to observe the general principles under which they are comprehended. This reasoning from associated ideas to general principles is known as generalization, and is of great importance, for it leads to the discovery of fundamental principles. For instance, when we observe that when those who were moved by the Holy Spirit desired a certain service of a church they ad-

dressed their desires to that particular church, we are led to observe that in New Testament times each church was under the oversight and rule of its own elders, or bishops, and free from foreign domination.

(c) Application of lesson. As broad and general truths are elicited, the thoughtful person is led to think of their practical value in life. This is simply an application of the truth of the lesson. For instance, when the student realizes each church is under the supervision of its own elders, he will be led to apply the truth and see that it is unscriptural for a church to delegate the control of its work to a group foreign to itself.

General Remarks. It must not be supposed that the teacher should break the presentation of the lesson into different parts, allotting so much time to association, so much to generalization, etc. On the contrary, these different elements should be so blended that they will be lost sight of in the whole.

The teacher should strive to adhere to the lesson. Everything he says should have strict connection with the subject. Yet he should avoid becoming tedious or "dry." Certainly he should not try to be "deep." He should not argue and should discourage arguing among the students. The teacher should subordinate everything to the one work of presenting the lesson.

Should teacher and students consult "helps" for questions and answers during recitation? Why not?

Name three methods of instruction.

Give necessary steps in presentation of lesson.

Why is association necessary?

Define generalization and discuss its value.

THE STUDENT

Lesson 1—Elementary Division

The conscientious teacher sees in the student opportunities in character building. To the end that the greatest good may be accomplished, certain well-defined characteristics must be taken into consideration.

1. *Elementary Division.* As was learned, this division includes the Beginners', Primary, and Junior Departments.

(a) *Beginners' Department.* The children of this department should have a room to themselves. Where this is impossible, a corner should be curtained off. By all means, small chairs should be provided.

As the children of this period cannot read, the lesson must be presented in the form of a story. It is, therefore, necessary that the teacher be able to tell the story effectively. Furthermore, it is necessary that the teacher love children and understand them.

As one of the characteristics of this age is restlessness, it is best to avoid having the story too long. It is good to have a definite time set apart for an introductory period. This is with a view to giving the late comers time to get into the class and be seated and all to become settled for the story. This introductory period should be brief, definite, but arranged so as to afford profitable employment. After this, the teacher should present the story in the best manner possible, realizing that children of this age enlist their very beings in a story in which they are interested. Following the story, the children might be taught poems, songs, and other supplementary work.

(b) *Primary Department.* If it is impossible to give these children a separate room, they should have a room curtained off. They also should have chairs of suitable size. In this department it is good to follow a program similar to that employed in the Beginners' Department, having a short introductory period, the story period, then a period for poems, songs, etc.

Certainly the story method should be employed in this department. In many of the best schools the children of this department are broken up into groups of not more than eight to a group and each group seated close around its own teacher. This provides the closest possible contact between teacher and student, and makes it possible to enlist the interest of every child.

Those who have not tried this group method usually look on it with misgivings; but when the plan is given a real test, its advantages are immediately recognized. Of course the teacher of each group should speak quietly, so as to avoid disturbing near-by groups—and this quiet method is itself an advantage with children of this age.

This department demands teaching of the highest type. The teacher should love and understand children and should put genuine effort into the work. Any teacher who for any reason fails to make the best of this department should be removed. The golden moments and innocent souls of childhood are too precious to be thrown away.

(c) Junior Department. This is the harvest period of the Elementary Division, in that it has been established that toward the close of this period the student reaches a point in life favorable to religious decision. If the junior student is properly cared for, he will probably want to become a Christian before he leaves the Junior Department. This one thing alone makes it necessary that this department be watched with great care.

This is the reading and memory period. The student should be influenced to read the proper books. It is excellent to have some plan by which each junior student is supplied with his own Bible. Inasmuch as this is the period of "hero worship," attention should be given to the great heroes of the Bible, especially to the heroic side of the Savior's life. The students should also make maps of Bible lands and do other supplementary work.

Name the departments in the Elementary Division. Name some special needs in each department.

What character of teaching is required here? Why?

Why is the Junior Department of special importance?

Lesson 2—The Advanced Division

1. *Intermediate Department.* This department comprehends some of the problems of the Junior Department, in that those of the first year at least are in the period of life favorable to religious decision. There is also the fact that many have become Christians. The difficulties of this department are increased, because in this period many students come to have an aversion to anything like external authority. This is a particularly dangerous period, in that most of those who drop out of the school are in many instances lost to useful service in the church and probably to heaven itself.

It has been found that in this department it is good to have a simple class organization, which is to function under the oversight of the teacher. When the students are put on their honor and allowed to govern themselves, they can be controlled, it has been found, in a better manner probably than in any other way.

It is best to separate the boys and girls of this period, giving each group a teacher of its own sex. The teacher should be a person who understands persons of this age and who is willing to take an interest in the everyday activities of the students.

The question-and-answer method should be employed.

2. *Senior Department.* The senior student is characterized by intellectual development. He also manifests a well-defined sense of right and wrong to which appeal can be effectively made. During this period the social instinct is at its height. And this last-mentioned quality brings us to one of the grave problems of this department. The senior stands exposed to all the wiles of society. Aside from the best home influences, the student of this period needs a wide-awake, conscientious, understanding teacher, who, without being flip-pant or, in any evil sense, compromising, can have a genuine fellowship with the spirit and enthusiasm of youth. Furthermore, the teacher must not make the fatal mistake of trying to deal with seniors as with

children—seniors are not children any more. And seniors are not adults! Avoid expecting the seniors to possess the conservatism of maturity.

In order that the challenge offered by the young be grasped, let the person interested in helping the young look over the typical audience gathered in religious service. A good many of the children are there—we *send* the children; a fair representation of the older people are there; but where are the young people? Yet it is by the young of to-day that the fields of the kingdom are to be worked to-morrow. There is pressing need for persons who can teach and train the young.

In the Senior Department it is good to blend the question method with the lecture method.

In this department a simple form of class organization should be maintained.

Name departments in Advanced Division.

Give special needs of each department.

Discuss the need of work among young people.

Name some special qualifications the teacher in this division should have.

Lesson 3—The Adult Division

This division has only one department, the Adult Department. Generally speaking, the Adult Division has been neglected. In many quarters the idea has been allowed to exist that a Bible school is for children only. As a result, this important department has been poorly worked. It is gratifying that more interest is being taken in this field. But it must be borne in mind that the student in this department has come to that period in life that is marked by conservatism and where each individual insists on thinking for himself.

It has been found that men's classes afford opportunity. Women's classes have been made highly successful. Many fathers and mothers prefer to sit in the same class. In many schools, therefore, it has been found good to have a mixed class for persons of such

preference. Each character of class named will afford its own peculiar opportunities.

In this division the lecture method is preferable. Various factors make a strict employment of the question-and-answer method very precarious. However, slavishly following the lecture method may tend to monotony and neglect of study on the part of the class. Happy is the teacher, therefore, who can so lecture his class as to send home to their hearts the truth of the lesson and employ, at the same time, such judicious questions as will sustain interest and stimulate study. Further, a hearty interest will produce discussion. The wise teacher will, therefore, welcome such discussion as is born of interest, but will employ his greatest tact in checking discussion at the proper point. Few things will hurt a class worse than protracted and pointless controversy.

Classes should be carefully arranged for work, for it is well known that "what is everybody's business is nobody's business." Some one should be appointed to look after the affairs of the class and see that it has at all times everything necessary to successful work. Such person is usually known as president of the class. Some one should be appointed to keep records for the class. Committees should be appointed to seek new members, to look after absent persons, and to attend to such other work as may present itself. By such an arrangement all details of the work will be given attention and no undue portion will fall upon any one person.

Name the classes possible in this division.

Discuss the method best suited for this division.

Should discussion be permitted in the class?

Should wrangling be permitted?

How would you arrest any tendency to wrangling?

Name some arrangements necessary in adult classes.

Why are such arrangements necessary?

APPENDIX

Enlarging the Bible School

Inasmuch as one should always strive for increased usefulness, constant effort should be made to enlarge the Bible school. Efforts toward enlargement of the school should not be confined to occasional spurts, but should be embodied in a well-planned, permanent arrangement. This arrangement should be such as to retain in the greatest possible measure all persons in the school and to enroll new students.

A. *Retaining Students in the School.* If any school is to grow, it is imperative that old students be retained. Of course some will drop out, but effort should be made to reduce such to a minimum. This will necessitate careful attention to the following:

1. *Attendance.* In each class there should be a small group of persons whose duty it is to promote the best possible attendance on the part of the members of the class. These persons should be appointed by the teacher and should be chosen for their fitness for the work expected. At the close of each recitation this group should be given a list of all persons absent from that meeting of the class, to the end that all absentees may be visited before the next meeting of the class. While the persons looking after this work should be held responsible for the performance of the work, they should be encouraged to enlist the assistance of all members of the class.

When a student has been absent from class every Lord's day for an entire quarter, his name should be given the teacher. Then the teacher should use his greatest influence to encourage the student to better attendance.

Persons doing this work should not give up too soon. Sometimes discouraging students develop into the best

members of the class. However, tact and diplomacy should be employed.

2. Dropping names from the list. Here is one of the gravest problems confronting the school. In many schools the irregular students are quickly dropped from the list. This is destructive of souls and should not be permitted. A moment's reflection will convince any one that the apparently disinterested are the ones who need us most.

However, some names must be dropped. The names of all deceased persons should be dropped. All persons who have permanently moved away should be dropped. Persons who have absented themselves from class every Lord's day for two consecutive quarters should be dropped from the list. Circumstances might require that others be dropped. However, names should be dropped with great caution.

B. *Enrolling New Students.* In each class there should be a group of persons whose work it is to enroll new students. This group should be named by the teacher. They should constantly be on the lookout for prospective members. The first Lord's day of each month each student should name any prospective students he may know. The group promoting enrollment should then visit all persons whose names have been secured.

Let the group laboring for enrollment enlist the assistance of as many of the members of the class as possible. Avoid the mistake of giving up too soon. Persons who give little encouragement frequently enroll and become excellent students and workers. Further, this group should have frequent meetings for the purpose of planning the work.

As was said at the outset, the program just outlined should be pressed *constantly*. However, to obviate monotony, emphasis may be shifted. During the last quarter of the year, emphasize enrollment of new students; during the first three-quarters, emphasize attendance, recitation, and supplementary work.

