



The *Pulpit Exchange*

It pleased God by the foolishness of preaching to save them that believe (1 Corinthians 1:21). So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading (Nehemiah 8:8). Iron sharpeneth iron; so a man sharpeneth the countenance of his friend (Proverbs 27:17).

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The Place of Forbearance in the Brotherhood

I would like to begin by sharing a little something especially for the children. This subject is a very basic one. It is a very important one — *The Place of Forbearance in the Brotherhood*. It is one that touches many areas of our lives. It is also one that has its roots and its habits formed at a very early age. Children, I would like to ask you some questions. What does it mean to be kind? It means (I think you

understand) to treat others like you would want to be treated yourself. Does it not — like the golden rule? Matthew 7:12 says, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Therefore, to be kind, is to treat others like you would want to be treated, is it not?

Your fathers and mothers are teaching you to be kind. Now,

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who do you need to be kind to? Well, you should be kind to your brothers and sisters. You should be kind to your mother and father. You should be kind to your friends at church and your friends at school. You should be kind to your neighbours. That includes nearly everyone, does it not? That includes everyone that you should be kind to. Even your pets and your farm animals you should be kind to.

Is it always easy to be kind? Is

it? No, it is not always easy to be kind. When is it hard to be kind? I think we understand that it is harder to be kind when we are thinking more about ourselves than when we are thinking about others. Or, maybe when we want something that someone else has then it is hard to be kind, is it not? It is also hard to be kind when someone else has been unkind to us. Then, it is really hard to be kind.

Well, when should we be

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kind? All the time we should be kind, even when it is hard to be kind. That is what our subject is about. It is being kind even when it is hard to be kind. Ephesians 4:32 is a verse that I would like you children to remember. It says this, “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

I) I would invite all of you to turn with me to *a few foundation-
al Scriptures* for us to remember as we discuss a subject like this before us. I am not necessarily planning to use these Scriptures for a text. However, they do lay a foundation for the truth that I have to share in regards to what forbearance is, and some practical points in how to exercise that forbearance. First of all turn with me to Colossians 3:12–15, “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; (13) Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. (14) And above all these things put on charity, which is the bond of perfectness. (15) And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”

Now, turn with me to 1 Corinthians 13:4–7, “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, (5) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; (6) Rejoiceth not in iniquity, but rejoiceth in the truth; (7) Beareth all things, believeth all things, hopeth all things, endureth all things.”

We have before us the idea of forbearance, the place of forbearance in the brotherhood. As we think of forbearance, and the problems that we face sometimes in relating to other people, do you wish sometimes that we would live in a perfect world where there would be no offenses to be made toward one another? Everyone would understand the pure intentions of one another. There would be no desires and conflicts with each other, and all are working for the common good? We as Christians yearn for that kind of an existence and truly that is our hope in our glory state with God in eternity. However, until then we will need to exercise forbearance because we live in an imperfect world.

We already said that forbearance is being kind even when it is hard to be kind. However, I

would like to look at its definition now a little more closely. Patience and forbearance are very closely tied to one another. In fact they are almost synonymous. Maybe we could say that patience is the attitude and forbearance is the action. Patience is the capacity to endure pain, to be able to tolerate trouble or difficulty without ill will or ill temper or complaint. Forbearance is the action, or many times the lack of action as it relates to exercising that patience. It is the control of one's patience. It is the ability to refrain from feelings of irritation or anger when we face difficult circumstances.

That is what is in focus — forbearance. For a text I invite your attention to Ephesians 4. As we go through the message, it is my desire that we would grow in our desire to be a forbearing people. That we would understand what it means to be forbearing and at the same time not take forbearance to its extreme which we will examine in one of our points. I would like to examine the message, I) First of all, examining the brotherhood concept. II) Extremes of a forbearing mentality, III) Exercising practical forbearance in the brotherhood. IV) Effects of a healthy forbearing spirit in the brotherhood.

Let us look at our text passage

at this time. We will read the entire chapter of Ephesians 4:1–32. I) First of all, as we examine our subject, *I would like to examine this brotherhood concept that is put forth here in this chapter.* Let us look especially at verses 4–6. “There is one body, and one Spirit, even as ye are called in one hope of your calling; (5) One Lord, one faith, one baptism, (6) One God and Father of all, who is above all, and through all, and in you all.” The brotherhood concept. As children adopted by a common Father we, as children of God, share a common family.

As recipients of God's forbearance we share the common bond of each having received his forgiveness for being part of the brotherhood. As pilgrims on the way to a common goal we share the bond of each having embarked upon the same common way. As soldiers under a common leader we face a common foe. That is the brotherhood. That is the Church. As a result of the common factors which these many aspects provide, we working together, are in a very good position to be a help to one another. We know a lot about what each other faces. We know a lot about the challenges on the way, and we are in a very good position to be a help to each

other.

Our common interests and goals theoretically should make it very easy for us to be forbearing with one another. However, in practice we know it takes a lot more than that, does it not? It takes genuine Spirit inspired love in our hearts, the working of the Spirit among us, in order to have that kind of forbearance such that we really can be a help and an influence for what is right as we work together.

Without that kind of love, without that kind of Spirit inspired love, the potential, or may I say the certainty exists equally as well for us to be a hindrance to one another. That is church life without forbearance. We have all failed in that way at times I am sure. I know I have. Nevertheless, our desire is that we grow in our love, that we would grow in our forbearance so that we can be a help to one another. That is really why we want to be forbearing. We want to be a help to one another and bring God the glory that His name deserves from our lives as we do that.

It is the responsibility of each of us to exercise forbearance toward one another especially as we are a part of the brotherhood, especially as we are a part of the church. It is so important that we

exercise forbearance toward one another. That is our responsibility. Each one of us has needed forbearance from others at times. That is a fact that we each need to recognize. Each of us, while it is our responsibility to be forbearing toward others, we realize that many times we each personally have caused someone else to need forbearance on their part toward us.

II) *I would like to examine a few extremes of, or one of the extremes of a forbearing mentality in the brotherhood.* Our title is *The Place of Forbearance in the Brotherhood.* That term “place,” to me, as I thought about it, suggested a limitation — that in its proper sphere it is good. However, if it spills without its sphere there is danger. Can that be said of forbearance? Let us look a little bit more closely at our definition of forbearance. Forbearance is the control of one’s patience, the ability to refrain from feelings of irritation or anger.

We, of course, would agree that in most circumstances anger is wrong. In most every circumstance that we can think of most often anger is wrong. Therefore, forbearance is right. However, are there circumstances where anger, or at least irritation or alarm is right and forbearance is

wrong? Can it be said that forbearance has an extreme? What about forbearance to the extent that we do not remind our brother of his idle word? What about forbearance to the extent that we do not really care where he was on Sunday morning? What about forbearance to the extent that you hide secret sin for your brother?

We understand that kind of forbearance is wrong. That is the extreme of a forbearing mentality. It takes wisdom to know the degree to which we should forbear as we relate to things that we see in others' lives. It takes wisdom. However, if we can truthfully lay our selfish motives aside and keep the good of our brother at heart, much good can be accomplished simply by a few words shared with your brother. Usually they do not need to be many words. In fact, many times they should not be very many words.

They should always be words still filled with longsuffering and patience. Nevertheless, they should be words enough to know that you are concerned, words enough to show that you care that an issue is there. I remember when a faithful brother did this for me one time and I will always appreciate him for it. Let us be more faithful in doing that. I challenge myself in that. It

would be a help for all of us if we were a little more sensitive to the Spirit in this area.

Proverbs 27:6 says, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." That means that someone such as a surgeon would make an incision. It is a wound, but it is a wound for the purpose of healing. That is the kind of thing that we are talking about here that we would be ready to share a concern with a brother and so effect healing in their lives. However, it is not that we would be so forbearing toward them that we are not even concerned about it.

Ephesians 4:14, 15 brings out some truth in regard to this, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," (that is not caring what we believe or what has happened in the church). "By the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (15) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." That is what is necessary as we relate to one another in this way. "speaking the truth in love." It needs to be done in love and out of a heart of love. Then, it will have the right effect. That is our concern with taking forbearance to its extreme. It

III) *Let us now examine the other side of forbearance again and look at some ways where we should be exercising practical forbearance in the brotherhood.*

1) The first point I have to share in regards to this relates to Ephesians 4:7. Also then, verse 12. *God's grace is available to us.* It is available to each one of us to make it possible for us to be forbearing toward one another. Ephesians 4:7 says, "But unto every one of us is given grace according to the measure of the gift of Christ." If you follow that thought through and you simply jump over some of the next verses, I do not think it does us an injustice for us to put verse 12 immediately on the heels of that. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God's grace is available to us for our perfection so that we can grow in perfection, and grow in His image.

2) *In the second place forbearance takes diligent effort to succeed.* It will not simply happen. It needs to be a goal for which we work. I take that from Ephesians 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace." When you endeavour for something, if you are endeavouring to do something, it shows that there is a little bit of struggle

involved to do it. It shows that there is effort there to make it happen. Therefore, we endeavour to keep the unity of the Spirit in the bond of peace. One of the ways in which that is done is through forbearance. Therefore, forbearance takes diligent effort to succeed. It will not simply happen. It needs to be a goal for which we work.

3) *In the third place, Christ is our supreme example in forbearance.* I take that from Ephesians 4:13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Christ's example is shown to us through all the Gospels — through the Gospel story, through Matthew, Mark, Luke and John. We see Christ's forbearance. Also, 1 Peter 2:21–23 specifically brings this out. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (22) Who did no sin, neither was guile found in his mouth: (23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Jesus was our perfect example in forbearance as He related to those

who treated Him roughly.

4) *Since we are recipients of God's forgiveness we ought to exercise forbearance toward one another.* That is one of the reasons why we need to exercise forbearance toward one another. We have been recipients of the forbearance of God. Ephesians 4:32 brings this out, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Forgiveness in an integral part of forbearance. We can examine forgiveness. As we examine God's forgiveness and think about the kind of forgiveness that God has, that is the kind of forgiveness that we need to have.

While God's forgiveness does stand to us as the supreme example, there are several important differences to keep in mind between the type of forgiveness that God has and the kind of forgiveness that we need to extend.

i) *First of all, because God in His righteousness is completely holy and because of who He is.* God is God. He exercises the right to judge sin and He had the right to demand repentance before forgiveness is offered. He has the right to demand repentance as a condition for His forgiveness. Our forgiveness and forbearance have no right to demand condi-

tions because our imperfections make us equally as needful of forbearance as the one to whom we extend it.

ii) *In the second place, God's forgiveness and our forgiveness are different because God forgives because He is gracious.* God is perfect and holy and because He is God He has no duty to forgive. It is not His duty to forgive. He forgives because He is gracious. He would not need to forgive. We forgive however, because we have been forgiven. It becomes our duty to forgive because we have been forgiven. We have no right to harbour ill-will or resentment against another when we have so wondrously been freed from guilt of sin. To forgive and to forbear is our duty.

Jesus brought that out when He told the story of the one who was forgiven those ten thousand talents in Matthew 18:23-35. You remember the story how the servant of the master was forgiven the ten thousand talents. Since he did not have enough to pay therefore, he was forgiven. Then, he went out and he found his fellow servant which owed him only a small amount. He took him and cast him into prison and told him that he must pay everything. He told him that he must pay that small debt.

When the master found that out he was grieved. He called that servant back and said, “O thou wicked servant, I forgave thee all that debt, because thou desiredst me: (33) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Matthew 18:32–35). As we think of that sobering story it is a reminder to us that it is our duty to forgive.

B) *I would like to examine now some key ingredients to making forbearance a practical reality.*

1) *One of the first ingredients I would like to share is that of humility.* We see that in Ephesians 4:2. “With all lowliness and meekness.” Children are a good example to us in this, are they not? Their humility makes it easy for them to be forbearing in their play. It makes it easy for them to take wrong sometimes. At least, not to hold a grudge for very long. Sometimes it is our foolish pride that keeps us from letting a grudge fall by the wayside and really forbearing.

1 Corinthians 14:20 brings this out as well, “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.” As we have the example of a child’s humility so we need humility in order to be forbearing.

2) *Forbearance also takes patience.* We see this in Ephesians 4:2 as well. “With longsuffering.” Longsuffering is much related to patience. It takes long suffering, and in some other verses of Scripture especially, such as in Colossians 1:11 the word “all” is used in conjunction with longsuffering or with patience. “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” Thus, forbearance takes all patience. It takes every ounce of patience that we have sometimes, but it does take patience.

3) *It also takes love.* We see this in Ephesians 4:2 as well. “With all lowliness and meekness, with longsuffering, forbearing one another in love.” We read those verses from 1 Corinthians 13 that show us those characteristics of love, showing us that love does not hold ill-will. Love is so imperative for us to have if we will have true forbearance. We talked about that earlier.

4) Finally (and maybe this is

one of the most important ingredient for making forbearance a practical) consistent reality in our lives and that is *the Spirit*. The Spirit is necessary in our lives. We see that in Ephesians 4:3, “Endeavouring to keep the unity of the Spirit in the bond of peace.” The Spirit needs to be allowed to work in our lives helping to give up of ourselves, prompting us when our mind would fail in thinking wrong thoughts. He is there to guide us and help us to think right thoughts instead. The Spirit is so important for making forbearance a reality in our lives.

C) *I would like to examine some key areas where forbearance needs to have an impact on our lives.* 1) *First of all, I would like to think about our thoughts and attitudes.* This is the area where forbearance really starts, is it not — in our thoughts and attitudes? One person once said that the habit and judging and condemning others is usually a great deal more serious blemish than are the things we so glibly point out as flaws or thoughts. I think that is true.

This is a foundational area where we as parents have an impact on our children in the realm of their attitudes. We have an impact by our example parents. What kind of an attitude do

you express? What kind of an attitude do I express as a father? Toward others? We also have an impact on their lives in this area of our attitudes by what we allow them to exhibit by way of attitudes. How quick are we, when we are sitting around the dinner table to criticize? Or, any place, of course, but in your normal conversation, how easy do you find it to be critical of others?

Do we feel that our way is always the best way? Is that the concept that our children are catching from us? Do people who do things a bit differently always seem a little bit short in our view? Is that the concept that they are gathering from our way of thinking? There are, after all, many areas of life which have some latitude for variations. Some things are not necessarily right or wrong? For instance, what if brother Joe’s family eats ketchup on their macaroni and cheese. It is not something to look at them funny about or make mock of. So what if brother John’s boy wears blue socks with brown pants.

That is something that we as parents need to be watchful of. If attitudes come through making mock of brethren and sisters in the church on such trivial matters what will that do in church life

down the road? What if the car they drive is an “old junker of a car?” Our brethren are deserving of our respect in spite of these trivial things. We need to teach our children the way of respect in spite of these trivial things.

We had opportunity to drive a brother’s older vehicle lately. It was a good experience to teach our boys something of respect toward other people’s property. Maybe we need to be a little more faithful in doing that, in making sure that we are driving home the right concepts of respect toward others in the lives of our children.

It is right, in spite of all that I have said in regards to that, and it is important for our children to know what we stand for as a family. We should as families, as fathers draw lines in our families that may at times, that will at times be somewhat tighter than others around us. Our children need to learn to respect that too. That is important. Nevertheless, at the same time, we need a respect for one another, a respect for other people’s convictions. That especially is something that our children may never make mockery of. That is something that is extremely serious that our children would never mock another’s convictions.

Controlling our attitudes is a

basic part of forbearance. We see that here in verses 26, 27, 31 of our text. “Be ye angry, and sin not: let not the sun go down upon your wrath: (27) Neither give place to the devil.” That is usually what anger is. It is giving place to the devil. “(31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.”

2) *We need to be forgiving as we are forbearing.* We need to have a heart that is willing to forgive immediately when a wrong is done. That is something that we need to grow in and it is something that is not always easy to do. It takes the grace of God to do that. Then, it is not only forgiveness that responds right away but forgiveness that endures, that will not bring up the subject again.

Even though it is enduring, I do think that it will necessarily mean that we will completely put it out of our minds. We know that is impossible to do. In fact, forgiveness can be enduring in spite of the fact that we may need to continually crucify ourselves in that area. We need to daily put it down. It needs to rest there. It may be that a time or so we need to discipline our minds to put it out of the way. If we are faithful in doing that it is enduring for-

giveness. Let us be forbearing in the way of forgiveness.

3) *Let us also be forbearing in our speech.* This comes through in various places in our text. It is interesting to note how many places in Ephesians 4 our speech is mentioned. In Ephesians 4:15, “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” We have it in verse 25, “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.” In verse 29, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” Also, in verse 31, “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.”

Our speech is such an important area of forbearance. Let us always keep a watch at our mouth that we would maintain the kind of speech that shows that we are forbearing. That will many times help people be forbearing toward us.

4) Finally, in the practical areas of forbearance, let us be forbearing in our behaviour. Sometimes our actions do speak louder than our words. Do we consistently show kindness by

our actions and forbearance in our actions? Do we show someone who may have a gripe against us that we hold no grudge by our actions? Our kinds of deeds are a part of this. Sometimes our simple availability to someone is an example of this.

How quickly do you turn away from someone and go out the door? How much opportunity do you give them to speak to you? Sometimes when there are strained relationships those kinds of things can speak volumes for the person who is at odds with you. How do you respond in your mannerisms with the associations with others? Your countenance, your smile (or lack of it) — these are a part of our behaviour and they are part of our forbearance as well.

IV) *Finally, in the last portion of our message I would like to now consider some effects of a healthy forbearing spirit among the brotherhood.* A forbearing spirit among the brotherhood is such a blessing. It makes church life what it ought to be as we all pull together and as we all work together in harmony and forbearance.

1) *First of all, forbearance strengthens our bond, strengthens the bond of the brotherhood.* I take this from Ephesians 4:16,

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” It strengthens our bond. The picture is here. We might get the picture of a building built with stone, healing stone, stone that is cut in order to fit. That is what we are as a brotherhood — stones cut to fit to make a strong bond, a strong building.

That cutting and fitting process is not a comfortable process. It is something that we all struggle with at times. However, as the shape is made in those stones to fit, then the building is strong. That is the way it is in our relationships as a church as well. It strengthens our bond.

2) *In the second place, it places us in a position where we can be a help to one another.* How can we be a true help to one another when we are at odds with one another? Obviously, we cannot be a help to each other if we are at odds with one another. If you are at odds with your brother and you have treated him in a ill manner, and that has been reciprocal back and forth a few times, and you see that brother’s son erring, how can you go to that

brother with concern? You are not in a position to do it.

However, if we are forbearing and forgiving with one another and we maintain right relationships with one another then we are in a position to help one another. That is an effect of a healthy forbearing spirit among the brotherhood. It makes it so that we are in a position to be a help to one another.

3) *It also enhances our witness.* Ephesians 4:1 bring this out, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” Especially, that is the phrase that I wanted, “walk worthy of the vocation wherewith ye are called.” The world knows what to expect of us many times. They know what vocation we hold. They know we are Christians. They know that Jesus taught the way of peace and love. They know that He taught the way of longsuffering and forbearance.

The only way that we can walk worthy of the name Christian is if we walk in the way of peace, love, and forbearance. If we do that, if we are faithful in doing that, it does make something that is attractive to the world. Jesus said in John 13:35, “By this shall all men know that ye are my disciples, if ye have love one to

another.” Our witness is enhanced as we have a forbearing spirit one toward another and as we allow God to help us to have brotherhood relationships that are to His glory.

In conclusion, I found a poem in an *Eastern Mennonite Testimony* [March 1996] by Ada Wine that I thought was appropriate to share here. It blessed my heart as I read it. I would like to share it with you in conclusion. It is entitled *Prayer for Forbearance*.

“I find it so easy when I look around,

To see that my brethren in failures abound,

To think that their faults are more glaring than mine,

And long all their blundering ways to refine.

Lord, open my heart wide, and help me to be,

Forgiving, forbearing, and patient like Thee.

Your grace and Your mercy extended to me

Are boundless, unlimited, unearned, and free.

Help me to not gossip when someone offends;

Help me to be less critical of my dear friends,

For we are all human and prone to do wrong,

And needing each other to help us be strong.

Lord, give me more gentleness, more self- control,

More love and compassion for faltering souls.

Help me to encourage, to love, and forbear,

And when others need me, Lord, help me be there.”

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From the Previous Issue:

Scriptural Positions on Association, Fellowship and Counsel

From a message by Clarence Miller

Thirty-sixth Annual Continent Wide

Ministerial Fellowship Meeting

Thursday, April 03, 1997

Warman, Saskatchewan Canada

Book Reprint (*continued*)

The Seven Laws of Teaching

CHAPTER VII

THE LAW OF THE LEARNING PROCESS

1. We must now pass from the side of the teacher to that of the learner. It has been seen that the teacher's work consists essentially in arousing and guiding the self-activities of the pupils. The pupils' work, which we are now to consider, is the use of those self-activities in studying. The laws of teaching and learning may seem at first to be only different aspects of the same law, but they are really quite distinct — the one applying to the work of the instructor, the other to that of the one receiving the instruction. The law of the *teaching process* involves the means by which the self-activities are to be awakened; the law of the *learning process* determines the manner in which these activities shall be employed.

2. If we observe a child as he studies, and note carefully

what he does, we shall easily see that it is not merely an effort of the attention nor a vague and purposeless exertion of his powers, that is required of him. There is a clear and distinct act or process which we wish him to accomplish. It is to form in his own mind, by the use of his own powers, a true concept of the facts or principles in the lesson. This is the purpose to which all the efforts of teacher and pupil must be directed. The law of the learning process may therefore be stated thus:

The pupil must reproduce in his own mind the truth to be learned.

3. With the laws previously discussed the teacher has been chiefly concerned; the law now before us concerns the pupil also. It brings into view the principles which must guide the stu-

dent in his studying, and which it is the business of the instructor to emphasize and enforce. While telling the teacher how to teach, it also tells the pupil how to study.

The Philosophy of the Law

4. We have said that merely pouring out before pupils the content of the teacher's knowledge is not teaching. It should now be pointed out that true learning is not memorization and repetition of the words and ideas of the teacher. The work of education, contrary to common understanding, is much more the work of the pupil than of the teacher. This idea, which has been presented before in this discussion, is here reaffirmed as fundamental.

5. We must distinguish between the original discovery of a truth and learning it from others. Discovery is made by processes of original investigation and research which are usually slow, tentative, and laborious. Learning comes by processes of interpretation, which may be easy and rapid. Still there is much in common; the learner rediscovers in part the material that he learns. No real learning is wholly a repetition of the thoughts of others. The discoverer borrows largely of facts known

to others, and the student must add to what he studies from his own experience. His aim should be to become an independent searcher in the fields of knowledge, not merely a passive learner at the hands of others. Both the original investigator and the student must be seekers for new facts and principles, and both must aim to gain clear and distinct conceptions of them. It is indispensable that the student should become an investigator.

6. There are several phases of the learning process which should be carefully noted here in order that the full meaning of the law shall be seen and understood.

First. A pupil is sometimes said to have learned the lesson when he has committed it to memory, and can repeat or recite it word for word. This is all that is attempted by many pupils, or required by such teachers as consider their work done if they can secure verbatim reproductions. Education would be cheap and easy if this were real learning and could be made to stay.

Second. It is an evident advance over the memorizing of words when the pupil has also an understanding of the thought. It is so much better that many teachers are tempted to care only for the thought, and so to inform

their pupils. There is a danger here, for in many cases, as in the teaching of the lessons in the Bible, it is important to know and to remember the words.

Third. It is still better when the pupil can translate the thought accurately into his own or other words without detriment to the meaning. The one who can do this has advanced beyond the work of mere learning, and has placed himself in the attitude of a discoverer. He has learned to deal with his own thoughts as well as the thoughts of others. The capable teacher will recognize this, and will pardon possible crudeness of expression, while he encourages the pupil to more accurate thinking as a means to more accurate language.

Fourth. The pupil shows still greater progress when he begins to seek evidence of the statements which he studies. The one who can give a reason for the things he believes is a better student as well as a stronger believer than the one who believes but does not know why. The real student seeks proofs, and a large part of the work of a student of nature is to prove the things which he discovers. The student of the Bible ought to seek to find out for himself if these things are so. Even the youngest pupils will

take a stronger hold of the truth if they can see a reason for it. In searching for proof, the student encounters much knowledge on the way, like the mountain climber who finds the landscape always widening around him. The particular problem with which he is engaged is seen to be a part of the great empire of truth.

Fifth. A still higher and more fruitful stage of learning is found in the study of the uses and applications of knowledge. No lesson is fully learned until it is traced to its connections with the great working machinery of nature and of life. Every fact has its relation to life, and every principle its applications, and until these are known, facts and principles are idle. The practical relations of truth, and the forces which lie behind all facts, are never really understood until we apply our knowledge to some of the practical purposes of life and of thought. The boy who finds a use for what he has learned in his lesson becomes doubly interested and successful in his school work. What was idle knowledge becomes practical wisdom.

7. The learning process is not completed until this last stage has been reached. The other steps aid in illumining the understanding of the pupils as they progress in their work, but

our law of the learning process demands this final stage, and to this purpose the efforts of the teacher and the pupils must constantly be directed.

8. The earnest student will be enabled, by means of these steps, to watch his own progress with his work. He can ask these questions: What does the lesson say? What is its meaning? How can I express this meaning in my own language? Do I believe what the lesson tells me, and why? What is the good of it how may I apply and use the knowledge which it gives?

9. It is true that many lessons are not learned with this comprehensive thoroughness, but this does not change the fact that no lesson is really learned until so understood and so mastered.

Limitations of the Law

10. We should consider two limitations to this law of learning. The first has to do with the age of the pupils. It should be remembered that the mental activity of young children lies close to the senses. Their knowledge of a lesson will be largely confined to the facts which appeal to the eye, or which can be illustrated to the senses. A little later the desire of pupils for activity and for carrying on some active enterprise may profitably

be utilized in their training. As maturity is approached, young people think more and more about reasons, and the lessons which will appeal most to them will be the ones which ask reasons and which give conclusions.

Another limitation is one concerned with the different fields of human knowledge. In each branch of knowledge there are distinct evidences and applications, and therefore the operation of the law of the learning process will vary to meet conditions. The capable teacher will discover these differences, and will find the proper conditions of successful study of each.

11. Herman Krüsi, one of the best of teachers because one of the most sympathetic students of childhood, said: "Every child that I have ever observed, during all my life, has passed through certain remarkable questioning periods which seem to originate from his inner being. After each had passed through the early time of lisping and stammering, into that of speaking, and had come to the questioning period, he repeated at every new phenomenon the question, 'What is that?' If for answer he received the name of a thing, it completely satisfied him; he wished to know no more. After a number of months, a sec-

ond state made its appearance, in which the child followed its first question with a second: 'What is there in it?' These questions had much interest for me, and I spent much reflection upon them. In the end it became clear to me that

the child had struck out the right method for developing its thinking faculties." Krüsi's questions belong chiefly to the first period of growth and education; in the later periods come other questions.

Youth Book Reprint *(continued)*

Judith

I

HAPPY DAYS OF CHILDHOOD

In the Country

"It is true. I did not sleep much last night," Judith answered blushing.

"But I have had enough sleep now and will be ready in a few minutes."

With these words, she threw her arms around her mother's neck and covered her face with kisses. It was a most happy day. Everybody, even Grandfather and Grandmother, took a long walk in the afternoon. The visiting rabbis had left for the station early in the morning. Noticing how tired her grandfather was and knowing that he had had no sleep the previous night, Judith decided not to worry him with her questions but to wait for a more convenient time. She had many questions in her heart to ask him. Most of all, she wanted to know WHEN and WHERE "Yeshua" lived, what his life had

been, and how he died. These questions seemed to burn within her more than any others.

A few uneventful days passed. One warm evening the family gathered as usual on the porch after supper. Songs of nightingales filled the air. The children were playing while the women talked. Mr. Weinberg was sitting in a large, comfortable wicker chair, his eyes contemplatively fixed on the last rays of the setting sun. Judith decided this was her opportunity for a talk.

"Why are you looking so thoughtfully toward the sky, Grandpa?" she inquired. "Are you thinking about heaven?"

"Yes, my child, I was thinking about heaven this very moment."

"Grandpa, dear, please tell me something about heaven and God. Father and Mother have told us that you have read so

much and know so many things. I want to know about God, too. Papa said I might ask you everything I wanted to know. May I, Grandpa?"

"I have read and studied much in my life, and shall be glad to answer your questions. What do you want me to tell you? What questions trouble you most?"

"Oh, there is much I would like to know. May I start right away?"

"Well, well, more philosophic questions about God," interrupted Judith's mother teasingly. "She has bothered us often with them. If she were a boy she would become the wisest rabbi who ever lived."

"Please, Mama, dear! I am not asking you now. I want to be Grandfather's most diligent pupil, and I promise to listen carefully to everything he says." She pushed her chair close to his. Putting her folded hands on his knees, she looked up into his face and said, "The preliminaries are finished. Now the questions begin."

Who was, "Yeshua"?

"You'd better hurry, or your preliminaries will last until it is bed-time for me," was the kindly reply.

"Well, then, first of all: WHO

was 'Yeshua'? What kind of a man was He? Where was He, and what has happened to Him?"

The face of the old rabbi became very sober and grave. Looking sternly at his grandchild, he said to her mother, "You are right. Judith is occupied with far too serious questions."

"Why is this a serious and difficult question, Grandpa? I thought everything was very easy for you. Our Daddy said, too, that you knew everything."

"You know, dear child, this question in itself is not a difficult one for me, but the knowledge of certain things is not good for everybody. However, if you are very anxious to know I think I shall tell you. Nearly two thousand years ago our fathers lived in Palestine, that precious land which God Himself gave to them. At that time they were not scattered all over the globe as they are today."

"Why, isn't Russia our country?" interrupted Judith, puzzled.

"No, my child. Russia is not our country. This is a country of idolaters, *Goyim*, heathen. Our rightful country is Palestine, given to us by God. There our fathers lived, and our glorious kings and prophets. During the last time of its existence our land was under the rule of *Goyim*, the Romans, who were very mighty

at that time. These Romans were extremely cruel and unjust toward our forefathers. They were very much displeased that we worshipped the true, living God, Who created heaven and earth, instead of bowing before their dead idols. It was a most trying time for the Jews, for the Romans were much stronger. But Jehovah has given to His people the wonderful promise that in His time He will send His anointed One, the Messiah, Who shall free Israel from all her oppressors and Who shall reign together with His people over the whole earth.

“This glorious hope always has lived and still lives in the hearts of all true sons of Israel. All our beloved prophets, beginning from Moses, have spoken about it. Shortly before our forefathers were scattered there appeared a Jew, the son of a poor carpenter of Nazareth, who claimed to be the Messiah of Whom God had spoken through the mouth of all His prophets. The name of this Jew was ‘Yeshua.’

“Many Jews were deceived and misled, and they honored Him as the Son of God. The whole land of Palestine was stirred. His influence over the people increased rapidly. His followers waited day after day

for Him to proclaim Himself king over Israel and make His disciples rulers and princes of His world empire. But the wise men of that time saw in His teachings and His influence over the people a great menace for the nation. They foresaw that if the Romans should gain knowledge of this movement they would come in larger numbers and would destroy the glorious city of Jerusalem and the gorgeous Temple, the pride of the whole nation.

“Therefore a special council of the wisest elders at Jerusalem was called to session. The object was to find a way to prevent the approaching danger. Sane advice was given by the noble and prudent high priest, Caiaphas, ‘Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not’ [John 11:49, 50]. His good advice was accepted by the majority of the members of the council, and there and then it was determined that the impostor, ‘Yeshua,’ must be killed. The latter was at that time in Galilee with a large number of His disciples, but He was expected to come to Jerusalem for the Feast of the Passover.

“The plot was a wise one and successful, too, though the

impostor and His followers knew about it. However, He was not afraid. He counted evidently on the support and protection of the masses. But the elders exercised great care in accomplishing their plan. Fearing the masses might rise to His defense, it was resolved that He should be arrested at night. One of His disciples, who was discontented with his Leader rendered a great service; he promised to betray his Master.

“Judas was the name of this follower of the deceiver. On the appointed night, he led the men and officers who were sent by the priests to a secret place in the Garden of Gethsemane where ‘Yeshua’ often spent the night with His disciples. There He was taken that night. His followers, however, instead of defending Him after His arrest, fled and hid wherever they could.

“The high priest, together with the elders and all prudent people, did all they could to get Pilate, the Roman governor at Jerusalem, to sign the death sentence of ‘Yeshua’ that the Sanhedrin had already passed. Our fathers had in those days not even a right to execute their own criminals. Oh, the depth of shame and humiliation the Jews were in!

“When finally the death sentence was confirmed by Pilate,

they led ‘Yeshua’ outside of Jerusalem and there they nailed His hands and feet to a wooden cross with large nails. There He died. [As it was written in the Law ‘And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance’ (Deuteronomy 21:22, 23).]

“His body should have been thrown Out into the Valley of Hinnom for the dogs, as is fit for a criminal, but a fatal mistake was made through the carelessness of our elders. One of His secret followers who was even a member of the Sanhedrin went to Pilate and pleaded for the body to take it from the cross, and before the council could take the proper steps, this disciple had taken His body from the cross and buried it in his own tomb in his garden near Jerusalem, as is fit only for decent, wealthy people.

“After that was done it was too late for the elders to do anything without acting against the rulers. But they did remember well that ‘Yeshua’ had said to the people before He died that if He should

be killed He would rise from the dead. In this they saw a new calamity for themselves and their people. They feared that His associates would steal His body, carry it to another place, and proclaim the news of His resurrection, as He had foretold. To prevent this, they sent a delegation to Pilate to tell him about their apprehension and to secure a detachment of soldiers to guard the sepulchre.

“The guards were posted near the grave. All calmed down and the people commenced with the preparations for the joyful Feast of the Passover. Yet His disciples did not sit and fold their hands. They got busy. One night they succeeded in putting the guards to sleep or else frightening those superstitious *Goyim* so badly that they were paralyzed with fear. When they came to themselves, they found the seal on the grave had been broken, the large heavy stone rolled away from the opening, and the grave was empty. The corpse was taken and nobody knows to this day what happened to it.

“His followers then spread the

news throughout Palestine that ‘Yeshua’ had arisen from the dead. Later they carried this word all over the world. They affirmed they had seen Him after His resurrection and He had spoken to them. They even said they had seen Him ascending up to heaven as the Son of God.

“Of course this is all nothing but a clever deceit and no one of the wise and circumspect among our people have believed it nor do believe it today.”

Thus Rabbi Weinberg finished his story about “Yeshua.”

Judith had been listening breathlessly to the interesting history of “Yeshua.” After a few minutes of dead silence, she lifted her eyes to her grandfather and asked in a subdued voice trembling with emotion: “But what if ‘Yeshua’ WAS indeed the Son of God, the promised Messiah sent to Israel?”

Recalling the words of the rabbi who a few days ago had argued with her grandfather, she added, “What if He died as the Lamb of God for our Jewish people and for all who live on earth?”

“And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.” (1 Thessalonians 3:12) “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.” (1 Thessalonians 4:9)

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