Articles by David Ward

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Lesson Presentation (Part 1) (Aug 1962)

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A Message by Mr. David Ward, Mystic, Connecticut

At the 39th Annual Sunday School Teachers' Conference

St. Catharines, Ontario — May 12, 1962

This afternoon we considered something of Lesson Preparation and we haven't begun to exhaust the subject, just perhaps to stir up our pure minds a little bit about it; but after the preparation of a lesson, there is its presentation. The teacher has something in mind which he would convey to the pupil. The teacher must, therefore, first of all prepare himself in respect to the matter that is to be taught. But then that material, those concepts, those precepts must be conveyed to the individuals in such a way that they will apply them and use them in their lives. One has well said that education is not the accumulation of knowledge, but the use of it. And it is well that we remember this as we teach in any capacity.

In order to present material to others, it is first of all necessary that we establish contact with them. There can be no flow of ideas from the teacher to the pupil until he has gained the pupil's interest, until the pupil is in harmony, in conjunction, in symphony with him. Therefore, the first thing that we are face-to-face with is making contact.

There are a number of ways to make contact. One of the best ways is by reviewing the previous material. Some

have estimated that review should comprise 25% to 33% of our teaching. This is an excellent way of bringing in new thoughts, by reviewing the old — tying in with that which is past as we present some thing that is new.

As a matter of fact, this brings us to one of the basic laws of teaching and that is what is known as the “law of apperception.” Which simply means this — that we only teach something new as it is related to something that is already known. Suppose, for example, that we had two containers here on the platform, and I told you that what was in the container on my right hand was exactly the same as what was in the container on my left hand. Now you would have learned something if you first knew what was in the container on my right hand, but if you did not know what was in this container, then you could not determine what was in that.

It is something like the algebra problems that we all had when we were back in school, which my teenage girl is groping with and grasping after these days. Oh, these unknowns, x’s, y’s and z’s! Well, if you have one equation it’s all right to have one unknown; if the other things are known, you can solve the unknown. But if you begin to have two and three and four unknowns in one equation, you are not going to solve any of the unknowns. So it is in the conveying of spiritual truth.

If we try to move from the unknown to teach the unknown, we end up exactly where we started. Therefore, it is necessary to ascertain what our pupils know and then we move from what they know to that which they do not know. Someone has illustrated it in this way. You enter a room in which there are five hundred people, let’s say, and you don’t know anyone in

that company, then you are at a loss where and how to begin to know anyone. But you enter through the door and suddenly you see Jim Brown. And you know Jim. And so immediately what do you do? We all do the same thing. We seek out Jim Brown and we are so glad he is there and he in turn introduces us to our new friends and thus we begin to know the people who are there. So is the teaching process.

As we bring a child into a room where there are total unknowns, it's a very, very difficult situation. But there is someone in the room of ideas that he knows, then we can introduce the unknowns to him through the known. This involves the teacher using language which the child understands. It involves making application in the area of thinking and living in which the child lives. The teacher doesn't talk about sin in areas in which the child is not acquainted, like covetousness, adultery, murder and so on. But he speaks of sin and applies it in the area in which the child is very much acquainted —cheating at school, disobedience to parents, lying, and so on. Now he is beginning to take the subject and get it down into the thought area and perception area of the child.

Let us suppose, for example, that our aim for this lesson is to make the children aware of the fact that God is holy. What does this mean to him?

Well, it means a lot of different things to a lot of different children. How can we convey this concept? We can't go on talking for a whole quarter, or a whole year, or a whole Sunday School career about the holiness of God without ever giving the child to understand what it is.

We think of the hospital perhaps, and we think of the cleanliness that prevails in the hospital, the absolute purity, physically speaking, and we have an idea. And so we begin to talk to the boys and girls along these lines, about the nurses in their nice white clean uniforms, about the operating room with the instruments as they are put into the sterilizer, and the doctor as he puts the gloves on, and so on. We emphasize the importance of cleanliness there in the hospital. Why? Because the hospital is seeking to combat disease. This disease in turn brings about death. We are in an area they are beginning to understand. They are with us.

We now move from this area into a new area. That demand for cleanliness and purity in the hospital in order that disease might be combatted, in order that death might be thwarted, is similar to what we have in connection with God and His dealings with mankind. God is fighting a greater disease, and that disease is sin. This brings about not only physical death, but eternal death, and just as the hospital must be clean and the attendants must maintain cleanliness and the doctor and instruments must all be clean, so it is that God has to maintain His cleanliness, His purity, His holiness. Now do you understand what holiness means? Holiness has to do with God’s abhorrence of sin, has to do with that which is God’s character as being in contrast to sin and impurity. We are beginning to move into areas in which the child can understand.

Now all of our teaching, if it’s going to really reach the children in the classroom, must be taken from theological terms, from high-sounding phrases or cliches, phrases which we are very familiar with perhaps —taken from those down into the area of the child. This

of course, varies with the age of the child; and again, remember, with the needs of the children within the class.

Let's get their attention first. First of all by review. Then by the use of illustration, as we just suggested. That which is known is presented and then that which is unknown is brought in in connection with that which is known. An illustrative incident from the news of that week (perhaps something that even happened locally) will give you an entrance into the class attention and from there you move with that which you want to teach them.

Notice how careful the Lord was about making contact. A rabbi comes to Him and the Lord says right away to him, "You must be born again." Wow! Did He ever make contact! Nicodemus said, "What?" he was startled. That's a means of making contact. The Lord immediately shocked him and He made contact with him and had his ear and poured in the wonderful water of the Word, as we are hearing this afternoon.

The next chapter, John 4, a woman comes to the well and the Lord Jesus says to her, "Give Me to drink." And right away He's made contact with her, moving in the area in which she's thinking and living at that particular moment. By the way, pre-session activities are important. Vitally important! We had that suggested here this afternoon. I trust that we all realize that if our Sunday School starts at 9 o'clock, or 9.30, or 11 o'clock, or whenever it might be, the good teacher starts his Sunday School class at least fifteen minutes before that time. As has been suggested, one needs to get to know the youngsters, but another very important reason is to

get the children into the movement for that which is to come, so you don't spend valuable class time in trying to gain attention and atmosphere, shall I say, which should already have been gained in pre-session and then in the actual opening of the Sunday School.

Now then, attention is concentrated consciousness. I called on you to lend me your voluntary concentrated consciousnes this afternoon. Sometimes we say "Well, I'm going to make myself listen; I'm going to make myself take this in." I've had this experience. "I'm going to make myself get this now." That's not the best kind of attention.

We ask our class to give us that kind of attention, maybe, but the best kind of attention is involuntary attention. The teacher is so interesting in the presentation of his material, that unconsciously, the children are absorbed in that which is being presented to them … and their eyes open, and their mouths open, and their ears open … and you pour in the precious Word of God.

We've made contact, but attention begins to wander; we need to maintain contact, remember. One of the most valuable ways to recall that attention was suggested this afternoon — by the asking of a question. At this point it is best to ask a direct question. There are times when a direct question is not good, but here the direct question is good. My teacher back in grammar school always used to seem to have that right down to a knack. She said she had eyes in the back of her head and we believed it, because it would seem even when she was writing on the board she was able to say, "David!", and she would give me a question when she knew I wasn't

giving attention to what she was saying. And so the directed question, at a point when the mind is beginning to wander, is a good way of calling that individual back again to that which is being presented.

Lesson Presentation (Part 2) (Sept 1962)

From Food for the Flock, Vol. 8 No. 9, Sept 1962.

A Message by Mr. David Ward, Mystic, Connecticut

At the 39th Annual Sunday School Teachers' Conference

St. Catharines, Ontario — May 12, 1962

Another means is by the introduction at this point of an illustration. An audience such as this is very much like a sea. I don't know if all speakers have the same feeling that I do, but it is very much like a sea, like a body of water. And as we have folks' attention, it is very much like a calm lake. Then, as attention begins to wander, there is a ripple over the audience, and it begins to be disturbed a little bit. You see that in your class. As there comes in this little rippling of the water, ask the direct question, bring in an illustration of the truth that is being presented, and you will call the individual back to attention.

Another thing in maintaining contact: Look at your class! We might say this to preachers, too. Look at those whom you are teaching. Sometimes you have had the experience, perhaps, of having to face a speaker who is getting his message off the ceiling somewhere, or off the floor. It's very difficult. That's one of the times, generally speaking, that you have to say, "Well, now, I'm going to listen." A face is alive. People's faces are alive. And we can see by looking into them just what grasp they have of what is being presented. Look at your class and you will find it much easier to maintain contact with them.

In the presentation of the lesson, we want to speak a little further on the use of questions, one of the most important means of conveying spiritual truth. Notice the value of them. First of all, it is through the use of the question that we discover what the pupil already knows. We have already spoken of this. Then the question is used to arouse the pupil's interest, as the Lord with Nicodemus. Or when He asked His disciples, "Whence shall we buy bread that these may eat?" He aroused their interest and then taught them divine truth. Questions cause our pupils to think. They emphasize important points and they are valuable in the review of our material. There are two kinds of questions, basically speaking: those that the defense attorney asks his client and those that the prosecuting attorney asks. The defense attorney seeks to lead his client along a line of truth, a line that he wants to be brought out. And this is invaluable in our class. We ask what we call a leading question, and when this question is answered it leads us to another question, and we carry it along until out of the class we bring the truth. And this is so much more valuable than your telling them something and that's the end of it. Let them, do the thinking. Until we get to work in their heart, we are doing very, very little real teaching.

We should ever be after the response and the interest and the thinking of the class which we are teaching. Then again, the questions may be as the prosecuting attorney's, to provoke thought. Sometimes a student in the class answers a question. Immediately, a good question for you to ask is, "Why?" That's where things are really done. Why? Why did you answer that way? Why did you feel that was about it? What reason did you

have for making this statement? Here now we are getting the class to work and here, together, we are learning something that will reach into their lives.

Just a word or two about the practice of questions here. Generally speaking, the teacher, in asking the class a question, should not ask a specific individual for the answer. Don't go through your class starting with Jim on the right and on down through to Bob on the end. Ask the question. Now everybody has to think for the answer. Then pick out this fellow over here. Next time pick out that fellow, or this girl down here. If you assign the question before you ask it, or every time as soon as you ask it you assign it to an individual, why, very soon the others stop their work in connection with it. And who wants to work? Especially in the Sunday School class. Let the teacher go on like he always does. I'll just sit back and take it easy.

It's our job as teachers to make our pupils work, and love it! That's when we are really going to accomplish something in their lives. Beware of the ambiguous question, a question that has more than one answer. Although sometimes, for fun, I like to slip one in and let John suggest this answer, and let Mary answer in that fashion, and then let them defend their answers; and finally find out they are both right, as they took different points of view on the question.

Don't ask a question the second time of the same individual. "Who was Nicodemus?" Oh, the pupil wasn't listening then. All right, don't ask him again. Ask the other one over here. Don't repeat the question and ask that same individual the second time. Otherwise he'll be lazy and think, "Well, I can always sit back, because if

I’m not listening and he asks me a question, he’ll ask me again and then. I’ll answer.” No! If he doesn’t know the answer, ask someone else in the class.

Now then, a word as to the pupil’s questions. It has already been sugguested that it is our job to encourage them. Here is when the teacher is thrilled. Here is response from the class. This is what he is waiting for!

The class begins to ask questions; maybe they are not directly on the particular subject that he is discussing at that moment, but they are related to it, and the teacher is thrilled. He just glows. This is what he is after! And so he encourages questions from the class at any time. And when Jim asks a question, what does the teacher do? He gives a very well defined answer. Not if he is a good teacher! He says, “Well, Mary, what do you think about the question Jim has asked? Let’s have your opinion on the subject.” He passes the question that Bill asks, over to John over here, and so on. He tries to get the class members to answer the question that has been raised within the class. Or he may ask another question, a leading question that we discussed before, to help that pupil answer his own question.

Lastly, only lastly, the teacher answers the question which has been raised. Now what is going on? Gradually, he is getting the class to the highest form of learning that there is: and that’s problem solving. And as those pupils grow up spiritually and physically, they can be presented problems, spiritual problems, because they have been taught to think on the basis of the truth of the Word of God; they can begin to solve problems. So as they become young people and go out into the world with its multiplied problems, they have been equipped to

think through, upon the basis of that which they have learned and the process in which they have learned it, to solve these problems and to go on consistently for the Lord. Too much of the time our teaching ends with mere conditioning, which is the lowest kind of teaching. Sometimes it goes on to memory work, repeating by rote, or giving back to us like a parrot that which we give to the class. That's the second highest form. But what we are after (You are too, aren't you?) is problem solving: doing something way down in the mind and heart so that when the pupils leave the Sunday School they have really grasped basic spiritual principles and are able to apply them in the areas and realms of their lives.

God help us to prepare and to present to them these things that He has laid upon our hearts, according to the need of the class, in interesting and absorbing fashion and with an end that those who grasp these truths may use them to the glory of the Lord.

Lesson Preparation (Part 1) (Oct 1962)

From Food for the Flock, Vol. 8 No. 10, Oct 1962.

A Message by Mr. David Ward, Mystic, Connecticut

At the 39th Annual Sunday School Teachers' Conference

St. Catharines, Ontario — May 12, 1962

Now there's much that we have to say which is culminative of all that has been said, and I think the program is well laid out, in that we have come at this time to "Lesson Preparation."

It has been estimated that eighty to eighty-five percent of the effectiveness of a class is dependent on the teacher. A good teacher can have a real work for God although his facilities may be poor, the materials that he has to work with may be poor and limited, and the children which he has before him may have, at the first, little interest in the things of God. Such a teacher can do a work for God. On the other hand, a poor teacher can have the best of physical facilities, the best of teaching aids and materials, and have a class which normally would be considered an excellent class, and yet make a botch of it. And so the teacher is the key factor in Sunday School work, D.V.B.S. work, camp work, or whatever it may be. We do well, indeed, to give ourselves to such a Conference as this and with its concentrated method of presentation there's one thing imperative that has already been mentioned, that is — that we go back and have teacher-training programs in our own locality. I hope that one of the things that shall

come from our gathering together will be a teacher-training program of some sort on a local level.

The Aim

Lesson preparation? Well, we had better prepare! Not to prepare is to prepare for chaos! The most important factor having to do with lesson preparation is having a definite aim before us for that specific lesson. Someone has well said that if you aim at nothing, you will hit it every time. I suppose that we have all had the experience of having heard an address or perhaps having sat in Sunday School ourselves and when we got through we wondered really what it was all about. No lasting impressions were made upon us, because the speaker aimed at nothing. He went everywhere, perhaps, preaching the Word!

Now then, aims are the direct result of the specific needs. Thus our very first consideration in lesson preparation is to ascertain the general and particular need of those with whom we have to do.

Let us turn to just one verse in our little study together this afternoon. We have had reference generally to the subject, 2 Timothy 3:15-17, “And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.” Here are two general aims which we have before us in all of our Sunday School work, children’s work and youth work.

First of all, that in the presentation of the Gospel of our Lord Jesus Christ, as faith is exercised on the part of those who hear, they shall be brought to salvation which is in Christ Jesus. This, then, is a general aim. Again, the second general aim comes before us here. Not only is there the bringing of a soul to life in Christ, but there is the maturity of that soul in Christ. It is of the most vital importance that, from the youngest teaching in the Beginners' Department of our Sunday School right on through, we have these two general aims in mind.

Often times I come into contact with people who feel that their salvation was the general end that they were aiming for. Friends, it is not. It is but one: it is the beginning! For salvation is not the end of Christian experience, and the crisis which is new birth immediately precipitates the process which is Christian growth. Therefore, we must have constantly before us these two general aims. Sometimes the Gospel is given ninety percent of the emphasis, and maturity of believers within the Sunday School or group, whatever it may be, is given very little. Much graded material has a certain aim at one age and another aim at a later age — the Gospel at an early age and maturity at a later age. I suggest that the two are running concurrently, or should run concurrently, through all of our teaching ministry. These, however, are only general aims.

From the general aims which we as teachers have before us, we need to ascertain the particular aims for that class. Not only for that class in general, but as has been well-mentioned this afternoon, the class is made up of individuals. It is imperative that I know the individuals within my class, because each individual within that class is a separate personality with

particular personal problems, family situations, spiritual apprehension and perhaps even intelligence which varies within the class a great deal.

Thus I must know the class which I am teaching and from the knowing of that class there comes then the more particular aim for that specific class which I am teaching. But more than this; in the teaching process week by week, there comes a weekly need. Often times, the need that is presented week by week is one to which I have perhaps been oblivious since I took that class at the beginning of the year. It is something that develops out of the working of God in and through these lives. As has already been suggested, the teaching process demands a response on the part of those who are being taught We must know what they are thinking. We must know their problem, with a solution to it from the Word of God. That is why I, personally, covet more than standing and speaking to a class or an audience such as this, a visitation with an individual, for there you have a two-way street. There you are able to get to the problem immediately and then to present the solution to these problems in and through the Word of God.

Thus we need to be aware of the needs of our class and of each individual in that class. From these needs, aims are developed. From the aims a program is developed.

(To be Continued)

Lesson Preparation (Part 2) (Nov 1962)

From Food for the Flock, Vol. 8 No. 11, Nov 1962.

Continued from last month.

Now then, having the aim, the next important thing is to study. It is good to have a specific place to study. It is good to have a specific time to study. These things are aids to get me to actually study and stop fooling myself when I try to tell myself that I really am studying, but am not. How should I study? First of all, of course prayerfully. After all, the teaching of spiritual truths is a work of God. I would suggest, as the Scripture teaches not only does the natural man not receive the things of God, but as a Christian I must be teaching in the Spirit of God, and even believers must be hearing in the Spirit of God. It is a total spiritual ministry, and unless both teacher and student alike are wrought upon by the Holy Spirit of God, there will not be an effective spiritual teaching in that class. There may result conformity to certain things that are set up: a code of conduct in one way or another; but in the final analysis spirituality goes far deeper than a mere conformity to an outward code of conduct, no matter how correct it may be. As teachers, we must reach the soul of the individual. We must reach his emotional being. We must reach his mind and will. We must reach him in the power of the Spirit of God, so that there, at the very personality, he makes decisions for God and there is spiritual development, not outward conformity. See Romans 12:1-2. God says that we are not to conform to the things of the world, the spirit of the world or the thinking of the world. Rather, there is

necessary a spiritual process which God calls transformation: the permanent outworking which begins at the centre and soul of the individual, as spiritual teaching reaches his heart… Prayerful study!

Then again, there must be purposeful study! This involves all that I have said and I just sum it up again in indicating that I have a specific aim before me and I seek to pursue that aim, both in the direction of my message and in the application of my message. For we fail generally at both ends. We fail to aim properly and then we fail to drive home the truth that is aimed. The arrow must be headed in the right direction and have a point upon it, that it may sink into the heart. And so the truth of God, with which the teacher may be well conversant, must be broken into the needed increments and imparted in spiritual manner so that the individuals before the teacher, with varied needs, may grasp that which is presented.

Also, the teacher must study early! How early? If you are a teacher of a Sunday School class now, you should be able to tell me your entire quarter's study: the general broad outline of it.

We should have in view a whole quarter at least in our study and in our teaching. We must not just be beginning to study on Saturday night, or merely within that week, but each lesson is to be a block laid upon the preceding lesson and the whole must be grasped in its entirety, constantly evaluated, reassessed and redirected as we have suggested. Too often we have disjointed little lessons and they fail to fit together and to make the overall impact that God had in mind for them.

Then, the teacher must study thoroughly! Remember, in this connection, that the teacher is not to teach the manual. He is teaching the pupils the Word of God to lead them to faith and maturity in Jesus Christ. If there is anything that disturbs me, and you will forgive me if I confess that sometimes I do get disturbed, it is this of merely teaching the manual. The manual is to be an aid. It's not the end. The pupils that you have before you, they are the ones that you are teaching and the Word of God is that which you are teaching, and the manual is a means of helping you in a grasp of the Word. Bible commentary, Bible dictionary, concordance, Bible encyclopedia — these are good and basic study aids. After having thoroughly studied the lesson, what then should I do with these materials? Leave them home.

Now then, there is another thing. Not only must there be an aiming and a studying, but there must be a gathering of materials, in order to present the lesson. I notice that most of our brethren who have taken part this afternoon have had some materials which have helped us grasp what they have had to say. Some of them have used clippings from magazines or newspapers. Last night as I stopped along the way from New England out here, I picked up an evening newspaper. I saw this on the editorial page: "Who is flying blind?" Then two quotations; one from Soviet Cosmonaut Titov and the other from Astronaut Glenn. Titov said in brief, "I don't believe in God; I believe in man, his strength, his possibilities and his reason," and so on. Glenn said, among other things, "My peace has been made with my Maker for a number of years. So I had no particular worries on that line." What is that? That is simply something that I gathered just last night.

Now I want to save it that I might use it. So the teacher must constantly be gathering materials, saving them in order that in due course and at the proper time he might use them.

Illustrative material from the Word of God itself, is one source; other sources are the newspaper, personal experiences — nothing can beat illustrations from personal experience. But jot them down. Save them. Paint a mental picture at least of something you have read. This will help you to retain it. But writing it down is the best means I know of to retain something you would like to keep. Keep a notebook. Keep a folder in your file on these materials that you want to save. A good teacher is able to bring to bear upon his lesson these illustrative teaching aids to help interest the boys and girls and illustrate the truth which is being presented.

And in connection with what has been said previously, I think it has well been pointed out that all of these problems are basically a teacher problem. Now don't you blame the boys and girls if they are what you would call a discipline problem. Sometimes the teachers have come to me and said, "I can't get the boys and girls in my class to learn their memory verse. They are Intermediates now or Juniors now. Well, they just got past that age." I said, "Nonsense!" Sometimes they come to me and say, "Well, I can't get my children to do their bookwork any more." "Nonsense." All of these areas present teacher problems and if teachers are doing the thorough, consistent, diligent job that God would have them do, the pupils would avidly be interested in that which is being presented.

Lesson Preparation (Part 3) (Dec 1962)

From Food for the Flock, Vol. 8 No. 12, Dec 1962.

In preparing for the lesson, there is one further point, and that is this, the teacher must now, having determined his aim from the needs of the class and from the immediate situation; having studied the text itself which bears upon that need; having gathered materials to help him in the presentation of that particular lesson, have a lesson plan. “Well,” you say, “I know what you mean. He is going to have his lesson down, point No. 1, point No. 2, point No. 3.” No, that’s not what I mean. That’s only a very small portion of it. He is going to be involved with those boys and girls in that class for, let us say, thirty-five or forty minutes. He should have a basic plan in mind as to how he is going to conduct that class, always, however, being fluent enough under the movement of the Spirit of God to change that direction should the Lord open that possibility during the class. Sometimes it has been suggested a question becomes the very means of pouring in spiritual truth that is never forgotten at a moment of great and particular and personal need. This is the best teaching: teaching directly to an immediate need.

But generally speaking, the teacher has a plan of action. What method is he going to use for lesson presentation? “Well,” you say, “lecture, of course. That’s the only method there is.” Oh, no! Actually, the lecture method is best only for young adults or adults. I’d hate to have a class conducted in the Primary Department with the lecture method all the time. They’re just not prepared

for that method in the Primary Department, or even in the Junior Department, generally speaking. There are all kinds of different methods. There is discussion with the class, a question and answer type of presentation. Then there is the visual presentation. By the way, don't get into a rut, any rut, and say, "Well, visual aids have come along. My problems are solved." Visual aids are only a means to an end. Don't use visual aids, flannelgraph, slides, or whatever it may be, week after week. These are aids to help you. They are not the end that you are aiming for.

And so there are many multiplied means of approach to teaching a lesson. But before there is going to be any teaching, we must make contact. And so the teacher must have immediately in mind how he is going to make contact with the class at the beginning. Because if you don't make contact, you will never maintain it. And so the teacher must have the approach into the lesson as he makes contact with the class and then the maintaining of that contact. He lays out before himself, as God directs, a specific plan for the class for that particular day.

Finally, of course, in his class he comes down to the place where there is going to be some pupil response. Maybe it runs through the class. How does he know he has taught anything? "Well," you say, "if he had his message well in hand and presented very nicely, of course he taught something." No, he didn't, not necessarily. Teaching involves not a one-way process. Not merely a teacher knowing his material and giving it out. It involves the grasp of that which the teacher presents by the pupil, and more than that, it involves the application of that material which has been grasped into

the related areas of the pupils' lives. Memory work, for example. How often we are satisfied when little Johnny can stand up and repeat back to us Romans 6:23 or whatever it may be. But does he know what wages are? Does he know what eternal life is? Does he understand the verse? Does he understand at all that which he has learned? You would be surprised at those who might learn perfectly the letter of that which they sit down to learn, but don't understand at all the content of that which has been presented to them.

Our teaching responsibility involves the imparting of divine truth, as has been suggested, and reviewing again and again and again. It involves getting a response to see what has been learned and going over the ground again in order that in due time the pupil grasps and begins making application in his life in those areas in which we have been teaching. This, as you can see, means much preparation and the beginning of that preparation — I want to emphasize before I sit down — is to understand the need of those whom I am teaching.

Someone has well said, "Think it over. You can never solve a problem until you know what the problem is."