
Introduction to Christian Education

International Educational Fellowship School of Ministry

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Introduction: Christian Education

Education in and of itself is a great challenge. To move people from the known into the unknown successfully is the call of every teacher. To accomplish this same task in the Christian realm is an even greater challenge, but the rewards are eternal! To know Christ and to follow Him are the two greatest goals in life. To help people find these goals and make them a reality in their life is the call of the Christian educator.

The following lesson series will hopefully prepare you as a Christian educator to understand the general overview of what Christian education is and how to best prepare for the task of teaching new Christians.

The assignments and exam are designed to lead, challenge, and encourage the learner to become a disciple maker of other learners. The achievement of this goal will yield a life of wonderful satisfaction and the joy of knowing that others have found the way to Christ and are walking in it.

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Course Outline

Part I: Understanding Biblical Christian Education

- 1. What is Christian Education?**
- 2. The Bible and Christian Education**
- 3. History and Christian Education**

Part II: The Process of Christian Education

- 4. Christ: The Master Teacher**
- 5. The Ten Commandments of Teaching**
- 6. THE CHRISTIAN TEACHER**
- 7. The Holy Spirit As A Teacher**

Part III: The People in Christian Education

- 8. Children**
- 9. Youth**
- 10. Adults**

Part IV: The Methods In Christian Education

- 11. Planning and Methods for Christian Education**

Final Exam

Part I: Understanding Biblical Christian Education

Chapter One What is Christian Education?

Christian Education can be defined in the following terms:

"A Bible based, Holy Spirit empowered (Christ centered), teaching and learning process that seeks to guide individuals to all levels of growth through contemporary teaching means. This is to lead individuals toward knowing and experiencing God's purpose and plan through Christ in every aspect of living, and to equip them for effective ministry, with the overall focus on Christ, the Master Educator's Example and Command to make mature disciples."

This definition provides three basic characteristics of Christian education. First of all, we have the descriptive element which simply identifies our goal. That goal is the development of mature students that will continue to learn effectively. Secondly, we see the matter of function which involves individuals. Our function is to work with people and not just theories and ideas. Christ called Philip in John 1:43 as an example of this personal commitment to the development of people. His other disciples were a perfect example of this attitude as well. Thirdly, we have the characteristic of purpose. Matthew 28:19-20 is our purpose. Go, make disciples, and teach them to observe. Our call here is to teach others and make others what we already are, disciples of Christ.

The above definition raises the question of the great education challenge that now is before us. What and how can we accomplish so great a task? The following statements will help to direct our thoughts for these lessons.

- the biblical understanding of our Christian faith - really knowing what we believe.
- the experiential development of life as a Christian - Christian living as an everyday experience.
- inter-generational growth of the Christian family - having a truly Christian home.

- the moral development of our children - preparation for living in an increasingly amoral culture.
- our meaningful impact as Christians on contemporary society - touching people for Christ.

Christian education must first of all be seen as **BIBLICAL**. We are talking about an educational concept that has its roots in Scripture and God's dealings with the Israelites back to Genesis 18. It deals with Christ and His Sermon on the Mount (Matthew 5, 6, 7) and Paul's emphasis on learning in Acts 18. We therefore are looking to the Bible for our origin and relevance when it comes to our educational approach. God and His Word are our reason for being in the educational world.

Christian education must secondly be **EDUCATION**. We, Christians cannot see what we do in the training of converts as anything less than true education. It is definitely a teaching-learning process with a definite purpose and measurable results. Deuteronomy 4:10, 2 Timothy 3:10-15, Colossians 1:28, 2:7, 1 Peter 2:2 and Luke 2:40 are all passages of Scripture that give the impression that growth, learning, and maturity were assumed goals of all children of God. Education that is Christian is distinct because it seeks some distinct results, in particular, the nature of the student becoming truly Christ-like.

Thirdly, Christian education must be **CHRISTIAN**. What is it that makes education Christian? Certainly the initial fact would be that Christ is the central focus and theme of our educational process. Beyond this is the fact that the teaching-learning process is completely focused on the revealed Word of God. This becomes our absolute and final source for all truth and life is presented as unthinkable apart from the Word of God. The final fact that makes our education Christian is the empowering of the Holy Spirit. He is our guide into all truth and accomplishes this task through His indwelling presence in the life of every believer.

In a final analysis of this lesson there are 7 values that need to be shared in order to fully understand the impact of why Christian education is so important in the life of every child of God.

1.

2.

3.

4.

5.

6.

7.

6. IDENTIFY AT LEAST 3 THINGS NECESSARY TO MAKE A GOOD DISCIPLE.

A)

B)

C)

Chapter Two

The Bible and Christian Education

The Bible is without question the central book of all Christian education and essential for the determining of what is truth. Truth can be found outside of scripture, but scripture is the source of God's truth which directs our lives not only now, but throughout all of eternity. As Jesus said, He did not come to destroy the law but rather to fulfill it (Matthew 5:17). Not one jot or tittle will pass away from God's Word without being completed in its ultimate task. The Bible is without error and cannot be changed to suit the desires of man in society. God does not change and neither does His Word. With a strong, unchanging foundation for us to teach from, we can with confidence, boldness, and authority teach this great book to a lost and dying world. The absolute truth of God's Word is truly all that we need for faith and practice in our daily lives.

One cannot discuss the Word of God without considering the nation of Israel and its influence on education and the preservation of the Bible.

The Hebrews throughout their history have been known as the "People of the Book". The roots of scripture go back to the Jews in the fact that the Old Testament is basically a history of the Jews, the New Testament is a collection of predominately Jewish writers, Jesus himself was a Jew, and the Gospel message itself was first preached to the Jews.

The Jews faithfully taught their children based on passages like Psalms 78:7. God was a teacher because of His very nature. This was passed on to the people through the "SHEMA" found in Deuteronomy 6:5-9. This attitude is reflected again in the writings of the Proverbs 4:13, "Take hold of instruction; do not let go. Guard her; for she is your life."

Because of this great love for education, the Hebrews were able to withstand many of the trials of their history because they faithfully recorded, memorized, and taught their heritage to

their children. This education took place in the home, on special holidays, in the synagogue, and in any other part of life that would lend itself to an educational moment.

Into this rich educational environment, Jesus was born and the beginnings of the New Testament arose. The teachings of Jesus, the writings of Paul, Peter, James, John, Matthew, Mark, and Luke, were all inspired by the Holy Spirit and presented in a culture that was very much interested in education. Jesus was the true leader in the area of Christian education. Charles Benton Eavey said it well: "Teaching was His chief business. He was a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher."

Following Jesus' great example the apostles continued in the tradition of teaching and writing to share the great news of the Gospel and doctrines of God. To be a teacher in the New Testament sense meant that you had a strong call to the faith, an ability to give a clear explanation of that faith, and the ability to expand on the moral and spiritual implications of the life of faith. Emphasis was upon the death, resurrection, and exaltation of Jesus. This was the message and all teaching in this era focused on these truths.

Paul in particular was not only prolific in his writing, but also had direction regarding teaching. This can be seen in the letters to Timothy. 1 & 2 Timothy carry six general themes which emphasize the importance of teaching:

- Teaching is viewed as essential for the proper handing of the inspired Word. (2 Timothy 2:14-15; 3:16-17).
- Teaching is necessary for soundness in faith (1 Tim. 4:6,11,16, 6:3-5; 2 Timothy 4:3).
- Teaching is also viewed as useful for the establishment of harmonious households. (1 Timothy 6:1-2).
- The ability to teach is a requirement of pastors and other spiritual leaders (1 Timothy 4:13; 2 Timothy 2:24).
- Furthermore, teaching is seen to be an essential corollary to Bible reading, exhortation, and preaching. (1 Timothy 4:13; 2 Timothy 4:2).
- Finally, teaching is presented by Paul as vital to the perpetuation of the faith. (2 Timothy 2:2).

The key in the success of the teaching ministry again was found in the idea of discipleship. Relationships were what helped people grow in faith, not some repetition of an

old code of rules. Jesus had come to bring life and that more abundantly. The bondage of the Law was now broken and the joy of the forgiveness of sins would now build the faith of the New Testament church.

Therefore, for Jesus, the apostles, even the Old Testament prophets, the authority of God's Word has been unchangeable. The revelation of God has never been subject to human experience. Rather human experience must always be verified in view of the Bible. For this reason Christian education is such a vital endeavor. Without proper understanding and acceptance of God's Word the human experience is left to the imagination of the individual and the result is a humanism that denies God and leads to total destruction. Man's inherent desire to rebel against the authority of God gives us just cause to work in conjunction with the Holy Spirit to bring all men to an understanding of their sinful nature and the saving power of the Lord Jesus Christ. The teaching of God's Word is key to this process and the Bible is the foundation upon which we stand to proclaim the Good News.

Chapter Two Homework Assignment

1. WHY IS THE BIBLE SO IMPORTANT TO CHRISTIAN EDUCATION?

2. WRITE OUT THE *SHEMA*.

3. WHO WERE THE PEOPLE OF THE BOOK AND WHY WOULD THEY HAVE BEEN GIVEN THAT NAME?

4. READ THROUGH 1 AND 2 TIMOTHY AND MAKE NOTE OF ALL THE REFERENCES TO TEACHING OR LEARNING IN THESE LETTERS.

Chapter Three

History and Christian Education

Biblical Beginnings

The Bible, the Old Testament in particular, gives the account of a God who enters into a special relationship with the nation of Israel. Abraham, Joseph, Moses, and many others played major parts in the covenant relationship that God established with the Jews. God's revelation of His will for man came at different times, through a variety of means. Priests taught the law and ministered at the altar of sacrifice. Prophets discerned and spoke the Word of God, and called the nation to repentance. Wise men meditated upon life and shaped a wisdom literature that guided the conduct of young and old. Poets and musicians sung of the hand of God in the lives of men and extolled His virtues. Judges and kings ruled with a sense of stewardship under God.

Although there were no formal schools in the Hebrew society until much later, education was still a very important part of their daily life. Community life was the setting for learning. National holidays affected the lives of all the people. Processions, costumes, odors, feasts, fasts, rites, touching objects, singer, Sabbath day observance and the Tabernacle all were part of the community life and contributed to both adult and childhood education. All of these events helped to give identity to the Hebrew people. This was very important when they were taken into captivity and they could no longer celebrate holidays, observe the Sabbath in the Temple, or even offer sacrifices to God. During this time, the synagogue came into being as a place of worship and education and is still in use today among modern day Jews. Here, instruction in the Scriptures and explanation of customs and rules were made for the young men. Women were not brought to formal schools, but were taught at home.

Judaism's education could be summarized like this: "The education, when complete, has its three channels of home, synagogue, and school system, and Judaism keeps all of these as

long as is humanly possible. But when the worst comes, it can do without the formal schools, and it can even do without the synagogue; the whole religion in essence passes from one generation to the next through the household".

Jesus came into this Jewish system as a child and undoubtedly grew up as any of the other Jewish youngsters of His day. He probably received informal instruction at home. He participated in community life with its calendar of special events, visits to Jerusalem and the Temple, the synagogue and its school in Nazareth, and he also learned a trade from His father, these all being part of His educational upbringing. As Christ grew and began His earthly ministry, He was known as a master teacher and thus carried out the ultimate plan of His Father, providing of salvation for the entire world.

The Church after Christ: The First Thousand Years

After the day of Pentecost, as recorded in Acts 2, the Church was on its way. The message of Christ as the Messiah and Savior of the world was now being shared throughout Jerusalem and the surrounding areas. The early believers would gather for prayer, preaching, and teaching and then go out to tell others the Good News. Persecution came from those who had wanted Jesus killed and so the message was spread farther and faster because of those who wanted to stop it.

When the church assembled, a variety of things happened. Usually more than one person would share (1 Corinthians 14:26). Spiritual music was encouraged (Colossians 3:16). Women were co-workers in the gospel work, and their status was raised through instructions given to husbands to love their wives as Christ loved the church (Ephesians 5:25). Children were to be treated with consideration and nurtured in the Lord. Slaves and masters were reminded that they both had a master in heaven. Churches met in homes, and leadership was appointed to provide for the ongoing care of the group. Members were reminded to honor elders who governed effectively and worked hard at preaching and

teaching (1 Timothy 5:17). A young pastor was encouraged in public reading of Scripture, exhortation, and teaching (1 Timothy 4:13). Christians, in going from place to place, often resorted to the local synagogue, place of prayer, or marketplace to share Christ with Jews and God-fearing Gentiles.

The early church commended itself and its message by a combination of factors.

K. S. Latourette notes:

“Better than its rivals, Christianity gave to the Graeco-Roman world what so many were craving from a religion. To those wishing immortality, it pointed to the historic Jesus, risen from the dead, and the promise to those who believed in Him would share with Him in glorified, eternal life. To those demanding high morality, it offered standards beyond the full attainment of men and the power to grow toward them. To those craving fellowship, it presented a community of worship and of mutual aid, with care for the poor, the infirm, and the aged. To those who, distrustful of reason, longed for a faith sanctioned by immemorial antiquity, it pointed to the long record preserved in what it termed the Old Testament, going back to Moses and beyond him and pointing forward to Christ. To those demanding intellectual satisfaction, it could present literature prepared by some of the ablest minds of the day.”

With the passing of the Apostles, leaders such as Clement, bishop of Rome, Ignatius, bishop of Antioch, Justin, Irenaeus, Tertullian, Clement of Alexandria, Origen, Cyprian, Athanasius, and Augustine combated heresy, encouraged faithfulness, and explained the faith and practices of the church to those within and outside.

Leadership in the early church was shared by gifted members that demonstrated gifts of prophecy, teaching, wisdom, tongues, healing, interpretation, and helps. As time passed, greater care was taken to establish competent leadership in the church and believers were expected to obey and respect those leaders. Key center churches and their leaders were recognized in Jerusalem, Rome, Antioch, and Alexandria. In time, Rome became the chief

church and Constantinople became the center of the Eastern church and was chief rival to Rome. With Rome becoming the center for the church, the rise of education continued and Roman Catholicism soon became the religion of the Roman Empire. The lay people were now considered incapable of understanding scripture and so a hierarchy of clergy developed creating a special class of people that were educated in the Bible and trained to preach and teach. The priesthood of the Roman Catholic Church was now in place and the Scriptures were taken from the hands of the lay people. This change, along with the idea of salvation by baptism at infancy, caused the need for education in the home to no longer be seen as necessary. Ritual replaced relationship and power become more important than the presence of God. With the destruction of Rome in the fifth century, the Dark Ages of the Church had begun and would last until about 1000 AD. when change began again.

The Church after Christ: The Second Thousand Years

The second millennium found a variety of forces at work which would eventually change the Church forever. Crusades lead by men from the Catholic Church to free Jerusalem from the Muslims gave a new importance to the idea of life being more than just a ritual.

Christianity meant that there must be involvement. Thomas Aquinas saw a need to deal with faith and reason and brought education back to the forefront. The Renaissance glorified man and his knowledge and thus Greek Classics and Scripture were discovered again. Within the Church, there were splinter groups forming and rebelling against the structure and corruption of the Catholic Church. Gerald Groote (1340-1384) opened his home to those desiring a closer relationship with God. The Brethren of the Common Life were thus formed and were very practical in their disciplined lives.

Erasmus, a leading humanist of the Renaissance, earnestly desired reform in the Church. John Wycliffe, who died in 1384, translated the Bible into English from Latin and sent out itinerant preachers known as Lollards to reach and teach the masses. John Hus, professor and

preacher in Bohemia, was excommunicated and burned at the stake in 1415. Savonarola of Florence preached repentance and transformed the city, but because of his persistent criticisms of the church, he was excommunicated and killed in 1498.

The cry for reform in the church was growing louder with each passing year and in 1517, Martin Luther began a reform movement that continues today. The Protestant Reformation, under the direction of Martin Luther along with the development of the printing press by Gutenberg, made available to the common man information that previously was only available to the elite within the church. Luther, in essence, came to the conclusion that only Scripture can be the final authority in knowing and understanding God. The basic tenets of Protestantism were: justification by faith alone, the priesthood of all believers, the authority of the Word of God as contained in the Scriptures, and the right and duty of each believer to interpret the Scriptures.

Luther's contributions included a new liturgy, the importance of the sermon as a teaching tool, religious literature for children and adults, use of the common language in the church, congregational participation in song, the tract, and the notion of compulsory education under the state in which the Scriptures are prominent. His translation of the Bible helped to standardize the German language. Emphasizing the home and the laity, he helped bring Christianity to the masses. Needless to say, this opened the door for many other groups to also move away from the influence of the Catholic Church and establish their own forms of worship and Christian life. Lutheranism, Huldreich Zwingli (1484-1531), John Calvin (1509-1564) and the Anabaptists were all leaders and groups in the new reform movement.

With the changes that Luther began, the move in Christian education returned to an emphasis on teaching the common man and not merely the development of a highly intelligent clergy. The importance of relationship on a personal level, as opposed to simple, mindless acceptance of ritual, has made a major difference in the advancement of Christian education in modern times. The availability of public education, freedom of religious

5. WHICH CHURCH BECAME THE CHIEF AMONG ALL CHURCHES?

6. WHO WAS THE LEADER OF THE PROTESTANT REFORMATION?

7. EXPLAIN WHY A RELATIONSHIP WITH GOD IS BETTER THAN FOLLOWING THE RITUALS AND RULES OF THE CHURCH.

Part II: The Process of Christian Education

Chapter Four Christ: The Master Teacher

Teaching was a very important profession in the nation of Israel and teachers were highly respected. Jesus as a teacher was known as one who taught with authority and not as the others of His day. There are three things that help to establish Jesus as a teacher. First of all, the people recognized Him as a teacher and listened carefully to all He taught. Second, the Gospel writers all identified Jesus' ministry as one of teaching. Mark gives the following references: 4:1-2; 6:2,6; 8:31; 9:31; and 12:35. The third clue was the fact that His followers were described as pupils. The term disciples means pupil, learner, or student. Without question Jesus was a teacher.

His Qualifications

- There are five ways that we can see that Jesus demonstrated His preparation for teaching:
 - He was a master of the art of reading as demonstrated in the synagogue in Nazareth (Luke 4:16-20);
 - He was familiar with the less common art of writing which He demonstrated when He wrote on the ground in John 8:6;
 - He knew Hebrew as well as the Aramaic dialect of His day, as shown when He spoke from the cross in Matthew 27:46;
 - He was very well versed in the Scriptures;
 - He was familiar with the traditions, the oral law, as demonstrated by His words, "Ye have heard that it was said" (Matthew 5:21, 27, 31, 38, 43).

Beyond these five practical areas, there are six more areas that added to His qualifications as a Master Teacher:

- Jesus was the living embodiment of truth (John 14:6). He was 100% of what He taught.
- Jesus had authority (Matthew 7:28-29); Jesus' authority was intrinsic, fresh and free.
- Jesus knew the Scriptures. He quoted from at least 20 Old Testament books and alluded to many more.
- Jesus understood human nature; He knew His pupils (Matthew 9:4; John 1:47; 2:25; 4:17-18; 6:61, 64).
- Jesus mastered the art of teaching. "There never was a teacher who was more fully led by the Holy Spirit than was our Lord Jesus Christ, and yet none observed the laws of teaching more consistently."
- He believed in teaching: "You call me Teacher and Lord; and you are right, for so I am" (John 13:13).

His Purposes

Jesus' purposes could be listed or classified in several ways:

- Jesus sought to convert His pupils to God (e.g. Luke 13:3; John 3:3). No teaching is complete without this all important goal.
- Jesus sought to bring people into harmony with one another (e.g. Mark 12:31).
- Jesus sought to have His pupils form right ideals (e.g. Matthew 5:48).
- Jesus sought to deepen His pupils' convictions (e.g. John 21:15-17).
- Jesus sought to train His disciples to carry His teachings around the world (e.g. Matthew 28:19-20).

The book of Acts seems to be the best evaluation of Jesus' teaching ministry. There we see the work of the disciples as they expanded the Church and spread the message of the gospel to the then known world. They turned their world upside down with the very truth that Jesus shared with them for three years. The results of a teacher's effectiveness can always be seen in the lives of the pupils.

His Methods

Securing Attention

Without the attention of your students, teaching becomes a futile effort. Jesus used the following methods to secure the attention of His audience.

- He used His eyes. "He saw two brothers, Simon . . . and Andrew" (Matthew 4:18); "Jesus turned, and beheld them following" (John 1:38).
- He started conversations. To the woman at the well He said, "Give me a drink," and she immediately answered (John 4:7-9).
- He asked questions. "When Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, "Who do people say that the Son of Man is?" (Matthew 16:13).
- He invited companionship. After seeing Simon and Andrew, He said to them, "Follow me..." (Mark 1:17).
- He called people by name. "Jesus looked at him, and said, "You are Simon the son of John" (John 1:42).
- He called for attention with words such as "listen, truly, behold" (Mark 4:3; Luke 18:17, 31; 22:10; John 3:3, 5).

His Style

Jesus' style of teaching was very simple in approach yet carried with it profound truth and results. He was easy to understand because He used the language of the common person and was not trying to impress or confuse His listeners. He also taught from the known to the unknown which is an essential key in any teaching style. Taking people from where they were to where they need to be was a talent that Jesus possessed and could help people

successfully make that journey in any subject matter. He also explained the abstract using concrete terms and examples. Jesus was a great illustrator of truth by using the everyday things around Him: water, birds, seeds, leaven, pearls, treasure, nets, flowers, animals, and so on. His style of teaching is and should be followed by every Christian teacher around the world.

His Use of Questions

Questions lay at the heart of the teaching methods of Jesus; the Gospels record more than one hundred questions asked by Him. Jesus used these questions for a variety of purposes:

- Some questions stimulated interest and formed a point of contact. (Matthew 16:13)
- Some questions helped His pupils clarify their thinking. (Mark 10:3)
- Some questions expressed an emotion, such as disgust or amazement. (Matthew 12:34)
- Some questions introduced an illustration. (Luke 11:5-6)
- Some questions were used to emphasize a truth. (Matthew 16:26)
- Some questions helped pupils apply the truth. (Luke 10:36)
- Some questions were to provide information for Himself. (Matthew 15:34)
- Some questions helped to establish a relationship between the teacher and pupil. (Luke 8:45)
- Some questions were asked to rebuke or silence His opponents. (Matthew 21:25-27)
- Some questions were rhetorical; they needed no answer. (Matthew 6:25)
- Some questions were asked to bring conviction. (Mark 2:25)
- Some questions were examinations. (John 21:15-17)

Jesus was indeed the master teacher in His use of questions by stimulating thought, guiding learning, and challenging pupils to accept new teaching because they could see that it was right.

His Use of Stories

Jesus was probably the greatest story teller of all time because He used this method so often and so effectively in His teaching. The stories Jesus told all seem to have these characteristics in common: (1) they were within His pupils' comprehension; (2) they were

concise; (3) they quickly aroused interest; (4) the parts followed logically; (5) they led to a satisfying climax.

Although stories are usually shared for their entertainment value, Jesus did not have that as a purpose in His story telling. He did have at least four purposes for telling stories:

- Some stories were told to secure attention. An example is the parable of the sower as recorded in Luke 8:4-8. After Jesus told the story the disciples wanted to know more.
- Some stories illustrated an already-stated abstract principle or truth. The best known story Jesus told - The Good Samaritan (Luke 10:30-35) illustrates this purpose. The lawyer who questioned Jesus wanted a definition of "neighbor." In response, Jesus told this great story.
- Some stories were the entire lesson. The trilogy of stories in Luke 15 is an example of this purpose.
- Some stories summarized the application of a truth. Luke 6:47-49 is a good example of this.

His Use of Lecture

Jesus used lecture or discourse very effectively as another teaching method. The people of His day were more familiar with this method as are many students in churches and schools today. Most teachers find this method the easiest to use but it is not the most interesting for the pupil. Jesus was a master at even this method and the following examples prove that:

The Sermon on the Mount (Matthew 5-7) sets forth the superiority of Jesus' teaching over that of the Law. Perhaps more clearly here than anywhere else, Jesus showed His knowledge of Jewish law, oral tradition, and the things that had become authority over the past centuries. When Jesus finished this discourse; "The people were amazed at His teaching."

The Olivet Discourse in Matthew 24 and 25 was shared with the twelve disciples just prior to His crucifixion. This lecture was an explanation in part of some of the Old Testament prophecies that the disciples were interested in knowing more about. Jesus included parables and many illustrations in this discourse.

The Upper Room Discourse is the final lengthy discourse found in John 14-16. This presentation by Jesus was designed to prepare the disciples for His soon departure from this world via the cross and later His ascension. This discourse closes with the great high priestly prayer (John 17) where Christ prays for the protection and unity of the disciples and all future believers.

When Jesus lectured, the people listened and learned, were informed and stirred, and their lives were enriched. His lectures covered the three-cycle movement of intellect, emotion and will.

His Use of Projects

Any teacher must be concerned about the carry-over of truth into the realm of application. Jesus was no different and assigned projects to help facilitate this application process. Luke shares with us some good examples of this method:

- In order to demonstrate His power over nature, Jesus commanded Peter to let his nets down on the other side of the boat. The result was a ship full of fish and a humbled Peter. (Luke 5:4)
- In enlisting Matthew as a pupil, Christ gave the command "Follow me" (Luke 5:27), and Matthew did just that.
- To teach that He was the Lord of the Sabbath, He used the incident of the disciples' picking corn on the Sabbath. (Luke 6:1)
- John the Baptist wanted to know if Jesus was truly the Messiah. Jesus dispatched John's disciples with the instructions. "Go and report to John" (Luke 7:22)
- To put into practice the things they had learned, the twelve were sent forth, "to proclaim the Kingdom of God" (Luke 9:2-5).
- On another occasion He sent out seventy disciples to witness to the people (Luke 10:1-16).
- To the rich young ruler, Jesus assigned the activity of distributing his goods to the poor (Luke 18:22).
- Before Jesus could instruct him, Zacchaeus had to obey the command "Hurry and come down" (Luke 19:5).
- Before Jesus answered the chief priests and scribes concerning the tribute money, they had to get involved. "Show me a denarius" (Luke 20:24) was Jesus' instruction. They did, and Jesus answered them causing the crowd to marvel at His answer. (Luke 20:26)
- One of Jesus' final instructions to His disciples was, "You are to stay in the city [Jerusalem] until you are clothed with power from on high (Luke 24:49). Acts reveals the result of their obedience.

Jesus was very much concerned with the actions of His disciples and that is why He put so much emphasis on them doing what He said and not just listening.

His Use of Objects

Jesus understood the importance of hearing and seeing. He therefore made a point of using objects as often as possible to help His listeners remember what He said. Here are a few examples of the objects that Jesus used:

- He used birds, flowers, and grass to illustrate the heavenly Father's care (Matthew 6:25-31).
- He used a little child to teach humility (Matthew 18:1-6).
- He used a barren fruit tree to illustrate the need for faith (Matthew 21:18-22).
- He used a coin to teach responsibility to government (Mark 12:13-17).
- He used the example of the widow to teach about right motives in giving (Mark 12:41-44).
- He used the ripe harvest fields to teach the urgency of doing the Father's work (John 4:35-39).
- He used the vine and the branches to explain the relationship between the Father, Himself, and the disciples (John 15:1-8).
- His miracles were object lessons, illustrating His deity (John 5:36).

His Use of Modeling

Modeling in the educational use of the term is simply demonstrating the truth. It is living out before one's pupils the principles that one teaches. Jesus was the living embodiment of His own great lessons. This was one of the greatest elements in the teaching of Jesus: He taught by the example of His own life, for it was a model that others could copy. . . . He was the great example, able to say with confidence to His pupils, "Learn of Me" (Matthew 11:29).

Two examples will be discussed, but in reality Jesus' whole life on earth was a model in particular of a man in a perfect relationship with the heavenly Father.

Jesus first of all modeled the art of prayer before His disciples. Matthew 6:5-15 gives the instructions on how to pray in a way that would be pleasing to God and Jesus, by

example, prayed with the disciples, for the disciples, and even away from the disciples.

There are numerous references to the prayer life of Jesus throughout the Gospels.

Secondly, Jesus modeled the role of a servant in John 13:1-20 when He washed the feet of all the disciples teaching them humility and servanthood. Jesus truly is the Master Teacher.

Chapter Four Homework Assignment

MANY SCRIPTURE PASSAGES WERE REFERRED TO IN THIS LESSON. LOOK UP EACH PASSAGE AND BE SURE YOU UNDERSTAND HOW IT RELATES TO THE TEST.

1. REVIEW THE SECTIONS ON THE METHODS THAT JESUS USED. FOR EACH METHOD GIVE TWO ILLUSTRATIONS OTHER THAN ONES GIVEN IN THE TEXT OR SCRIPTURE THAT YOU WOULD PERSONALLY USE IN TEACHING.

SECURING ATTENTION

STYLE

USE OF QUESTIONS

USE OF STORIES

USE OF DISCOURSE

USE OF PROJECTS

USE OF OBJECTS

USE OF MODELING

Chapter Five

The Ten Commandments of Teaching

The development of productive Christian teaching is guided by the application of basic principles or guidelines. The teaching situation may vary, but the principles of teaching remain the same. The principles that we will discuss in the following lesson are an integral part of any effective process of guiding students. This list is not exhaustive, but merely suggestive. The first three relate to the teacher, the next three relate to the teaching process, and the final four focus on the learner's response.

Power of the Spirit: Thou shalt depend on the Holy Spirit to accomplish spiritual goals (1 Corinthians 2:10-15).

The work of the Holy Spirit in the life of the Christian teacher is obvious, but can never be emphasized too much. The Holy Spirit's work is one of conviction of sin, righteousness, and judgment, and of leading us and all Christians into all truth. This requires several things on our part as teachers: (1) prayerful preparation - for understanding of the Bible and for a sensitivity to pupils' needs, (2) prayerful presentation - for effective use of methods, and (3) prayerful follow-up - for achieving lasting results in pupils' lives.

Example of the Teacher: Thou shalt be what you expect your pupils to become (1 Timothy 4:12).

As an example of Christian living, the teacher must fill two essential requirements: to know the truth and to embody the truth. To know the truth means more than just to have a knowledge of the Word, but also having had the experience of sins forgiven and the joy of the new life in Christ. The teacher will see that truth is all around us as God's creation and therefore will be able to share truth from a wise variety of perspectives. He or she will also be inspired by the magnitude of the task - that of unveiling the glory of God in every aspect of the teaching material.

To embody the truth means that quality of teaching is directly related to the quality of the teacher. Teaching always involves the impartation of life and not just dogma. We teach much more by our walk than our talk. The ideal Christian teacher can be summed up in the following:

He is one who puts his

- Whole mind into his preparation,
- Whole soul into his presentation,
- Whole life into his illustration.

Our call is to model truth as a teachable teacher and then we can say with the Apostle Paul, "Be ye followers of me as I am of Christ" (1 Corinthians 11:1).

Relationship of Love: Thou shalt demonstrate Christian love for your pupils (1 John 3:23).

Without question, the gift of loving others was demonstrated by Jesus who was the Master Teacher. It has been said that if someone loves their teacher they can be taught anything and if they do not love their teacher they can be taught nothing. Jesus knew the power of this and thus had disciples that were easy to teach because of the love relationship that they shared. As Christ stated in John 13:35, "By this shall all men know that ye are my disciples, if you have love one for another."

Methods That Involve: Thou shalt select appropriate methods to get attention (John 4:7) and hold interest (John 4).

It has been said that one may observe the difference between the novice and the mature teacher in the first two minutes of the class session. The novice looks at his notes. The proficient teacher looks at the class. Teachers must be able to capture the attention of a class and hold that attention. This can best be accomplished by involving the class in the learning process. People do learn as they hear, but they learn more if visual aids are added to clarify the message. Meaningful discussion adds further learning, and total involvement brings the

fullest results. Lecturing, although very effective as a tool to teach information, it cannot yield the greatest results because the only involvement is listening.

Communication with Clarity: Thou shalt use words and concepts that are clearly understood (1 Corinthians 2:4; 14:9).

Good communication begins in the mind of the teacher. There are some guidelines to help in the process of communication. (1) Step down the high voltage of a thought so that it can be grasped and appreciated by the pupils. (2) Avoid technical words if common words can carry the message. Why say teleological when order or goal might come through more clearly? (3) Clarify simple words when there is a danger of misunderstanding. One excellent example of that in these days is the word "love" (John 21:15-17). (4) Use a multi-sensory approach if it will expedite learning. Use visuals that aid the teaching process. Thought questions rather than yes/no questions or factual answer questions are not as effective in gaining feedback to determine if you as a teacher communicated effectively.

Pattern of Apperception: Thou shalt move from the known to the unknown by easy, simple, natural steps (John 4:7-29).

Apperception, the principle of connecting new ideas with old is a key understanding for the serious teacher. In truth, it is a biblical principle. John underscores the need to adapt teaching to the pupil's developing maturity (1 John 2:12-14). No perceptive reader of Paul's letters could easily miss the Apostle's adaptation of new truth to former concepts with his frequent use of illustrations and figures of speech. Jesus employed the same ideas in His parables, illustrations, and visual aids. The lesson must be presented in steps small enough so that the students can follow the train of thought. Do not give too much information too fast.

Joy of Discovery: Thou shalt stimulate discovery, not mere listening (Psalm 34:8).

This commandment is based on the following statement, "Knowledge cannot be passed from mind to mind as apples from one basket to another, but must in every case be recognized and rethought by the receiving mind." Education involves the discovery of truth,

first by the teacher, and then by the student under the teacher's guidance. In discovery teaching, the teacher opens the gate of understanding and learning. But discovery learning is possible only when there has been good preparation. The teacher needs to (1) focus on pupil need, (2) relate Scriptures to that need, and (3) select methods that will involve the pupil in participation, evaluation, and application. The learner needs to: (1) identify the relation of the study to his need, (2) study the Scriptures to find solutions, and (3) observe how the Bible applies to his personal interests, problems, and needs. The teacher continues as a guide. This kind of learning is called the joy of discovery because there is a unique exhilaration in finding satisfying answers to basic life needs.

Appeal to the Heart: Thou shalt elicit emotional response by the pupil (Romans 10:10).

The effective teacher will always include an appeal to the heart or emotion. People will more often do what they "want to" as opposed to what they know they ought to do. Teachers must therefore effect the want-to of their students. Emotions are the fundamental drive of human beings as God made them. Emotions in themselves are neither good or bad. It is the use of them that makes the difference. They can provide the power to energize the will, and that is the pathway to meaningful action.

Response of the Will: Thou shalt give ample opportunity for volitional response (John 7:17).

Truth must produce a result to be considered learned. The effect may be intellectual, the simple ability to recall a fact; or emotional, an attitude or feeling; or volitional, a decision to act. But the more complete the response, the more effective the learning. It is the responsibility of the Christian teacher to provide the suitable stimuli for the desired responses leading to Christian maturity. A total response requires that, intellectually, there be understanding; emotionally, there be appreciation; and volitionally, there be commitment to truth by the student. The content of the lesson may at times need to be condensed to insure that there is ample time for this response of the students' will. This is the key to the entire

teaching process. Failure here means failure in the class. The students have not been brought to the ultimate goal of the lesson or the Word of God, a change in their will.

Living Demonstrators: Thou shalt help the pupil to embody the lesson in everyday living (James 1:22-25).

Embodiment is the immediate goal of our teaching. After truth is acquired, appreciated, and accepted for action, the life should express it. The educational process, therefore, is completed only as objective truth becomes the subjective experience of the learner. The difference is marked as that between a Christmas ball, tied on the tree from without, and a luscious orange produced by the life within. When the teacher sees this principle as his goal, he evaluates his success not on the basis of his ability to impart facts, but on his skill in helping students to form character. Personal development is the aim. He desires that his students become true disciples, followers of Christ, acknowledging His lordship, conformed to His image.

Chapter Five Homework Assignment

Using the titles of the “Ten Commandments of Teaching,” rewrite the commandments for each one in your own words. Then use these as your own guidelines for your future teaching.

Chapter Six

The Christian Teacher

God has chosen the approaches of preaching and teaching as the means of confronting mankind with the truth. During Christ's ministry, Jesus was primarily known as a teacher and when Jesus was addressed publicly, it was almost always as "Rabbi" or teacher. His reputation in this area was very clear. At the end of His earthly ministry, Christ gave clear instructions regarding the continuation of His great teaching legacy: "All authority is given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, even to the end of the age." (Matthew 28:18-20)

The disciples were to be a blend of evangelist-teachers. They were to confront people with the claims and life of Christ and to call them to a new and living relationship with God through Christ Jesus. Believers were told, "Do not be conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:2).

The Privilege of the Teacher

Teaching is both a thrill and a challenge, but, above all, it is a privilege. There have been literally thousands who have shared in this great privilege since the days of Christ, and to enter these ranks of gifted and committed teachers is truly a great honor and responsibility not to be taken nor bestowed lightly. This great privilege has a three fold character:

- 1) It is a practical privilege. As we prepare to teach the Word of God, we ourselves become students of the very lessons we will teach. Often we do not understand a truth until we must present it to someone else. This is a tremendous benefit to the privilege of teaching.

2) It is a life investing privilege. We as teachers are given the joyful task of investing our lives into the lives of others, namely our students. Influence in life is sought after by many in the world because of the power that it yields. However that influence or power is only temporary. The influence of the teacher of God's Word will carry eternal results and that is a rather sobering thought yet also very exciting. What a privilege to share, enlighten, explain, and challenge people with the greatest message ever heard on the face of the earth.

3) It is a privilege to be obedient to the biblical command to share one's faith. As Paul taught Timothy, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." (2 Timothy 2:2) Paul was instructed by the Holy Spirit and other believers. He in turn taught Timothy. Timothy was to teach other men so that they also could continue the process and teach others. That obedience to the command of Christ, following the example of the apostles and other early church leaders, is our privilege.

The Preparation of the Teacher

A Personal Faith

It would seem to be obvious that the Christian teacher must be a Christian, but this truly is the all important element in the preparation process for any teacher of the Word. Knowing Christ and the power of His resurrection are absolute essentials. As has been said "There should be no doubt in the mind of the teacher regarding the deity, authority, and all sufficiency of Christ, and he should be able to give a reasonable argument for that faith. He should be a member of the church in good standing and well known for his loyalty to the cause under all circumstances. A person's innermost being will not remain hidden from the searching eyes and minds of the students. Hypocrites will not last as long as those who teach with authority.

A Growing Christian Life

The Christian teacher must experience a deepening relationship with Christ. Daily prayer, Bible reading, and recognition of the presence of God in all aspects of life are fundamental to the growth process.

Paul's demonstration of a Spirit-filled, Christ-centered life was a vivid testimony to the Thessalonian church. He was able to refer to his daily behavior when he wrote: "Brethren beloved by God, [we know] His choice of you; for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake" (1 Thessalonians 1:4-5). Paul's lifestyle and mature behavior became a model for the church. The converts then reproduced that behavior and became models for those they met. Christian teachers today must have the same concern and watch their walk to insure that it matches their talk.

A Positive Attitude

A positive approach will yield great results for the faithful teacher. Paul shared with the Philippian church the key to a positive attitude: "Finally, brethren, whatever is true . . . honorable . . . right . . . pure . . . lovely . . . of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things (Philippians 4:8)." Man, by virtue of his fallen nature, is bent in the opposite direction of all that God intends and desires. Jealousy competes with love, sadness with joy, fear with peace, criticism with praise, impure with pure, and wrong with right. The old nature is continually at war with the new nature, and only those teachers who maintain a close relationship with the Lord can weather the storm and be enthusiastically positive in their approach.

A Biblical and Theological Knowledge

Biblical knowledge for the Christian teacher is another essential and will become very evident as students begin to question the things taught to them from the Word. Every level of teaching carries with it different requirements, but it all ultimately depends on the teacher's knowledge and preparation. The children's Sunday School teacher will obviously share a

different level of truth than the Bible college teacher, but they will both be sharing from their personal storehouse of biblical and theological knowledge. The Holy Spirit can only bring to mind that which we as teachers have placed in our minds for Him to use. As we open our mouths to teach, the Lord will fill it, but only from the resources that we have studied and memorized in our preparation time.

A Teaching Expertise

The job of the teacher is to teach. Teaching is a skill which must be developed and worked on for a lifetime. The various methods, visual aids, equipment, curriculum, and other teaching tools available must be part of the effective teacher's experience and training. Teaching is in many ways a gift or talent, but it must still be brought out of a person and perfected. Training by those who have taught and done it successfully should be a high priority in the life of anyone seeking the position of a teacher of God's life-changing Word. The Christian teacher should desire to be skilled to the best of his ability in the art and science of teaching. In a sweeping statement, Paul stated that all of a Christian's words and activities should be done in a most excellent manner. "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father" (Colossians 3:17).

A Contemporary Alertness

The Christian faith is not a way of looking at special things in life, but a special way of looking at all of life. The Christian teacher must be very much aware of the changing world that is all around us. Our students will be aware of sports events, world events, local news, business activities, politics, and so on. The clever and well prepared teacher will use these events as attention getting tools in his class and will use them as a way of sharing Biblical principles in a very relevant manner. The events of the world are key in understanding the

attacks of Satan on God's creation and the astute teacher will use these opportunities to show God's greatness and provision in all of life's trials and triumphs.

A Physical and Mental Readiness

A teacher must be a disciplined person who can make wise decisions, set priorities, and balance his duties and desires. This statement sums up very well the importance of physical and mental readiness for this great task of teaching. Tired people make many errors in judgment and their ability to communicate effectively is greatly hindered. Lack of preparation can also cause serious problems in achieving maximum results from a teaching experience. Students can tell very quickly if a teacher is unprepared, tired, irritable or just not ready physically or mentally to teach. No teacher should ever waste the time of a group of students or do a disservice to the Word of God by being physically, mentally or spiritually unprepared.

The Perspective of the Teacher

The philosophy and style of the teacher is something that will determine the methods and means that a teacher will use in all of his teaching. This style may be something that was learned in a very deliberate fashion or it may be something that has just come about through experience. In either case there are a variety of styles that we will review to give brief but certainly not comprehensive pictures of some of the different perspectives that teachers may use. This list is not to say that every teacher will exhibit only one of these characteristics. Most teachers have a style that will incorporate several of the factors mentioned. The important fact to understand is that a teaching style will determine a teacher's attitude towards the pupil, the curriculum, the classroom, the equipment, and ultimately reflect the teacher's attitude towards God and His Word.

God and His Word

The Motivator: The motivating teacher sees his function as one of making the learning experience exciting, involving the students in as much activity as possible. Humor is used to

make the learning process enjoyable. The communication of content is not as important as the dynamics of the group, personal satisfaction, and a relationship between the teacher and the students that is open and casual. Student experience is more important than just fact gathering in the learning process. This style is commendable for making learning enjoyable, but content must still be presented especially in the light of the fact that the content is the Word of God.

The Manipulator: The manipulating teacher sees himself as the source of truth and therefore his way is the only way. Questions have only one correct answer and freedom of choice is discouraged. This approach is very narrow and can stifle discovery on the part of the students much like propaganda or brainwashing tries to eliminate creativity in the mind of the learner. This style is rather negative and should be avoided.

The Inculcator: The inculcating teacher is one who has a body of material that is essential for learning and thus proceeds to teach through drill, memorization, testing, and repetition. Facts are seen as the key to success and rewards are given to the learners that grasp them and those that do not must go back and try again until they get it "right". There are obviously times and educational disciplines where this method is a must. The sciences and mathematics are areas where facts must be known and remembered to be effective. This style must also be used when students are learning facts of Scripture or memorizing passages.

The Commentator: The commenting teacher is one who basically reports on information that others have gathered or taught. The following is an example of the contrast between Jesus and the teachers of His day: As the old system of Judaism could not contain the spiritual dynamic of Jesus' teaching, the Jewish system could not contain His new approach to teaching. He broke with the idea of education that had to appeal to ancient authorities to be accepted or believed. The formula on almost every page of the Talmud, "Rabbi A. says that Rabbi B. says or Rabbi C. says in the name of Rabbi D." is lacking in Jesus' teachings. Instead, He would say, "You have heard that it was said by them of old

time . . . but I say unto you . . . (Matthew 5:21-22).” The teacher that follows the pattern of the Rabbis is just a gatherer of reports of others and then comments on them.

The Facilitator: The teacher that works from the perspective of being a facilitator is one who will strive to make the difficult simple. They have information to share with the students, but they will also allow the students the freedom to explore areas of knowledge that they deem to be important. The facilitator serves much more as a guide in the learning process. Different methods are therefore used to accomplish this journey of education. Lecture, group work, and projects, will all be incorporated by the teacher. Visual and audio aids will be used as well as experiments to see first hand the principle or truth being taught.

The Orchestrator: The teacher that functions as an orchestrator is much the same as an orchestra conductor. He knows what he wants to see accomplished, but the students are the ones who will be doing the learning. The individual characteristics of each pupil and their individual needs must be taken into consideration in this method. The teacher provides direction, but the students do the learning. Many teachers today find their teaching philosophy and style like this form. They have studied the content, established learning goals and objectives, and, while working with the entire group, they recognize that each individual's performance is varied but important. Their talents and resources as teachers are carefully chosen to insure an effective and efficient learning situation.

Teaching Performance

The Relationships of the Teacher

A teacher's performance is best measured by his relationship with students. The teacher exists for the sake of the student and in light of the fact that teacher and students are fellow members of the body of Christ, there is an automatic, unique relationship that is shared. Although the teacher is responsible for the students, he is also responsible to them.

The successful teacher will also demonstrate the same spirit that Christ had throughout His ministry: compassion. Christ was continually moved by the needs of people whether alone or in large groups. Today's teacher must be sympathetic, tender, and responsive to all the needs of his students in order to be true to the Word of God and the spirit of Christ.

The effective Christian teacher will also frame clear, measurable, and achievable learning goals and involve the students in satisfying growing experiences. These goals will be in the areas of knowledge, inspiration, and conduct response. Identifying the desired result will certainly enhance the performance of the teaching process because the teacher will know where he is going and can then evaluate whether or not the goal was accomplished.

Once goals have been determined, content and methods become important considerations for the committed teacher. Our performance as teachers will be measured by how we handle the content and the methods we use to convey that content. Knowing the varieties of methodology available and not being afraid to try new ways to teach God's timeless truth will inevitably lead to very successful teaching and learning.

The Product of The Teacher

The final consideration in this lesson is that of the product. What are we ultimately trying to produce as teachers of God's Word? The answer to that is simple; faithful, following learners of Christ, or put simply, disciples of Christ. Leading children, youth, and adults into a vital, saving knowledge of Jesus Christ is the beginning of our product. Helping them to then go on to abundant life in this present world and then joyfully in the presence of God for all eternity is our ultimate goal.

Go, therefore, as a teacher with enthusiasm and the promise of the Holy Spirit's enabling power to be and do all that God would have you to do for His Kingdom.

5. AS CHRISTIAN TEACHERS, WHAT SHOULD OUR FINAL PRODUCT BE?

Chapter Seven

The Holy Spirit As Teacher

The Holy Spirit is the sovereign, most wise, and ultimate teacher of spiritual truth. He makes God's truth relevant to the persons involved and enables application that causes life and growth. It is the Holy Spirit that will help the teacher in every aspect of the teaching ministry.

His Reality As a Person

What is the Holy Spirit? Without question and based on the forthcoming truths from God's Word, it will become very obvious that the Holy Spirit is definitely a PERSON and vital part of the Trinity.

As do all persons, divine and human, the Spirit possesses intellect (1 Corinthians 2:10-11), emotions (Ephesians 4:30), and will (1 Corinthians 12:11). His works also affirm His personality. He is the intelligent creator (Genesis 1:2), the giver of personal life (John 3:5). He teaches (1 John 2:20), guides (Galatians 5:16-18), and speaks (Acts 10:19; 13:2).

Pronouns that refer to persons are used of Him (John 15:26; 16:7, 13-15). He is the object of our personal trust, whom we may obey (Acts 10:9-21) or disobey (Isaiah 63:10). And as a person, He is associated with the other persons of the Trinity (Matthew 28:19; 2 Corinthians 13:14). He meets all the definitions of a person.

The Holy Spirit is also deity or God. The Bible equates the Spirit with YHWH of the Old Testament (compare Isaiah 6:9-10 with Acts 28:25). Christ includes the Spirit in the name of deity (Matthew 28:19; note the one name with three personal titles). Peter says that to lie to the Spirit is to lie to God (Acts 5:3-4). The Spirit has attributes that only God possesses: omniscience (1 Corinthians 2:10-11), omnipresence (Psalm 139:7-11), and omnipotence (Job 33:4). He works as only God can work. He creates and sustains life

(Genesis 1:2; Psalm 104:30). He raises the dead (Romans 8:11). He reveals God's truth (1 Corinthians 2:10-11), and He creates divine life in the believer in Christ (John 3:5; Titus 3:5). He is fully God as are the Father and the Son.

His Role as a Teacher

False Concepts

There are four basic false concepts that are for some reason associated with the Holy Spirit:

1) The Holy Spirit is the total or only teacher. This idea is to say that the Spirit does not use human teachers for anything. He illumines each believer directly so that human teachers would only interfere with the process. This view ignores the fact that the Spirit uses human teachers as evidenced in the Great Commission (Matthew 28:19-20); the involvement of church leaders (Acts 5:42; 15:35; 18:11; 20:20; 28:31); the command to Timothy (2 Timothy 2:2); and the gift of teaching to believers (Romans 12:6-7; 1 Corinthians 12:28; Ephesians 4:11). Obviously a false concept.

2) The Holy Spirit is a totalitarian teacher. He takes over the individual's responsibility for personal study or development. Thus, human teachers need no training to present anything because the Holy Spirit will handle all of this. This false view comes from a very incorrect view of the teacher. The teacher is personally involved as an example, expresser, and encourager for the truth (1 Timothy 4:12-16). He is personally concerned and contributing to the life and welfare of others (Acts 20:27-37; 1 Timothy 5:1-3, 17-18).

3) The Holy Spirit is a tandem teacher. He adds His part after the human teacher has done his part. The teacher just gives facts and then some time later, the Spirit comes along and adds the spiritual emphasis. This view fails to recognize that God works in us and through us to will and to accomplish His good plan for our lives and others. (Philippians 2:12-13). When God is educating, the human teacher and the pupils are involved together in

the teaching-learning process, and at the same time the Spirit is working within the teacher, on the Word of God, and within the pupils.

4) The Holy Spirit is not necessary. From a humanistic perspective, the teacher does not need the Holy Spirit. Everything can be taught by the human teacher alone. This idea feels that with all the right materials, equipment, and curriculum great teaching can occur all by itself. This view fails in the fact that man is a fallen, sinful creature and can do nothing of a spiritual nature without the divine help of the Holy Spirit.

These views again are all false and do not correctly understand the balance between the Holy Spirit, the teacher, and the learner.

Proper Concept

There are several important principles that we can see in Scripture that will help us to better understand the teaching role of the Holy Spirit:

1) The principle of personal cooperation. Although salvation is totally a work of God by His grace apart from any human effort (Ephesians 2:8-9), sanctification in any of its phases requires the God-assigned cooperative effort of the believer. Every command of the human will is evidence of this. We are told to grow in grace (2 Peter 3:18), to diligently add virtues (2 Peter 1:5-8), to teach others (2 Timothy 2:2), to take pains to do the job well, not neglecting our spiritual gifts (1 Timothy 4:14-16).

2) The principle of personal cultivation. The value of a human being in many ways is immeasurable because man is the crowning glory of all God's creation. Sin caused a great fall to occur and now via the work of the Holy Spirit, man is being brought back to a place of relationship with the Father. Development, cultivation, or growing, the fact remains that this process is the individual's responsibility. The teacher and learner have many of the same imperatives addressed to them both. The ultimate goad in the commands of Scripture is maturity. That is one reason the Spirit gave the Word (2 Timothy 3:16-17). That is why He changes us from one stage of glory to another (2 Corinthians 3:17-18).

3) The principle of interpersonal communication. The Holy Spirit not only works in the life of the individual, but also in the life of the entire church. His function is to grant gifts to the body and then see that those gifts help in the whole matter of growth for the body. Every member of a local church is gifted by the Holy Spirit and needs to share his or her talents and gifts with the church. There is not just one teacher or one learner, but rather, everyone is a teacher in some sense and a learner because we all need to learn and we all have information, experience, and gifts that others can benefit from in the body. Everything that God does in working with the Holy Spirit is always church related. God has no workers who do not need to be part of a local church and faithfully involved in that church.

His Responsibility in Teaching

The Holy Spirit has a particular responsibility in teaching as it relates to four very important words: revelation, inspiration, teaching, and illumination. Defining these words is essential in the understanding of what the Spirit actually does in our lives as a teacher.

Revelation

Revelation is the disclosing of truth about God's person or will. This truth has come through two primary sources; Jesus, the incarnate Word and the Bible, the inscribed Word. The Holy Spirit draws attention to Christ and the Word and reveals the fact that all the truth shared by both these sources is still valid today.

Inspiration

Inspiration refers to the process of the Spirit when He superintended human authors so that, using their own personal powers, vocabulary, and style, they composed their contribution to the written Word of God without error in the original manuscripts.

Teaching

Teaching is the aspect of the Spirit's work where He makes clear to the minds and hearts of God's children the truth which He has inspired.

Illumination

The illuminating work of the Spirit goes one step beyond the teaching process to the application of truth. Knowledge can be shared and received, but information that cannot be applied to life is of no value at all. As God's Word is taught, it must also be understood and then acted upon which is the illuminating power of the Holy Spirit. The unsaved man is unable on his own to receive the truth (1 Corinthians 2:14). He first must be convicted by the Spirit of the truth of the Gospel and then respond to it in faith to receive the light of the Gospel in the person of Christ (John 16:7-11; 2 Corinthians 4:3-6). Then, having received life and light in Christ, a person may benefit from the Spirit's illuminating the Word.

It is now important to understand several of the major works that the Spirit accomplishes in the life of the individual. Without these works the teaching of Scriptural truth would be impossible.

1) **Conviction** brings the unbeliever to the place where he realizes that the gospel is the truth and that it applies to him. This step brings the person to new life and the ability to trust Christ and no longer be deceived by the devil.

2) **Regeneration** creates a new capacity to think, feel, and obey God. It renews the moral base of personality and allows learning and teaching to be carried on through the Spirit (John 3:5-6; Ephesians 4:24; 1 Peter 1:23-2:3).

3) **Indwelling** brings the person of the Spirit into the person of the believer. This establishes a relationship that can now grow in the grace that God has given and cause the maturing process to begin and continue throughout the life of the believer.

4) **Baptism** is a symbolic experience as seen in Acts 2 that sets the believer free and empowers him with boldness to live, witness, and if necessary die for Christ. Peter is a great example of the life changing power for the believer when they allow the power of the Holy Spirit to fill them to overflowing. Teaching and all other ministry come from the believer that is in a daily relationship with the Father through the indwelling power of the Holy Spirit.

His Results in Learners

The teaching of the Holy Spirit is designed to cause certain basic results to take place in the life of every believer. Just as the human teacher will have certain goals for his students, the Spirit has goals that He desires to accomplish.

1) First, He seeks to produce spirituality in the life of the learner. Galatians 5:16-18 and 22-23 gives the ultimate list of the fruits of the person who is growing spiritually.

2) Second, He produces growth, growth in the grace and knowledge of Christ. The more understanding of grace and the more a student knows about Christ the greater his capacity to mature and grow in the ability to live a pure and consistent life in line with the Word of God.

3) Third, He produces maturity. Maturity is a condition of life in which we are grown-up to some extent, properly adjusted to life's relationships, duties, and demands, with proper attitudes and development of character. This process takes time and cannot be hurried nor are there shortcuts to the goal.

4) Fourth, He produces effective ministry. With the information from God's Word and the gifts that God has given all believers, and the command from Christ to go and make disciples, our lives as Christians can be nothing less than fully committed to service and ministry. This goal keeps the Holy Spirit constantly busy in the life of the church because so many seem to want to just watch as others do the work. No one has been saved to sit; all have been saved to serve.

Chapter Seven Homework Assignments

1. USING THE TEXT AND SCRIPTURE, IN YOUR OWN WORDS DEFEND THE FACT THAT THE HOLY SPIRIT IS A PERSON.

2. DEFINE THE WORDS:

REVELATION:

INSPIRATION:

ILLUMINATION:

3. REVIEW THE MAJOR WORKS OF THE HOLY SPIRIT AND LIST THEM IN ORDER WITH SOME EXPLANATION AS TO WHAT EACH STEP INVOLVES.

4. WHAT FOUR RESULTS DOES THE HOLY SPIRIT PRODUCE IN THE BELIEVER?

Part III: The People in Christian Education

Chapter Eight Children

The Children We Teach

Childhood is a distinct period in the life of any human being and extends from birth to eleven years of age. This time in the life of a person is very foundational and is the time when the basic structure of personality, habits of life, and character are being fairly well developed. The importance of these years to the learning and teaching process cannot be over emphasized. As teachers, it becomes extremely important that the characteristics of this age span be not only known, but also well understood.

Children come in all shapes and sizes and the variety of skills and abilities is great. They are not miniature adults as some have thought and therefore we should never expect adult behavior from them. They enter an adult world however that carries with it many expectations and goals. These goals must be intelligent and realistic when it comes to preparing to teach children the Word of God.

Characteristics and Needs of Children

Physically: Children are very active and energetic during these years and their growth patterns vary. Their personalities are developing and subject to the bodily changes that are coming at a very rapid pace. Height and weight changes do not have the same impact now as they will when the children become teens.

Mentally: Children in these first eleven years are in a mode of mental discovery. They ask why many times and want to know all about the world around them. They are very literal in their thinking and abstract ideas, concepts, and philosophies cannot be understood by

them. They think specifically and thus do not relate ideas together well. They cannot reach conclusions based on certain facts the way adults can.

Emotionally: Children during these years are learning the art of sharing and self control. Two and three year olds have difficulty controlling their emotions and may cry, laugh, shout for joy, or a variety of other outbursts because they do not understand the idea that others will be affected by their behavior. As they get older, this area improves and their ability to control themselves is much better. By the time a child is eleven, the control of emotions can turn into repression of feelings to conform to some peer imposed standard which can become dangerous to the health development of the child.

Socially: Friendliness is the general social character of children. The younger children learn social behavior in the home and discover that pleasing the parents yields great rewards. The adults in their lives carry great influence socially and this continues until the children reach the age of nine when peer pressure and the attitudes of friends becomes more important than what the parents think. Values are questioned and the key phrases become self-expression, self-discovery, and personal development.

Spiritually: Children can grasp biblical concepts and apply scriptural principles to their lives if the concepts are taught on their intellectual level and related to their everyday experiences. The most positive Christian influence in the life of a child during these years will be the parents. Teachers can be effective, but in many cases how a subject is taught is more important than what is taught. Children remember attitudes and actions much longer than lesson content and facts. They can be taught the truths of God's Word, but it must be done in a very loving and literal way for them to understand what they are doing. Understanding and intellectual readiness are essentials in achieving spiritual development in the lives of children.

The Infant and Toddler

Life begins at conception. As the miracle of life begins in the womb of the mother, the child is being affected by what the mother eats, drinks, and all that she does. When the process is complete, the child will be delivered and then Christian education should begin. The two early stages of life are infancy (birth to twelve months) and toddler (thirteen to twenty four months). No period in one's life is as important as the first two years. Psychologists and educators agree that never again during a child's entire life will he learn as fast or as much as he does in the first two years. Walking, talking, eating, using the toilet and many other skills are learned during this amazing time.

Physically: During the first year the infant learns to sit up, scoot, turn over, crawl, walk, and communicate his needs to others. He communicates via laughter, crying, cooing, and facial expressions. As the child continues through that first year he is growing very rapidly, tripling his birth weight and adding ten to fifteen inches to his height. Coordination is increasing and his body is in constant motion whether awake or asleep. The child relies heavily on the five senses to learn about his world and so touching, seeing, tasting, smelling, hitting, throwing and listening are very much a part of the learning process of these early years.

Mentally: The mental development of the infant and toddler can be improved by parents who speak properly to their children. Baby talk is not helpful at all. Repetition is important because attention spans and memories are very short at this stage. Teaching should focus on tasks rather than time segments because time means little or nothing at all to children in these years.

Emotionally: The main need in the life of this age group is love and security. They are very attached to parents and others can enter their world of acceptance by displaying loving attitudes and actions rather than mere verbalization of love. Adults need to be calm, collected, and secure around these children to be the most effective.

Socially: These children lack self control and are basic individualists and are very demanding on those that care for them. There is truly no one else in the world that matters besides them.

Spiritually: Spiritual training must be individualized on this level to be successful. Sensory experiences, repetition, and following the example of the teacher are the keys in teaching infants and toddlers. For example, a child can be taught to bow his head, close his eyes, and fold his hands when it is time to pray even though he may have no idea why he is doing any of those actions. He will follow the lead of those in charge and therefore the teacher of these children must be a very strong example of love and consistency.

Nursery Children: Ages Two and Three

Physically: These children are about three feet tall and are developing their large muscles. Sense activities are still very important and activities requiring skill and coordination are destined to fail. They are continually active but tire easily and need times to rest in their busy days. Space to move is a need as well and educators of this age group will have to consider these physical needs.

Mentally: The two and three year old world basically revolves around the family and vocabulary is limited to about three hundred to nine hundred words. The key words are me, my, mine, and no. Time, space, and numbers are still meaningless and repetition is important because of poor memory skills. Teachers must be aware of the limited vocabulary and communicate with these children accordingly.

Emotionally: He tends to be intense and unstable emotionally. There is a great need for secure surroundings and consistency. Fear of the unknown and unfamiliar can cause emotional outbursts with little or no warning. A stable, calm, and quiet atmosphere will yield great results when trying to teach this age group.

Socially: He is an individualistic, self-centered little person that lives in a very narrow world. The family is his social world and playing with others and sharing are unknown. "No" becomes the popular word for responding to almost every question. The teaching key here is patience and individual attention.

Spiritually: The nursery child learns spiritually through example, attitude, and actions. "Jesus loves me;" the Bible is God's special book; and the church is where I learn about Jesus and His love for me" are all concepts that the nursery child can learn. He believes everything he is told and therefore must be taught literally, simply, and clearly.

Kindergarten Child: Ages Four and Five

Physically: This child is very similar to the nursery child in physical development needing large muscle activities and periods of rest as well as action.

Mentally: Imagination and exaggeration are concepts that now enter the life of the kindergartener. Concrete truth is still the way to present information and the difference between truth and fiction have to be made clear to this child. This age group also continues to think in the here and now and very literally. Success in teaching will provide a variety of activities, and personal attention.

Emotionally: Emotional control has improved, but fear is still a problem and security in the home and school are important issues to the kindergartner.

Socially: The four and five year old has developed a greater awareness of others and even accepts the idea of the group. Making friends and changing friends is also a new activity. His larger vocabulary provides for more freedom of expression and they do love to talk.

Spiritually: The child is developing a love for church by this time through the example of his parents. Prayer, Sunday School, Jesus and God (who are the same to this child) are

now more important. The more advanced child could even be ready to accept Christ as Savior if sufficient time and information have been shared with the child.

The Primary Child: Ages Six through Eight

Physically: Growth in this age group continues to be rapid and uneven at times. Fine muscle skills are still not there yet and activity is needed, but the danger is there of overexertion because of the amount of energy and lack of wisdom.

Mentally: The primary child is a careful observer. He likes to see how things work and is more interested now in the process than in the product. His vocabulary is increasing and reading and writing are skills that have developed. Expression of ideas is now much better and the desire to please adults is very important. Self concepts are developing at this age and how children are treated and taught can do permanent good or permanent harm. This child lives in a world that needs a great deal of encouragement and positive support.

Emotionally: Compassion now becomes an attitude displayed by the primary student. He is very sympathetic to others around him and will express that at times. Although emotions are still not under complete control, peer pressure and adults are forcing more control sometimes to the point that the primary will not express himself honestly. The danger exists of becoming withdrawn and repressed, but secure family and friend relationships can keep this from being a real problem.

Socially: Friendliness is an attribute of the primary, but more selectivity in play and boy-girl relations are becoming evident. Playmates will primarily now be members of the same sex. Group activities are very appropriate for this age group. They can be taught to respect authority, be aware of others and their needs, and build positive interpersonal relationships through group work.

Spiritually: A primary knows right from wrong and can tell the difference between fact and fantasy. Scripture needs to be applied to familiar, everyday experiences. Salvation can

be made understandable. So then how should primaries be taught? In the ways they learn best - stories, questions, projects, role playing, reading, singing and drawing. Some learning activities demand bodily movement, creative thinking and small muscle control. Spending an hour in one activity is never justifiable. Be ready to change activities to meet the children's needs and to accomplish your teaching goals.

The Junior Child: Ages Nine through Eleven

Physically: Energy is the word to describe the junior student. They love the outdoors and activities of all kinds. Growth has become more steady and coordination has increased dramatically. They are too busy to be bothered with cleaning, washing, or straightening up their rooms.

Mentally: Juniors have entered the questioning stage of life. They are alert and have a world view so history, geography, and social studies are important for them to learn. Memorization comes easily and with a challenge many things can be learned and remembered. Space, time, and numbers are now easier for them to work with and their ability to understand abstract ideas is improving as well.

Emotionally: Fear has been overcome in many ways by this time and been replaced with a strong desire to impress others and show feats of bravery. Juniors by now also have developed a strong sense of humor and playing practical jokes and telling jokes have become a major part of their social and emotional life. Quick-tempered, loud, boisterous, and obnoxious are all words that can describe juniors given the proper circumstances. Teaching success depends on a strong and mentally quick individual to stay ahead of these fast paced juniors.

Socially: Juniors have more awareness of their peers now and tend to travel in groups of the same sex. They are obviously in the process of seeking independence from adult influence. They also thrive on competition because they can compete with their more

developed physical skills. They are more capable and therefore should be held responsible for their actions.

Spiritually: This age group is more ready to receive Christ as Savior than any other previously mentioned. They are capable of understanding the truths of Scripture, responding to calls for commitment and service, and studying God's Word on their own with a little guidance. This is a tremendous group to work with because of their desire to learn, to help, to grow, and to try new things.

Chapter Eight Homework Assignment

BASED ON THE INFORMATION SHARED IN THIS LESSON, CHOOSE AN AGE GROUP AND WRITE A LESSON PLAN FOR TEACHING THEM THE STORY OF JESUS FEEDING THE FIVE THOUSAND IN JOHN 6:1-14.

Chapter Nine

Youth

Youth can be defined as the person who lives in a transition period between childhood and adulthood in the age span from twelve to eighteen. These young people are characterized by four basic habits and attitudes.

1) Thrill seeking and living for the now are the habits of this age group. Thrills can come from many areas including taking risks, becoming involved in adventures, and seeking pleasures. Closely associated with seeking thrills is the emphasis on the here and now. The past and the future are both too far away to consider important so all that is left is to live for today. The problem is that these ideas do not take in to account the consequences of such a life style and thus failure and frustration become friends of the youth.

2) Beliefs of this age are idealistic and superficial. They feel that they have been liberated from parental oppression and now they want to set others free. Their ideals have not been seasoned with age and wisdom and therefore many of these "crusades" are short lived and basically end with no result.

3) The "Belong Bunch" best describes their value system. Peer pressure causes these young people to travel in groups, dress like the group, think like the group, and rebel against the values of those not in their group. Love, defined as what seems right, is another favorite concept that leads many youth into immoral situations because the situation dictates what is right and not moral values based on Scripture.

4) Paradoxical is the key word to describe youth thought patterns. Youth are seeking fun, but often find no happiness; seeking freedom, but no liberty; they are moving, but have nowhere to go. Absolutes have been replaced by pressures to conform to group standards regardless of whether they are right or wrong. They are told to grow up, and then told that they are not old enough to do so.

How can teachers respond to the youth culture? First, develop a solid, biblical philosophy of youth ministry that emphasizes the constructive side of youth culture. Second, allow for their culture. Encourage the positive aspects. It is also vital that we do not try to be a part of their culture. Third, know the specific youth culture of your area. Culture differs from place to place, and we cannot lump all youth into one mold.

Youth Characteristics

The youth period is divided into two major stages. Early adolescence, ages twelve to fourteen, and middle adolescence, ages fifteen to seventeen. The following characteristics and principles will help to understand youth and how to best minister to them.

Physical

Early Adolescence

1. Body development is rapid and irregular, causing awkwardness and self-consciousness.
2. Body contour starts to show signs of adulthood, causing difficulties if body over or under develops.
 - a. Girls tend to develop narrow shoulders, larger bust, broad hips and curved legs.
 - b. Boys tend to develop broad shoulders, narrow hips, muscular build, and deeper voices.
3. Internal organs also develop rapidly, which results in energetic people who tire easily.

There is rapid lung development, large heart capacity, and active glandular changes.
4. General health is good, but posture is a problem.
5. Physical capabilities of reproduction (puberty) heighten sex drive.

Middle Adolescence

1. Body development has taken on adult features with boys usually gaining the height advantage.
2. Body contours are even more pronounced, which can cause greater trauma for those who develop irregularly.
3. Internal organ growth starts to level out, although acne is still a major glandular problem.
4. General health is good, although sleeping and eating habits are generally poor.
5. Sexual feelings and drives are more active and intense in boys than in girls, although once aroused, the sex drive of girls tends to last longer.

Principles for Parents and Teachers.

1. Create an acceptance of the physical makeup. You accept them the way they are.
Psalm 139:13-16.
2. Develop a spiritual attitude toward the body (Romans 12:1-3; 1 Corinthians 6:19).
3. Develop a concept that the body is a vehicle for worshipping God.

Mental

Early Adolescence

1. There is a problem with distinguishing between the real and the imaginary because of the imaginative process carried over from childhood.
2. There is a tendency to be critical and make snap judgments because of developing abstract thought, independence, and lack of experience.
3. These youth tend to be inquisitive and curious because new reasoning powers are developing.
4. They are often hesitant in expressing themselves or answering questions, but that is due more to a fear of failure than lack of knowledge.
5. This is the time to link Bible truths in chronological order, since their ability to group the meaning of the historical past is improved.

Middle Adolescence

1. They are "why", "what", and "how" oriented, because their minds are maturing.
2. Because of broader experience, they are developing interest in various career fields.
3. Because they have a sharpening ability in abstract thought, these older youth like to debate and discuss.
4. They are thinking independently, and they challenge ideas and concepts previously accepted.

Principles for Parents and Teachers

1. Work with their interests, not yours.
2. Teach the difference between improper criticism and honest evaluation.
3. Use their ability to think and ask questions as positive teaching tools.
4. Be honest about your own knowledge as a teacher.

Social

Early Adolescence

1. This is the period of expanding social experience and contacts, thus it is a socially demanding time.
2. This period is marked by immature behavior and teasing because they want social recognition but do not know how to get it.
3. They are marked by a craving for status and acceptance.
4. Discipline becomes a real problem because social acceptance is more valued than authority structure.
5. Parental problems start to arise because of the natural drive from dependence to independence.

Middle Adolescence

1. Parental problems become more acute. They especially hate over protection.
2. Deeper friendships develop, especially in the dating process.

3. Conformity to the group gets stronger, especially in dress, language and fads.
4. Older youth desire to be popular and want leadership positions, especially among their peers.
5. They show social concern, especially to those who are going through struggles.

Principles for Parents and Teachers

1. Provide information, interpretation, and example to help develop scriptural social attitudes.
2. Give them qualified approval and acceptance (accept the person, not necessarily the action).
3. Present Jesus Christ as the ideal social man.

Emotional

Early Adolescence

1. Self-concept is very important, especially in evaluating the actions of others toward them.
2. Emotional instability is extremely high because of the changing glandular conditions.

Emotional responses will be greatly varied, will hit extremes, and will change rapidly.

3. This is a period of crushes, especially on older youth and adults. Those crushes will pass quickly if not encouraged.
4. Emotions are generally expressed through outburst that tend to be more physical than verbal.
5. Discouragement and feelings of guilt and frustration are felt strongly because of the lack of emotional control. This usually results in temporary withdrawal from activities and people.

Middle Adolescence

1. Older youth tend to become self-centered, often thinking more highly of themselves than they ought to.

2. Emotional control is improving but moodiness is still a major problem.
3. Fear, anger, and love are usually the strongest emotions displayed.
4. Greatest emotional needs are acceptance and security, without which they develop either inferiority complex or an aggressive attitude.
5. Their feelings run deep, which often cause misunderstandings, confusion, and frustration.

Principles for Parents and Teachers

1. Judge emotional responses at the proper age level.
2. Show emotional consistency and maturity yourself.
3. Share scriptural values of sex, love, and other emotional responses.
4. Take time to be with youth so that you know their emotional needs.

Spiritual

Early Adolescence

1. Because of the natural individual differences in young teens, they will differ in spiritual readiness and understanding.
2. These students' lack of maturity and discernment gives them a mixed sense of right and wrong.
3. Because they have the desire for acceptance, they are sensitive in conscience.
4. Major moral problems for young teens seem to be profanity and stealing.
5. They are able to make and understand total commitment.

Middle Adolescence

1. Because of their questioning minds, fifteen to seventeen-year-olds start to doubt spiritual things and question why and how.

2. Because of their idealism, they want reality and genuineness in their Christianity.

3. They desire clear, biblical, spiritual leadership that demonstrates practical

Christianity.

4. They are asking three basic questions: Who am I? Where do I fit in? Is it worth it?

5. Youth at this age want and need to be challenged spiritually.

Principles for Parents and Teachers

1. Get them into the Word of God.

2. Channel their efforts into outreach ministries.

3. Help them develop biblical principles and godly habits.

4. Be there to help them and be an example.

In conclusion, working with youth is a great challenge, but also very rewarding. The effective teacher will present very practical lessons that relate to life in every aspect. They will also live lives that are clear examples of Christianity before the youth with no hint of hypocrisy or compromise. Finally, they will be very goal oriented and provide many opportunities for Bible study, fellowship, service and fun. Developing leadership among the youth themselves will prove to be the key to any successful ministry among these youth.

Chapter Nine Homework Assignments

1. TO BETTER UNDERSTAND YOUTH, INTERVIEW AT LEAST TWO YOUTH FROM EACH AGE GROUP AND COMPARE THEIR ATTITUDES AND VALUES TO THE ONES OUTLINED IN THE TEXT.

2. REVIEW PSALM 139:13-16 AND EXPLAIN WHY THIS WOULD HELP THE SELF CONCEPT OF YOUNG PEOPLE.

3. WHAT ARE THE FOUR BASIC CHARACTERISTICS OF THE YOUTH CULTURE IN GENERAL?

1.

2.

3.

4.

Chapter Ten Adults

Christian education of adults for many years has been left to the Sunday morning preaching time or some Bible lecture class which the pastor or some other adult teaches. Funds, curriculum, facilities, and equipment are normally used for the children and youth. The adult classes meet where they can and make do with whatever is left over. This is a serious flaw in the thinking of Christian educators because if there is an educational program that appeals to adults, the children and youth will be right there with them. Singles, married couples, couples with children, older couples and singles all are groups that have definite needs and characteristics that the Church should and can meet with some creative thinking and planning.

Young Adult

The young adult age group is the 18-35 range and the word that best describes them is decision. They are making decisions that will be with them the rest of their lives.

1) Deciding about faith. The decision to make a personal commitment to Christ has previously been affected by parents and peers. Now the young adult will have to decide for himself and that decision will determine many other choices that will be made in the future.

2) Deciding about marriage. Marriage brings with it many responsibilities and the young adult must decide if this is for them. Who shall they marry? How soon should they marry? What about children and how many and when to have them? If singleness is the choice how will they function in a society that is very family oriented? These and many other decisions bring some times of frustration into the life of this age group.

3) Deciding about education and occupation. After the years of school are finished, as a teen the next decision is career. Higher education or trade school? Or, no school, just find

work to make money. These are major decisions that can drastically affect the future of these young adults.

4) Deciding about social relationships. Whether single or married, the young adults are very much concerned with social groups, friends, neighborhoods, clubs, and peer groups. The church is a place where young adults must feel a sense of challenge, but also a sense that they belong and they can bring their friends without a sense of embarrassment. Affirming and assisting young adults through this time of decision can yield benefits for years to come.

Middle Adults

The years of the middle adult (36-59) could be called the earning years. By this time, career decisions have been made and financial stability is becoming a reality. All the young adult decisions are settled and now it is time to continue on with life. Although there is a sense of stability in this time period, there are still many that question their decisions and make mid-life career changes. For men, it seems to occur when they reach their early forties. Mid-life crisis is the term used to refer to this time of wondering, doubting, and sometimes even leaving everything to start something totally different. In the midst of all of this, the middle adults have some very unique and important responsibilities.

1) Civic and social responsibility. Involvement in civic groups, social concern committees and church leadership are all part of the portfolio that this group works on. They are financially stable and can thus devote time, effort, and money to these activities.

2) Guiding teenagers to adulthood. The children that came during young adult life are now entering their teen years. The middle adult now faces the challenges of directing an often very uncooperative teenager into the real world of education, work, and responsibility. The real task is for the middle adults to keep unity and peace in the home while still allowing the teen to express and experience his independence. Letting go is the hardest part of all.

3) Facing the empty nest. When the children leave the home in the latter part of these middle adult years, a question arises. Now what do we live for since the children are all gone? This can be a problem, but need not be if couples prepare for the empty nest while the children are still home. Spending time away from the children and doing things without the children will help this dilemma greatly.

4) Accepting and adjusting to physical change. Aging is the biggest factor that middle adults must adjust to. As aging continues, the body begins to lose hair, vision, hearing, and energy in general. Keeping a positive attitude about these limitations is an area where the Church can be very helpful if creative planning and implementation take place.

Older Adults

The older adults (60 and over) have a much brighter future than their predecessors because of medical advances and more opportunities for them to be involved. They, however, have some definite areas of need.

1) Physical adjustments. With increased age comes decreased physical strength, agility, and endurance. However, with increased age also comes increased knowledge and wisdom that can be of great help to the younger adults. The resources of the minds of the older adults are gold mines that definitely need to be tapped for their treasures.

2) Economic adjustment and retirement. The older adults have to make major financial adjustments because of the lack of former income from regular jobs. They must depend on savings or government help to sustain their lives. This change has caused many elderly to just retire from life as well which severely speeds up the deterioration of their minds and bodies. Time must be spent in productive activities to maintain strength and vitality.

3) Adjusting to the loss of loved ones. Many couples retire with great plans, but often these plans are changed because one of the partners dies. Death also becomes a reality in the loss of family and friends and thus plans must be changed. The loss of a spouse affects

women more than men because husbands seem to die sooner than their wives. This leaves the widow with many decisions again. Where to live, whether to remarry, living with or near children, who will care for her, and many other concerns. The Church again can be a haven for the elderly as they find a place that can provide activities, friendship, and opportunities for service.

The Distinctives of Adult Education

Children, for the most part, come to a Sunday School setting having been in a formal educational setting all week. Adults do not and therefore the first distinctive about teaching them is that it will take them longer to adjust to the formal classroom setting. The teacher must create the atmosphere that will help the adults want to learn.

Secondly, adults come into Bible studies with more concrete, established ideas and a wealth of personal experiences from the years they have lived in the "real" world. These factors provide the teacher with a wealth of resources to draw upon when making practical application of the Biblical truths.

Thirdly, adults are much more capable of self directed learning than children or youth. Adults can be given an assignment to study and research in the Scriptures and need little or no direction from the teacher after the initial instructions. This can yield great excitement on the part of the adults because they are finding truth for themselves and this promotes better learning, comprehension, and personal application of the lesson.

The Objectives of Christian Education for Adults

In many ways adults have arrived at plateaus in their lives regarding careers, money, children, and life goals, but they still have much to learn and give when it comes to spiritual matters. The effective teacher will realize that a great challenge presents itself for teaching

adults because they need to be challenged in their use of time, money, energy and talents. Four objectives must be kept in focus when considering a program for Christian education for adults. Each is distinct in its purpose, but the four dovetail to form a unified emphasis for adult ministries.

Love and Acceptance

Every person has a basic need to be accepted and loved for who they are and not for what they may have or do. Building an atmosphere where adults can feel that life and acceptance is one of the key goals of the church. True fellowship is the discipline by which individuals begin to accept and care for each other through specific, selfless words and actions. Deep, caring relationships result from consistent, disciplined interaction between persons who are willing to commit themselves to each other for the building up and growth of one another. This can be done most effectively in a small group setting such as Sunday School or Bible study groups where familiarity and accountability are possible.

Bible Study

A consistent study of God's Word is essential for the growth of adults in the spiritual realm. The involvement of the students in the discovery of God's truth as revealed in the Scriptures will prepare those adults for positions in the future as teachers, pastors, evangelists, and leaders in the local church. Two approaches can be used to successfully minister to the adult need for Bible study.

First, the book by book, chapter by chapter, verse by verse approach is very helpful for the new convert to become familiar with the Bible. Studying the Bible in this manner allows the learner to discover and appropriate life principles as they appear in the flow of each complete Bible book.

Secondly, the theme approach can be used. This method focuses on common themes of Scripture in topical studies of the Bible. A theme like prayer could be followed and searched

out in many passages of Scripture and the many characteristics of prayer would then be discussed by the class.

The key word in either approach is discovery. The students will remember what they find much longer than just what they are told. Teachers must be guides to discovery and not merely dispensers of information. Again, Bible study can take place in many places, but the church needs to be a place where adults feel that their spiritual needs for study of God's Word can and will be met.

Application to Life

There are three basic questions in Bible study that each teacher of adults must lead the learners to answer for themselves: (1) What did the Bible passage mean to the original writers? (2) How does that meaning apply to the lives of Christians living today? (3) What personal response shall I make to what God is saying in the passage? Application is where God's truth moves from mere history and information to practical everyday values that we live by and would be willing to die for. When God's truth becomes a conviction of ours and not just a preference then application of Scripture is taking place.

The focal point of the application of Scripture in the life of the adult learner is his personal response to what God has said. In other words, each individual learner must assume personal responsibility to respond by the application of Scripture to his life. The alert adult teacher will include in his instruction opportunities for learners to help each other make those life-changing responses.

Outreach

When people find themselves in an atmosphere where they are accepted, cared for, and appreciated, and when they discover the Bible to be the living, life-changing, need-meeting Word of God as it is applied to their lives, they will want to share their blessings with others who may be aimlessly enduring an unfulfilling life. Adults that enjoy an activity will tell someone else about it. The effective teacher will create that kind of a class where visitors are

expected and welcome and made to feel very comfortable when they do arrive. The basic goal of outreach must be seen as enlisting adults to begin the cycle of the objectives we have been discussing: love and acceptance, Bible study, and application to life.

Chapter Ten Homework Assignments

1. IN YOUR OWN WORDS EXPLAIN THE CHARACTERISTICS OF THE FOLLOWING ADULT GROUPS:

YOUNG ADULT:

MIDDLE ADULT:

OLDER ADULT:

2. WHAT ARE THE DISTINCTIVES OF ADULT CHRISTIAN EDUCATION?

3. WHICH OF THE FOUR OBJECTIVES OF ADULT CHRISTIAN EDUCATION DO YOU CONSIDER THE MOST IMPORTANT AND WHY?

Part IV: Planning and Methods for Christian Education

Chapter Eleven Planning

Failing to plan has been seen as the key to planning to fail. Planning is an essential part of any task from building a house, to taking a trip, to teaching a lesson in a Bible class. In every case, success depends on careful planning and setting reachable goals. One of the most important steps in the planning process is the wording of aims or goals for the class that will be taught and the lesson that will be shared.

Wording Aims

If a lesson is to effect change, it must move toward a goal. The three basic goals that all teachers should focus on are knowing, feeling and doing. Every lesson will touch on these three goals, but the aim of the lesson should zero in on one of these in particular. An aim should be worded concisely, specifically, and personally. It should be expressed as briefly as possible so that it can be kept at the center of attention during the whole lesson. It should be specific enough for the pupils to visualize clearly what they can do during the week to obey the Lord. Obeying their parents, reading their Bible, giving in the offering, and praying are some sample of aims to strive for.

Discerning Needs

Teachers are need-identifiers and also “need-meeters.” In the lives of the students, there are two particular areas of need:

1) General Needs. The general needs of people include physical things like food, clothing, and shelter. Beyond this are also the needs for love, understanding, acceptance by themselves and others, and a sense of hope for the future. The good teacher will try his best to see that these needs are met in the life of the student or it will be very difficult to move effectively to the next area of needs.

2) Spiritual Needs: Beyond general human needs, the teacher must keep informed of the students spiritual needs. Those include salvation, dedication, baptism, daily commitment, prayer, fullness of the Spirit, witnessing, worship, knowledge and insight of God's Word, Christian fellowship, self-discipline, sacrifice, fruit of the Spirit, and development of Spiritual gifts.

Planning Approaches

The approach that a teacher uses will be the part of the lesson that will gain the attention of the class and set the pattern for the remainder of the class session. This is a good time to raise a question that will relate to a need in the lives of the pupils which will be answered by the content and principles of the Bible passage for the lesson. The correct approach will yield things called "teachable moments" which are times when the pupils will have their interest peaked and want to learn. Taking advantage of these moments is the sign of a successful teacher.

Discovering God's Answers

The content of the lesson must be presented in such a way as to bring the pupils to an understanding of God's answers for the problems of life. For some students who cannot read for themselves, the most effective method is story telling. Jesus used this many times as He shared parables and stories to teach truths about the character of His heavenly Father. Luke 15:11-32 is the story of the prodigal son who returned home from a life of failure and sin.

The father's welcome showed the attitude of God when one of His children turn from sin to a life of obedience to the Lord.

For those who can read, the teacher can basically function as a guide, pointing the way to discovering the great truths of the Bible. This can be the greatest experience of all for the teacher who plans the journey, but allows the students to discover the treasure for themselves.

Concluding with Action

The teacher that plans, sets goals, clearly states the aim, but does not conclude the lesson with a definite call to action has wasted an enormous amount of time and energy. Action is the key word in Scripture. Jesus came to provide the people with the ability to serve the Lord with gladness. Serving is an action. People in the care of a Bible teacher need to do something rather than just come into a class, listen attentively, and then leave. Jesus gave His disciples clear instructions in Matthew 28:19-20 to GO and MAKE. Directions that require an obvious amount of action. The call is the same to all teachers today. Lessons must conclude with a call to action. The following list of outlines will help in understanding how to plan a lesson for children, youth and adults.

Lesson Outlines Using Exodus 3:1-4, 17

Children

- AIM: To feel God's nearness instead of being afraid.
- APPROACH: What can I do when I am afraid?
- CONTENT: Emphasis on "Certainly I will be with you."
- ACTION: Dramatize doing hard things with God (facing lightning, meeting a big dog, sleeping alone); plan to do one hard thing this week.

Youth

- AIM: To work with God to strengthen one weakness.
- APPROACH: Who am I that God could use me for anything?
- CONTENT: God's personal communication and great promises.
- ACTION: List our weaknesses and work with God to strengthen one.

Adult

- AIM: To allow God to mature and use one undeveloped aspect of my life.
- APPROACH: How does God recruit and train leaders?
- CONTENT: Freedom from self, no excuses, God's empowering.
- ACTION: Take one new step toward leadership.

Evaluation Our Teaching

After spending the time and energy to plan, set clear goals, study the content, and help the students to plan realistic actions, failing to evaluate would be almost criminal. Evaluation for the teacher will come as he sees his students deal with the tests of life from week to week. If growth is evident, maturity is obvious, and consistent living can be seen that the teacher is succeeding in the process of changing lives.

Chapter Twelve

Methods in Teaching

Methods are an essential part of teaching. As a teacher, the method he uses expresses his attitude and convictions. What the teacher believes about people and how they learn will be evident in the methods he uses.

Definition of Method

Any definition of method must point toward something that can be used in such areas as securing the interest of the student, assisting the student in understanding the biblical content, relating the biblical content to life, and securing personal commitment. Thus, methods are instruments (tools, activities, processes) that a teacher uses in leading a student through a learning experience that causes the learner to change and grow. Methods can never replace knowledge of the subject, spiritual concern for the student, or prayerful dependency on the Lord.

Guidelines in Using Methods

1) The teacher should prepare the content of the lesson before determining the teaching method to use. Knowing what will be presented will make it much easier in deciding how to present the material.

2) The teacher shall select methods that are appropriate. Factors that should influence your decision include the age of the students, biblical content, and the time available.

3) The teacher shall utilize a variety of methods. Knowing the types of methods and then trying new ones is the key to effective teaching and successful learning on the part of the pupils.

4) The teacher shall use methods to open channels of communication. The sharing of thoughts and ideas must take place between the teacher and the pupil, but it must also occur between pupil and pupil. The free flow of communication makes for a very enjoyable class for all involved.

5) The teacher shall arrange the room to facilitate the method to be used. Setting chairs in a circle would obviously be necessary if meaningful discussion is going to occur between the students.

Types of Methods

With the emphasis on people, the following categories of methods will be presented.

GROUP WORK: “Buzz” groups, discussion groups.

The class is divided into smaller groups of three to six people who will meet together to discuss a specific topic to the lesson for a limited time. Guidelines:

- 1) Prepare a specific topic for the groups to consider (same for all or different for each group).
- 2) Prepare an instruction sheet for each group. Provide space for group comments and include time limits.
- 3) Divide class as equally as possible.
- 4) Assign a leader/reporter for each group, or explain how groups are to choose leaders.
- 5) Circulate to encourage and assist the groups.
- 6) Reassemble as a class.
- 7) Have each group share discussion conclusions. Teacher summarizes.

Teacher and Students: Question and Answer

This method provides for the interaction between teacher and class via the use of a variety of questions. **FACTUAL** questions are used to secure information and display certain factual information necessary to understand what will be discussed in the future. **INTERPRETIVE** questions are asked to see how information applies to the subject matter being taught. What does this verse mean to us today? This is a sample of an interpretive type question. **THOUGHT** questions may or may not require an immediate answer. The aim here is to challenge the students to think. **RHETORICAL** questions have the answer implied in the question and no response is expected. Luke 12:25 is an example of a rhetorical question. **ALTERNATIVE** questions offer the student a choice. They require a choice to be made as to which alternative is correct. **JUSTIFICATION** questions give the student opportunity to defend or clarify a decision or act. **RELAY** questions are used by teachers when they ask one student to answer the question of another student. This encourages interaction between class members.

Guidelines for questioning:

- 1) Direct questions to the class as a whole before asking a specific person to answer.
- 2) Ask easier questions to set the tone and then proceed to more difficult ones.
- 3) Ask factual questions prior to interpretive ones.
- 4) State questions in a clear, concise way, restricting them to one idea per question.
- 5) Plan your lessons in such a way that questions are a natural part of the lesson. Plan your questions.
- 6) Ask questions according to the student's level of knowledge.
- 7) Use questions that allow the student to interpret or apply the truth to his own life.
- 8) Ask questions that encourage an honest, exploring, open-minded approach to the lesson.
- 9) Avoid the use of questions that can be answered with a yes or no.

10) Consider the feeling questions that involve the student emotionally.

11) Ask questions that point toward actions that can take place immediately following the lesson or even during the lesson.

12) Use questions of a general nature before becoming specific when drawing the application to the lesson.

Student to Teacher: Creative Writing

Creative writing refers to specific projects given to the students in which they write in their own words what they are studying in the Bible or in a related subject. There are various forms of creative writing.

Scripture paraphrasing requires the students to understand the basic message of a passage and rewrite it in a way that expresses their understanding of the passage. This can be very revealing to the teacher.

Letter writing helps students to identify with biblical characters and events in letter form. Reading a Bible story and then writing a letter to explain what happened helps the pupil relate to and remember the event better than many other methods.

Diary writing can help the students imagine what it would be like to live in the Bible days as a teen and some of the activities they may have been involved in.

Newspaper reporting of a particular Bible event could prove very interesting. How would the students report on the Flood during the days of Noah, or the destruction of Sodom and Gomorrah or David's victory over Goliath? They could add their own feelings or opinions and the article could become an editorial piece.

Creative writing could also include poetry, songs, radio scripts, short plays, and stories. The purpose of creative writing is to make Scripture more meaningful and understandable.

Teacher to Student: Lecture and Role Play

Teacher focus methods are usually represented by the lecture, where the major activity centers on the speaking of the teacher. This is a traditional method good for sharing information quickly and accurately. This method needs to be enhanced with a variety of other methods to remain effective in holding the interest of the class.

Role playing is a method that has elements of student focus, teacher-student participation and group setting. The term "role-playing" is defined as a brief, spontaneous, unrehearsed presentation of a problem in which certain members of the class act out certain roles. There is no script prepared, no memorizing of parts. The problems which are enacted may deal with human relations or social situations. Or, the problems may deal with personal-emotional feelings. Guidelines for role playing:

- 1) Devise the situation to be acted out. Keep the situation simple. Make the situation relative to your class.
- 2) Establish an appropriate classroom climate. Place yourself in the position of a guide. Help students to anticipate the situation. Maintain an attitude of respect.
- 3) Select the characters to play the roles. Explain that they are representing roles and not necessarily their own attitudes. Choose students with self confidence to be the first role-players. Encourage participants to express their feelings in a spontaneous manner.
- 4) Prepare the class to observe the role play. Provide key questions that will help the audience to identify feelings or ideas displayed during the role play. Suggest that each observer choose one character and determine how he would respond if he were playing the role.
- 5) Plan the incident. Maintain discipline during the role play and do not let it get out of hand. You may want to stop the role play for discussion and then continue it.

6) Discuss the role play. Discuss the details of what happened. Identify the feelings that were expressed. Discuss how the role play could apply to our lives. Determine the personal application.

Conclusion

Your expertise as a teacher will be enhanced by developing a working knowledge of methods and creatively using them. Teaching presents a new challenge each time you enter a classroom as an active participant in the teaching-learning process. Under the guidance of the Holy Spirit, you serve both as a teacher and as a learner. Planning and effective use of a variety of methods will help you succeed in both areas.

Chapter Twelve Homework Assignments

1. WHAT ARE THE THREE TYPES OF TEACHING AIMS?

2. NAME THREE GENERAL NEEDS AND THREE SPIRITUAL NEEDS THAT ALL PEOPLE HAVE.

3. WHY IS IT IMPORTANT TO PLAN OUR APPROACHES TO TEACHING?

4. CHOOSE A FAMILIAR PASSAGE OF SCRIPTURE AND AN AGE GROUP AND

WRITE OUT THE FOLLOWING:

AIM:

APPROACH:

CONTENT:

ACTION:

5. DEFINE THE FOLLOWING TERMS:

METHOD:

“BUZZ” GROUP:

JUSTIFICATION QUESTION:

CREATIVE WRITING:

ROLE PLAYING:

Introduction to Christian Education Final Examination

ANSWER ALL QUESTIONS IN GOOD COMPLETE ESSAY FORM.

1. Define Christian Education.
2. Give two passages from 1 Timothy which refer to teaching or learning and explain why they are important.
3. Why was the synagogue so important to the nation of Israel during the New Testament era?
4. Explain why Jesus should be called “Master Teacher.”
5. Give two of the “Ten Commandments of Teaching” and explain their importance.
6. What should the teacher’s final product be and why is it important for teachers to strive for that product?

7. What is the most important result that the Holy Spirit produces and why do you feel it is the most important?

8. Which age group of children would be the most challenging to teach and why?

9. How would Psalm 139:13-16 help improve the self concept of youth?

10. Why is teaching the Word of God to adults important?