

# The Teacher and Biblical Educational Principles

Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deuteronomy 6:4-9)

## Objectives

After this lesson, students should be able to

- Understand the basics of Jewish education
- See the need for experiential education
- Recognize the importance of the institution of the synagogue
- Adapt teaching methods to difference learning styles

## Introduction

Christian education leans heavily on Hebrew education. Three agencies of education existed: the home or family, the community, and formal centers of learning. The center of education was the home. Parents played the pivotal role in educating their children. “Not only did God establish the family as an institution, but he also assigned the family the principal responsibility of communicating to future generations....” (Ashby, 2000, 31). Parents were totally tasked with the education of their children. They

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would teach by example (Deuteronomy 6:5-8); communicate orally (Deuteronomy 6:6-7); conduct informal discussions (Deuteronomy 6:7); answer questions (Deuteronomy 6:20-21); use visual aids and various object lessons (Deuteronomy 6:9); and actively participate in the different festivals (Anthony and Benson, 2003, 27). Visual aids were an essential part of the Jewish life at the Shabbat, the Passover and also by Christ and His followers at the Last Supper.

Hebrew education was universal. "...A new hope arose, that of preserving the nation through preserving its religion. There was only one way of achieving this end, that was by universal education" (Swift, 1996, 76). "The ideal education system, in the Jewish view, provides universal access and individualized instruction while placing the needs of students above all" (Bedrick, 2015, 1). Education should be universal reaching every boy, girl, woman, and man in every culture in every nation at every time throughout history and into our future.

Hebrew education was experiential. "The Semites of Bible times did not simply think truth they experienced truth...truth is as much encounter as it is proposition. This experiential perspective on reality, explains, in part, why Judaism never really developed vast systems of thought....To the Jew, the deed was always more important than the creed" (Wilson, 1990, 153).

The various festivals appointed by God, are rich in theological content and symbolism. They are linked with historical happenings and serve as a continuing reminder of God's saving power. They point ultimately to Jesus Christ who provides deeper significance to the meaning and fulfilment of the festivals and holy-days. Participants in the festivals experienced God's saving power and message at work.

"Informal experiential education sees every context and resource as a potential educational opportunity" (Rose, 2007). This is easily seen in Jewish thought and educational practices.

"Hebrew education was both objective (external and content oriented) and subjective (internal and personally oriented), cognitive (emphasis on the intellect) and affective (emphasis on the will and emotions). And both active (investigative and participatory) and passive (rote and reflective). Specifically the teaching-learning process involved disciplined repetition in observation, experiential learning (doing), listening, reciting, and imitating. On occasion special guidance

(directed study) as well as correction and warning were part of the educational experience. And finally, critical thinking skills were an important educational outcome because learning had application to daily living” (Hill, 1996).

Experiential education suggests people are active rather than passive learners. Interaction between an idea and event can intersect with a learner’s life to promote ongoing personal and spiritual growth. Many concepts taught by the Jews are founded in actual events like the Shabbat, Passover, and so forth. “Daily observance is the pulse supplying Jews with the lifeblood of the divine. The Sabbath re-creates them, giving them the strength for meaningful daily living” (Trepp, 1982, 285).

### **1. Educational Principles and Practices of the Sabbath**

The Sabbath was to be experienced. The importance of the Sabbath can be seen in its frequent repetition. It took place week after week. The Sabbath allows for rest and refreshing. Minds are cleared and freed to ponder spiritual matters. The *Shabbat* comes from a Hebrew word meaning “rest” or to “cease from work” and is commonly referred to in English as the Sabbath (Genesis 2:2-3; Exodus 16:23-30, 20:10-11, 23:12, 31:13-21; Leviticus 26:2; Deuteronomy 5:15 and so forth).

The Sabbath is a weekly day of rest designed to commemorate or remember God resting after the days of creation and later the exodus of the children of Israel from Egypt. In this celebration time with family and friends negative, unpleasant talk is put aside; great joy is manifested; public transport is suspended; and a time of spiritual enrichment is anticipated. Participants are freed from their weekly concerns as a festive meal is prepared and enjoyed. *Shabbat* begins a little before sunset on Friday evening, meal enjoyed, prayers prayed with services held on Saturday morning, and the festivity ending at nightfall. Some see it as a day filled with all sorts of restrictions but it is a day of freedom where Jews strengthen their memory through visual means along with employing aspects of the other senses.

The Sabbath was to be remembered. “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the Lord your God” (Exodus 20:8-10, ESV). “You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day” (Deuteronomy 5:15, ESV). To “remember” in the Scripture usually leads to action. Repeatedly celebrating the Sabbath reminds one of who God is and the

rest and peace received through a relationship with Him. "Observance of the Sabbath is a prime example of an active kind of remembrance" (Ward, 2002). A memorial is an act of remembrance.

## **2. Synagogue and Educational Principles and Practices**

The Synagogue was significant because it came into existence as a place of instruction as the Israelites became People of the Book. It was primarily a place of education with the focus on teaching. Through teaching the Jews were able to pass their beliefs from one generation to the next. Children received their foundational religious education here and there was also usually a well-stocked library.

Synagogues had their foundation in Babylonian captivity. The Jews began to gather in order to preserve and propagate God's Word. Through the setting up of synagogues Judaism survived. Christian education should be paramount in the Church today. It propagates and preserves God's Word and secures the Church goes on.

Education should be individualized. Universal education does not denote uniform education. "Train up a child in the way he should go; even when he is old he will not depart from it" (Proverbs 22:6, ESV). "Train up a child in the way he should go [and in keeping with his individual gift or bent], and when he is old he will not depart from it" (Proverbs 22:6, AMP). This focus on the individual gift, bent, or "according to his way" is in keeping with Hebrew grammar and translation. It also implies individualized instruction for each child, not to mention, each child has a particular learning style.

## **3. Educational Principles and Practices of the Passover and Last Supper**

Jewish tradition has a lot to teach the world about the field of education. Rabbi Jonathan Sacks claims the centrality of education in Judaism is highly evident in the Passover "when the entire ritual of handing on our story to the next generation is set in motion by the questions asked by a child" (2011). "Passover has never lost its power to inspire the imagination of successive generations of Jews with its annually re-enacted drama of slavery and liberation" (Sacks, 2011). It is the festival of freedom. "The message of Passover remains as powerful as ever. Freedom is won not on the battlefield but in the classroom and the home" (Sacks, 2011). He further states that traditionally Jews have been "a people who passion is education, whose heroes are teachers and whose citadels are schools" (Sacks, 2011). It would be great if that could be said of

America and other parts of the world. It certainly should be said of Christianity and a biblical view of education is firmly founded in Scripture.

The Jewish people effectively learned about God through visual aids. The Jewish feasts and fasts were visible tokens and teachings concerning the relationship between God and man. “At the seder table—Judaism’s ultimate classroom—there is something for everybody” (Bedrick, 2015, 3). The wise son, rebellious son, simple son, and even the son that does not know what questions to ask have identical footing in this festival. A father was to teach his son according to his understanding and mindset. Each of the four sons represents “a generic personality type, advising us how to approach the educational content of the evening with them. Each son will engage differently with the story, and the challenge for the parent, or the educator, is to find the appropriate hook to reel the child in and stimulate his or her interest” (Rose, 2007).

The Passover was to be remembered and experienced. In Exodus 12-13, three times Moses reverted to the same theme: children, their education and the distant future. “And when your children ask you, What does this ceremony mean to you?” (Exodus 12:26, NIV). “On that day tell your son, I do this because of what the Lord did for me when I came out of Egypt” (13:8, NIV). “In days to come, when your son asks you, What does this mean?” (13:14, NIV). Notice the emphasis here is on education. This is clearly articulated in the Passover. Each part of the *Seder* ritual is designed to motivate questions from the children present. Different types of children, with different personalities, and different learning styles, ask different questions.

“We gather around the Passover table each year to tell and retell the story of our ancestors and their escape from Egypt. We are commanded to remember and to regard ourselves as having been personally freed from Egypt. To aid in our remembrance and our rebelling, we bring special symbols--ritual foods--to the Passover table, to act as visual aids in the annual drama of the Passover Seder” (Weber, 1999, 137).

Thus, a key element in both the Passover and the Last Supper is the concept of remembering. “Remember this day in which you came out from Egypt” (Exodus 13:3, ESV). This holds true for the Sabbath as well. “Remember the Sabbath day, to keep it holy” (Exodus 20:8, ESV). At the Last Supper Jesus took the opportunity to teach. “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance

of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:25-26, ESV).

The Synoptic Gospel writers present the Last Supper as a Passover meal. They emphasize the bread and wine but not the lamb and bitter herbs. "Moreover, one of the best known painstakingly detailed studies of the Last Supper—Joachim Jeremias's book *The Eucharistic Words of Jesus*—lists no fewer than 14 distinct parallels between the Last Supper tradition and the Passover Seder" (Klawan, 2001). John places the Last Supper the day before the Passover Meal.

The accounts of Matthew, Mark, and Luke seemingly indicate the Last Supper was a Passover Seder (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30). The following texts confirm they were celebrating the Passover: Mark 14:12, 14, 16; Luke 22:15. Similarities include blessings over the bread and the wine; a cup after the meal; reclining at the table; dipping into the bowl; and going out after the meal singing a hymn. However, the Last Supper does not mention a lamb. Perhaps the writers did not see that as pertinent to the story and left it out. This omission is not an admission of absence. Notwithstanding, the Lamb was in their presence. "For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7-8, ESV). "The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world!'" (John 1:29, ESV) "The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, 'Behold, the Lamb of God!'" (John 1:35-36, ESV).

The early church continued to celebrate and commemorate this event. "On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight" (Acts 20:7, ESV). "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42, ESV).

The Passover meal reminded God's people of how He delivered them from Egypt, leading them into the Promised Land. It reminded them of freedom; God's salvation. As Jesus was talking about the bread being His body and the wine being His blood it gave new meaning to the Passover Meal. The Last Supper reminds God's people today of how He delivered them out of spiritual bondage and is leading them toward heaven. It reminds us of freedom and God's salvation as well. The repeating of

both the Passover and the Last Supper were to be done as a memorial. Perhaps Jesus was appropriating an old ritual with a new purpose. No longer in remembrance of deliverance from physical bondage from Egypt, but spiritual bondage from sin.

Emuna Braverman believes the Passover is a model of education in six fundamental ways: (a) preparation and effort; (b) a time to ask questions allowing for involvement and engagement; (c) teach each attendee uniquely rather than carbon copies of each other; (d) telling stories as an ideal teaching tool; (e) experiential/interactive learning making the event come alive and be real to all; and (f) making learning fun (Braverman, accessed 9/4/2015). "The Passover seder is pedagogy in disguise. It is Jewish education at its finest. American philosopher, psychologist, and educational reformer John Dewey would be proud of Judaism's practice of progressive education. The seder is learner focused, integrates positive values and promotes continual growth" (Cohen, 2014). It requires everyone to participate. It encourages learners to take learning into their own hands through the ability to ask questions.

#### **4. Educational Principles and Practices of the Master Teacher**

"And the child grew and became strong, filled with wisdom. And the favor of God was upon him....And Jesus increased in wisdom and in stature and in favor with God and man" (Luke 2:40, 52, ESV). He also grew in his ability to teach. His methods continue to be usable today. "The approach, method, and content utilized by Jesus in his teaching continue to be paradigmatic for Christian education" (Hill, 1996). Of the ninety times Jesus was addressed directly in the gospels, sixty times He was referred to as Teacher. "You call me Teacher and Lord, and you are right, for so I am" (John 13:13, ESV). Jesus was one of the greatest teachers of all times. "He never entered a classroom as we know a classroom. He never had a degree as we understand an educational degree, yet all the world was his classroom. No degreed teacher did anything greater than what Jesus Christ did. He was truly and absolutely the Master Teacher and the greatest teacher of all time" (Pritchard, 2014).

Jesus' teaching methods were varied. "Perhaps the best word for describing the method of Jesus' teaching is 'varied.' Whether by object lesson or alternative speech forms (parable, rhetorical question, personal conversation, or public discourse), Jesus arrested and held the attention of the learner" (Hill, 1996).

One of Jesus' favorite teaching methods was through parables. There are about sixty-one parables in all. His stories shared spiritual truths using familiar facts. Through

His teaching and stories He revealed God in a way people could comprehend. Jesus caught and held the attention of His hearers. His questions called for active participation. Jesus used common things to illuminate His teaching. He used dozens of illustrations from nature. He used common objects to teach deep truth; a lost coin, a lost sheep, and a lost son. He also asked questions. The gospels record more than one hundred questions asked by Jesus Christ.

The teaching methods Jesus used were in harmony with sound educational principles. "Jesus employed four basic methods. Most of the methods can be categorized under one of these headings: question and answer, discussion, lecture, and parable (or story). The use of these methods led to a personal discovery by the students, which was further supported by repetition" (Ashby, 2000, 129). The study of teaching methods is a contemporary phenomenon but Jesus led the way and set the example long ago.

Jesus' teaching methods were individualized. Jesus had a global vision. He always maintained this world in view. "Jesus was also cautious about what he taught. Being a people-oriented teacher, he displayed a desire to help others" (Ashby, 2000, 120). Jesus had a love for those He taught. He understood and studied the hearts of men. He had a clear understanding of their needs. He had expertise in the subject matters He taught.

Jesus set the example. His life embodied His teaching (John 14:6). He lived what He taught. "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you" (John 13:12-16, ESV).

Jesus taught multitudes as well as only one. Teachers today should be willing to teach the crowd or to teach the few. Jesus taught everywhere and anywhere. Modern teachers need to be able to adapt to any setting as well. Jesus used clear and simple language. The same is needed today. He was able to easily use illustrations to illuminate truth. Teachers today need to be able to emulate this and provide illustrations as an open window to better understanding. Jesus was our great example. Through following Him, we can become master teachers as well.

"His methods, educational philosophy, content, and procedures consist of the finest models of teaching ever developed. Throughout His ministry, Jesus

emphasized learning. He taught to change the mind, spiritual heart, and abilities of every person who touched His life. If teaching and learning were so important to Jesus, they ought to be as important to us, as well” (How to Learn from the Master Teacher, Jesus Christ, accessed 9/16/2015).

**5. Educational Principles and Practices of Modern Christian Education**

“Be imitators of me, as I am of Christ” (1 Corinthians 11:1, ESV). “Jesus, the Master Teacher, is relevant for both teachers and pupils in education today. His aim, His methods, and His content are of great importance. The way of life which He exemplified and taught can do much to restore equilibrium in this age” (Wilson, 1974, 160).

“How well did it work? Look around you. Two thousand years have passed and today across the world over two billion people bear his name. Christianity has spread from Jerusalem to every corner of the globe. At this very moment multiplied thousands of missionaries are doing what Jesus said to do: teaching all nations. If the success of the students is the measure of the teacher, then no teacher was ever so successful as the one and only Master Teacher, Jesus Christ” (Pritchard, 2014).

Christian education is about life transformation. Memory is impacted by how deeply one processes information or teaching. In order to bring about life change and transformation teaching must be like a well-driven nail (Ecclesiastes 12:9 - 11). We move students from complaining “I do not get it!” to proclaiming, “I get it!” In this way we not only help them to remember or recall but actually do something about what they have learned.

TABLE ONE  
 IMPACTING MEMORY

<b>Attention</b>	Get it!	Here we capture attention. The chief enemy of the communicator is boredom. Be unpredictable in your teaching approach and methods. Variety still is the spice of life. As predictability goes up, attention goes down.
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<b>Comprehension</b>	Understand it!	Aim for understanding and students. This demands clarity in teaching. Teaching needs to be clear, concise, and correct in order to capitalize comprehension.
<b>Retention</b>	Keep it!	Here is where the student decides to keep it and to apply it. In order for this to happen the teaching must be memorable and multi-sensory (utilizing the five senses). Engage ears, eyes, hands, and not merely the brain. Bring the whole person into the learning process. Aim teaching at as many receptors or receivers as possible. The more senses that are stimulated the deeper the level of learning. Set a goal to have an unforgettable effect on your students.

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Romans 12:2, ESV). It is not enough to teach for understanding, impacting minds, and increasing head knowledge. That leads to recalling and repeating facts and figures. Theological teaching is for life change and also affects the heart. It is for life transformation. We aim to change the mind, heart, and behavior of each of our students. This impacts what students know, do, and become. “At one and the same time it included both theory and practice, knowledge and action, for the Law had first to be studied, and then to be done” (Barclay, 2006, 39). The same applies to the remainder of God’s Word. Christian education focuses on the integration of learning with faith and practice.

Christian education is holistic. It impacts the head (cognitive), heart (affective), and hands (psychomotor) of an individual. This is seen in what they know, believe, and do. Attention should be given to the training of the whole person and developing personal relationships (mentoring, discipleship). Christian education does not isolate one season of life but is from the cradle to the grave. Education is lifelong. It is holistic; encompassing all areas of life. Jesus, the greatest example, modeled this. He grew in wisdom (mentally), stature (physically), in favor with God (spiritually) and with men (socially).

Christian education is designed to equip people for ministry, to pass the truth from one to another, and to complete the work and purpose of being on earth. "And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:11-13, ESV). "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2 Timothy 2:2-3, ESV). "Jesus said to them, 'My food is to do the will of him who sent me and to accomplish his work'" (John 4:34, ESV). We develop and equip men and women to reach their maximum potential in apostolic ministry.

Christian education is universal. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19 - 20, ESV). Most sermons and Bible lessons put the emphasis of the Great Commission on the word "go" rather than "teach" or "make disciples." "Going" is certainly important but it is not the main point of the Great Commission. It must be included if all nations are to be reached. Jesus tells us what to do (disciple) and how to do it. We are to (a) go, (b) baptize, and (c) teach. That doesn't mean the other components are unimportant. It only means that each one of them is necessary to fulfill the command of making disciples. It is impossible to fulfill the command to "make disciples" without going. But it is possible to go without making disciples.

A committee studying theological education at Edinburgh 2010, in their paper entitled "Theological Education and Formation, Witnessing to Christ Today" revealed that "There is widespread consensus that every member of the people of God has the right to understand Christian faith and tradition in their fullness and should have access to basic education, faith nurture, and empowerment for mission" (151). Emphasis on the individual means that educational practices should respect the individual and develop the whole person.

In the Greek society a disciple was a person who submitted himself to a gifted teacher. A disciple is someone who believes and practices the teachings of another and is involved in the process of life transformation. A disciple is a student; a learner. But he is more than just a learner. He is a disciplined follower. He is one who has dedicated his life to follow the teachings of his master. Jesus said we are to teach His disciples to "observe" (or obey) everything He has commanded us. Discipleship begins with

obedience (Luke 6:46; John 14:15, 23-24). There is a connection between knowing and obeying; knowing and doing.

Christian education teachers set the pace. Teachers become examples for students to follow. They bring the teaching material to life through modeling it in their own lives. Paul speaks of the teacher that passes on or entrusts truth to the next generation. Every Christian is a potential link between two or more generations. We not only receive truth from others, we also pass it on to others. In 2 Timothy 2:2 truth is entrusted to (a) Paul, (b) from Paul to Timothy; (c) from Timothy to faithful men, and (d) from faithful men and women to others. The responsibility to train those that come behind us is inescapable. The principle is clear here: those that have the truth must faithfully entrust or pass it on to others. For truth to be extended into every location there is an unceasing demand and need for trained workers.

Christian education is varied. The three major approaches to teaching strategies are teacher-oriented, student participation oriented, and material oriented (Lackey 1996, 6). Merging these three approaches is desirable. Jane S. Halonen credits Plutarch with saying, "the mind is not a vessel to be filled but a fire to be kindled." She asserts that "filling vessels" has "been the dominant strategy that most college students experience" (McKeachie and Svinicki 2006, 318). Many times "information passes from the notes of the professor to the notes of the student without passing through the mind of either" (Johnson, 4).

A positive learning environment in a Christian education setting moves from being an instructor-centered approach to one that is student-centered. This is why peer learning or cooperative, collaborative learning strategies are paramount to active learning. Here, instructors become coaches, guides, or co-learners rather than the sole dispensers of knowledge. This is where education and experience cross paths. Active learning strategies woven into the lecture will increase interest and involvement. People learn effectively by doing. The lecture is one of the many tools available in the teacher's toolbox. The lecture method is one of the oldest teaching methods known to man and is likely the most widely utilized. But, it is not the only tool available. Teaching and lectures can be vastly improved through combining it with other methods.

Christian education is individualized. Teachers need to know their students. The more one knows about the student the easier it is to meet their needs or to teach in a way they understand. Learning styles denote preferred ways of learning. Teachers teach

the way they learned. Overall, learners do not learn in the same manner as their teachers. It is best to design instruction to accommodate a variety of learning styles. Instructors tend to teach according to their learning style or how they were taught. Teaching styles are usually the outcome of a person’s learning style. Teaching styles can be learned.

VARK learning styles are divided as:

TABLE TWO  
 VARK LEARNING STYLES

<b>Visual</b>	Learner interested in what he sees, swayed by how something looks, color and design. Likes instructors that use the blackboard and power point projectors. Such learners frequently say, “I see what you are saying.”
<b>Aural (Oral)</b>	“Hear” an understanding of the subject. Prefers to have things explained to him. The written word is not as valuable as what he hears. Oral learners often say, “I hear what you are saying.”
<b>Read/Write</b>	Learner likes to read words and lists. Talk is okay. A handout is considered better.
<b>Kinesthetic</b>	Learner prefers hands-on approach, the opportunity for trial and error.
<b>Multimodal</b>	Combination of any of the above; multiple preferences. (Vark: A Guide to Learning Styles 2001-2007).

Not all students learn the same way. Teaching strategies should take into account the preferred thinking style of the students. Learning styles can be both accommodated and developed. A thinking style preference leads to a learning style preference. Learning occurs when the whole brain is engaged in the process. In every classroom one finds a full spectrum of learning styles.

Christian education challenges one’s worldview; the way someone sees reality and views their world. It is a combination of assumptions, presuppositions, perspectives, values, beliefs, and lifestyles, knowingly or unknowingly, that determine how a person will act; and colors how one sees and interprets their society (Edwards 2000, 33-34). Bible students are called upon, through critical thinking, to reflect on the

differences between what they have been taught, what they believe, and what the Bible actually teaches.

## **Conclusion**

Hebrew education, teaching methods of the Master, and educational strategies utilized in Christian education today have much in common. The Jews felt education was universal, individualized, holistic, experiential, varied, and brought about life transformation. Parents embodied what they taught. When Jesus stepped into His classroom in any setting, His teaching was universal, individualized, holistic, experiential, varied, and brought about life transformation. Jesus embodied what He taught. Today, Christian education continues to be universal, individualized, holistic, and experiential, varied and is designed to bring about life transformation. Christian educators embody what they teach. May this continue for time to come!

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# The Teacher and Biblical Educational Principles

## Lesson in Review

Name: \_\_\_\_\_

Nation: \_\_\_\_\_ Date: \_\_\_\_\_

1. According to Deuteronomy 6:4-9, who was tasked with education of the child?

\_\_\_\_\_  
\_\_\_\_\_

2. Explain the importance of experiential education.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. What was the synagogue's role in children's education?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. List six ways in which the Passover is a model of education.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
- F. \_\_\_\_\_

5. How do visuals aids help education?

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6. Are stories effective in teaching? Why?

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7. Is Christian education holistic? Why?

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8. Describe the seder.

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9. What is the ultimate goal of Christian education? Support your statement with examples.

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10. What should Christian educators learn from Jewish education?

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