

The Teacher and His Spiritual Life

*The teacher's need for training
in matters of the spiritual life*

*The teacher's attitude, duty,
and opportunity for spiritual life*

*Techniques and practices
to enhance a teacher's spiritual life*

Living the spiritual life

Key Verses

"Jesus answered Verily, verily, I say into thee, except a man be born of the water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit"
(John 3:5-6).

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would"
(Galatians 5:16-17).

"And the very God of peace sanctify you wholly; I pray God your whole spirit And soul and body be preserved blameless unto the coming of our Lord Jesus Christ"
(I Thessalonians 5:23).

Lesson Objectives

At the conclusion of this lesson, the student will be able to accomplish the following:

- Explain the nature of humanity,
- Show a teacher's need for spiritual life,
- Describe how the human being relates to the Tabernacle plan,
- Define when and how spiritual life begins,
- Explain three spirit related functions as a person approaches God,
- Give a purpose for communion, conscience and intuition,
- Show the teachers need for training in matters of the spiritual life,

- Define enemies a teacher faces and how a spiritual walk protects him,
- Describe a teacher's duty and opportunity in the spiritual life,
- Implement techniques to develop and enhance the spiritual life,
- Offer spiritual disciplines and religious exercises that lead to developing spiritual life,
- Name six acts that may be expected of a spiritual person,
- Relate two principle hindrances to a teacher's spiritual life,
- Show the difference between abstinence disciplines and engagement disciplines.

Key Words

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| Communion | - the intimate interaction of man's spirit with the Spirit of God. |
| Conscience | - part of man's spirit that reflects and judges his inner being. |
| Discipline | - religious exercises undertaken for a specific purpose. |
| Fruit of the Spirit | - acts and character manifest in man by the rule of the Holy Spirit |
| Intuition | - part of man's spirit that allows him to perceive the mind of God. |
| Religious Exercises | - acts of piety (prayer, fasting, and Bible study) that enable a man to draw near to God. |
| Spirit | - that part of man that is from God and most directly relates to God. |
| Works of the flesh | - acts produced by the lust of the fleshly body. |

Introduction

Man was created as a body, given the breath of life (spirit) and became a living soul (Genesis 2:7). Each part; body, soul, and spirit, has faculties that enable the creature to serve and commune with the creator. Man's spirit is the vital principle, the self, the immortal part of life that directly relates to God. The redeemed spirit allows man to worship and have divine fellowship with God. It is through the spirit that man communes with, worships God, and submits to the authority of the Holy Spirit. The result leads to self-control and fruitfulness. Spirituality is the quality of knowing and being spiritual and doing spiritual acts.

The complex nature of man may be seen in the organization and purpose assigned to the Tabernacle in the Wilderness (or Solomon's Temple)¹. The pattern shows something of what God intended for His relationship with man to be.

- The outer court with its altar where animal sacrifices were slain, and the laver for washing, represents man's physical body.
- The Holy Place with its three items, table of showbread, golden candlestick, and the altar of incense represents the soul of man with its mind, will, and emotions.
- The innermost Holy of Holies, the presence of Jehovah in Israel, symbolizes the spirit of man. What goes on in the Holiest of Holies is private, out of view, and can be discerned only as manifest in results.

¹ *Temple Maintenance: Excellence, with Love*. James P. Gills. St Luke's, Orlando, 1989

Spiritual man is the inner man. Just as the Jews were called to rebuild the burned temple in order to restore religious function, so must the body, the New Testament temple² be restored. Man is to glorify God in his body and in spirit which are the Lords (1 Corinthians 6:20). For man to reach a place of spiritual life he must first present himself a living sacrifice, holy and acceptable on the altar (Romans 12:1).

The spirit of man is the candle of the Lord, (Proverbs 20:27). Man's candle was not destroyed when Adam disobeyed, but it was extinguished. Jesus said men do not light a candle and put it under a bushel, but on a candlestick and it gives light to all in the house (Matt 5:15). Only Jesus, the light of the world (John 8:12) can re-light man's candle. Those who follow Him have the light of life and are expected to shine for Him.

Thought Question. What is the nature of man, his spirituality, and spiritual life?

The spirit of man is redeemed from sin when he is born again (John 3:3-8), beginning a spiritual existence. The new birth consists of definite steps of hearing, believing, and responding to the Gospel (Acts 2:37-38).

- Man repents and turns from sin and the acts of sin.
- He is baptized by immersion in water in the Name of Jesus for the remission, washing away, of sins.
- He receives the gift of the Holy Ghost, initially evidenced by speaking in other tongues (Acts 2:1-4) then by spiritual growth and fruit.
- He follows the leading of the Holy Spirit to grow into a spiritual man.

In the Holiest of Holies the spirit of man meets God and is nurtured. The spiritual life seems to be realized in three distinct functions: communion, conscience, and intuition.

Communion - In Christian thinking communion is a sacrament or an ordinance that helps a believer sense the presence of God. Taking the Lord's Supper (John 13) of bread and fruit of the vine helps one to remember the broken body and spilled blood of Jesus. Such a memorial provides a right attitude to bring to the table. Communion leads a man to God in fellowship, where, in solitude, adoring worship and intimacy the spirit is refreshed by being alone with Him. Communion is also a means to draw the believer into a special place with God on a daily basis without the elements of bread and wine. Praise and worship, prayer and meditation bring one to the throne of grace to meet and commune with God.

In communion with God, a teacher can receive talents, seek the better gifts (1 Corinthians 12:31), and hear the voice of God. He receives insight to develop skills to teach, speak or interpret tongues, or pray in the Spirit with spiritual understanding. The relationship of intimate communion grows with time and experience of intimate togetherness. Communion with God puts Him on the throne of man's heart. All ambitions and sacrifices, even spiritual ambitions, are put in proper perspective.

² 1 Corinthians 3:16

Conscience - Another aspect of the spirit's function in man rests in the conscience. Conscience appears to be a state as well as a function. The human conscience is one's inner thoughts of moral and ethical judgment of things right and wrong. It is formed in childhood by learning God's perspective of what is right from what is wrong. It is quickened by the Holy Ghost at the time of the New Birth. Conscience judges actions and makes a man sensitive to acts and thoughts that displease God. The conscience governs one's feelings of guilt and remorse over bad behavior or evil thoughts. It also governs feelings of satisfaction, fulfillment, and peace over right and moral behavior.

The conscience is conditioned by one's knowledge of God gained from religious education and example. In actuality it is a link between the spirit of man and the Holy Spirit of God. It can be seared, purged, sprinkled, trained, and changed (1 Timothy 4:2; Hebrews 9:14, 10:22; 1 Peter 3:16). The conscience can be prompted to bear witness by the Holy Ghost (Romans 9:1). An awakened conscience provides a sense of right and wrong that helps the teacher nurture students.

A sensitive conscience tests every desire and helps a person to be:

- consistent,
- predictable,
- responsible,
- trustworthy to do right, and
- wise in making choices.

Conscience is a measure of behavior under spirit control. A conscience sensitive to God's will and pleasure quickly condemns any godless character in a man. Conscience provides the means to measure the acceptability of one's deeds, attitudes, thoughts, and emotions (1 Corinthians 10:25-29). A great danger to spiritual renewal is unresolved disobedience and disregard for conscience. When the conscience is seared and sensitivity dulled, there is confusion of right and wrong (1 Timothy 4:2).

Intuition - Intuition seems to be a function of man's spirit that gives spiritual insight to God's nature and desire above and beyond any rational knowledge. Knowing what God wants allows man to represent God and have faith to believe that God will answer his prayer because it is asked within his will. Intuition refers to the way the human mind forms concepts and receives impressions. Some perceptions cannot be explained by logic or reason, one just "knows". Spirit intuition can be applied for making proper choices to please God. Man's perceptions of God are largely intuitive. Because God reveals himself progressively, more of God is unknown than is known to most individuals. Giants of the faith such as Moses, Elijah, and Paul sought more understanding of God yet intuitively did the will of God. Paul equates individuals to body members (eyes, ears, feet, hands) as the body of Christ (1 Corinthians 12:14-23). While each is important to the whole, not one member can be the entire body.

By intuition a teacher represents God to his students. A spiritual teacher senses and discerns student's spirit distresses, their temptations, and their struggle to find the will of God well before any physical or emotional sign is manifest. Intuition allows Teacher to sense the call of the Spirit to go to a specific school. He feels the intuitive urge to pray, to fast, or to take a bold step of faith.

Intuition is akin to extrasensory perception, an act of knowing without evidence, not unlike a word of knowledge provided by the Spirit (1 Corinthians 12:8). Spiritual intuition discerns what

is revealed from the whole counsel of God. What burdened teacher has not 'felt' led to pray for, fast for, or call a student without knowing why. Many speak of being drawn to a particular scripture knowing it was spiritually inspired. The mind might think it right, but the intuition knows without a doubt. The natural man never receives the things of God because they are spiritually discerned (1 Corinthians 2:14). God often bypasses the physical senses and mind perceptions to impress intuitive understanding directly on the spirit. A man who walks and lives in the spirit at times relies on intuition to give meaning without conscious thought or any tendencies shaped by talent or ability.

Because the veil is rent and God is assessible through these three human dimensions, it seems entirely possible that a person who seeks God, even though not spirit filled or truly born again, may gain many rare and unusual insights to the nature and attributes of God.

Thought Question: How is spiritual life renewed?

Goals for an effective spiritual life are:

- Subdue the flesh or body with its senses, desires, and appetites.
- Submit your mind to the Holy Spirit as your guide in righteousness
- Train your will and mind to obediently walk in the Spirit on a daily basis

The goal of a spiritual life is to subdue the lust of the flesh and allow the Holy Ghost to be in command of all thoughts and actions. In order to do this we must will the mind and body to walk daily in the Spirit. Walking in the spirit denies the lust of the flesh which fights against the Spirit.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:16-17).

Thought Question: What goals lead to an effective spiritual life?

I. The Teacher's Need for Training in Matters of Spiritual Life

The spirit of man, dead because of sin (Ephesians 2:1), must be revived through a new birth (John 3:3-5) and developed through nurture in spiritual matters. The spiritual life unfolds according to the divine plan for each individual life.

The spiritual life is developed and sustained in four primary ways:

1. Spiritual, mental and physical discipline.
2. Unity in social fellowship.
3. Seeking to know God through communion and the word.
4. Practicing religious exercises

This lesson deals with the spiritual life of a disciple called and engaged in teaching. Being with student's daily exposes them to the teachers:

- Personality temperament and spirit.
- Values, mind, and emotions.
- Doctrinal belief and attitude, and
- Degree of commitment.

If a teacher is to influence young minds and through them other generations (2 Timothy 2:2) he needs to be spiritually mature in God.

1. Spiritual maturity has the aim of being in the image of Christ.
2. The soul (mind, will, and emotions) as well as the body, is submitted to the Spirit.
3. The body with its appetites bows to the transforming power of the Holy Ghost.
4. Spiritual transformation requires cooperation with the Holy Spirit of God of all parts of man.
5. The process is done in a disciple's life in good times and bad and in the presence of enemies as well as friends (Psalm 23: 5).

Spirituality is the state of being spiritual. It signifies a person indwelt by the Holy Spirit made alive unto God. It covers the range of man's soul faculties:

- Intellect, feeling, will
- Attributes of personality, and
- Spirit nature.

Religion deals with the external and restricted. Spirituality on the other hand, refers to:

1. Individual practices and personal experiences.
2. What is internal and subjective.
3. Something good, wholesome, and expansive.
4. One's individual quest for God.
5. Attitudes, actions, and beliefs approached from the human standpoint.

Unlike animals, man is a spiritual being. The spiritual person is further contrasted to the natural person (1 Corinthians 2:14-15). Spirituality refers to a deep yearning to live the Christian life in and through the power and presence of the Holy Spirit. A useful definition of **spiritual formation** is: "the intentional and systematic process of growing into the image of Christ, through obedience to the Scriptures by the power of the Holy Spirit in our total personality"³.

Spiritual life and training of the teacher is of eternal importance to:

- The teacher himself, his salvation and well-being as well as his family.
- His work with the students and other faculty.
- The persons he teaches and models Jesus Christ.
- His church assembly.
- Jesus Christ and his perpetual kingdom.

³ Frank Bateman Stanger, *Spiritual Formation in the Local Church*, quoted by Craig Williford, *Spiritual Formation in the Home*, in *Christian Education: Foundations for the Future*. 1991. Moody Press Chicago p586

Thought Question: How is spirituality defined?

A. *Teachers have strong enemies.*

Teachers and all disciples have enemies of the spirit that work through the body and soul. Because a teacher has notable enemies he needs to be guided by the Holy Spirit of God. These enemies have been identified as outside and inside himself - the world, the flesh, and the devil. Notable tools of the devil include the lust of the flesh, lust of the eye, and pride of life (1 John 2:16).

Thought Question: Why does a teacher need a strong spiritual life?

Perhaps the most formidable enemy of one's spiritual life and walk is his own flesh. For this reason, in the Bible gives very clear instructions of how to overcome - walk in the spirit.

Walk in the Spirit, and you shall not fulfill the lust of the flesh (Gal 5:16)

If we live in the Spirit, let us also walk in the Spirit (Gal 5:25)

'Walk' in the New Testament often describes the lifestyle that a person lives. For example, the Ephesians were instructed to 'walk in love, walk as children of light, walk circumspectly' (Ephesians 5:2, 8,15). Notably, a walk has a beginning and a destination. The spiritual walk begins with new birth: "**born of the Spirit.**" (Joh 3:6). The destination is heaven to forever be with our Lord and Savior: "And thus we shall **always be with the Lord.**" (1Th 4:17). Second, a walk is steady and progressive. We are called to be faithful: "Well done, good and **faithful** servant" (Mat 25:21). We are called to press ahead: "forgetting those things which are behind and **reaching forward** to those things which are **ahead, I press toward the goal**" (Php 3:13-14). Third, a walk has potential events along the way. We are likely to encounter stretching challenges and paradoxical blessings: "in **tumults, in labors, in sleeplessness. . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things**" (2Co 6:5, 2Co 6:10). Ultimately, a walk must have an available resource that provides sufficient vitality, strength, guidance, and assurance. Galatians 5:16; 25 promises hope if we "**walk in the Spirit.**" Step by step of the walk, we are to rely upon the presence and guidance of the Holy Spirit. This means that every issue (whether at home, office, school, or church) is laced with spiritual insight in order to avoid the prevailing influence of our flesh (our natural humanity the **lust of the flesh**).

Without the Holy Spirit we will be unable to overcome the demands of the flesh. However, the Holy Spirit promotes an effective and fruitful walk.

This perspective on Christian living allows us to connect our daily walk to how we began spiritual life in the first place. "If we **live in the Spirit, let us also walk in the Spirit,**" It was the work of the Spirit that brought life initially, so each step of life is to be "[walking] in the **Spirit.**"

The spiritual life walk means we must continue to go on with God. Paul asked the wavering Galatians "Did you **receive** the **Spirit** by the works of the **law**, or by the hearing of **faith**? Are you so foolish? Having **begun** in the **Spirit**, are you now being made **perfect** by the **flesh**? (Gal 3:2-3). If the Holy Spirit is required for people to start out with God through new birth and justification, it is also required to be at work in believers if they are to go on with God in a spiritual life of growth and sanctification. We who are the children of God began with Him "in the **Spirit**." Now, it would be spiritually senseless, to think that we could progress with God "by the **flesh**."

The Lord desires that we mature and develop perfecting process into the image of Christ and growth in Christ is a **spiritual** matter necessitating the ongoing work of the Holy Spirit in us, because "That which is **born of the flesh is flesh**."

B. God is a Spirit, to be Worshiped in Spirit and in Truth.

God is a Spirit and they that worship him must worship him in spirit and in truth (John 4:24). The spirit of man is the dimension in which man can truly worship God. A spiritual man receives God's provisions and help with the spiritual life:

- The Holy Ghost.
- The Holy Bible instruction and examples.
- The assembly, Jesus' body, with its gifts for perfecting saints (Ephesians 4:11-14).
- A pastor and other church leaders.
- A worship community in which to acquire and use spiritual gifts,
- Mentors and elders who review and correct with long-suffering and patience (2 Timothy 4:2).

Thought Question: What is the key to receiving God's help for the spiritual man?

C. The body, soul, and spirit of a teacher is submitted to the Holy Spirit.

The Holy Spirit is essential in the teaching process. Only the Holy Spirit can enable a teacher and then only when it is in control. There appears to be a sequence among the controlling factors in a natural man's life.

- The natural appetites and desires of the flesh controls whatever actions his body dictates.
- Mental desires, emotions, or whatever influences his will control his choices and decisions.
- The spirit desire for morality and justice is seldom in control.

When a man is born again of water and Spirit, this sequence is reversed. The Holy Spirit assumes control -redeems - the spirit of man. The spirit of man then dominates his soul (mind, will, emotions). The soul (will) in turn, controls the appetites, desires, and works of the flesh. Only when a man is under control of the Spirit, will he be able to live and develop the proper spiritual life. Any spiritual task involving spiritual truths to meet spiritual needs requires spiritual power.

Thought Question: How does a teacher submit to the Holy Ghost?

D. Spiritual life begins with receiving the Holy Ghost.

Man's spirit is eternal but separated from God by sin until he is born again. Regeneration of the sinner comes about when he submits his will to God and repents. Turning from sin and to God changes his life. In obedience to Scripture he is baptized by immersion in water in the name of Jesus Christ. This action remits or washes away sin. He then receives the gift of the Holy Ghost, initially evidenced by speaking in other tongues. Progressively spiritual growth in Christian attributes leads to the image of Christ and manifestation of spiritual fruit and gifts.

The Holy Spirit empowers the gift of teaching. Roy B. Zuck (*The Spiritual Dynamic and Christian Education*, in Wilkinson 121) explains that it is the Spirit that makes the Word of God life changing. Knowledge alone will not change those who hear but fail to respond (John 10: 25, 12:47-48; Acts 7:57-59, 17:5, 32). The Word regenerates and sanctifies (John 17:17-19), when mixed with faith (Romans 10:17, 1 Peter 1:23). The Spirit removes blindness and adds life (Titus 3:5) so a teacher must be open to the ministry of Word and Spirit. Teaching is a cooperative process involving both the human and the divine. As human teachers communicate and model truth, the Holy Spirit provides guidance, power, and insight.

E. Important spiritual matters

One of the more crucial matters teachers face in the spiritual life is distinguishing and making a correct choice between sowing to the flesh or to the spirit. *"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life"* (Gal 6:7-8). There are only two choices for all of the issues that we encounter day by day. Many times teachers do seem to be neither spiritual nor carnal yet we can cater to the flesh. We can **"live** according to the **flesh**" or **"live** according to the **Spirit**." (Rom 8:5). Be aware that consequences accompany these options, because of the certainties of sowing and reaping - a man will reap what he sows. Just as human DNA replicates true so does God's law for seeds replicate true. When an apple seed is planted, an apple tree is the only possible plant that can result. Whatever type seed is put into the ground, is the only type crop that can ever be reaped. With only two types of seeds to plant (**"flesh"** or **"Spirit"**), we can expect one of two types of harvest (**"corruption"** or **"everlasting life"**). According to the parable of the Wheat and the tares in (Matthew 13:24-30) the growing plants might be hard to distinguish until harvest time.

Seeds sown to the **flesh** means a harvest of the flesh - **corruption**. The carnal seeds in view here are words, deeds, and attitudes that depict self-indulgence or self-sufficiency in the events, words, works, zeal instigated by flesh. Corruption implies destruction and decay. For a person whose life is characterized by sowing **"to his flesh,"** this destruction would mean wasted life and eternal separation from God. No seed of faith, love, or hope in the Lord Jesus Christ was ever planted so no favorable harvest should be expected. Such a person would die in sin and guilt, just as he was born, eternally separated from God. Further, to the spiritual born-from-above person, who persistently or intermittently yields to carnal temptations, this law warns of subsequent loss of spiritual vitality and fruitfulness on earth now, plus loss of heavenly blessings later.

The second type seed and subsequent harvest offers encouraging expectation, **"... he who sows to the Spirit will of the Spirit reap everlasting life."** The seeds sowed here are events, words, works (deeds,) and zeal (attitudes) that result from humbly depending upon the **Spirit** of God to work in and through us. This brings an increasing spiritual crop described as **"everlasting**

life." Jesus' stated: "I have come that they may have **life**, and that they may have it more **abundantly**" (Joh 10:10). This promises fullness of life now, and great rewards in glory later.

Among the important spiritual matters noted by Lowrie (*To Those who Teach in Christian Schools*) are the following:

1. Confidence and assurance of personal salvation, without doubting.
2. Sensitivity to discern needs of students.
3. Meeting the Bible standards for spiritual leaders (1 Timothy 3).
4. Submission to the authority of the Bible and leaders.

Consider what seeds must be shown to reap a harvest like this.

II. The Teacher's Attitude, Duty, and Opportunity for Spiritual Life

A. Kingdom of God is spiritual.

The Kingdom of God does not consist of material things for the pleasures and appetites of the body. Rather it is righteousness, peace, and joy in the Holy Ghost (Romans 14:17). The life of a kingdom teacher should be joyous. The teacher must be holy, at peace with God and his fellow man as far as is possible (Romans 12:18) and wholly sanctified (1 Thessalonians 5:23).

B. Be a disciple of Jesus Christ.

The teacher must live a spiritual life, daily following after Jesus Christ (Luke 9:23). As a disciple he is a learner, a follower, and a witness of and for Jesus Christ. Many students get their first close-up look at a Christian disciple in the classroom. Spiritual life is the witness first noted.

Spiritual Life Empowers Disciples to Witness

After the resurrection, the Lord Jesus taught His disciples for forty days before He ascended. A strategic message concerned Holy Spirit enablement they would need in order to fulfill their ministry. They were empowered with authority to do supernatural deeds; heal sick, cast out devils, preach, baptize, freely give as they had received. *You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth* (Acts 1:8). Holy Ghost power came a week later when in the upper room they were all **filled with the Holy Spirit** (Act 2:4). The result of this empowering was the spread of the gospel, region by region, throughout the entire world according to the scenario of "You shall be witnesses to Me in **Jerusalem**, and in all **Judea** and **Samaria**, and to the **end** of the earth" (Act 1:8).

Scripture documents their spectacular success.

- The religious opposition admitted that **Jerusalem** was quickly reached. "*Did we not strictly command you not to teach in this name? And look, you have **filled Jerusalem with your doctrine***" (Act 5:28).

- Soon **Judea** was touched. *"At that time a great persecution arose . . . and they were all scattered **throughout** the regions of **Judea** . . . Therefore those who were scattered went **everywhere** preaching the **word**"* (Act 8:1, Act 8:4).
- Next, the message of Jesus entered **Samaria**. *"Then Philip went down to the city of **Samaria** and preached Christ to them. And the **multitudes** with one accord **heeded** the things spoken by Philip"* (Act 8:5-6).
- Finally, the gospel poured out around the **world**. *"The word of the truth of the gospel, which has come to you, as it has also **in all the world**"* (Col 1:5-6).

This worldwide outreach was an astounding development, considering the unimpressive natural human credentials that characterized Jesus' followers. *"Now when they saw the boldness of Peter and John, and perceived that they were **uneducated** and **untrained** men, they **marveled**. And they realized that they had **been with Jesus**"* (Acts 4:13). The explanation for their effectiveness was contained in the last phrase. These men had spent time with Jesus, had been impacted by Him, and were now walking in the spiritual strength of His Spirit. In order for **any** disciple (then or now) to be an **effective** demonstration of the reality of the risen Christ, they must live by the **power** of the **Holy Spirit**. Spiritual life...

Let every teacher pray that the Lord will make his life a daily witness, declaring everywhere in word, deed, and attitude that Jesus is alive. Personal abilities will never be sufficient to accomplish this, so humbly pray for anointing to fall on student disciples who hear our teaching.

C. Opportunity of Being Called to Teach.

The teacher must affirm his call to teach. He will strongly sense God leading him into this ministry. He must pursue methods, style and techniques of communicating to reach every generation. A called teacher will value his students, and bear spiritual fruit for them to see and touch, be open, patient and tolerant in instruction, correction and rebuke. He must also value and never compromise Bible doctrines and truth.

D. Teachers Manifest the Attributes of a Leader.

Leader attributes desirable in the teacher include spiritual being and doing. The following items appear in 1 Timothy 3:3-12 and Titus 1:6-9.

- Humble, forgiving, and honest,
- Objective, sensitive, uncomplaining,
- Helpful, dedicated, loyal,
- Co-operative, and
- Faithful to the assembly and school.

Thought Question: How does a teacher know he has the call and gift to teach?

E. Works of the flesh a spiritual man cannot do.

The lust of the flesh is sensual because the faculties of the flesh are the cranial senses of seeing, hearing, smelling, feeling, and tasting. With these senses the body knows pleasure, thrills, and comfort, that when indulged, oppose the Spirit. The senses must be subdued or they will lead one into sinful habits and addictions. *"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God"* (Galatians 5:19-21). We know from Scripture that the desires of the flesh and the spirit are contrary - *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish* (Galatians 5:17).

How do we deal with this issue and coach our students? Every believer in Christ has had the frustrating experience of wanting to do what pleases the Lord, but being unable to actually accomplish such because of some carnal or fleshly limitation. There a spiritual struggle, often no sensed, behind that failure. Man seems to be the battleground between flesh and spirit. For the born again, the Spirit of God has come into our life and desires to dwell. He is the "**Spirit of holiness**" (Romans 1:4). He desires that we be "**partakers of His holiness**" (Heb 12:10) and be able to walk in godliness.

However, the flesh (natural humanity) is also present in our lives. The natural desires of flesh are not toward holiness, but rather toward self-indulgence and self-sufficiency. As a result, what the Spirit desires and what our flesh craves are set against each other- are contrary to one another. The outcome of this internal conflict is "that you do not do the things that you wish."

Is a compromise possible for the spiritual life? No! The flesh must die daily if spirit is to live!

The Holy Ghost through the word prompts godly desires in us as new creatures in Christ, but we are unable to implement these new longings by good intentions alone. The Apostle Paul had godly desires; *"For I delight in the law of God according to the inward man"* (Rom 7:22). Then he testified to his own failure in this battle. *"For the good that I will to do, I do not do; but the evil I will not to do, that I practice"* (Rom 7:19).

The problem was that Paul's personal resources (soul and spirit) were not adequate to produce the desired results of controlling the flesh. He confessed, *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find"* (Rom 7:18). The problem was superior to his own strength. *"But I see another law in my members, warring a against the law of my mind, and bringing me into captivity to the law of sin which is in my members"* (Rom 7:23).

A tendency to sin that dwelt in Paul's human members (his body, his brain) pulled him down to defeat. He cried for help. *"O wretched man that I am! Who will deliver me from this body of death?"* (Rom 7:24). This appropriate confession of the spiritual bankruptcy of his flesh led to another confession of certain victory. *"I thank God [it is] through Jesus Christ our Lord! "* (Rom 7:25).

The teacher should mark well that humbly turning from self to Christ allows one to walk victoriously in the Spirit (Romans 8), living by His spiritual resources.

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom 8:2).

If flesh or spirit are our two options, where do we go for an example to model in overcoming? Students need an illustration as a window to understanding. Fortunately for the spiritually inclined person we have a life we can examine to learn how flesh and spirit must work together. Let us consider Jesus Christ, a human who walked in the spirit. We gain insight into the work of the Holy Ghost in our lives by considering the work of the spirit in the life of Jesus Christ. From the very beginning of Jesus' history upon earth as Emmanuel, God with us, the Holy Spirit was involved. He was conceived by the Holy Spirit overshadowing Mary and the Word became flesh.

1. When Joseph was troubled over Mary's pregnancy, an angel comforted him by announcing: "That which is **conceived** in her is **of the Holy Spirit**." Jesus' conception was not of man, but of the Spirit. In childhood, He had the grace of God on him (Luke 2: 40). At age 12 he discovered his mission in life and developed to full maturity favored in four arenas (Luke 2:49-52).
2. When Jesus identified himself with humanity in baptism, the Holy Spirit was again at work. "*And He saw the Spirit of God descending like a dove and alighting upon Him.*" As Jesus presented Himself for commencing His public ministry as Messiah, the Spirit of God came upon Him for authentication and empowering. The Son of God came to earth as a servant, laying aside the independent exercise of His deity. Jesus "made Himself of no reputation, taking the form of a servant" (Php 2:7). He served in dependence upon the Spirit. Jesus' ministry was not of man (even the perfect Man), but of God.
3. When Jesus went forth from his baptism to fulfill his calling, the spirit was still fully engaged in his life-he was led by the spirit. "*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.*" Although Jesus has the Son never ceased to be Deity, He would not let Himself rely upon His omniscience (His perfect and complete knowledge) but survived as a human guided by the spirit.

These three glimpses into the work of the spirit in Jesus' life have implications for us.

1. The Holy Spirit worked for Jesus to be birthed here on earth. The same Spirit of God had worked for us to be born into the family of God. "Unless one is **born** of . . . the **Spirit**, he cannot enter the kingdom of God" (John 3:5).
2. The Holy Spirit was active in the ministry of Jesus as Messiah. The Spirit must identify and bring a spiritual validation and power in our Service to God. "**Not** by might nor by power, but **by My Spirit**" (Zec 4:6).
3. Jesus looked to the Spirit to lead and guide him in all decisions throughout life. We also need that same work of the Spirit. "*For as many as are led by the Spirit of God, these are sons of God*" (Rom 8:14).

Thought Question. What works of the flesh can a spiritual man not do?

III. Techniques and Practices to Enhance the Teacher's Spiritual Life

A. Spiritual life blossoms as the flesh is subdued

Temperance and moderation in all things brings the body into subjection. Without it even the preacher could be destroyed and 'castaway' (1 Corinthians 9:25-27). An effective teaching model is to show that events lead to works, works lead to words, words lead to zeal, and zeal inspires us to higher heights in our service for God.

The spiritual life of Jesus Christ through his anointing shows the inspiration he received from the predictions about his life. Jerry's centuries before his birth the prophet Isaiah declared:

The Spirit of the Lord God is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD. (Isa 61:1-2)

In this prophetic scripture, we see outlined the **ministry** work and words of Christ attributed to the work of the Holy Spirit.

B. Present your body as a sacrifice.

The teacher must first and constantly offer his body, his flesh, with its senses, as a living sacrifice. He calls every believer to present his living body (flesh) a holy and acceptable offering unto God (Romans 12:1). Sacrifice calls for death. Jesus died by crucifixion prompting Paul to declare that all believers who belong to Christ will crucify the flesh and its lusts (Galatians 5:24-26). Never cater to the whims of the flesh but offer it as sacrifice.

C. Daily Die to self to assure mastery.

He must die to himself, his will and desire, on a daily basis (1 Corinthians 15:31). This brings the body into submission to the will of God (1 Corinthians 9:25-27). Paul said 'I die daily' (1 Corinthians 15:31). A disciple must deny himself, and take up his cross daily, and follow Jesus (Luke 9:23).

The death of the fleshly old man Paul described as a baptism into Christ which frees him from sin:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6:6-7).

He instructs the Ephesians in spiritual matters by first putting off the corrupt old man (flesh) with his lustful and selfish deeds. Then to put on the new man (Spirit) created in righteous and holiness. A renewed mind enables one to discipline and control emotions so that the works of the flesh are denied. He adds a good reason in that believers are members of one another in the body of Christ.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Ephesians 4:25-27).

The life of the spirit can be lived only by sacrificing (killing) the flesh with its desires, and renewing the mind (Romans 12:2) to prove and accept the will of God for a person. With the lust of the flesh dead and the body subdued, spiritual life can unfold like an opening blossom.

Q. How does a believer subdue the flesh?

D. Be not conformed to the world system.

The battleground between man's flesh and the Spirit is the mind and until it is renewed after Christ the flesh will try to rule. A spiritual life must be transformed by the renewing of the mind (Romans 12:2) in order to prove a good, acceptable and perfect will of God. The nonconforming lifestyle is enhanced by four things:

1. Separation from the world (2 Corinthians 6:17).
2. Fellowship with church members of like precious faith (Hebrews 10:25).
3. Interaction with people who are separated from the world.
4. Reading accounts of individual lives that have been successfully transformed (Hebrews 11).

E. Spiritual Discipline and Religious Exercises that Lead to the Spiritual Life.

Spiritual disciplines and religious exercises are indispensable to develop a spiritual life. (This topic is treated in detail in another lesson, *The Teacher and Spiritual Growth*). Spiritual disciplines include regular times of prayer, fasting, and Scripture study. Richard Peace (*Spiritual Disciplines* in Anthony p.655) gives as the aim of such exercises to 1) create space and time for God in ones life 2) acknowledge personal commitment to become like Christ and 3) seek and commit to His will in all things. Such discipline is not an end but a means to an end. Discipline is not the mark of a pious man but the sign of a needy one.

A.W. Tozer (*How to have a Personal Revival* in Wilkinson page 226) provides the following points on how a person can stay spiritually revived.

1. Be dissatisfied with mediocrity in your teaching.
2. Be thorough in daily repentance
3. Bring your life into accord with Scripture
4. Deliberately narrow your interests and go for excellence in a few.
5. Trust God for spiritual renewal.

Campus Crusade for Christ uses an acronym to denote spiritual G.R.O.W.T.H:

Go to God in prayer daily (John 15:7).

Read God's word daily (Acts 17:11); began with the Gospel of John.

Obey God moment by moment (John 14:21).

Witness for Christ by your life and words (Matthew 4:19; John 15:8).

Trust God for every detail of your life (1 Peter 5:7).

Holy Spirit - allow the spirit to control and empower your daily life and witness (Galatians 5:16-17; Acts 1:8).

Prayer - praying in the spirit, Jesus prayed for things that really mattered (John 17). Prayer is a two-way communication with God, we speak to him from our heart, but also we allow time and listen for his voice as he speaks.

1. Begin prayer with thanksgiving for answered prayers and praise for the blessings of God.
2. Confess any sin or contrary attitude the Holy Ghost reveals in you.
3. Petition God for the things you need from Him to be a better servant asking in faith (Philippians 4: 19; 2 Peter 1:3; Matthew 6:33; 1 John 5:14-15).
4. Intercede for others, asking mercy on unsaved friends, family, church groups, missionaries, and government officials.

Bible study is enhanced when a teacher:

1. Asks the Holy Spirit to teach and counsel him in the ways of God (John 16:13-14; Psalm 119:18).
2. Accepts the Bible as God's personal word for him (Hebrews 3:7-8, 4:1-2) in faith (Romans 10:17).
3. Strengthens his spirit by reading Scriptures aloud to God in prayer and praise and to Satan to resist his temptations (Matthew 4:7).
4. Meditates on the meaning of the Word (Proverbs 4:20-23; Josh will 1:8) and practices in devotion what he has learned.
5. Writes down thoughts and impressions God gives him while meditating on Scripture.
6. Memorizes key verses of text as he studies.

Andrew Murray (*The Morning Watch*) adds four meaningful ideas.

1. When the mind is occupied in receiving exciting head knowledge, wait on God to also sanctify the spirit and life with his Word.
2. Only the Holy Ghost can give the real meaning of what God's Word says and bring it to the inner man to work in the heart by faith.
3. Study God's word with a surrendered spirit anxious to always fully obey.
4. Read God's Word with a deep desire to know His will.

Accumulated facts and information are not enough; change must be applied to daily living. Spiritual giftedness and Bible school training may educate and prepare a person to serve as a teacher but a deep spiritual life well prepares a teacher to change lives for Christ as they come to the well for water. Every spirit led teacher will engage the total person in spiritual training. He must recognize levels of achievement and what can be accomplished at each level in the pursuit of spiritual life.

Dallas Willard (*The Spirit of the Disciplines: Understanding How God Changes Lives*, 1998, See *Evangelical Dictionary of Christian Education*, edited by Michael J. Anthony, 2001) divides the disciplines for the spiritual life into two major groups based on their function: Abstinence disciplines and Engagement disciplines.

Abstinence disciplines include:

1. Solitude, 2. Silence, 3. Fasting, 4. Chastity 5. Secrecy and 6. Sacrifice.

Engagement disciplines include:

1. Study, 2. Worship, 3. Celebration, 4. Service, 5. Prayer, 6. Fellowship. 7. Confession and 8. Submission.

Processes useful for spiritual training:

1. Establish a family altar
2. Practice a personal daily devotion (quiet time)
3. Study the Bible daily with meditation
4. Make a daily plan of action to fulfill goals
5. Assemble with saints and worship
6. Share knowledge and spiritual gifts in assembly
7. Exhibit individual and corporate worship
8. Do good deeds of Christian service pleasing to God
9. Be alert to reach out to others in need and to convert sinners
10. Engage in wholesome recreation

Thought Question. What processes can one use in spiritual life training?

IV. Living the Spiritual Life

A. Acts expected of a spiritual man

The spiritual man is capable of many acts of love that will not be done in the flesh. Acts of a spiritual man include:

1. Manifesting the fruit of the Spirit (Galatians 5:22-23).
2. Provoking other members of the Body to good works (Galatians 5:25-26).
3. Praying in the Spirit and with his spirit for things not understood (1 Corinthians 14:14, Romans 8:26).
4. Confronting sin in one's life and restoring a brother to God (Galatians 6:1)
5. Spiritual warfare against worldliness, carnality, and Satan (Ephesians 6:11-18).
6. Using spiritual gifts to edify the church (1 Corinthians 12-14).

B. How Jesus lived a MODEL spiritual life

A Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD (Isa 11:1-2).

This prophecy of the Messiah predicts how the Lord Jesus (walking upon earth as a man) would function in order to manifest godliness. A list of goals or purposes for Jesus to fulfill would be quite long.

1. He would live by this prophetic promise: "The Spirit of the LORD shall rest upon Him." The epistle to the Hebrews notes the rest of God from creation, promised in Canaan and finally a rest in heaven (Hebrews 3:7-19).
2. The Holy Spirit operating in Jesus would be to Him "the Spirit of wisdom and understanding." No one ever displayed **wisdom** like Christ. Whether dealing with the woman taken in adultery (John 8:2-11) or answering provoking questions about Caesar's image on a coin (Luke 20:20-26), He wisely circumvented every attempt to undermine His ministry.
3. Jesus demonstrated perfect **understanding**. When confronting the self-righteous scribes and Pharisees (Mat. 23:13-35), He applied perfect discernment, exposing the corruption of their hearts.
4. Operating in Jesus, the Holy Spirit would also be to Him "the Spirit of **counsel** and **might**." Jesus was truly the "Wonderful **Counselor**" (Isa 9:6). When counseling Nicodemus, the religious ruler (Joh. 3:1-21), and the Samaritan woman at the well (Joh. 4:7-42), He fully gave them what their hearts were seeking in the truths they needed to hear.
5. Jesus distinctively exhibited the **might** of God. Whether boldly speaking to calm the raging sea (Mark 4:35-41) or courageously remaining silent at His trial (Mat 27:11-14), the mighty power of God was on majestic display.
6. Ministering to Jesus, the Holy Spirit would also be to Him "the **Spirit** of **knowledge** and of the **fear of the LORD**." No one, not even Solomon (corrupt by flesh) ever possessed **knowledge** like the Lord Jesus. In awareness "Jesus did not commit Himself to them, because He **knew all men**" (John 2:24). "Jesus **knew** that **His hour had come** that He should depart from this world to the Father" (Joh 13:1).
7. Jesus not only had thorough knowledge, but that knowledge was always controlled by "the **fear of the LORD**." Everything that Jesus ever did was under the full influence of His godly **fear** (complete reverential trust, awesome love and admiring worshipful respect) toward the Father. "The Father has not left Me alone, for I **always** do those things that **please Him**" (Joh 2:17).

Remember, all of these expressions of Jesus' character were based upon the enabling work of the Holy Spirit. Indeed "The **Spirit** of the LORD shall **rest upon Him**." This same Spirit of God can bring forth in our lives every appropriate application of these realities manifested in the life of Jesus.

Thought Question. What acts can be expected from a spiritual man?

Thought Question. What acts characterized Jesus as a Spiritual Life

C. Hindrances to the Spiritual Life.

Let us briefly consider why many Christians never attain a spiritual life even though it is commanded (2 Peter 3:18). The Spiritual Life requires choice and diligent effort but is assisted by anointing of God (Philippians 2:12-13) and is blessed (2 Peter 1:8-11).

Two primary hindrances to a believer's spiritual life that prevents manifesting forth acts of a spiritual man are carnality and ego. First Carnality, when a believer is carnal (fleshly) he fails to make the choice or put forth diligent effort to become spiritual. He must walk in the Spirit and that is too much sacrifice of the pleasures of the world and discipline of body for a carnal person. Not all Christians are taught to practice disciplines necessary to live a spiritual life. Unlike physical maturation, spiritual maturity occurs only when one desires and chooses to obey God. Carnality is human nature apart from divine influence. It opposes God and is prone to sin. It seeks whatever is low, debased, and ungodly. This was the weak spiritual status Paul discovered among believers in Corinth.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:1-3).

Lack of spiritual fruitfulness among the carnal Hebrews drew stern rebuke.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:12-14).

The writer of Hebrews shows that spiritual status can be gained by moving beyond salvation doctrine to spiritual perfection through serving (Hebrews 6:1-3; see 2 Peter 1:5-8). Developing a spiritual life is not an option reserved for a few Christians. Scripture commands the believer to be spiritual, and that requires conscious effort directed away from fleshly desires. Even older practicing believers may not be spiritual or mature, as Paul found at Corinth (1 Corinthians 11:28-31).

Thought Question. Why are acts of a spiritual man not manifest in all believers?

Self-Esteem - Another reason for failure in spirituality is poor self-esteem. A lack of understanding of who the believer is in Christ causes him to underestimate his potential to be spiritual. Believers suffering from low self-esteem too readily surrender their place in the Kingdom. Often this is indicated by wavering between choices of commitment. They need to allow Holy Spirit to help them to boldly and courageously go on with God. Self-esteem is an internal feeling based on how one "perceives" and views himself. It develops from words and events experienced during childhood. How other people (parents, relatives, peers, and teachers) treat and speak of a person affects what he thinks of himself and creates a self-image. A negative or low image produces feelings of unworthiness, anxiety, and stress that hinder spiritual life. On

the other hand, a high image often produces arrogance and pride. A healthy self-esteem is humble and meek yet confident and courageous.

Christians have two primary reasons for having a healthy self-esteem. 1) They are a divine creation in God's image (Genesis 1:26-27). Man was given responsibility to exercise dominion over all other creatures (Genesis 1:28). God further demonstrates His high estimation of mankind by His love and sacrifice for him (John 3:16; 1 John 4:10; Romans 5:8). 2) They are the target of spiritual redemption and regeneration. Man is a sinner, but has been regenerated (John 3:5, Acts 2:1-4, 38-39, Titus 3:5) and made a son of God (1 John 3:1). This privilege cost the life and blood of Jesus.

Thought Question. What is self-esteem and how does it hinder the spiritual life of a teacher?

Low self-esteem teachers do not believe they are capable of relating in the spirit. They may deny spiritual gifts and the call of God, and never see themselves:

- Teaching a class, preaching a sermon, or winning a soul.
- Having ability, and talent given by Jesus for members of His body.
- Leading a group, meeting a need, or encouraging others.
- Using gifts of the spirit to influence students.

Healthy self-esteem enhances spiritual effectiveness. Paul thought of himself as the least of the apostles (1 Corinthians 15:9-10) and the 'chief' of sinners (1 Timothy 1:15). Yet his 'I can do all things' shows a healthy esteem for himself and his ability in Christ (Philippians 4:12-13). He had high expectations for others (Philippians 1:6; 2:12-13). A teacher must have a similar estimation of himself if he is to do what God wants because Christ strengthens him! A balanced spiritual life contributes much to the glory of God (Romans 12:3-8; 1 Peter 4:10-11). Here are ideas to help restore a sense of proper value.

1. Identify and accept that weaknesses (as well as strengths) belong to God.
2. Have a positive attitude and encourage others from Scripture.
3. Set realistic teaching goals, and celebrate achievements as glory to God.
4. Let go of the past, be thankful for who you are, and do not try to be anyone else.
5. Learn to love and appreciate the unique person God made you.
6. Humbly use your gifts and talents, expecting to gain others.
7. Use positive thoughts and speech, allow no negative self-talk.
8. Never give up! All things are possible with God.

Carnality and poor self-esteem hinder the spiritual life. A carnal teacher may try to succeed in the flesh or offer excuses for not trying at all. A teacher might give up and quit too soon. Spiritual success enhances self-esteem. He is encouraged by celebrating daily achievements no matter how small. Teachers should evaluate their self-image based upon God's estimate of them.

Thought Question. How can a teacher change his self-esteem and that of his students?

Conclusion

The spirit of man is the inner part from which true perceptions come. The spiritual life is quickened by the Holy Spirit at the new birth. As a new creature, a man pursues spiritual life through commitment to spiritual disciplines. The aim is to be like Jesus and holy. Spiritual growth continues upward toward the image of God. It is the product of human and divine interaction working through the Word, Holy Spirit, daily commitments and processes. Carnality and low self-esteem hinder spiritual progress.

Class Discussion

Discuss why the Holy Spirit must dominate all aspects of man's personality.

Discuss why a spiritual man cannot do works of the flesh.

Characterize a teacher who is spiritually immature.

Characterize a teacher who is spiritually mature.

Discuss the cost of redemption of a human spirit.

How do Bible examples help one with the spiritual life?

The Teacher and His Health

Lesson in Review

Name: _____

Nation: _____ Date: _____

1. What is spirituality in a human and how is it developed?

2. Name three faculties of the human spirit and give a purpose of each

3. Use scripture to show when and how spiritual life begins

4. List three goals you have set for your own spiritual life and relate how you go after each.

a.

b.

c.

5. How can a believer subdue the flesh in becoming spiritual?

6. Give at least three reasons a teacher should emphasize spiritual life.

- a.
- b.
- c.

7. This lesson gives two hindrances to the spiritual life. What others can you name?

8. What two reasons are given that a Christian should have a healthy self-esteem? Can you add others?

9. Describe the role of conscience in living a spiritual life.

10. What methods of training have you found most useful as a teacher?

11. How should a teacher instruct students to deal with the enemy of a world system?

12. Name three primary duties of a disciple

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