

# Education Key Passages

Transcript from David Hamilton's Video project for  
the SourceView Reader

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*The blue text was used for editing purposes, and should all be gone, but if it is there, compare with video.*

*The use of red text is to draw attention to scriptures used. While checked for use in the video project, it would be best to confirm when used for the written projects coming. The spoken may have altered a word or added a comment ...and sometimes only selections were used out of a large passage.*

*The use of green text is to highlight the need to take extra care to find exact spelling or wording, especially quotes used and words in Hebrew. Also any questions on correct wording.*

# Education Sphere Key Passages

## God and the Sphere of Education

- |   |                                          |               |
|---|------------------------------------------|---------------|
| 1 | God Longs to Reveal Himself Relationally | Exo 6:7       |
| 2 | God the Father Is Our Teacher            | Isa 54:13     |
| 3 | God the Son Is Our Teacher               | Joh 13:12-17  |
| 4 | God the Holy Spirit Is Our Teacher       | Joh 14:26     |
| 5 | God the Warrior Teaches Us               | Psa 27:1-5,11 |
| 6 | God the Shepherd Teaches Us              | Mar 6:34      |

## Goals and Purposes of Biblical Education

- |    |                                          |             |
|----|------------------------------------------|-------------|
| 7  | Equipped with Practical Wisdom           | Pro 1:2-7   |
| 8  | The Purpose of My Instruction            | 1Ti 1:5     |
| 9  | Applied Truth Brings Blessing to Society | Deu 28:13   |
| 10 | God Desires Education That Transforms    | Deu 5:29-31 |
| 11 | Transformed Lives                        | Act 4:13    |
| 12 | Transformed Society                      | Lev 18:1-5  |
| 13 | Revelation in the Potter's House         | Jer 18:1-11 |

## Biblical Guidelines for Teachers

- |    |                                        |             |
|----|----------------------------------------|-------------|
| 14 | Study – Obey – Teach                   | Ezr 7:10-11 |
| 15 | Teach Well                             | Rom 12:7b   |
| 16 | Spirit and Truth                       | Joh 4:23-24 |
| 17 | Know Your Audience                     | Mar 7:2-4   |
| 18 | Use Didactic Creativity                | Exo 4:1-11  |
| 19 | Create a Cohortive, Relational Context | Luk 8:1-2a  |
| 20 | Pray for Your Students                 | Eph 3:14-21 |
| 21 | Judged by a Higher Standard            | Jam 3:1     |

## Biblical Guidelines for Students

- |    |                                     |             |
|----|-------------------------------------|-------------|
| 22 | Imitate the Master                  | Lev 11:45   |
| 23 | Consider Jesus                      | Heb 3:1     |
| 24 | Hunger for God and His Word         | Psa 19:7-11 |
| 25 | Approach Learning with Faith in God | Jam 1:5-6a  |
| 26 | Think about These Things            | Php 4:8     |
| 27 | Eagerness to Apply                  | Mat 7:24-27 |
| 28 | Teachableness Versus Pride          | Psa 131:1-3 |
| 29 | Press On. Press On. Press On.       | Hos 6:3     |

## Principles and Practices of Biblical Education

- |    |                                           |                 |
|----|-------------------------------------------|-----------------|
| 30 | Begin with God's Revelation               | 2Ki 22:8        |
| 31 | Question Asking is Important!             | Jon 1:8         |
| 32 | Question Asking and Implications Thinking | Gen 18:23-33    |
| 33 | Cultivate Critical Thinking               | Lev 10:10-11    |
| 34 | Guard Your Heart                          | Pro 4:20-23     |
| 35 | Love Good and Hate Evil                   | Pro 9:10        |
| 36 | Faith ... Virtue ... Knowledge ...        | 2Pe 1:5-8       |
| 37 | Role of the Family in Education           | Pro 3:1-6,11-12 |
| 38 | Role of the Church in Education           | Act 19:9b-10    |
| 39 | Role of the School in Education           | 1Ch 27:32       |
| 40 | Support Good Teachers!                    | 3Jn 1:6b-8      |

## Key Elements of Biblical Education

- |    |               |             |
|----|---------------|-------------|
| 41 | Remembering   | Deu 4:10    |
| 42 | Understanding | Hag 2:18    |
| 43 | Applying      | 1Co 14:35a  |
| 44 | Analyzing     | Job 42:7    |
| 45 | Evaluating    | Num 36:1-12 |

46 Creating

Psa 98:1

### Crossover Passages

- |                                       |               |
|---------------------------------------|---------------|
| 47 Crossover with FAMILY              | Deu 11:19     |
| 48 Crossover with ECONOMICS           | Tit 1:11      |
| 49 Crossover with GOVERNMENT          | 2Ki 12:2      |
| 50 Crossover with RELIGION            | Neh 8:2-3,7-8 |
| 51 Crossover with MEDIA/COMMUNICATION | Mar 4:33-34   |
| 52 Crossover with CELEBRATION         | Psa 60:title  |

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# **Education Sphere Introduction**

We're now going to be speaking about the sphere of education. God has designed the educational sphere to be a means of discipleship and multiplication. The purpose should be the transformation of the student, rather than the mere transaction of knowledge. Godly education should develop biblical Christians who have Jesus as their model and the Bible as their foundation. This should occur in a family friendly context, for God has delegated to the family the primary authority and responsibility for the education of their children. Every family on earth should have access to a Christian school for their children.

We're going to start by looking at God in the sphere of education. And we'll look at six passages related to this theme.

## **Number 1: God Longs to Reveal Himself Relationally.**

**Exodus 6:7. I will claim you as my own people, and I will be your God. Then you will know that I am the Lord your God, who has freed you from your oppression in Egypt.**

God is a revealer of truth. He is not a hider of truth. He doesn't communicate in a way to confuse or distort, but to bring understanding and insight. We read in **2 Peter 1:3 ...God has given us everything we need for living a godly life...** Everything we need, all the truth that is necessary. We don't have all the truth, but we have all that's necessary.

It's important to note that God reveals relationally. It's not a systematic revelation. You look at the Bible, it's not organized like a systematic theology would be organized. It's not even organized thematically. You can't just go and say, "I want to read the book on prayer," because there's prayer in almost every book. "I want to read the book on the character and nature of God." He's revealed all throughout the scriptures. So how does God reveal himself, if not systematically or thematically? He doesn't force us into a mold of a predetermined pre-established curriculum and say, "Everyone line up and do step one first and then step two and step three". He reveals himself in response to where people are - to their situations, their circumstances, their needs, their fears, their challenges, their life.

In Genesis 17:1, God reveals himself to Abraham in a way that He'd never revealed himself to anyone else. He says "I'm **El Shaddai**." He gives a new name, a new understanding of who He is. This word **El means God, and Shaddai** means all powerful or omnipotent or All Potent One. And why would God reveal himself like that to Abraham? Well, because God, the All Potent One was speaking to Abraham, the im-potent one. Abraham could not produce life. He could not bear a son. He could not have the child of his dreams. God had the power to bring forth life and sustain life and nurture life and make life flourish and is over everything in the whole universe, He has all capacity.

God was everything that Abraham was not. The word **Shaddai** comes from the Hebrew, the word is the **Chad**, which is the nursing breasts of a young mother. And just like the milk of a mother has everything that the child needs to sustain life and to grow and mature and develop, so God has everything to give us life. Wow. That's a wonderful concept. God comes and says, "I Am who you are not. I have what you do not have, and as we partner together, as you trust Me, I will do My work in you." This is the exciting thing. God met him there. He didn't just have a big wheel of fortune and spin and say, "Which name am I going to reveal today. No. The curriculum for Abraham designed by Abraham's circumstances. What a thoughtful God! What a caring God! What a sensitive God! What an amazing God!"

Um, let's think about Moses. What was Moses's big problem? There were several things going on in Moses life, but one of the things he had challenges with was anger. You might remember

that he got angry at injustice against the fellow Jew, who was a Hebrew, who was a slave when he was just discovering his Jewish roots and he murdered an Egyptian. And that way he had to flee from Egypt and spent 40 years in the wilderness.

He also got angry later on in his life, when after many years of leading the people of Israel through the desert, they once again ran out of water and this time, God says, "Speak to the rock." And in an earlier occasion God had said to strike the rock with his rod, but Moses wasn't paying attention to God. He was just frustrated. He was impatient. He was angry. He was upset with these people who were giving them headache after headache, after headache. So he took the rod and he struck the rock. And water came out. A miracle happened. The people were happy. But God was not pleased because he did not only obey God in detail. He acted out of frustration, out of anger rather than out of a gracious and loving obedience.

It was a serious thing. Because of that he never entered the promised land. He died before all the Israelites were able to cross over. He never saw the dream fulfilled until many, many years later when Jesus walked the land. And on the Mount of transfiguration, Moses with Elijah and with Jesus in the Promised Land. What happened for Moses is true for all of us, the way we get to the promised land —because we've failed, we've disobeyed, we've done things as we ought not to have done that, the only way is when we meet Jesus and he takes us into the land. So the story of Moses is an important parallel for us.

But at one point in his life and chapter 34 of Exodus he's just really desperate. The people have disobeyed God. They've worshiped the golden calf and he just, he can say, "God, I just don't know how to go forward. I just need to have a fresh revelation of you. I just need to see you. I need to know you. I can't go on with, with a foundation of knowledge that I have. I need more intimacy." So he's hungry, he's passionate for God. And God shows up in verses six and seven. He, he puts him in a cleft of a rock and He passes by and He says, "the Lord, the Lord slow to anger and bounding of loving kindness and truth. And yet I will not ignore the sins and the rebellions, but I will give them their just due"

This passage again was tailored for Moses. Why does the Lord begin slow to anger and abounding in loving kindness and truth, because that was not who Moses was. Moses was quick to anger and short, limited in his patience and loving kindness and graciousness. And so God comes and says to Moses, I am who you are not. It's a contrast and you can trust me. And he's teaching him and he's discipling him. He's getting his person specific curriculum.

Now that passage is such an impactful truth because so many of us struggle with anger. Do you? I have so over our lives, we can look at the stories of Moses and say, I can identify with that issue. And then God can meet us in that same point.

That's why he says later in Hosea, what does he require of you, O man? And what does the Lord expect of you? to do justice, to love mercy. See, we love to get even. we'd love to love justice and do mercy when I have to. But I think God reverses that order for Moses, for you, for me so that we come to know Him.

Psalm 23, we see how God spoke to David. He contrasted himself with Moses, but with David, he said, you know, David, you're a shepherd. Look at the things you've learned guarding sheep. I'm like you, I'm a shepherd too, but I'm your shepherd. And David says, yeah, that's true. The Lord is my shepherd. I shall not want, he makes me lay down beside green pastures. He didn't say the shepherd word to someone who was not a shepherd. He identifies whether it's comparing or contrasting or meeting a need. God comes and reveals relationally.

And that's how our education should be tailor made to fit the student, not fitting some plan that the teacher has thought up on his or her own without regard to what's going on in their lives.

## **Number 2: God the Father is Our Teacher**

**Isaiah 54:13. I will teach all your children and they will enjoy great peace.**

The purpose of God's teaching is shaloam. That's not just the absolute absence of conflict. It describes a life in which all relationships are harmonious. And there's a sense of fulfillment of completeness. It's the biblical imagery of thriving and flourishing. And it's not just peace. It says they will enjoy great peace, peace that's enjoyable, peace that is delightful, peace that is welcoming and attractive. His teaching enhances life.

## Number 3: God the Son is Our Teacher.

**John 13:12-17.** This well-known passage of when Jesus washes the disciples' feet on the night that He is going to be betrayed and taken to court and will lead to His crucifixion, and ultimately His resurrection. They should have been washing His feet or arranged for someone to wash His feet, but they didn't. So He does what was considered the job of the lowliest servant.

**After washing their feet, he put on his robe again and sat down and asked, "Do you understand what I was doing?"**

I think that's still a valid question for us today. Do we really get it?

**You call me 'Teacher' and you call me Lord,' and you're right, because that's what I am. And since I, your Lord and Teacher, have washed your feet, you ought to wash each others feet.**

Actually, it's more like you can't aspire to do anything else but wash each other's feet. By affirming who He is as modeling this, He's just changed our world, the value system. The kingdom of God is not like the value system of the world.

**I have given you an example to follow. Do as I have done to you. I tell you the truth, slaves are not greater than their master. Nor is the messenger more important than the one who sends the message. Now that you know these things, God will bless you when you do them.**

Now. Several things about Jesus' teaching in this passage is He teaches us through modeling as through servanthood. His actions and His words are one and the same. If we want to be imitators of God in the sphere of education, we must be both doers and speakers of the truth. His example transforms very practically our worldview.

Now you've probably heard sermons on this. So I'm going to do something a little unusual, I'm going to quote another book. Growing up one of my favorite books (and what led me to study French) was the book by Antoine de **Saint-Exupery, "The Little Prince"** (Le Petit Prince). I'm just doing an excerpt from the end. If you don't know the story, it's all right, but this is an imaginary fairy tale of a little prince that comes from another planet, comes to earth and meets a pilot whose plane had crashed in the Sahara desert, and tells him the story of his adventures through the universe. And on this day he is to return to his planet and to do that he's going to have to die. And he's going to have to leave his friend. That's going to look like it's terrible, but it's actually the only way he can get back to his planet. And he's now saying goodbye. And he says this and this little prince has made him. He's the, he's the little prince on his planet. That's why he's called that. And he's made the pilot laugh a number of times. He's got a delightful contagious laughter. And so he says this:

**At night, the little prince says to the pilot, you will look up the stars where I live. Everything is so small that I cannot show you where my star is to be found. It's better like that. My star will just be one of the stars for you. And so you will love to watch all the stars and the heavens. They will all be your friends. And besides I'm going to make you a present. He laughed again. Ah little prince, dear real prince. I love to hear that laughter, the pilot said.**

**Well, that is my present. Just that. It will be as it was when we would drink the water.**

**What are you trying to say, the pilot asked.**

**All men have the stars, he answered, but they're not the same things for different people. For some who are travelers, the stars are guides; for others, they are no more than little lights in the**

sky. For others who are scholars, they are problems. Where my businessmen, they are were routes. All these stars are silent. You, you alone will have the stars as no one else has them. What are you trying to say?

Well, in one of the stars, I will be living. In one of them. I shall be laughing. And so it will be as if all the stars were laughing. When you look at the sky at night, you, only you will have stars that can laugh and laughed again. And when your star was comforted, time soothes all sorrows. You'll be content that you have known me. You will always be my friend. You'll want to laugh with me and you will sometimes open the window. So for that pleasure and your friends will be properly astonished to see you laughing as you look up at the sky. Then you'll say to them, yes. The stars always make me laugh and they will think you are crazy. It would be a very shabby trick that I played on you. And he laughed again. It would be as if in place of the stars, I have given you a great number of little bells at know how to laugh. And he laughed again.

I tell you this story because you've heard about the washing of the feet many times, but we don't get it. What happens with this little parable of the little prince does, it tells the same story in a different way. What the little prince did changed forever the perspective of the pilot, and when he looked at the stars he laughed and everyone thought he was crazy.

What Jesus has done has changed our perspective. Because of what He's done, we can only aspire to be foot washers and people will look out their windows and think, "you're crazy." And, we know how transformative and wonderful this is.

Jesus through His lived out teaching turns our mixed up upside down worldview, right side up. Forever changes our value system and makes servanthood something of dignity.

## **Number 4: The Holy Spirit is Our Teacher**

John 14:26. But when the Father sends the Advocate as my representative - that is the Holy Spirit - he will teach you everything and will remind you of everything I have told you.

This is this amazing. All three persons of the Godhead, the Father, the Son, and the Holy Spirit, are all engaged in teaching us.

A little later that same evening Jesus is talking and he says this. And now two chapters later in chapter 16:12-13, he's telling his disciples, **There is so much more I want to tell you, but you can't bear it now. When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard...** Isn't that amazing? Jesus spent three years He had so much more to share and he said, "the Spirit will tell you. He'll tell you what I would have told you, but we ran out of time". God continues to come to us through his written word, through the presence of his Spirit. If we want to learn, he will teach us.

## **Number 5: God The Warrior Teaches Us.**

Well, that's a surprising title. Isn't it? Well, let's look at Psalm 27:1-5,11. **The Lord is my light and my salvation. So why should I be afraid? The Lord is my fortress protecting me from danger, so why should I tremble? When evil people come to devour me, when my enemies and foes attack me, they will stumble and fall. Though a mighty army surrounds me, my heart will not be afraid. Even if I am attacked, I will remain confident... Teach me how to live, O Lord. Lead me along the right path, for my enemies are waiting for me.**

In David's life this language was not a metaphor. It was not poetry. He was a warrior. And there were people who were intent on trying to kill him. But God taught him, and as he listened to the teaching of God, his life was saved. David requests God's instruction because he's in the midst of a battle. But the whole world, is in a spiritual battle. Powers of darkness and light are contending to win their legions of men and women trying to capture their hearts and minds the

world over. Ideas have consequences. How we think shapes how we act, forms our worldview and aligns ourselves either against the kingdom of God or with the kingdom of God. Teaching biblical truth is an act of warfare. It enables us to win spiritual battles. In our school systems, our battleground. We need to understand this and contend in prayer and other action for this sphere.

Consider this. Children around the world spend five to eight hours a day in school - five days a week, nine to 10 months out of the year for 12 to 18 years. We add that all that up, that's some while between 12,000 and 30,000 hours that they are being taught by somebody else. If, over the same amount of time of 12 -18 years, they spent two to five hours in church once a week, which would be pretty good for most kids, that would be only 1,200 to 4,600 hours. Is there any wonder why we feel like we are losing the battle for their hearts and minds? We have to invest in education. We need to see a generation of people who see this as really valuable and will give their lives to raise up the next generation as teachers in preschools and elementary schools and high schools and universities.

## **Number 6: God The Shepherd Teaches Us.**

Mark 6:34. Jesus saw the huge crowd as he's stepped from the boat, and he had compassion on them because they were like sheep without a shepherd. So he began teaching them many things.

That's not what you would expect. You would think, oh, he's going to feed them is going to do a miracle, He's going to deliver them. He's going to heal them. But these, they were like sheep without a shepherd. It says he began teaching them. Teaching is an act of compassion. It's a Shepherd's act. It's a mercy ministry. It heals. It meets needs, it serves, it transforms. Teaching is an act of warfare and an act of pastoral care.

## **SECTION INTRODUCTION**

We're now going to look at goals and purposes of biblical education. We have seven key passages in this subsection.

## **Number 7: Equipped with Practical Wisdom**

Proverbs 1:2-7. The purpose of the proverbs is to teach people wisdom and discipline, to help them understand the insights of the wise. Their purpose is to teach people to live disciplined and successful lives, to help them do what is right, just, and fair. These proverbs will give insight to the simple, knowledge and discernment to the young. Let the wise listen to these proverbs and become even wiser. Let those with understanding receive guidance by exploring the meaning in these proverbs and parables, the words of the wise and their riddles. Fear of the Lord is the foundation of true knowledge, but fools despise wisdom and discipline.

So interesting. Both the simple and the wise can benefit from the life-transforming wisdom rooted in the fear of the Lord. We should always remain teachable. Wherever you are in your walk with God, there's always more to learn. Cultivate the humility of being a learner for life.

The fear of the Lord is the foundation of true knowledge, we read here. Later on in Proverbs 8:13, where we are told that all who the fear the Lord will hate evil. That's one of the very clear definitions. It's not talking about being scared of God. We respect what he's revealed in such a way that we hate the things that he hates, and love the things that he loves.

True knowledge is more than just cognitive acquisition. It's a passionate embrace of what is good, and it disciplines shunning of evil because we hate it. It's about love and hate. These are, there's passion in these words. We are ensnared by evil thinking, oftentimes, because

we're tempted when we are deluded into thinking that doing this evil thing will somehow be good or delightful or pleasant or beneficial. And afterwards, you know, when you've sinned, you think there's going to be really great. And then you go ugh, you just feel slimy, yucky. And this is what God's teaching is about to show us beforehand that evil is evil. And so we would avoid it and run from it. Wisdom emerges when we see evil for what it is and detest it, we loathe it. We abandoned it. We flee from it. We flee from the very thought of it.

## **Number 8: The Purpose of My Instruction.**

**1 Timothy 1:5.** So this is the elder apostle training the younger church leader. He says this: **The purpose of my instruction is that all believers would be filled with love that comes from a pure heart, a clear conscience and genuine faith.**

What more can you say? So good. Love. A pure heart. Clear conscious. Genuine faith. Isn't that what we all desire? That's what God wants for us.

## **Number 9: Applied Truth Brings Blessing to Society.**

**Deuteronomy 28:13.** If you listen to these commands of the Lord your God that I am giving you today, and if you carefully obey them, the Lord will make you the head and not the tail, and you will always be on top and never be at the bottom.

God's way's are always beneficial. Enhancing life, both for the individual and for our culture, our nation, our community. Its good individually and corporately. He gives us these commands to enhance life. That's the purpose of this truth, of this teaching.

## **Number 10: God Desires Education That Transforms.**

**Deuteronomy 5:29-31.** Oh, that they would always have hearts like this, that they might fear me and obey all my commands! If they did, they and their descendants would prosper forever. Go and tell them, "Return to your tents." But you stand here with me so I can give you all my commands, decrees, and regulations. You must teach them to the people so they can obey them in the land I am giving them as their possession.

When we read this passage and other passages like it, we must listen to the longing in God's heart. This is not a static, stale, impassionate set of rules and regulations.

"O that they would always listen to me." He wants to do so much good.

As a father I know that at times when I've had a plan for something really special for my kids on a Saturday. I wanted to take them out, And in the morning they get up fussy and fighting and screaming and bickering. And I have to forego the good plan I had because they're not living as they should with their siblings. That is such a disappointment to me. And they don't have any idea what they're missing out on because they're lost in their petty world. That's what happens with us so many times.

His instructions are for our good, they're not to encumber us, or weight us down or burden us. His heart breaks when we stray from His ways because harm will come to us. It's not the best for us. Our choices have consequences and God wants to bless us. He wants us to prosper forever. That's what He says of the prosper forever, to thrive, to flourish, to experience life in all of its abundance and beauty and all of its potential realized, that's what he wants for us. So let's obey God, let's listen, let's follow his instruction and allow him to transform us.

## **Number 11: is Transformed Lives**

Acts 4:13. The members of the council [This is the Jewish leadership council, The Sanhedrin] were amazed when they saw the boldness of Peter and John, [who had just been taken out of prison for proclaiming the gospel and healing the man at the Gate Beautiful] for they could see that they were ordinary men with no special training in the Scriptures. They also recognized them as men who had been with Jesus.

Their training was not the formal rabbinic education that they so valued. But they had spent time in a discipleship relationship being mentored by Jesus. It showed. It made a difference in their lives. It was not just their words, but their actions, their attitudes, their mannerisms, their accents, everything about them, their life reflected Jesus.

We are transformed by the lives of the people that we spend the most time with. They spent the last three years with Jesus. How much time are you and I spending with Jesus and with other people who are spending time with Jesus? What occupies most of your time? Or even better, who occupies most of your time? Can people look at your life -- can they look at my life and say, I see that he, she has spent time with Jesus? Wow. What a great testimony that they had been taught by the Master teacher. We can be too.

## **Number 12: Transform Society.**

And we're gonna be reading from Leviticus 18:1-5. Then the Lord said to Moses, Give the following instructions to the people of Israel. I am the Lord your God. So do not act like the people in Egypt, where you used to live, or like the people of Canaan, where I'm taking you. You must not imitate their way of life. You must obey all my regulations and be careful to obey my decrees, for I am the Lord your God. If you obey my decrees and my regulations, you'll find life through them. I am the Lord.

You know, we're looking at how we can be a blessing to the culture and bring Godly transformation into the societies where we're living. And we need to know that where we've been in the past, our previous experience and where we're going, what we think might be good, are not necessarily the standard we want to follow. The Israelites had lived among Egyptians with all of their idolatry and their broken worldviews. They were going to Canaan amongst another people group that had been idolatrous and had a broken worldviews. And God says don't imitate them. There's a desire always to conform because that's how you get acceptance. That's a way to feel included and belonging.

But God calls His people to be different, to show a third way, an alternative, a different way of doing life, a different way of thinking and acting. That is what is important. And so he says, don't imitate them. You know, you are either going to be a shaper of your culture or you're gonna be shaped by your culture. You can't have it both ways. And there's this degree of uncomfortableness when we rise up in grace and truth, to shape culture. There's resistance at times. There's conflict at times. But we need to exhibit the kingdom of God in the most gracious and loving way possible.

God wants us to understand that the only way we can be those genuine culture shapers is if we root all our actions on the word of the Lord, following him, listening and obeying him. The commands he gives us. That's the foundation. We can't just shape culture by following our own good ideas. We must build it on God's ideas, on God's word. And that changes society.

When we commit ourselves to obeying God, God promises to be with us and to endorse and support us in those efforts. And he says, if you do this, it's gonna be beneficial. He says, you'll find life in doing things my way, in doing things God's way. And if we'll do this, we're pursuing

life for ourselves, for our families, for our communities, for our society. And if we'll be true to God's word, we'll see life thriving and flourishing. Shalom - God's peace and presence. Present everywhere. Bringing transformation, life and hope.

## **Number 13: Revelation in the Potter's House**

**Jeremiah 18:1-11.** This is a long passage that is worth your time to read it in its entirety. Here are just a few selections.

God tells Jeremiah **Go down to the potter's shop and I will speak to you there.** So he's watches the Potter. He makes a pot. I don't know if you've ever seen this happen, if you haven't, go and visit a Potter's shop. I was trained in pottery-making. It's a wonderful art. And as you form a pot, it's just it's pliable. You can shape it in your hand, but sometimes you mess up and get off center, it wobbles and you just have to crunch it all up, pack it up and start over again. And so Jeremiah is observing this; out out of this ball of clay can make, or unmake a particular shape. And so the Potter is always responsive to what he sees the clay doing on the Potter's wheel. In light of that God says this to Jeremiah:

**...If I announce that a certain nation or kingdom is to be uprooted, torn down and destroyed, but then that nation renounces its evil ways, I will not destroy it as I had planned. And if I announced that I will plant and build up a certain nation or kingdom, but then that nation turns to evil and refuses to obey me, I will not bless it as I said I would.**

So that's the principle. And it actually, those words are like the principle that guide all of the prophetic books. God wants to bless. He wants to extend mercy and compassion. But at times he has to apply judgment and exercise justice. And which will he apply at any given moment? It's how the pot responds in his hands. It's how the clay responds. And so he doesn't have a fixity of approach. He's telling you the principles and saying, "Be pliable in my hands, then I can bless you."

So after all of that teaching, he ends up with this statement: "**...So turn from your evil ways, each of you and do what is right.**" Because then God can bless.

Understanding God's ways should lead us to repentance and right living. God is engaged with us in space and time. This is so exciting when we get this, God is not distant. He's not fictional. He's not an abstraction. He's journeying through history with us and responding as we act, he, he acts and it's a interactive, it's better than an Xbox. You know, it's, you do something with the controls and something changes on the screen.

God is paying attention to us. And depending on what we do, he responds in the appropriate way. This is a genuine relationship and He can apply the justice that he must apply if we disobey or the mercy that he desires to apply, if we will turn in repentance. He'll do whatever is appropriate. Applying the right action in the right circumstances requiring, those responses from our hearts.

This revelation, this insight, this teaching enables us to know how to walk with God in a meaningful way as individuals and as societies. Education is transformative when we understand God's character and God's ways.

## **SECTION INTRODUCTION**

We are now going to talk about biblical guidelines for teachers. And we have nine key passages that we'll consider in this area.

## **Number 14: Study. Obey. Teach.**

It comes from Ezra 7: 10-11.... Ezra had determined to study and obey the law of the Lord and to teach those decrees and regulations to the people of Israel... Ezra ...studied and taught the commands and decrees of the Lord to Israel...

Now you need to be a student before you can be a teacher. And you need to always be a student if you're going to be a good teacher. Your own passion and thirst and hunger for growing in truth, and applying it in your life is that which is contagious to the students that you're teaching. If you've quit learning or learning is something stale in your life, you're never going to be able to make your students enthusiastic about learning themselves. So an unending hunger for learning will inspire your students to become learners too.

Similar to this passage in Ezra, Luke, at the beginning of Acts one speaks of Jesus and summarizes the whole gospel, saying in that first book he talked about all that Jesus began to do and to teach -- do and teach. You have to study, you have to do, you have to obey, and then you can teach. That's what gives authority. We get this time and again in the scriptures. In Luke 24:19 at the very end of that gospel, Jesus meets disciples on the road to Emmaus. So they don't get recognized him. And he asks them what they're talking about, and they said we're talking about this man named Jesus, who was a prophet, powerful in word and deed before God and all the people. See how those two go together?

In Colossians 3 :17, Paul says, and whatever you do, whether in word or deed do it all in the name of the Lord. Jesus can mean things to God. The father, through him all also writes in second Thessalonians 2:16-17, may our Lord Jesus Christ himself, and God our Father who loved us and by his grace gave us eternal encouragement and good hope, encourage your heart and strengthen you in every good deed and word. These are always supposed to go in hand.

## **Number 15: Teach Well.**

Romans 12:7. ...If you are a teacher teach well.

That's pretty straightforward. Whatever you do, whatever vocation you're called to, whatever sphere you're in, you need to learn how to do it well. We read in the scriptures that Jesus did everything excellently. That's what we need to aspire. If you are a teacher teach well, cultivate the skill, develop the art, do it with all your heart, recognize it as a high calling and give yourself full- heartedly to it.

You know, we need a Renaissance of millions and millions of young people in this generation who see teaching as a vocation that is worthy of their life. Who, in obedience to God, will say "I'll be a preschool teacher", an elementary teacher, high school teacher, because this is how we change the next generation. We need to do that. And just every, just millions and millions of people. So I pray that if you feel a tug in your heart while you're listening to this, maybe God is speaking to you that you need to equip yourself to be a teacher, to raise up a generation of young people who will know and obey God.

## **Number 16: Spirit and Truth.**

This is in John 4:23-24. Jesus is talking with the Samaritan woman who was at the well. This is the longest private conversation He has as recorded in the gospels with anyone individual. And at this point in the conversation, she's a little shocked that He, a Jew, is talking to her, a Samaritan, because these did not have usual conversations. And so she has asked some theology, like, where should we worship, in Jerusalem at the temple on this mountain? And Jesus says this,

...the time is coming - indeed, it's here now - when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. For God is Spirit, so those who worship him must worship in spirit and in truth.

All needs to be done in spirit and truth, not just worship. We need to live our life in spirit and truth. We need to teach in spirit and truth. And just like He's looking for worshipers who worship in spirit and truth, He is looking for teachers who will teach in spirit and truth, who understand the subject matter, who have the truth, who have the content who prepare the curriculum, but who, who know how to be sensitive to the spirit on any given day to be able to flex, to, to serve the needs of the students.

Every area of life needs to be in spirit and truth. The Hebrew word **Avodah** is translated both as "work" and "worship" in the Old Testament. So our vocation, when done in obedience to God is worshipful. If teaching is your vocation, what God's called you to do, and you do it well, you are worshiping God through the act of teaching. Following the biblical curriculum, and being sensitive to the promptings of the Spirit in all your activities in the classroom and outside of the classroom -- that is what God is looking for.

## **Number 17: Know Your Audience**

Mark 7:2-4. They noticed that some of his disciples [this is the religious leaders again] failed to follow the Jewish ritual of hand washing before eating. (The Jews, especially the Pharisees, do not eat until they have poured water over their cupped hands, as required by their ancient traditions. Similarly, they don't eat anything from the market until they immerse their hands in water. This is but one of many traditions they have clung to...)

Now, in most translations that last part is all in parenthesis. And because it's like the author's kind of explaining to the audience, he knows the audience, doesn't understand why don't they get upset about not washing their hands in this particular way. And it's just like we met when we looked, how God tailored the revelation that teaching for Abraham and Moses and David, he taught them exactly what they needed in their context. So you need to teach as a teacher being aware of the context of knowledge, the foundation of what your students already have.

Mark knew his audience. He was writing in Rome. He had just gone through the **XXXX** persecution. Peter and Paul had probably just been martyred and the church, according to the early church historian **XXXX** requested that Mark write down all the stories that Peter had often shared. In a sense, this is really Peter's gospel. But because Peter was not the linguist that Mark was; Mark, we're told, was his translator. So he told the stories time and time again. And at times when he was in the process of translating, he could see the confused faces on his audience. Like, why are they doing that? What does that mean? Because Rome was a very far away from Jerusalem, totally different cultural context. And so he added explanatory notes. He gave the context as Gentiles living in Rome.

Now it's interesting. The same story is told in Matthew 15. But Matthew is a Jew writing to Jews and he tells a story and he just says, he knows that some disciples were eating without washing their hands. He goes on with the story and skips those two verses that are in a parenthesis. Why? He understood why, his audience, his fellow Jews understood why. They didn't need that, the explanation, the context.

So just as you compare these passages, you see what a good teacher does. He knows the audience and gives the information that helps them successfully understand what's going on.

## **Number 18: Use Didactic Creativity.**

Your teaching should be full of variety. For this, we are going to read Exodus 4:1-11. And again, this is a long passage. So I'm just going to do a few highlights. This is Moses' encounter with God at the day when he's deciding to go back to Egypt, he's 80 years old and begin the process of seeing the Jewish people, the Hebrew people liberated from Egypt.

Moses protested again, "What if they won't believe me or listen to me? ... Then the Lord asked him, "What is that in your hand?"

"A shepherd's staff", Moses replied. "Throw it down on the ground," the Lord told him. So Moses threw down the staff, and it turned into a snake!

That would've been a startling moment. I imagined he jumps several steps back, being very careful, and then God said something else. And he says, now pick it up and pick it up by the tail. And if you know anything about picking up a snake, you'd never pick it up by the tail. You would try to grab it right behind its head so that you can control its mouth. That's the dangerous part.

Well, he obeys, and the moment he does that, the snake becomes a staff again. Wow. Double surprise. Okay? Does God have his attention? Yeah, he's teaching him. What's He teaching? That you can trust him. If you obey Him powerful things will happen and good things will happen. You can do things that are counterintuitive by picking up a snake by the tail and it won't harm you.

So then the second lesson comes up. And then the Lord said to Moses, **now put your hand inside your cloak.** So he does this. So Moses put his hand inside his cloak and he took out again, his hand was white as snow. He had leprosy.

I mean, the one thing was the snake that's there, but this is you. **You're changed.** That this was like, in those days, like the death sentence, like hearing you have terminal cancer. There was no cure. There was no way out of it. You were ostracized from the community.

And so God says, put your hand in your cloak again. Like, I don't know why I even have a hand? Why don't you just, you know, just bones, what's going to happen? There's the learning that he can trust the word of the Lord. Even though he's not certain of the outcome, God's word is going to be trustworthy. So he puts it in, comes out and it's perfectly fine.

So God shows him that he's going to be powerful, he is going to act with him. And he can be trusted. But Moses, the story goes, But Moses pleaded with the Lord. Oh God, I'm not very good with words. The Lord said to Moses who made a person's mouth? Is it not I the Lord?

And sometimes we think that we only teach with words and you say, "I'm not very good with words". And God says, "I'm going to do my thing through you." If I've called you to be a teacher you may see incapacities in your own life, just like Moses saw his life. But God will use you. He's formed you. He loves you. He cares for you. And he can use you.

God used a lot of creative means to teach Moses that He was capable and trustworthy. He uses cognitive issues, affective issues, and psychomotor issues. Sometimes we say "head, hands, and heart", those are easier ways to say it, but we have to, if you have a teacher, you've got to know that they're different learning styles. Some people are auditory learners, some are visual learners, some are hands-on learners. And these, all these different preferences of learning - that we have to be equipped.

Like God did varieties of different things for all Moses to have a variety of methodologies to serve all of our students, not just a few. It's not about them meeting your preferred standard but you serving them. Teachers are servants. Don't force students into a cookie cutter like mold, but they adjust methodologies to help each individual pupil in a way that's appropriate for the gift sets.

We have a training program called Teaching For Life that we've used to teach many educators around the world in Youth With A Mission. And we often begin this, this seminar. These are people who are already educators, but they're really honing their gifts with a kingdom perspective. And we begin by giving them all beautiful flowers.

Each flower is different, and we give them a few minutes to look at the flowers and study the colors and enjoy the beauty of it. Each one needs to present their flower to the group and talk about the beauty of their flower. And so they'll say, well, this beautiful purple flower and or this golden flower has these many petals. And the leaves are soft to the touch. And they, they all described their flowers. And, and as they spend that time and you see them coming to really like their particular flower.

After everyone's shared, they put them all on the table and then they take a rolling pin and start rolling over the top of all of the flowers and crush them so that they are all the same. And people start crying and shouting saying, don't do that! You're ruining the beauty!

But isn't that what we do in some of our educational systems? All of these children with such a beautiful diversity of gifts come in and we try to put them all through the same mass system, and they get it. And then they start saying, as a teacher, I want to be one who honors and serves each individual flower and finds the appropriate way of communicating that.

## **Number 19: Create a Cohortive Relational Context**

Luke 8:1-2a. Soon afterward Jesus began a tour of the nearby towns and villages, preaching and announcing the Good News about the Kingdom of God. He took his 12 disciples with him, along with some women who had been cured of evil spirits and diseases...

Jesus always ministered with an entourage around Him. There's more than just the twelve. Luke several times talked about the Twelve and the Women. This was the learning community that He had developed. They were designed. We've all been designed to learn together. So some things you can learn on your own, but other things that you learn best in a group.

Um, you know, in [1 Timothy 4:13](#), it says, depending on the translation, devote yourself or focus on or pay attention to the public reading of scripture. Sometimes we read the scripture by ourselves, but in this passage it says pay attention or make it a high priority. That's what means, devote yourself, being passionate about, reading the of scripture together. And of course, back in the day, it was necessary because many people didn't know how to read and write, but today it's so powerful. The more time I spend in God's ways and in God's word, the more I'm convinced that this is supposed to be a corporate, communal, cohortive, supportive environment that we grow together. That's why Jesus said where two or three are gathered in my name, I am there.

So let's come together and form habits of reading the word out loud together. That's why we have this SourceView Bible that you've been using in this tool that is a four color so that you can read with three others. And you can read the scriptures out loud together in an easy way. Education happens best in a collaborative environment, not in a competitive environment. Competition is great for the sports; collaboration is great for education.

## **Number 20: Pray for Your Students.**

I'm going to read Ephesians some of [Ephesians 3:14 - 21](#), which is the fifth prayer that Paul prays in this short letter. This is some of the prayer:

[When I think of all of this, I fall to my knees and pray to the Father, the Creator of everything in heaven and earth. I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit... May you experience the love of Christ, though it is too great to understand fully. Then you'll be made complete with all the fullness of life and the power that](#)

comes from God...who is able, through his mighty power at work within us, to accomplish infinitely more than we can ask or think ...

Or even dare to imagine.

Amen. What an amazing prayer. When you unpack its like he prays that they'll be filled with all the fullness of God, all the fullness of Jesus, all the fullness of the Spirit, all the fullness of love. And then you can ask anything and everything. Anything you can think of, anything you could imagine, the anything, you can dream, and God can do that and more! Now I can dream of a lot. I can imagine a lot and God can do more. This is just an amazing prayer. He's praying this for them, but this is just one of his prayers.

You know, throughout this book, if you read it carefully, I count at least seven different prayers, seven prayers in six chapters, there are 36 of 155 verses are prayers. That's almost one fourth of the book, 23.2% The first prayer is chapter one, verse two, he says, amen.

And then he immediately launches into another prayer. It goes from verse three to 14. He paused a little bit, catches his breath and then launches into prayer for the third time. And chapter one verses 17 to 23. Then he prays in chapter three 13, just before the passage we read which is the fifth one. And then again, a sixth prayer in chapter four verses four to six, and finally a concluding prayer in chapter six, verse 23 to 24. He's praying continuously for them while he's teaching them. He teaches, he prays. He teaches, he prays. He teaches, he prays. He teaches and prays. This is the model. He's one of the most extraordinary instructors that we have in the scriptures. And it's just laced with prayer.

## Number 21: Teachers are Judged By a Higher Standard)

We are to be judged... Teachers are Judged by a Higher Standard. James 3:1: Dear brothers and sisters. Not many of you should become teachers in the church, for we who teach will be judged more strictly.

Now. Paul was not trying to discourage people from teaching. He is saying, "Pay attention. If you're going to be a teacher, you will be held to a higher standard. Jesus tells us in Luke - a servant who knows what the master wants, but isn't prepared and doesn't carry out those instructions will be severely punished, but someone who does not know, and then does something wrong will be punished only lightly. When someone has been given much, much will be required in return. And when someone has been entrusted with much, even more will be required, this is Luke 12:47-48.

Light equals responsibility. As you grow in knowledge and wisdom, each of us along the path of life are, grow in our understanding our insight, if we are following the Lord. And so we grow in our responsibility. This is the way life is. And if we stay stagnant, we're not doing what God wants us to do. We need to be growing, but we should not - we don't have the same expectations on ourselves today that we had, when we were 12 years old. We know more, we're responsible for more. That's what, what he's saying.

And so as a teacher, if you're telling the truth, you're speaking the truth. You understand that you need to be living it. So once again, just like we've considered several times is — the doing and the speaking must be in harmony. That's what's being emphasized. So be a teacher, but be a practitioner who teaches and then God will use your life to extend his kingdom.

## **SECTION INTRODUCTION**

In the last section, we looked at biblical guidelines for teachers. And now we're going to shift and look for biblical guidelines for students. There are eight passages in the scriptures that we're going to be looking at.

### **Number 22: Imitate the Master.**

This comes from Leviticus 19:1-2. The Lord also said to Moses, give the following instructions to the entire community of Israel. You must be Holy because I, the Lord your God, am Holy.

As I look at this passage, I'm reminded of my experience at university. As a Freshman, I was eager about all the content of courses. I picked subjects that I thought would be interesting. I very quickly learned that I just, I go to the rest of my studies, not by the topic of the course but who was the teacher. I found out who were the best professors, who are the ones who have really invested time with the students? Who are the ones that I wanted to be more like? And I picked courses. I ended up studying subjects that I never thought I would have studied, but because of who was teaching it, I knew that I would benefit from that class.

Following your teacher is really important. First Peter, 2:21, Peter says, speaking of Jesus that we're to follow in his steps. Paul in Ephesians 5:1 says imitate God, therefore, everything you do because you are his dear children.

This is really important. We imitate those whom we feel relationally close to. And if we're loved, if we're valued, it's easy to follow them. It's easy to follow God because he loves us so very much. We are His dear children.

We find a number of other passages that are very interesting and scriptures of this area. And the sermon on the Mount in the last verse, Matthew 5:48. It says you are to be perfect. Jesus says, even as your father in heaven is perfect. That seems like an unattainable challenge, but it's how you're making the comparison. God has all knowledge and lives up to all the truth that He knows. We have partial knowledge, but we're perfect like him if we live up to all the truth that we know. He is not expecting us to be God, but He's expecting us to be imitators of God.

In the parallel passage of this in Luke is often called the Sermon on The Plain. And Luke 6:36, it says you must be compassionate and merciful just as your father is compassionate. So we start seeing a pattern arise. You must be holy because God is holy, must be perfect because He is perfect, compassionate, because He's compassionate. You could keep adding the list as you discover more about God. You must be servant-hearted like He is servant-hearted, you must be generous or kind. You must be forgiving. The list can go on. The point is you're pursuing the Master. You're getting to know Him and who he is, is what you want to emulate. That is what you want to incorporate into your life.

The key begins is to be a really good student with the passionate pursuit of God, understanding that the knowledge of God is the foundation for all true knowledge. And it's the means for beginning a journey of transformation. The more we get to know Him, the more He's at work in our lives, the more we become transformed to be like Him.

### **Number 23: Consider Jesus.**

This comes from Hebrews 3:1, I love this. It says the following. And so dear brothers and sisters who belong to God and our partners with those called to heaven (and that wonderful. We were partners with those called to heaven), think carefully about this Jesus, whom we declared to be God's messenger and high priest.

Other translations say think deeply or consider or ponder upon, or meditate about Jesus.

Now actually the whole book of Hebrews is about considering Jesus. It follows an ancient genre that was used for in political elections. When people were championing the person that they were wanting to have be the governor or this particular role in this city, they developed, an art form that was called a **[synchrisis?]**. And what it did is they did, it recounted all the greats in the city's past and with each person that they brought up, they compare it to the candidate that they were promoting. And they would say, well, so-and-so was great, but my candidate is greater. That person did so much good for the city, but my candidate is greater. He's better. He's more marvelous. And so they'd run through how past a famous persons in their nation were great educators or great military generals or statesmen, or had benefited the economy of the city. And then in every situation, their candidate is better.

Hebrews is like this political speech because he is wanting everyone **to** \_\_\_\_ Jesus as king.

During the time of persecution is it's easier to hide and not acknowledge Jesus as king, because if you did, you challenge Caesar and you would be in trouble. But he began to say, angels are marvelous, but Jesus is better. Chapter two Moses, he was pretty amazing, but he was just a servant in the house of God. Jesus is the Son in the house of God. He's, he's better. Then Joshua. He took him into the promised land, but that inheritance only lasted for so many generations. Jesus and his inheritance is better. Then he shifts to the priest. He talks about how Melchizedek and Aaron and the Levites. And in every case, Jesus is better; with better covenant, a better sacrifices. He's better, He's better, He's better!

And so if you're listening to this, this form of speech is not a letter. It's this political electoral speech. By the time people are reading this, they're like, Jesus, Jesus, Jesus! I mean the whole point is like, every, hero of the past in every category - governmental, spiritual, religious Jesus is better.

And we come to chapter 11 and we know as much as the chapter of faith, of course there weren't chapters. It was one continuous story. And it has all these greats that talked about Abraham and Sarah, Rahab, and Gideon and David and Barack and all these amazing people. But the point and we stop there because the chapter's over, but the message didn't stop. He lists all these people, not for you to look at them as the people of faith, but to keep reading or keep listening. And in chapter 12 it says, fix your eyes on Jesus. They had, these greats had faith. Jesus is the very definition of faith. He is the beginning of faith is the end of the faith. He's the sum total of faith. He's better than all of them combined. Fix your eyes on Jesus. So chapter three, verse one, you have considered Jesus. Fix your mind on Jesus and chapter 12:2, it says, fix your eyes on Jesus. So your thoughts and your focus needs to be centered on the person of Jesus.

When we have God as our foundation and Jesus, at the center of all that we are, then we are really positioned to have really good education.

## **Number 24: Hunger for God and His Word.**

This comes from Psalm 19:7-11 The instructions of the Lord are perfect, reviving the soul. The decrees of the Lord are trustworthy, making wise the simple. The commandments of the Lord are right, bringing joy to the heart. The commands of the Lord are clear, giving insight for living. Reverence for the Lord is pure, lasting forever. The laws of the Lord are true, each one is fair. They are more desirable than gold, even the finest gold. They are sweeter than honey even honey dripping from the comb. They are a warning to your servant, a great reward for those who obey them.

This is such a beautiful description of God's word and all the good it brings to into our lives.

One of the things that I've cultivated as a discipline in my own life is to regularly pray for hunger and for thirst. I do that for myself. I do it for my family. I do it for my colleagues. I do it for my friends. Pray for hunger and thirst. Lord increase my hunger, make me thirstier, make me

thirstier. Do not let me be satisfied with my current state of affairs. I want more understanding more of your word, more of your life, more of your ways, more of your insight for all these challenges I might be facing. I need to be taught by you. But not, I don't want to be taught in a begrudging manner. So I want to be hungry, yearning, longing, thirsty. I encourage you. Pray that regularly for yourself. Pray that over all your loved ones. May there'll be a revival of hunger in our midst. A revival of thirst that we run hard after God.

## **Number 25: Approach Learning with Faith in God.**

This comes from **James 1:5-6**. If you need wisdom, ask our generous God, and he will give it to you. He will not rebuke you for asking. But when you ask him to be sure that your faith is in God alone. Do not waiver...

We can ask God confidently. You know, if you look at all the verbs in the Bible that are associated with God, about 17,000 times that it says God does something. Of all the things that says God does the third, most frequently repeated thing is God gives. As one of the top three things, characteristics of God- His incredible generosity. He's not as stingy God. You don't have to talk him into giving you wisdom. He is longing for it, he was saying like, if you just asked me, here it is. So he's generous. He's he's on the edge of his seat waiting to invest in you. So just come, ask with confidence. He's not a with-holder of information, He is a Revealer of wisdom. He will be generous with you.

## **Number 26: Think about These Things.**

This comes from **Philippians 4:8**. And now, dear brothers and sisters, one final thing ...

So he's wrapping up this letter. This is one of the wonderful letters of Paul. Most of his letters, he's addressing problems in the church and this letter he's thanking them for their support. So this is like the happy letter. He's not doing a lot of correction, he is rejoicing in their participation with them in the extension of the gospel, but he is Paul. So he always has exhortations. So the final thing is this, fix your thoughts or think about what is true, what is honorable and right, and pure and lovely and admirable. Think about these things that are, that are excellent and worthy of praise.

Think about these things. Ponder, meditate. Consider. Take time. You don't just read the list. You're supposed to pause.

We were talking about the spheres. One exercise that I've done easily over the last years. As, as I, I write these, items, down on the list. And across the top I will write the names of the spheres - family, or pick two or three, say family and economics and education. And then I asked myself, what makes a family honorable? What makes a family lovely? What makes it family worthy of praise? And I try to define those things from God's perspective.

What makes economics - what makes a true economics, or pure economics or excellent economics? What is it about education that is right or honorable or worthy of praise? And we can all think about things like that. And you can pick other categories, but if you just take a category and say, what would God's perspective be on this? And you start filling it out. That gives you some very concrete things.

You know, you might say, well, it's lovely in a family when they have dinners together and they're not rushed, they can just sit and talk - parents and children. I've been to families that have done that. And it's just really nice to be in that household. I've been to other families where they're rushing all the time and no one's eating together and that's just not the same. And so you can develop by asking those questions, by thinking on these things; definitions, goals, metrics, things to aspire for them. Things to which you would, could reach out and seek to obtain.

Friends, the Bible is teaching us not just what to do. It's teaching us more importantly, how to think, how to learn. And if we will bring these questions before God and say, will you teach me about what's true in family and government and media? What's true in my city and my community, my home? What's true in my workplace - teach me what is that? What's admirable? You just go through that. Think about it, take time. He will teach you. And He will use you to help bring transformation with this educational process that He's doing in and through your life to be transformation where you live.

## **Number 27: Eagerness to Apply.**

This comes from [Matthew 7:24-27](#). The final words of this, of the sermon on the Mount: **Anyone that listens to my teaching Jesus says and follows it is wise...** The key phrase is, and follows it. Listening is not enough. It's listening and following. It's like the person who builds a house on solid rock. Though the rain comes in torrents, and the floodwaters rise and the winds beat against that house, it won't collapse because it's built on bedrock. But anyone who hears my teaching and doesn't obey it, is foolish like a person who builds a house on sand. When the rains and floods come and the winds beat against that house, it will collapse with a mighty crash.

So again, hearing in and of itself has no beneficial virtue, but hearing followed by application of the word is highly transformational. This is wisdom. The goal of education is not to amass knowledge, it is to have a changed life. The goal of education is not to be an information bank, but to be a wise person.

## **Number 28: Teachableness Versus Pride.**

This comes from [Psalm 131:1-3](#). Lord, my heart is not proud; my eyes are not haughty. I don't concern myself with matters too great or too awesome for me to grasp. Instead, I have calmed and quieted myself like a weaned child who no longer cries for its mother's milk. Yes, like a weaned child is my soul within me. O Israel, put your hope in the Lord -- now and always.

What the psalmist is teaching us is that we need to be childlike. Jesus says the same thing. That unless we become like those children, we can't enter the kingdom of God. It doesn't mean that we are immature. It means that we are teachable. Little children are not pretentious. They don't mind asking questions. They recognize that adults have information that they don't have. And so they'll ask questions nonstop, sometimes to the extent that you moms and dads say, go away, leave me alone, that's just because. And we sometimes shut down that inquisitive, childlike curiosity. But we need to childlike and just trust God and cultivate that again because pride leads us to being embarrassed. We want to be ones who already know, I don't want to expose my ignorance or my need. And I try to posture myself.

You know, the definition of pride is not really being superior. You can be prideful in many ways. Pride means a lack of willingness to be known for who you really are. Humility is walking in transparency, to be known with the strengths and the weaknesses, with the areas of grace in your life and the foibles. There's no pretense in humility. There's all kinds of posturing with pride. And when you're posturing, you can't learn. If you're walking in transparency, in humility, you're in a posture that will allow yourself to grow and learn.

## **Number 29: Press on. Press on. Press on.**

This comes from [Hosea 6:3](#). Oh, that we might know the Lord! Let us press on to know him. He will respond to us as surely as the arrival of dawn or the coming of rains in early spring.

Skills are developed with practice. It was once asked, how do you get to Carnegie hall? This famous theater is in New York, where the top musicians play instruments, and singers sing. And the answer is "practice, practice, practice". One of my professors at university that I just adored and I benefitted so much from his life, he said, "The essence of education is constant repetition." There are things that you just have to work at, going over and over again to develop brain muscles, to gain spiritual muscles, or physical muscles, in whatever area you're working on developing. There's power in perseverance.

I find myself often encouraged by the words in [Proverbs 24:16](#), it says [The godly may trip seven times...](#) I take courage from that, because I know I trip up sometimes. I don't think, do things perfectly. I'm not flawless. I mess up. I sin. It's not that the godly is the one who never trips up! Then I'm would, just be left out in the cold. The verse doesn't stop there. So the godly may trip seven times, but they will get up again. They come back into a place of grace. They come into with quick repentance. They come into the presence of God. They're persevering. They're not going to give up because they've encountered a problem in the road.

[Revelation 3:10](#) says we're commanded to persevere. [Hebrews 10:36](#) says, patience endurance is what you need now, so that you will continue to do God's will. Then you will receive all that he has promised. How? Through patient endurance.

In a similar way, [1 Timothy 4:16](#) says, Keep a close watch on how you live and on your teaching. Stay true to what is right for the sake of your own salvation and the salvation of those who hear you.

Keep a close watch, persevere, keep at it. Don't give up, keep at it. Press on, press on, press on.

## SECTION INTRODUCTION

In this next section, we're going to be looking at 11 passages that deal with the principles and practices of biblical education.

### **Number 30: Begin always With God's Revelation.**

We're gonna read from [2 Kings 22:8](#). [Hilkiah the high priest at that time said to Shaphan the court's secretary, I have found the Book of the Law in the Lord's Temple. Then Hilkiah gave the scroll to Shaphan and he read it.](#)

The reason this passage is so exciting is that it'd been a couple generations since this book had been lost. Now, scholars think that the Book of the Law probably refers to the scroll of Deuteronomy, not just a scroll, THE scroll of Deuteronomy, like it had been missing for decades and no one knew where it was. And when Josiah became king and he, at a very young age and he had a heart for God, he asked the Levitical leaders to repair the temple. You see, his father and grandfather had been idolators. They had turned away from God. They'd not only abandoned the true faith in the Creator redeeming God, but they'd actually brought idols into the Temple and were using the Temple as a place to worship false gods. Josiah wanted to make all of that right, so he ordered them to clean and rearrange and purify the temple. And in that process, they're in some back room in some storage area and they find a scroll. And it had been lost for all this time. This such a significant thing. So when he said, I have found it, this was a momentous point in history, it was a turning point that was changed the course of what would happen in the remainder of the story of Josiah's life and the all who lived in that generation. Everything had been decayed and broken down. But this day that news, there was a fresh hope.

So when Shaphan, the king's secretary, took it back to the king, he read it before the king. Josiah wept. He tore his clothes and he repented. Because as he heard the story of Deuteronomy, God's covenant with Israel, he realized how far they had strayed from God's purposes. And so he called all the leaders of the society together, the religious leaders, the political leaders, the business leaders, the cultural leaders, the educators. And together they met in the central place of the city and they read the whole book together. All of them wept, all of them turned to God. There was cultural, societal-wide repentance. And a great awakening began. One of the greatest times of spiritual revival in the history of the nation of Judah.

Why? Because they went back to the Word of God. When you begin with God's revelation, when you begin with God's word, you begin with the foundation that can change hearts and minds and actions. It can change individuals and families and whole societies and cultures. That was what was going on.

So as we think about that in our times, let's see a revival happen in reading the word of God. Not just a few verses here or there, but whole books in their entirety like Shaphan did, when he was handed the scroll of Deuteronomy. And may we learn from God, may our education begin with him and his word and be the foundation for all that we do from that point onward.

## **Number 31: Question Asking is Important.**

We're gonna be reading from the book of Jonah 1:8 . In this particular passage, Jonah has disobeyed God, is running away from God. He sets sail and heading in the opposite direction. And a storm comes up and everyone's wondering, why did this storm suddenly emerge? Why? Why are we experiencing this? And so the text is this, **Why has this awful storm come down on us?... Who are you? What is your line of work? What country are you from? What is your nationality?** In this one verse, it's like firing rapid fire. Question after question after question. They knew that something was wrong and they needed to have an answer. That's how you begin a learning process. Asking good questions will lead you to great insight. Question after question after question. He didn't have time to respond.

You know, when we read the Bible, we should read it with an active posture. You don't read the Bible fruitfully if you read it passively. If you read it like you watch television, you know, when you watch television, you kind of just sit back and ah, allow the images and the sounds to entertain you. It's more like, reading the Bible should be like interacting with a video game and you realize if you've got that console, how you input into that console affects the images on the screen. And so your active participation shapes the storyline. When we read the scriptures, we should come with questions in mind, seeking to understand so that God can speak to us. And like the basic question that you should always have in mind is who did what to whom, when, where, why, how, and with what result? See those questions, that's a long question that you can unpack in several different ways, are open-ended questions. And you can ask that of nearly every single verse of the Bible and unpack piece by piece and get insights.

Now, many of us grew up in cultures where we were not encouraged to ask questions. It may have been seen as rude or inappropriate or disrespectful to ask a question. Maybe you were in a family when you asked a question and your father said, don't bother me, can't you see I'm busy? Or you would ask a question in school and, and the teacher made fun of you and all the children laughed and you said, I'm never going to ask a question again.

But you know, God loves question asking. He encourages question asking. And he never laughs at your questions and he's always got time for your questions. One of the books of the Bible that highlights this in a beautiful way is the Book of Job. Job talks about this dear man

who was greatly beloved by God, who feared the Lord, who walked in the fear of the Lord, in integrity and was just an example in his generation of what it meant to love and obey God. And he went through a really hard time. This, there's a lot about this story that we won't talk about now, but in that hard time, he wanted to understand what was going on. Why was he suffering as he was suffering? And so in the process of the book, Job asked 125 questions.

Now he had some friends come along and at the beginning they were really friend friendly because they kept the mouths shut and just empathized with him. But then they tried to answer his questions and refute his questions and say, you shouldn't be asking those questions. And and there's a this great conflict.

After a while they give up on Job. And finally God appears. And when God appears, he doesn't go Job, question one- here is answer one. Question two -here is answer two. Question three here is answer three. You know what God does? He asked Job more questions. It's almost as if he says to Job, don't give up. Don't quit asking those questions. There's more that you need to be thinking about. And God asked Job 75 questions. And through that process he said, there's a few more things you need to think about. And if you'll ponder on these, you'll this will lead you to revelation.

You know, in a similar way, in the New Testament, in the four gospels, Jesus asked 315 questions. You won't find that by looking up in a concordance. You actually just have to read the gospels and highlight every time there's a question that Jesus asked. So I did that. 315 questions, 115 of them are binary questions. That means the questions that can be answered with a yes no right, wrong, black, white, that's one of two given answers. Well that means 200 of the questions are open-ended questions. They're complex questions that allow the, the one who's being asked the question to think deeply.

Sometimes we write after some of those questions say, oh, that is just, you know, Jesus knew the answer. But it's not just that Jesus knew the answers, he needed people to think for themselves. Like, questions like, why do you call me Lord but do not do what I say? Oh, why are you afraid? Why are you worried? Why? And Jesus asked, you know, if all those questions about a third of them are "why?" questions to help you dig deep and understand the motives of the heart, the reasons of the mind. These kind of questions help you discover, discover yourself, discover God, discover Truth, and leads us into a process of open-ended learning.

So let's learn to be good question-askers.

You know, sometimes, early on in my life, I would, someone would attend a lecture and I would say, did you like the lecture? And they say, yes or no. This is a binary question. And that was the end of the conversation. And I learned then to try to imitate Jesus, and the majority of my questions to be open-ended to say, well that lecture, what did you like about it? What was most meaningful to you? How would this make a difference in your life? And those kind of questions - the how, the what, the why - they open up a world of discovery, a world of dialogue, a world of learning. So let's learn to ask questions, good questions, open-ended questions one of another and encouraging each other to growth and learning.

Now Jesus did what he did was very appropriate in the Jewish culture of where he lived. I've had many Jewish friends over the years and noticed that they have been really good question askers. So one day I asked one of my Jewish friends, can you tell me why do you Jews, like to ask so many questions? And he answered me, why not? Let's keep asking the questions.

## **Number 32: Question Asking And Implications Thinking.**

We're gonna be reading from **Genesis 18:23-33**. I'm gonna read selections from this passage. This is the encounter between Abraham and God, and Abraham's intercession for Sodom and Gomorrah. It is the longest conversation that God has with anyone in the book of Genesis.

**Abraham approached God and said, will you sweep away both the righteous and the wicked?** Suppose... (now he's, he's doing a caseload study.) Okay, suppose you find 50 righteous people living there in the city — will you still sweep it away and not spare it for their sake? Surely you wouldn't do such a thing, destroying the righteous along with the wicked. Why, you would be treating the righteous and the wicked exactly the same! Surely you wouldn't do that. Should not the Judge of all the earth do what is right? And then God answers him and says, no, I wouldn't do that...

And then he goes on and says, ...Suppose there are only 45 righteous people rather than 50? ...Suppose there're only 40... Let me speak again. Suppose only 30 righteous people... since I dare to speak to the Lord, let me continue— Suppose there are only 20?... suppose only 10 are found there? And the Lord replied, then I will not destroy it for the sake of 10.

So when we are in a place of learning in discipleship, and education it's so much more than just learning facts, it's how to connect the facts, how to analyze and think. True education is not about learning data and acquiring data and information. True learning is about learning how to learn, how to really ask questions, how to compare. It's not just knowing the capital cities of each nation, but how do we think? How do we grow in our thinking?

Suppose, suppose, suppose, suppose. Abraham is asking God. He's trying to understand. And what he's doing in this analysis, is you compare similar things and dissimilar things. Two things that are like each other is called a comparison. Two things that are not like each other is called a contrast. He says, you can't treat two people who are different in the same way. It doesn't, it doesn't work. It's not just, it's not right.

So learning to follow a thread of thought until its final conclusion, when you grab a hold of something. Abraham had an understanding of what was just and he started with 50 and then went to 40 and then 30 and 20 and 10. What if he continued a little bit more? Each time God said, I will not destroy... I will not destroy... I will not destroy... He was not like the gods of the pagan Canaanites who had to be appeased, who were always trying to find an excuse to destroy their worshipers. Our God is a life giver.

So good education, learning about learning how to think; following up good question is where the doorway of great discovery.

Let me tell you a personal story. Some years ago, almost three decades ago, I was teaching at a school of biblical studies in YWAM in Cape Town, South Africa. And they'd invited me to speak on the book of Romans. And at that time I was doing my master's thesis on the role of women in leadership. And I'd been looking at the difficult passages that sometimes are cited in by Paul in 1Corinthians 11, 1Corinthians 14, and 1Timothy 2. And so I'd been spending hours and hours in those passages. But now I was tasked with teaching through the book of Romans.

And as I'm reading through that book in preparing to teach, I come to chapters 9, 10, 11; it talks about, uh, God's encounter with Rebecca and how He promises that she will have two children, that He has chosen the younger to rule over the older. That thought is the foundational thought for all of those three chapters. And Paul built this understanding, the history of revelation on the word of God that came through a woman.

I went to bed that night with that going through my head and thinking, how crazy is it? People have said that Paul refused to have women teach, but he builds his whole teaching of church history on the principle that came to us by God through the agency of a woman. Wow. I fell asleep thinking about that. And in the middle of the night I was awakened with a thought. I believe it was God who was speaking to me. And sometimes I love it when God, when we have questions and God answers our questions. But I think I find it even more exciting at times when God pauses and asks us questions and challenges us to come up with the answers. And that night I woke up with a thought that had never been through my mind before. It was like if that word came through a woman, what other parts of the Bible came only through a woman? And would you be willing to take those parts of the Bible out? Because if you're not supposed to receive teaching from a woman, any part of the Bible that came through a woman should be cut out from the Bible, if that is indeed what the scriptures are saying.

Wow, that was an interesting thought. But in order to answer that question, I had to, like Abraham, had to pull through the threads.

So I got myself a new Bible and I read through it and every time there was a passage where there was only a woman speaking, I would highlight it. And I found that there were 886 verses that the only explanation is that they came through a woman. You know, versus like when Elizabeth and Mary are together and, and they worship God for the miraculous birth that both of them are going to be experiencing in Luke chapter two. Or when Rebecca and Leah are arguing about who's gonna sleep with the husband Jacob that night in Genesis. And there are passages were only, uh, there's no man within shouting distance. And they come through the scripture. So very conservative.

So I made a list, but then I thought maybe I missed it. So I said, I will read the Bible again. So I did it a second time and then I thought, well I still might have missed it. So I got another time and did it a third time. And I did that each time with a new Bible because I did not wanna be influenced by, by what I seen before. And that last time I asked four friends to join me, I gave them each a Bible. I said, would you mark these passages? Now, I had seven Bibles that have been read through and marked with passages that only could only have come to us through women.

That's how I, you know, that takes about a hundred. If you're just reading the Bible from cover to cover, it's only 72 hours in English. But if you're pausing and highlighting maybe a hundred hours. So it's somewhere between 500 and 700 hours between myself and my friends trying to find the scriptural evidence to answer the question that God gave us, that gave me that night. And 866 verses, that's more than the Gospel of John. That's more than Romans and first Corinthians put together. There's no way we'd cut those passages out of the Bible. God speaks through women.

But how did that happen? Hearing a question, pursuing an answer and hanging on, analyzing and thinking and reflecting and continuing on until you go, Like, oh, this is God's ways.

Friends, if we're gonna change society, if we're gonna be a blessing to the communities of which we are giving an alternate to the corrupt ways that we live in today's age, we're gonna have to think deeply. We're gonna have to search the scriptures profoundly. We're gonna have to love intensely. And we're gonna have to persevere and not give up until we get the answers from the heart of God.

## **Number 33: Cultivate Critical Thinking.**

This comes from Leviticus 10:10-11. You must distinguish between what is sacred and what is common, between what is ceremonially unclean and what is clean. And you must teach the Israelites all the decrees that the Lord has given them through Moses.

When we say critical thinking, we don't mean negativity, like finding out what's bad about someone. What it means to think, what is the critical issue here? What is the important, essential or central issue? It's about cultivating discernment, about being, ask, ask the question that you're able to distinguish between contrasting points of view and be able understand and go, well, this and that aren't the same. And you can't have both of these things, or they are the same being able to think through thoughtfully and evaluate and discern.

## **Number 34: Guard Your Heart.**

Proverbs 4:20-23. My child pay attention to what I say, listen carefully to my words. Don't lose sight of them. Let them penetrate deep into your heart... Love that. Let them penetrate deep into your heart. ... for they bring life to those who find them and healing to the whole body. Guard your heart above all else, for it determines the course of your life.

Friends, we have to watch what goes into our heart and what comes out of our heart. When you program computers, they say GIGO -garbage in garbage out. If you're feeding your mind and your heart all the time with garbage, garbage is going to come out. Let's, let's discipline our minds to take in that which is godly and righteous and beneficial, in every area to learn of the ways of God in creation, in science and mathematics and literature and whatever area to learn of his ways. And to allow his excellence to then be rooted in our hearts, His character, His ways.

## **Number 35: Love Good and Hate Evil.**

Proverbs 9:10. This fear of the Lord is the foundation of wisdom. Knowledge of the Holy One results in good judgment.

This echoes what we see in Proverbs 8:13 that all who fear the Lord will hate evil. So education - we're being trained to discern to have critical thinking. So it's not just that we can assess, but we can devote ourselves to the good and run away, shun, avoid the evil. That is, that is what God has called us to do.

## **Number 36: Faith. Virtue. Knowledge.**

This comes from 2 Peter 1:5-8. For this very reason, make every effort to add to your faith, goodness, or virtue or character, depending on your translation and to goodness, virtue of character knowledge and to knowledge self-control and to self-control perseverance and to perseverance godliness, and to godliness mutual affection and to mutual affection. Love. For if you possess these qualities in increasing measure... Look at this promise. If you possess these qualities of increasing measure, they will keep you from being ineffective and unproductive in your knowledge of the Lord Jesus Christ.

Do you want to be fruitful? Do you want to be effective? You want to be productive? Then grow in faith, in virtue, in knowledge, and self-control, in perseverance, and godliness, affection, and love.

This order is significant. To your faith add virtue. And then knowledge. Sometimes when we think of education the goal is to get to know more, is we focus on the cognitive head stuff. But it says to faith first, add virtue, goodness, moral character. We need to be shaped, in our hearts

and then trained in our mind and develop skills for our hands. When we do those together, then we will be effective and productive.

This passage is foundational for the University of the Nations, YWAM's university I'm involved with. And that's why the way we get into this university is not by passing an entrance exam that tests your knowledge. You do a Discipleship Training School that develops your character. And that character development is more important than the mere acquisition of knowledge.

True education is discipleship. It's about bringing in transformation in the whole person. Sometimes education is kind of like a watermelon on a stick. The head gets big and round and the rest of the body and the rest of your life is undeveloped and scrawny like a little stick-man, a little pole-man, but with as big watermelon size head. That's not God's vision. That we are all in an integrated holistic way developed and head, heart, hands - all who we are - grows together in the purposes of God.

## **Number 37: The Role of The Family in Education.**

Proverbs 3:1-6. My child never forget the things I've taught you. Store my commands in your heart. If you do this, you will live many years and your life will be satisfying. Never let loyalty and kindness leave you! Tie them about your neck as a reminder. Write them deep within your heart. Then you'll, then you'll find favor with both God and people, and you will earn a good reputation. Trust in the Lord with all your heart; do not depend on your own understanding. Seek his will in all you do, and he will show you which path to take.

This passage as myriads of other passages throughout scripture, some of which we've already looked at, we see that family is the foundational sphere for which education occurs. Parents are enjoined to teach their children. Children are exhorted to learn from their parents. Family is God's and God's design is the primary place for training the next generation.

## **Number 38: Role of the Church in Education.**

This is Acts 19:9-10. He took the disciples with him and had discussions daily in the lecture halls of Tyrannus. This is Paul when he's in Ephesus on his second missionary journey. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Remember we just said that the family is the foundation for education? Well, the church is the family of God. So by extension through implicational, critical thinking, we can realize that as the family of God, they also have a key role to intentionally participate in the formation of new members who are born into the fellowship of believers. So this is a role that's shared and built upon what family does.

## **Number 39: Role of the School and Education.**

1 Chronicles 27:32 is talking about some of the people who worked in various occupations in David's palace when he was King. Jonathan, David's uncle was a wise counselor to the king, a man of great insight and a scribe. Jehiel the Hacmonite was responsible for teaching the king's son.

The tutor, the teacher. We're to celebrate the many people who are called to the vocation of teaching. It's a high calling. Because it's so important for our children to grow up in the ways of God, to grow with understanding, discover their gifts, understand how God's designed them and what the intents and purposes He has for their life, to develop that legacy —we just need, we need many other people supporting the family, supporting the church in that process. And so that God calls many to be teachers and we need to see a revival of this at this time. This is a

high calling. It's a spiritual calling. It's a significant calling. When you, when you are teaching the next generation preschool, elementary, or high school, you making a difference, not just for today, but for years to come.

## **Number 40: Support Good Teachers.**

This comes from 3 John 1 there is only one chapter in 1John. Verses:6-8. ...Please send them on the way in a manner that honors God. It was for the sake of the name that they went out receiving no help from the pagans. We ought therefore to show hospitality to such people so that we may work together for the truth.

Who is he talking about? Traveling teachers, missionaries who are preaching and teaching the gospel and who are informing people about the character and ways of God. And so the context of this exhortation, in fact, this little book could be called, entitled, open the door, you know, to get hospitality, to traveling teachers.

And that's in contrast to 2 John, which is the letter just before that you could entitle "close the door" because there are some bad teachers, some false teachers that were traveling and say, you know, don't even feed them a meal, don't let them stay in your house, don't give them any money. Because if you do, you participate in that. But when there are good teachers give them hospitality, support them financially. This was the exhortation in the early church.

For today, for our application, as we need to support financially, those who are involved with us in teaching our children, who are using their teaching gifts to advance good in our communities. And it's a meritorious task and it deserves to be supported in every way you can with encouragement, with prayers, and with finances.

## **SECTION INTRODUCTION**

Now the next six passages are going to have key elements of Biblical Education. And the language might sound unusual to you if you're not a teacher, but if you're a trained educator, you're go like, huh, I get it! Because these next passages talk about Bloom's Taxonomy. What is that? Well, you can look it up on Google and get all kinds of information, but it's an educational framework that helps people understand the process of development, of how we grow in our knowledge in the educational process. This taxonomy was developed in the 20th century by Mr. Bloom and colleagues. It rings true because it reflects principles that we find in scripture and that we experience in the reality of day-to-day educational experiences.

One of the things that's important in this process of discipling the nations, we have to sphere appropriate language to bring discipleship and transformation, biblical transformation into that language. So we don't use religious language in the educational sphere. We use educational language. So if this is seems unusual to you, well, it's not, if you're an educator, so join us on this journey. And I hope this will be inspirational to you.

See, Bloom's taxonomy talks about six different areas. It talks about remembering, understanding, applying, analyzing, evaluating, and creating. It's usually pictured it as a pyramid. And the remembering is at the foundation, is the basics. And as you grow, you are able to master a subject matter until you can create into something totally new with that. All six of these steps in the educational process are abundantly evidenced in the scripture. So we'll take a look at some of them and see how applicable the word of God is to this sphere.

## **Number 41: is Remembering.**

Deuteronomy 4:10, never forget the day - Remember - when you stood before the Lord your God at Mount Sinai, where he told me, Summon the people before me, and I will personally

instruct them. Then they will learn to fear me as long as they live and they will teach their children to fear me also.

So Remembering has to do with recalling basic facts and concepts. You have to know the data. If you don't have that, you can't grow in your knowledge. So yes, you do have to memorize important dates in your country's history, the big events. Those are important things to do. You do need to know facts and data. Remembering God's work in our past, equips us to fear Him in the present and prepares us to teach our children in the future. Remembering has past, present and future implications. So it's really important.

## **Number 42: Understanding.**

Haggai 2:18 says, [think about this 18th day of December, the day when the foundation of the Lord's temple was laid. Think carefully.](#)

Think carefully. Haggai is a fun prophet. He's a, just a handful of short prophecies and every single one of them, he dates. He's the only prophet who does this. He knows exactly the moment when God said this thing, when this particular thing happened. So he's remembering the big thing that happened. So Haggai lives at the same time as Zechariah, and Nehemiah, and Ezra, so those four books all kind of go together. And the big thing was that the temple began to be rebuilt on this day. And so you need to understand what God was doing. That's what think carefully, understand the Bible, being able to explain ideas or concepts. This is why this was going on. This was why it is significant. This is why it is important. So think carefully Ponder on your experience and gain insight. That's that's an important part. You got to know the facts, but then you have to work the facts and gain, understanding.

## **Number 43: (Applying)**

For our **43rd** key passage [Applying. 1 Corinthians 14:35. If they want to inquire about something, they should ask their own husbands at home.](#)

Oh my goodness. This is talking about women were speaking in church and it sounds like a slap in the face until you get the context. In that day, women were not allowed education. There was no educational opportunity, not for Roman women, not for Greek women, not for Jewish women. In fact, rarely did men and women even worship together. In all of the pagan religions, they're usually just religions for men or religions for women and the religion that had men and women together usually had a lot of sexual kind of activities going on. Not exactly what we wanted to see happen in the Church.

So as they were coming together, this is the first time this was a religious experience where men and women are worshiping God, the true God in a new way. There was no reference point. Even among the Jewish people, in the synagogues, the men worshiped in one part of the building and the women were relegated to either the back or the balcony, and were not part of the worship. They were observers from a distance. So this was something totally new in that era.

Because the women had never had an opportunity for education, things could arise in the church. They were illiterate. They couldn't read so many of these things. They would not understand something. So some of them like those question asking, going on a lot of confusion and just not knowing how to do the process right.

And so Paul says, if they want to inquire about something, that's a good thing. They want to understand what this is about. And then it says they should ask their own husbands at home. What is significant here is this the first time in human history, by implication, that husbands are enjoined to make sure their wives have the same educational opportunity that they have. This is the first time there's an instruction in any literature of any philosophy of any religion in that

part of the world that says, you are to invest time in educating a female. And that is a remarkable thing because husbands now have responsibility, they had to apply this. There was, there was something to be done. They were to talk about it here and we get some, they didn't have the full understanding. Remember where we go from the memory to understanding that they had set up a teaching situation in an appropriate place to continue to grow and cultivate this ability. This is the first opportunity. And this leaves applying always about using information in new situations. Wow, this was a new situation. Women had never been offered the equal opportunity in education until the gospel of Jesus came.

## **Number 44: Analyzing**

**Job 42:7. After the Lord had finished speaking to Job, he said to Eliphaz the Temanite: I'm angry with you and your two friends, for you have not spoken accurately about me, as my servant Job has.**

Analysis is to look at the difference between those things that are different from one another or can see those things that are similar to one another. Drawing conclusions, contrasting and comparing ideas. This is what God is doing in, in speaking to Eliphaz in this passage of Job. And God's a thoughtful God. He's a thinking God and he invites us to be imitators of him in this process.

We see this not only in the Book of Job, but very from the very beginning in Genesis one. Every day that God creates, he stands back at the end of the day, looks at what he has made, he analyzes it, he gives it nomenclature. He calls the light day in the darkness night, and then he considers what he's done and he says, it is good. It is good. There's an evaluation, a reflection, a pausing, a learning. And that that is something very powerful. And that's in the scripture to model for us. When we are in the process of growth, we create something new, we stand back, we reflect, we pause, we consider, we analyze and we draw conclusions.

Remember when we are looking at the process of education, the apex of Bloom's taxonomy that we're going through at this point is creativity. And so this analysis is an essential part for creativity to happen. That's why this passage in Genesis one is so important.

## **Number 45. Evaluating.**

We are reading **Numbers 36:1-12**. Now, I am just reading a summary of this. It's about an unusual situation that happened. This, this passage is actually recorded in five different passages. This situation that we're going to read about just keeps coming up again and again, because the law is that the inheritance goes through the male in the family line in, in the Jewish culture. But there was this one man, Zelophehad, who only had daughters. And so since he had no sons, it meant that there was no one to pass on the land, the inheritance, and that family, that whole clan would lose their property rights. And so they had to say, well, this is the law, but this is an unusual circumstance. What do we do here? And so they make an adjustment and so they start applying that adjustment.

And then there's another problem because if the ladies, the daughters marry outside of the tribe, then the land and in next generation becomes, when there is a man there, it goes to another tribe. So now we've made an exception, but we need to qualify that exception.

So you see this whole story, that first emerges in Number 26, then in Numbers 27, gets revisited in Numbers 36 which we will read here, then picks up again in Joshua 17 and 1 Chronicles 7. And this story keeps developing because they are evaluating. They're trying to figure out how to make all these principles mesh together in a way that no injustice is done and that good is established for all. You have to work the truth.

So let me read this. Then the heads of the clans of Gilead - descendants of Makir, son of Manasseh, son of Joseph - came to Moses and then family leaders of Israel with a petition... daughters as Zelophehad had did as the Lord commanded Moses macula, Tirzah Ola Milka and Noah, all married cousins on their father's side. They married into the clans of Manasseh, son of Joseph. Thus their inheritances of land remained within their ancestral tribe.

So they carry the inheritance, but they married within the tribe. And so the next generation, everyone was happy.

To evaluate is to justify a stand or a posture or a decision. I'm taking this stand. And this is why, and you can explain it. You can validate it, that's what is going on here. And they're working this out as a new nation, trying to figure out how they're going to do this. And it's a wonderful example of really a multi-year, even a multi-generational process of trying to understand the ways of God and applying them in a way that is just and fair and kind to everyone in that society. We were all invited to do the same.

## Number 46: (Create)

The last stage, the educational process. If you've rightly remembered and understood and applied and analyzed and evaluated that now you are ready to Create. Psalm 98:1 says, **Sing a new song to the Lord, for he has done wonderful deeds. His right hand has won a mighty victory; His holy arm has shown is saving power!**

Sing a new song, produce a new or original work. That's creativity. Do something that's never been done before! A new song is one of many things that could be done. And they are writing a new song, because they have fresh insight into who God is. He's done a new work in their midst. They're reflecting on that. They remember the facts. They've understood why he's doing it. They've evaluated. They've done all of these things and now we get it. And we're able to write a new song and everyone can participate. That's the culmination of this learning process, in this situation. It's a release of creativity.

True education doesn't confine people and put them into boxes. It doesn't, it doesn't churn out students like you turn out cars on an assembly line. It doesn't equip you to be ticky-tacky, matching little people-ettes. It allows people to develop their full potential and become the creative beings made in the image of God that they were intended to be.

We see this in the story of Revelation. They sing new songs even in heaven. It means that there's going to be education going on in heaven. If we're singing new songs in heaven, people are going to be writing those songs. And we'll be learning those songs, we'll be practicing those songs. It's exciting.

I remember as an eight or nine year old, as I was growing up as the son of missionaries in the high Andes mountains of Bolivia in South America, I had a Sunday school teacher who would often speak about the book of Revelation. She would get really excited about it. And I wasn't so sure. So one of her favorite passages, she talked about **Revelation 4:6-11**, and how they were worshiping God in heaven and talks about these 24 elders and these four living creatures and - it was kind of like spooky to me, because these living creatures had all these wings and their eyes all over the wings on the inside and outside. And she explained that meant they saw a lot. They understood a lot. Of all the beings, they were the most intelligent beings in all the universe. And then it says in verse eight that they sing a song, holy, holy, holy is the Lord our God who was and is, and as it is to come. And they did that day and night forever and ever.

Now I was eight and I thought, these are the most intelligent beings in the universe and they have this one song with just a few words that they sing over and over again, day and night for ever and ever. That sounds really boring. And I was quite determined that I did not want to participate in such activity. Fortunately God changed my heart years on. And I found that there was great reason, but I still didn't understand why this what's going on?

And as a young adult, I had the privilege of going to London. And while there are visited the, the tower where the crown jewels are held. And there's a scepter there, there are all these crowns and just is it's the wealth, the Royal wealth of the greatest empire on the history of the world, are in this museum. And as the scepter that has the star of Africa. And it's just thousands of facets, and its on the stand that the pivots, and the bright lights, it just sparkles and gleams. And that its is every color imaginable. Its dynamic and fluid. It is breathtaking. You just gasp when you see it - just never seen anything like it.

And I was a young man and I was thinking about getting married and had enough money to buy a tiny little diamond for my wife's engagement ring. And I was looking at this and I've never seen anything so beautiful. This is not things that guys usually think about. And so when we, as an happens in all good museums in the west, you've finished a tour and there's the gift shop. So I said, I'm going to buy a postcard and show my friends what a beautiful thing this diamond was. And I find the postcard and I get this thing, and I look at it. And I was looking with great excitement, but my face drops with disappointment when I look at it, because this is not what I saw. What I saw was something moving and ever-changing and the light was sparkling and it was turquoises and golds and silvers and just greens and, and violets and just all these different colors coming out of it. It was always moving and dynamic. And the postcard was fixed flat and static and cold. I thought, my friends already think I'm crazy. If I sent this picture saying the most beautiful thing I've ever seen, they'll say We know he's crazy now. So I didn't buy the postcard.

On the way home God said, Do you remember your questions about Revelation four that you had as an eight year old? I said, yeah. He said, you spend most of your life looking at Me and all you've seen is a postcard of Me, a very poor and limited representation. But these elders, they spend the whole time in My presence. And every time they throw their crowns before Me and worship, they recover. They sit back in their 24 thrones, they lift up their eyes, and they see something new about Me, a new dimension of My love, a new aspect of My faithfulness, a new reality about My justice, or My kindness. And that revelation leads them to a new song. It's an ever changing song, and the word Holy holy holy really could mean unique. Awesome. One of a kind, spectacular." Wow. They're just like, there is always fresh revelation. There's never been a song sung twice exactly the same way in His presence because this learning is of continuous discovery, more and more of the wonders of our God.

And it's in anticipation of that eternal learning in His presence and that worship that creative dynamic, life giving worship that will be in His presence, that we develop our educational systems today to lead us toward that same process. And it will never be boring, never old and always life-giving.

## Crossover Passages

As with every sphere, the final six passages are looking at how this sphere of education crosses over with the other six spheres. So let's look at that together.

### Number 47: Education and Family.

Deuteronomy 11:19 says, Teach them to your children (the laws, the ways of God). Talk about them when you are at home and when you're on the road, when you're going to bed, and when you're getting up.

As we've seen multiple times in this process, family is the place where education is supposed to happen. These two work closely, hand in hand, and that's rightly so. And so, as you consider in your society, how involved is family in their education with their children? How are they educating their children? Are they teaching them the ways of God? The principles of God? How are they working in that next generation?

## **Number 48: Education and Economics.**

Paul here is writing to one of his disciples, Titus, about false teachers that are doing harm in the church. It says **They must be silenced, because they are disrupting whole households by teaching things they ought not to teach.** That's bad education. **And that for the sake of dishonest gain** They are trying to make a buck doing that. And they shouldn't there it's, it's corrupt. The content of the material is corrupt. The processes corrupt. The way they're profiting off of this is corrupt. So inappropriate financial charges for educational activities should be avoided. We need to have good biblical content and good biblical processes by which those are done. We need the economic area to help support and finance and facilitate education, but we do this in collaborative ways, knowing that it can go bad on either side and we need to work to have everything right in both of these spheres that they partner together.

## **Number 49: Education and Government.**

This comes from **2 Kings 12:2. All his life Joash did what was pleasing in the Lord's sight because Jehoiada the priest instructed him.**

This is very interesting. Joash was a king of Judah and he was actually spared. Jehoiada protected him because the one that before him who ruled was Athaliah, the queen, who was a usurper of the throne, that really came from Israel in the north. So he was protected and put on the throne. And as long, as long as Jehoiada was around, and when he was under the mentorship, the tutelage of Jehoiada things went really well. When the priest died, Joash ended up killing Jehoiada's son, and then he went off the rails. He went south, he turned away from God and all kinds of things happened and he ended up being assassinated.

So it was a story of that was the first half of his reign was really good. And the latter part was very disastrous. We learned something here - the religious role can influence the other roles. The religious sphere can influence the government sphere or other spheres, and to bring educational insight into the government space. Notice that Jehoiada didn't take on a governmental function. As a priest he did what it was supposed to do -- to teach the ways of God.

So we can train people as followers of Jesus and in the spheres, in areas that we're not involved with as religious, Levitical or missionary people in that sphere. We can train people and other spheres without engaging in those spheres directly ourselves. Jehoiada remained faithful to in his religious role throughout his life. And it's served Joash well in his governmental role.

This shows how sometimes we think we should try to keep religion out of government. We should keep forced religion out of government. That's the whole purpose of the separation of church and state that you don't impose or require or obligate people to believe in one way or another, because that is a personal choice. But we don't ever want to keep God out of any sphere. And the religious, when it's working well can help teach government and every other sphere, how to bring God and his ways appropriately into that sphere. That is not manipulative. That is not destructive. That is not oppressive. That is life-giving and brings blessing to the nation.

## **Number 50: Education and Religion.**

This comes from **chapter eight of Nehemiah verses two to three, and then seven to eight. ... Ezra the priest brought the Book of the Law before the assembly... (Again, probably the book of Deuteronomy) which included the men and women and all the children old enough to understand. He faced the square, just inside of the Water Gate from early morning until noon**

and read aloud to everyone who could understand. All the people listened closely to the Book of the Law.... The Levites... then instructed the people in the Law, while everyone remained in their places. They read from the Book of the Law of God and clearly explained the meaning of what was being read, helping the people understand each passage.

Like family and education, religion and education are to be collaborative. Here, the Levites - Ezra what was the priest - and the Levites, as they read the law, helped explain helped bring understanding. This is a context where the majority of the people would have been illiterate. They wouldn't have access to the, the documents themselves because those are prized possession with only a few copies of these scrolls. And so, as they heard, they would have questions and they needed to be unpacked and explained. So religion and education are to be rightly linked together that this Levitical role, this priestly role, this religious function can serve in an educational way to bless the people of the whole city or clan or tribe or nation.

## **Number 51: Education and Media Communication.**

Mark 4:33-34. with many similar parables Jesus spoke the word to them as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.

Wow. He did not say anything without using a parable.

This is a literary art form. It was appropriate media communication for his day. It was entertaining. It was story. It was dynamic. It was engaging. Jesus was a great communicator. And so he used the media of his day, the means that were available to him, to educate, to teach, to train. Jesus used all the creative means at his disposal and to communicate with the crowds and then notice how he says he then got alone with the disciples and further explained to them. He does a second round, a deeper dive with his disciples as they are in a private place, away from the crowds. So Jesus was using all these various styles of communication.

## **Number 52: Education and Celebration.**

This is **Psalm 60**: the title that comes in front verse one. So in our English Bibles, there parts of the original text that are instructions about the psalm that we don't include in our verses, but they are part of the Bible. In other languages like in German, this is actually verse one.

So for the choir director: a psalm of David useful for teaching regarding that time David fought Aram-naharaim and Aram-zobah, and Joab returned and killed 12,000 Edomites in the Valley of Salt. To be sung to the tune "Lily of the Testimony."

You know, the tune, it goes like, oh, it's okay.

The psalm was written with a didactic purpose. It was useful for teaching. It wasn't just to, for beauty sake, though it is aesthetically attractive, it was educationally significant. And we can use the arts educationally. In fact, the arts are some of the best ways to communicate the deepest truths. When you engage someone with a story of God, with a story of how things look in a sphere when its being done right. With engaging stories, where there's drama and climax and resolutions and redemption and conflict and all of these things, those stories and the visuals that either made in your imagination or on a screen or in a painting, those things all help us in our educational process.

We have to remember that people learn in many different ways and the arts help us advance the educational impact. So these two spheres should collaborate very frequently with one another.

## **Final thoughts**

As we've looked at all of this, we can see that education is connected to each of the spheres. There's a place for them to collaborate at every level. And I pray that as you continue to think and pray about the sphere of education, God will lead you how to grow in this area yourself and bring about educational transformation in your society that reflects the kingdom of God and advance is his purposes.