

CONTINUING EDUCATION



HOW IT WORKS: Kindergarten through Grade 12 teachers in the North American Division are eligible for credit toward denominational recertification for successful completion of a test on the content of this article. The test does not provide college credit or credit toward state or regional teacher certification.

An Introduction to the Teaching Principles of Jesus Part II

By Reuben L. Hilde

GOAL: The purpose of this study is to identify and to examine the teaching principles of Jesus in order that we might incorporate these principles into our teaching ministry.

OBJECTIVES: When you have completed your study of the information presented here, you will:

1. Analyze the "affective domain" briefly to determine how it relates to the development of proper attitudes and values in the learner.
2. Describe a curriculum design that will provide success opportunities for every learner.
3. Explain the importance of thorough preparation for teaching.
4. Recognize the value of helping the learner to perceive the purpose of an assignment or course of study.
5. Review the overriding sense of mission found in the life of Jesus and in the lives of His true followers, and explain why their sense of mission is essential.
6. Recognize the importance of enthusiasm and how enthusiasm relates to the role of the teacher.
7. Identify the features in the use of the voice that add to the effectiveness of the teacher.
8. Identify the principles involved in Jesus' use of illustrations.
9. Explain how a teacher might meet effectively the demands for accountability.
10. Describe the principle of readiness and the means that may be used to determine student readiness for learning.
11. Explain why Seventh-day Adventists take the position that the task of education encompasses the whole person.
12. Describe briefly the continuous-progress concept of education and explain its antipathy to "time" as a basic factor in conventional education.
13. Review each principle cited in the information presented here to ascertain whether or not there are other principles used by Jesus.

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Attitudes and Values

He that hath an ear, let him hear what the Spirit saith unto the churches (Rev. 2:7).

You have been speaking carefully and clearly. The one to whom you are speaking is looking directly at you. You have prepared what you wanted to say, and what you have been saying is very logical. Suddenly, the one to whom you have been speaking interrupts: "I am sorry. What did you say?" He hasn't heard a word you've said!

On numerous occasions we have sat in commercial airplanes just prior to takeoff. The stewardesses cheerfully welcome the passengers aboard and then point out the safety features of the plane. They also give instruction, in the event the cabin should lose its pressure, on the use of the oxygen mask. As one looks around the cabin, he notices that most of the passengers are paying little attention to the instruction. Should an emergency occur, few would know or remember what to do. They have failed to hear the message.

The experienced teacher soon learns that the best-prepared lectures, accompanied by clever illustrations and appropriate audio-visual aids, may fall on "deaf ears."

Probably the greatest cause for "failure to hear" is attitudinal. The student may not hear the well-prepared lecture because he prefers to think of something else. The child may not do his chores, even though the instructions have been written out, because he prefers some other activities. These other activities make it easy to forget the chores. The prospective convert may not hear a particular study because the study runs counter to that which he has always believed.

Repeatedly, in His messages to the seven churches in Revelation, the Lord makes the appeal "He that hath an ear, let him hear what the Spirit saith unto the churches." The statement, or command, implies that the hearing problem is attitudinal. The Lord says, "He that hath an ear." This indicates that the recipient can hear physically. But "let him hear" implies a danger that his attitude is such that he will not hear.

On other occasions, when the Lord was having difficulty with Israel, He declared of them, "They have ears to hear, and hear not" (Eze. 12:2). This observation clearly indicates that the hearing problems of Israel were basically problems of attitude. The attitude in such a setting was one of rebellion.

Leading educators have recognized the need for teaching attitudes and values. They have come to realize that education, or communica-

tion in general, cannot accomplish maximum results if all its efforts are directed toward the intellect alone. After having carefully classified the various levels of intellect, an area that they refer to as the cognitive domain, educators appointed another prominent committee to classify the "affective domain." This is the domain of the attitudes and values.

These educators recognized that learning could not take place in the intellectual area if the student could not be reached in the area of the attitudes and values.

After a careful and lengthy study, the committee on attitudes set forth its findings. The study provides an excellent model for the Christian who would not only teach a class or preach a sermon but who would lead people to important decisions.

The committee labeled the first step in teaching values *receiving*. They recognized the necessity of getting the respondent to listen attitudinally. This was the basis of the Lord's appeal "He that hath an ear, let him hear." There are expressions today to illustrate this first step. Young people, for example, will often "tune you in" or "tune you out." It is sometimes suggested that two persons attempting to communicate with each other are not on the same wavelength.

It is at this initial point in communicating values that the counsel of Inspiration proves of such value. We are instructed to begin our communications with others on common ground—that is, on issues and ideas where there is agreement.

In His sermon on the mount, Jesus could have begun with sharp criticisms of leaders and followers alike. He began, however, with the quiet, beautiful words of the Beatitudes. His kind words attracted and opened their hearts; the people were ready to "receive."

The next logical step in the communication of values is *responding*. Inevitably a listener will respond in some manner to a significant message. His response may be in the affirmative, the respondent may be temporarily uncertain, or the respondent may reject the idea communicated.

Specifically, this is the point at which Christian educators make their most serious mistakes. For if the response is negative but honest, it should be respected. Often, in our anxiety to make good Christians out of our young people, we have pressed the issue too much. As a result, some young hearers have responded affirmatively but not wholeheartedly. Others have gone underground with their feelings and attitudes and have seethed in quiet rebellion. We can never forget that God left the decision-making with

those receiving the message. He said, "Choose ye."

Following on the heels of the responding experience is the decision-making process. The committee (headed by Krathwohl) called it *valuing*. At this point the individual accepts the value as his personally. This experience may follow soon after his initial contact with the point of view, or it may take years before an individual accepts the value as his.

One of the reasons people have difficulty in making personal commitments to certain values is that life is so complex: the individual is bombarded with all sorts of ideas parading as truth. The learner may accept one value and later accept another value; then, on closer inspection, he finds that these two values are in contradiction. Krathwohl's committee suggests that the next step is the organization of values. They simply call this *organizing*.

True values, as Christians view them, do not contradict one another. That is why the learner studies and compares, weighs and ponders, until he identifies those values that are certain.

But even this is not enough, for an individual may understand and believe the great principles of truth, but his life might be out of harmony with them. It is not until the person's life is brought into harmony with the beliefs that values become meaningful. Krathwohl's committee has entitled this last step *characterization*. Here they are talking about the life style.

Whenever we are confronted with questions such as, "How come we've got to—?" or "Why is it they won't let us—?" or "Do you think a person has to do such and such to go to heaven?" we can recognize that the principle under discussion is not a part of the life style of the one who submits the question.

To speak of "internalization of values" may appear to be mere educational jargon; however, close examination of this phrase will reveal that this must be the experience of the Christian, and also the experience the Christian desires to share with others.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Success for All Learners

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Numerous theologians of the past and present have accepted a doctrine of predestination that classifies a portion of mankind as the elect. The other portion, generally held to be the large majority, is classified as reprobate, predestined to be lost.

If the generally held view of predestination

were correct, we would be justified in questioning the depth of God's love. His concern is all-inclusive. If ever the doctrine of inclusive reckoning should be applied in Scripture, it should be applied to the love of God for the lost.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now let us take a look at the basic principle under consideration. We have concluded that the plan of redemption was meant for all mankind. In the book *Education* we find that the work of education and the work of redemption are one (see p. 30). We should be justified, therefore, in holding the following position: Christian education should be available for all, and it should provide opportunities for the success of all. This position is often rejected, even by Christians. Some view the position as a sort of weak sentimentalism. We must note, however, that the position stated above holds that *opportunity* for success should be provided for all.

Any design of action with built-in exclusions, whether it be in the medical work, the educational work, the ministerial work, or other activity involving or reaching out to our fellow men, falls short of the true redemptive task.

We cannot imagine the mother of a large family saying, "Well, I am satisfied. Seven out of ten were successful!"

Some may ask at this moment, "Well, just how can we design learning activities in which all may be successful?"

The practical truth is that we can establish learning opportunities in which each learner may progress successfully from one step to another. We can do this, provided we do not continue to compare one person with another. If the progress of a slow-learning child is continually compared with the progress of a brilliant child, that slow-learning child will always be in an atmosphere of failure and disappointment. Such a design for learning, and for the measurement of learning, is totally unfair.

Teachers are often apologetic when most of the students do well. Assertions are made that failure can be a healthy experience. We would not oppose that observation; however, failure, as it is often experienced in schools, is recorded and noted by other teachers and administrators, resulting in a permanent classification of failure.

When a standard attainable to all the learners is set up, success opportunities are extended to all. Such an approach to learning and to evaluation is referred to by educators as "criterion-referenced measurement." This type of measurement does not tie the learner slavishly to time. For example, if a lifesaving class in swim-

ming has ten standards to be met before one is to receive a lifesaving certificate, the certificate may be given to one individual who attains those standards at the end of six weeks. It may take another individual eight weeks; however, he should receive the certificate as soon as he attains the standard.

Educators have been turning to performance-based standards as the criteria for completion of courses and for graduation. In place of the grade-point average, this approach measures student performance. It allows the student to continue his study until the performance level required is reached. The time needed by various students to reach this particular level may vary. The point we would not overlook here is this: The approach provides every learner with an opportunity to succeed.

On closer examination it actually does three worthwhile things: First, it gives every learner hope. Second, it places an appropriate responsibility upon every learner. Third, it identifies the instructor as one who desires to assist the learner in reaching his goal.

The principle is one that should be adopted by every servant in the service of God. For it is a principle that comes stamped with *agape* love.

Preparation

Let the shoes on your feet be the gospel of peace, to give you firm footing (Eph. 6:15, N.E.B.).*

Erasmus asserted that the scholar was of more value than the martyr, for the martyr merely gave evidence of his sincerity, whereas the scholar pursued truth. Few, if any of us, would accept fully such rationale, but the one who would communicate truth effectively should make preparation for service through faithful study.

Surprisingly common, even among Christians, is the idea that scholarship is equated with the impractical. "He's good at books, but he doesn't know how to apply his knowledge" is the observation often made. Occasionally that observation is correct, but little evidence supports it generally.

The results of such an anti-intellectual stand are far-reaching. Two results show up immediately: (1) many fail to establish a sound program of study and consequently make poor preparation for performing in an acceptable manner; (2) a widespread opinion persists that the fundamentalist Christian is anti-intellectual—one who believes blindly and who not only ignores investigative research but rejects it. Nothing

could be a greater distortion of the truth, the truth that reveals man to be created in the image of God. This divine image is best reflected in the one who values "individuality" and the "power to think and to do" (see *Education*, p. 17).

One of the many heartaches of King David was the rebellion of his son Absalom, and Absalom's subsequent death. At the time of Absalom's death Joab needed a messenger to take the sad news to King David. A young man swift of foot named Ahimaaz desired to go. Though discouraged by Joab, Ahimaaz persisted in his request. Finally Joab agreed to let him run. But when the young man arrived, "the king asked, 'Is all well with the young man Absalom?' Ahimaaz answered, 'Sir, your servant Joab sent me, I saw a great commotion, but I did not know what had happened'" (2 Sam. 18:29, N.E.B.).

Such a message typifies the plight of the unprepared.

The person only partially prepared is subject to embarrassment; but even more serious is the unfairness to the listener resulting from the partial preparation. Furthermore, when the listener begins to recognize that the speaker or teacher is not fully prepared, he turns from the message with disdain. From this we can see that the communicator's lack of preparation is unfair to the Lord also.

Occasionally we are tempted to believe that we can "bluff our way." Having had to do this on an occasion, an individual may begin to build on the false assumption that he can do it regularly without detection. After all, if the audience is made up of just ordinary people or young learners, "they won't really know the difference."

How much preparation is enough? A simple answer would be that preparation varies according to the nature of the task. Furthermore, the time element may not necessarily be the most accurate gauge as to the amount of preparation gained. Moses' preparation took many years, perhaps because he had much to unlearn. For Saul of Tarsus the time was shorter, but again the preparation was thorough. The apostles stayed with Jesus for approximately three years. On the other hand, the demoniac was bidden to take up his task immediately after he was healed. The preparation he needed was contained in his experience. He could go throughout the country bearing witness of what Jesus had done for him. The contrast of his former life, plus the powerful witness of his sound mind, enabled him to present a message that laid the groundwork for Christ's ministry later.

Numerous important aspects in the preparation for service should engage our attention.

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The motto that refers to the preparation of the head, the heart, and the hand is excellent. It depicts the preparation of the whole person.

We should teach people to be thinkers and doers, and not mere reflectors of other men's thoughts. Church members today spend much time reflecting on and sharing the thoughts of an excellent minister. This is fine, but imagine how much richer the message of the church would be if all its members were engaged in productive, creative thinking.

A grievously wrong point of view is held by many today, namely, that learning is an unpleasant chore—a chore that we must “endure” until we have gained the diploma or have acquired the skills necessary to carry out our responsibilities as adults. This view is not shared by all. Kenneth Eble, on page 3 of his book *A Perfect Education*, has stated, “Learning begins in delight and flourishes in wonder.” Former Harvard University president Nathan Pusey speaks of the “awesome power of the great teacher” who can lead the student into “the fascinating world of the mind” (*The Age of the Scholar*, p. 69).

Note the opinions of these two men: Learning is a delight. It flourishes in wonder. It goes on in the fascinating world of the mind. Do you suppose the Lord wants us to view learning in that light? It appears to be the case, for He has said through His servant: “Heaven is a school; its field of study, the universe; its teacher, the Infinite One.”—*Education*, p. 301.

Perceived Purpose

The burden which Habakkuk the prophet did see. O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why does thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention (Hab. 1:1-3).

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. . . . Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading.—*Patriarchs and Prophets*, p. 41.

He [the teacher] should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.—*Education*, p. 234.

One of the most dismal of all philosophies is that which views the universe as absurd—without meaning. From that point one is to develop a “courageous” attitude toward existence. It suggests further that man's existence is a great paradox: On the one side “I assign to myself . . . an absolute value and an ultimate worth. . . .

The other side: My existence is a big joke, a huge delusion!”—Van Cleve Morris, *Existentialism in Education*, p. 16.

Small wonder that such a philosophy is characterized by a great anxiety, “a kind of *ultimate ache* for which conventional psychiatric medicine has no specific” (*ibid.*, p. 25). So, with this ache in his heart, the existentialist makes the leap of faith that may be summarized as follows:

“‘Man is perishable. That may be; but let us perish resisting, and if it is nothingness that awaits us,’ let us so act that that would be an unjust fate.

“This, after all the nausea has cleared away, is the overpowering theme of existentialism: the project of living one's life in such a way as to be deserving of something better than nothingness and obliteration; to confront nothingness, to deny nothingness, by filling it up with a life that ought never to be lost or annihilated.”—*Ibid.*, p. 29.

In a glorious contrast to the dismay of the existentialist is the good news of the gospel. Not only does our Lord bring the good news of redemption but He gives us the reason for things. *He helps us to perceive the purposes* of the happenings of the past and of the present. He wants us to understand why this world is steeped in sin, heartache, famine, and misery. He wants us to know why sin has not yet been eradicated, why there will be a restoration.

As we turn to the task of communicating the good news of salvation to others, we need to give careful consideration to the “why” of our hearers. It appears, as we view God's dealing with man, that a basic principle of effective teaching is that of revealing the purpose of the study. Illustrations of this principle are not uncommon in the Scriptures, but let us take a look at just a few.

Jesus stated one of the purposes in prophecy: “Now I tell you before it come, that, when it is come to pass, ye may believe that I am he” (John 13:19).

In calling Paul to service, Jesus made the why of Paul's mission very clear: “But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16). When Israel forgot the purpose or ignored the purpose of sacrifices, the Lord became very displeased. Through the prophet Isaiah He rebuked them: “To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats” (chap. 1:11).

Several conclusions may be drawn from what we have been saying:

1. The Lord wants us to understand the "why" of things.
2. When we perceive the purpose of our experiences, it builds confidence.
3. Meaningless worship without reason is unpleasing to the Lord.
4. In our communications with others, we should put forth every effort to help the hearer understand the basic purpose.
5. When the hearer or learner perceives the purpose, his learning is much more effective.

For a doctor to fail to give to his patient reasons why certain medical procedures are necessary, or for a minister to fail to outline to his flock the reasonableness of God's requirements, or for a teacher to fail to give to his students the basic purpose in the learning experience, is to miss an important part of their tasks. Not only are they less likely to succeed in their tasks but they are also less likely to get the responses they desire. These, and others, in their various roles in life may fail to give adequate answers to the agonizing "whys" of aching hearts; and yet, even the effort to give reasons, or to show the purposes, is a demonstration of love.

Sense of Mission

As the time approached when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead (Luke 9:51, N.E.B.).

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ (Eph. 3:8).

One of the most influential writers in the field of education in recent years is Charles E. Silberman. His principal work, entitled *Crisis in the Classroom*, assesses the status of education in the United States. He asks the question "What's wrong with our schools?" and proceeds to make suggestions as to how the schools should be changed and how educators should be educated. In his work, however, he recognizes many good practices throughout the educational systems of the United States.

If one educational fault stands out above another in the mind of Charles E. Silberman, it is found in one word—*mindlessness*. He makes the following observation: "What is mostly wrong with the public schools is due not to venality or indifference or stupidity, but to mindlessness."—Page 10. It appears to Silberman that educators are occupied with all sorts of innovations and apparently solid educational practices, but they lack a sense of purpose or direction.

In making his point, Silberman cites Harold Taylor's work entitled *The World and the Ameri-*

can Teacher, in which Taylor states, "Preparing to become a teacher is like preparing to become a poet. The preparation begins in a decision to become something, a commitment made about one's own life and the purpose of it."

Certainly Christian teachers cannot permit their lives to be without purpose or to be "mindless."

When we look at the Model, at "the Teacher sent from God" (*Education*, p. 73), we see that He possessed a sense of mission from His early years. He never forgot that mission, nor did He ever set it aside even for a moment. In His early experiences at the temple in Jerusalem He found it necessary to ask His parents, "Wist ye not that I must be about my Father's business?" (Luke 2:49).

Inspiration tells us further, "These words struck the keynote of His whole life and ministry. Everything was held in abeyance to His work, the great work of redemption which He had come into the world to accomplish."—*The Desire of Ages*, pp. 146, 147.

That sense of mission grew as Jesus grew. And His mission was clear: it was the salvation of mankind. "As the time approached when he was to be taken up to heaven, he set his face resolutely towards Jerusalem, and sent messengers ahead."

A Christian's sense of mission has love as the compelling, motivating force.

The Christian has every right to ask, "How can I know what my mission is?" Some people seem to take a lot longer than others to "find themselves." Inspiration has given us a sure rule by which we might know what God's task for us is. It comes to us in three parts: Do your best in the work that lies nearest. Commit your ways to God. Watch for the indications of His providence. (See *Education*, p. 267.)

This rule could be called an infallible guide. It is a combination of faithful work, complete submission, and keen discernment.

The one who communicates the gospel of truth to others not only may be sure of his mission but he may help others identify what God's mission is for them. "Mindlessness" must not be, and cannot be, the condition of the Christian church. The universe is not absurd (without meaning) to the Christian. There is a great controversy, there is a direction in which the universe is moving. This direction is identified in the gospel, and the Christian knows the way, because he follows the One who has said, "I am the way, the truth, and the life" (John 14:6).

Enthusiasm

And straightway he preached Christ in the synagogues, that he is the Son of God (Acts 9:20).

They went forth, and preached every where, the Lord working with them, and confirming the word with signs following (Mark 16:20).

Years ago a minister named Thomas Chalmers preached a sermon entitled "The Expulsive Power of a New Affection." The new affection in a heart-to-heart encounter with Jesus expels all other affections, sets aside all other concerns, and gives to the Christian an enthusiasm that cannot be dampened.

Saul of Tarsus, that brilliant, intensive persecutor of Christians, encountered Jesus on the road to Damascus. A new affection expelled all his former ambitions. And the Record declares, "When he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:19, 20). What a thrilling testimony: "Straightway he preached Christ."

The Scriptures are full of enthusiastic, spontaneous experiences. Repeatedly we are confronted by such words as "immediately," "straightway," "now," and "this hour." Greek scholars tell us that the imperfect indicative active verb forms in Greek depict an ongoing, continuous action.

When Paul uttered the words "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16), he was not speaking of an external prodding, but rather of an inner compulsion.

The "forty-hour-week syndrome" that plagues the church of the twentieth century is not to be found in the Scriptures. Only occasionally, and that early in their experience, did the disciples ever ask such selfish questions as "What are we going to get out of it?"

The teacher who views his task as an endless round of negative activities in a vain attempt "to teach the kids something" has a spirit that is soon felt by the students.

One doesn't read far into the book of Proverbs before he sees God's view of the sluggard. The Lord would have the unenthusiastic turn to the ant for an example. He should "consider her ways and be wise" (Prov. 6:6). The ant is diligent. Apparently the little creature has a sort of enthusiasm, or he could never perform the feats that he does.

When we arise in the morning to the freshness of a new day, or step outside into the crisp air of an early spring or fall day, it seems that God is handing to us a heart full of enthusiasm. Furthermore, He seems to be saying, "Share this with your neighbor." With such Spirit-filled enthusiasm the disciples of old "went forth, and preached every where" (Mark 16:20).

Our Lord, at the opening of His ministry, stood up in the synagogue and read, "The

Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord'" (Luke 4:18, 19, R.S.V.).

Jesus did all that, and He did it for you and for me. He brought us the good news of salvation, He released us from captivity, He recovered our sight and our insight, He gave us the true meaning of freedom, and He is coming back to receive us. He has extended His love to us and has surrounded us with an atmosphere of grace. If that doesn't fill my heart and your heart with enthusiasm, the enthusiasm of love, then what will?

The Voice

Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (John 20:15, 16, R.S.V.).

Let the tones of your voice express the love of God. Lead, but never drive. Approach the most obstinate in a spirit of kindness and affection. Dip your words into the oil of grace, and let them flow forth from your lips in love.—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 3:9, p. 1086.

All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power.—*Education*, p. 240.

The most obvious consideration to be given to our speech relates to the purity, truthfulness, and love that it conveys. Such qualities are summarized in the prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

"The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself" (Eccl. 10:12).

What we have said thus far would likely cause little debate. But it is vital to note also that *even truth may be spoken in such a way as to appear wrong*. Perhaps the parent and the teacher have more opportunity, if we may call it such, to speak in an irritable manner than do most others. But inspiration appeals to us to keep all harshness and irritability out of our speech:

"Let the tones of your voice express the love of God. Lead, but never drive. Approach the most obstinate in a spirit of kindness and affection. *Dip your words into the oil of grace, and let them flow forth from your lips in love.*" (Italics supplied.)

Our "righteous indignation" is more often "unrighteous irritation." At times we speak with disfavor against wrong actions, but a simple statement of truth, or a quiet rebuke, should be

sufficient. We need to allow the Spirit to do the cutting; for He pierces the heart for the purpose of redeeming the wayward soul.

Loudness does not win, nor does fist-pounding convince, the one in error. By way of contrast, "all may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power."

Whenever tempted to get angry at sinners, we need to remind ourselves of our own vulnerability. Furthermore, displays of anger against those we would discipline are self-defeating, for "the object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control."—*Education*, p. 287.

There are also physical aspects of speech that every communicator of truth should recognize. Modern speech teachers drill their students in these. They rightly introduce them to proper posture, to correct breathing, to the relaxation of the throat, and to other physical features so important to correct speech. The writings of Ellen White fully support them in this discipline:

"To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat."—*Ibid.*, p. 199.

"The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work."—*Testimonies*, vol. 6, p. 380.

It isn't difficult to see that our voice, words, and manner of speech are basic tools of communication. Developed to the glory of God, and dedicated to His service, these tools can be of inestimable value. They can transform despair into joy, such as happened early one Sunday morning when a despairing, heartbroken young lady stood by an empty tomb. Through her tear-filled eyes she saw a man, and in half-accusing tones she directed her words to Him: "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." The Man quietly spoke one word, "'Mary.'" Despair turned to boundless joy.

Illustrations

In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.—*Christ's Object Lessons*, p. 17.

Our Master Teacher used the synagogue, the home, the Temple, the mountains, the deserts, the seashores, the children, and the laborers as audio-visual aids in the instruction of His disciples and of the multitude.

His most commonly used method of teaching and illustrating His message was the parable. The first chapter of *Christ's Object Lessons* gives nearly a dozen reasons why Jesus employed the parable in His teaching: (1) He wished to illustrate the unknown by the known. (2) His parables are links in the chain of truth that unite man with God and earth with heaven. (3) He desired to remove that which obscured the truth. (4) He wished to reveal God's care for man. (5) He wanted to acquaint man with nature. (6) He desired to awaken inquiry. (7) Teaching in parables was popular. (This is a point we should note in our own experiences; we should not avoid the use of a certain method merely because it is popular.) (8) He had truths to present that the people were unprepared to accept or even to understand at the time. However, at a later time, as they reflected upon those parables, they would get new insights into the truths they hadn't understood. (9) He sought an avenue to every heart. The parables apparently opened many of these avenues. (10) He wanted to teach truth in such a way that certain bigoted enemies could find nothing by which to bring His case before the Sanhedrin. (11) His purpose in teaching by parables was in line with the purpose of the Sabbath. Through the parables and through the Sabbath He desired man to behold God's created works and through His created works to gain a better understanding of the nature and love of God.

In studying the parables of Jesus, we find that the sources from which He drew these parables were generally nature, life experiences, and certain commonly held beliefs. Often His parables were drawn from those events that He and His listeners could behold transpiring before them.

Each of His parables generally illustrated one major truth. It was not His purpose to make every aspect of each parable illustrate a truth.

The parables often contained related lessons and sometimes messages that could be applied in more than one way. The parable of the pearl of great price illustrates the double application that might be made of a parable. From one point of view, Jesus is the Pearl of Great Price for whom the merchantman wisely gives everything he possesses. From another point of view, this little lost earth is the pearl of great price; Jesus, the heavenly Merchantman, seeks out and gives all for this pearl.

Today, in our efforts to illustrate lessons

through the employment of audio-visual aids, we often forget to prepare the hearer adequately for the illustration to be given. Let us take the use of the motion picture, for example. If we merely order a film for the purpose of occupying half an hour to forty-five minutes prior to "a main event," the use of the film may be of very little value. However, if we were to pursue the following course, we may find it to be of real worth:

First, we should state clearly the purpose in showing the film. Second, we should invite the viewers to look for certain items and certain issues. Third, we should view the film with the stated purpose in mind. And fourth, we should review the film. During the review, opportunities should be given for questions, reactions, and interaction experiences. If no basic purpose can be identified in the showing of the film, it would be better to omit the film entirely.

The overhead projector is being used effectively by people in numerous professions. It enables the audience not only to hear the speaker but to visualize the points he wishes to make. The overhead projector is more effective than the blackboard and the film, in one sense, for it permits a continuing eye contact between the teacher and the student. Although Jesus obviously did not employ the electronic gadgets of our day, it was clear to His hearers that purpose and direction characterized His teaching. He also maintained essential eye contact and could discern readiness and responses.

The indiscriminate use of the media, however, with no direct purpose in mind but to entertain, would appear to be a misapplication of the principle of illustrating the gospel.

Any gadgets, instruments, or equipment that may attract more attention to the cleverness of the operator than to the basic message would be detrimental to the task of communication. Years ago someone stated, "Great art conceals art." This must be true in our use of the media.

In other words, of the three great factors in the task of communicating the gospel—the message, the Man, and the method—the method should fade into the background as the message comes to the front and as the Man Christ Jesus is recognized and exalted as the Redeemer.

The record declares, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them" (Matt. 13:34). Perhaps we do not understand fully the meaning of this text; however, it is quite clear from the Bible account of Jesus' work that He made a practice of illustrating the truths He taught. His illustrations proved to be windows to the soul, shedding light on sin-darkened hearts.

They were clear; they related directly to the objectives He had in mind; and they provided lessons not soon forgotten.

Accountability

Where is the flock . . . , thy beautiful flock? (Jer. 13:20).

This is one of the most plaintive and heart-searching questions of the Scriptures. It has behind it the great concern of a loving God for His people on earth. It reveals also the responsibility God places upon us. It is our task to bring our flock into the fold of the kingdom. Our flocks vary according to our positions, our tasks, and our calling.

Behind this question is a word with which all of us are familiar today. It is "accountability." In His teaching, Jesus made it very clear that each of us is accountable. Recall the Saviour's graphic parable: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey" (Matt. 25:14, 15).

In the last twenty-five years education has come under scrutiny and public attack for its "lack of accountability." (See Sciarra and Jantz, *Accountability in American Education*.) When Russia succeeded in putting Sputnik into orbit, the United States received a blow to its ego the likes of which had never been experienced before. Criticism of education went all the way down to the first-grade teacher. While the European "kids" were learning higher math and science, the young people of our high schools were becoming graceful baton twirlers and clever quarterbacks.

Brilliant critics, such as Admiral Rickover and Arthur Bestor, attacked the American system of education, carrying their attacks even into the United States Congress. Educators, needless to say, were shaken. The Federal Government entered into the picture and granted more funds than ever before for studies to improve education. Serious educators examined education's ills; and less serious educators began to make American education the objective of their mon-eymaking jests. Works such as "*Why Johnny Can't Read*" or "*Why Billy Can't Spell*" came out. It became easy to point out what was wrong with education. It was not quite so easy to right the wrong.

Out of all this, a rather intelligent approach to education developed. Educators began to identify the goals they wished to reach. They identified their terms more carefully than they had in the past. The goals were those destinations

they wished to reach at the end of the educational journey. Their objectives, more specific in nature, were the steps to be taken toward those goals.

At first, many insisted that this was no different from past educational practices. But there were definite differences. In the past, both goals and objectives were allowed to be rather fuzzy. Moreover, the goals and objectives were only those that the teachers had in mind. Now educators began to see the need of stating what the learner will learn as a result of his educational experience. Goals were stated in terms of the destination the student would reach, and the objectives indicated what the student would be doing at each step toward the journey. Actual learning outcomes were to be measured.

The objective, variously called behavioral objective, performance objective, or instructional objective, became the most effective tool in meeting the challenge of accountability.

As careful educators continued to study the matter of objectives, they soon began to realize that any teacher should know what his plans are for a particular course. They realized also that the student should know the direction in which the course would take him. Knowing this, it became apparent that the student should know the point to which he had progressed at a given time in his journey.

It was found, also, that the evaluation should measure the *progress* of the learner. As all of this came together, it became apparent that the instructional objective was an excellent tool for identifying the direction of the course, for assisting the teacher in knowing what he should teach, and for measuring student progress. This became one of the soundest approaches for meeting the need for accountability. So valued is this approach that it has become the mode for measuring teacher effectiveness. In other words, the teacher's effectiveness is measured according to the learning outcomes of the student.

Having become familiar with this simple tool, educators now find it easier to identify the task of teachers in Christian education. We have learned to identify the goals toward which we should strive. We have found that objectives can help us step by step along the way toward these goals. Furthermore, we can more readily recognize whether or not we are teaching those eternal principles so dear to our church.

And when it comes to "behaviorial" objectives, the Lord has been very clear:

"If ye love me, keep my commandments" (John 14:15).

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's

commandments, and abide in his love" (chap. 15:10).

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

As we observe the great goals and objectives God has for us, we have the means for testing the validity of the goals and objectives we set up. If any goal or objective we establish is out of harmony with the great goals of the gospel, then these goals and objectives we have written should be discarded. When we bring our objectives into line with God's plan, we are meeting the requirement of accountability.

When the great journey is ended, it will be so nice to say to our Lord, "Here is thy flock, thy beautiful flock."

Readiness

The great sprinters of the world are kneeling at their starting blocks in the 100-meter event of the Olympic games. At a given signal they rise up, prepared for the firing of the gun. The moment the gun is fired, the runners are off. If they leave a split second too soon, it constitutes a false start; if they push off a split second late, they have a handicap to overcome. These finely tuned athletes have prepared for months, even years, for an event that will be completed in ten seconds or a little more. One word fits their experience—"readiness!" The most naturally gifted athlete, should he fail to train and prepare diligently, will not find his way to the finals of that 100-meter run. Readiness is a key to most significant events, experiences, or ambitions.

Readiness is a principle strongly implied in the Scriptures. It is quite apparent, for example, that Moses needed extensive training prior to being ready for his particular service. The children of Israel had to wander in the wilderness for long years before they were ready to enter the Promised Land.

The world itself had to experience "readiness" for the first advent of our Lord. When we review the condition of the world at Christ's first advent, we find a unique situation prevailing. The nations of the Mediterranean world were almost entirely under the iron government of the Roman Empire, with political stability rigidly enforced. Throughout the empire a near-universal language—the koine Greek—prevailed. The Jewish homeland sat astride the crossroads of the nations, with large numbers of Jews scattered throughout the empire; and many of these devout worshippers of the true God traveled to and from Jerusalem periodically to attend religious festivals. The Mediter-

anean Sea provided a relatively easy means of travel among the principal areas of the Roman world. And a certain dissatisfaction with vain pagan religions existed among the people of all lands—a seeking after some better fulfillment of their spiritual longings. (See *The Desire of Ages*, pp. 32-38.)

Of this period the apostle Paul declares: “When the fulness of time was come, God sent forth his Son, made of a woman, made under the law” (Gal. 4:4).

The doctrine of readiness also applies to individuals. It even applied to the lowly Carpenter of Galilee; He underwent preparation for thirty years in the home of His father and mother before beginning His public ministry. Then during His public ministry, He kept undergoing preparation for what lay ahead.

“Though he were a Son, yet learned he obedience by things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:8, 9).

In dealing with His disciples Jesus was able to determine their readiness and lack of readiness. Toward the close of His ministry the disciples came to Him with a question about what would transpire at the destruction of Jerusalem and at the end of the world. From their viewpoint and in their minds, the events to take place in the latter part of the first century were closely tied to the second advent of Jesus. Had they known of the long interval between, it would have been more than they could bear. Jesus recognized their unpreparedness to receive information outlining distinctly the events of the first century and the events leading up to the Second Advent. He knew that the disciples would have been overwhelmed if the full truth had been revealed to them at that time.

Probably one of the most difficult tasks is that of determining “readiness.”

The determination of a child’s readiness for learning constitutes a complicated task. When a fixed chronological age is established for a child’s entrance into formal education, it is likely an attempt to establish the optimum age level. However, that one criterion does not constitute a sufficiently accurate standard for school entrance.

It has become well known, also, that the areas of readiness needing attention include physical, emotional, and social readiness. Furthermore, these areas are interrelated; the physical problem of the development of the eyes, for example, can have its effect on the child’s emotional experiences. Children of the same chronological ages may vary widely in their readiness.

Probably no principle of inspiration is more

generally violated than the counsel to start children in school at an age at which they are fully ready.

Our understanding of readiness would be incomplete if we were merely to *wait* until a listener is ready for a particular message. Our mission also is to *help prepare* the individual; we are to *assist him in getting ready* for the next step of the journey. This may involve motivating the listener, laying the groundwork for certain activities, and providing appropriate activities in which we may put new-found principles into practice.

The term *diagnosis*, used extensively in the medical profession, is now being borrowed by educators. It is one of the terms used to define the task educators have to do in determining the readiness of a learner for a certain activity. The terms *assessment* and *preassessment* are synonyms for diagnosis. One of the principal tasks of educators, especially the classroom teacher, is to assess the learner’s position or current capabilities in each area of study. When this is done with a degree of accuracy, the instructor can prescribe appropriate learning experiences. When it is overlooked or not done accurately, the learner may be expected to start at a point at which he is not ready. Each of us likely has had the experience at one time or another of being enrolled in a class for which we were not prepared.

Readiness needs to be viewed from several angles. As indicated earlier, there are physical, social, and emotional aspects to readiness. These aspects are quite well illustrated in the following statement: “Some pupils are slow at first, and the teacher of these youth needs to exercise great patience. But these pupils may after a short time learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise.”—*Counsels to Parents, Teachers, and Students*, p. 177.

But there are also attitudinal aspects to the principle of readiness. “True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God’s method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them.”—*Education*, p. 41.

We may ask at this point, “Just how can we bring the mind of another to a point of readiness?” The same source reveals how God did this in dealing with Israel: “In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building

and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles, and preserving the memory of His wonderful works. *Then, as inquiry was made, the instruction given impressed mind and heart.*”—*Ibid.* (Italics supplied.)

Note the Lord's methods again: He provided illustrations of truth from almost every area of man's life. Then, as He recognized the interest developing (and He did this many times through the questions that came from the hearts of His listeners), He provided the instruction that impressed the mind and the heart.

As we study the lives of the apostles, we can see how Jesus led them individually step by step in their growth toward maturity. At each step of the way He understood their readiness or their lack of readiness for the next experience.

It becomes quite apparent, then, why educators today view the learning process as a cycle that keeps rolling smoothly toward a goal. In this cycle is the threefold task of the teacher: assessment or diagnosis of the learner's readiness; prescription or assignment of learning experiences; and evaluation or measurement of the learner's growth and progress. What has been viewed as the physician's three-part role can now be seen as the task of teachers, ministers, parents, and anyone else engaged in the redemptive work of communicating truth.

The specific point is that we cannot afford to overlook the initial task of identifying or recognizing the readiness or unreadiness of the individual whom we would help.

The principle of readiness is inextricably bound to the principle of love. "In every human being He [Jesus] discerned infinite possibilities."—*Ibid.*, p. 80.

Educate the Whole Man

For a few moments imagine yourself a patient in the ward of an immaculately clean, modern hospital. Just outside your door you hear a staff physician conversing with a group of residents and interns. You hear him state that he has an "elbow" in room 202, a "knee" in room 204, and a "hip" in room 208. A few moments later another physician passes by with his group of students. This surgeon has a "stomach" in 259, a "gallbladder" in 261, and a "chest" in 212. About this time you, the patient, have half a mind to ring for the nurse, just to give someone a piece of your mind.

Today's highly complex technology calls for an ever-increasing number of specialists in many professions.

The field of medicine is not alone in its "specializing" problems. Education and educators have faced this problem for some time and have

not always met it correctly. Education, less innocent than the medical profession, formed two camps: one, educators believing that education is to concern itself only with matters of the intellect; the other, educators advocating the "whole child" concept. The latter, receiving its major start with the proclamation of the committee on the reorganization of secondary education and its "seven cardinal principles," gained the ascendancy in American education. These principles encompassed (1) a concern for health, (2) a command of the fundamental processes, (3) an understanding of worthy home membership, (4) the study of vocations, (5) citizenship, (6) worthy use of leisure time, and (7) the development of an ethical character.

The "whole child" concept did not go unchallenged. Critics have attacked it from several points of view. Especially during times of national crises has it come under attack. Neither camp has been without its extremists and their corresponding errors.

In what camp does the Christian belong?

It would be difficult to conceive of Christianity as being concerned with anything less than the whole person. In fact, the Lord is not only concerned with the whole thing, but it has been His desire that entire families and groups be redeemed. The parables of the lost sheep, the lost coin, and the lost son (the prodigal) illustrate His deep concern for all. It is His desire that none should be lost but that "all should come to repentance" (2 Peter 3:9).

Each of us, even though we may have our particular specialties, and even though we may feel our limitations, must have an ultimate concern for the whole being.

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.—*Ibid.*, p. 13.

An analysis of this beautiful paragraph reveals how comprehensive is the task of education. It clearly states that education encompasses more than the intellectual study of a particular course. It is concerned with the whole person and with his entire period of existence; it involves all of the facets of an individual's life; and it is concerned with the harmonious development of these facets. It allows for no contradictions.

A special beauty is brought to this definition by the inclusion of "joy"—joy in this life and joy in the life to come. The definition also includes a

major ingredient of *agapē* love—"service." Christian education provides service opportunities for the recipient in this life and continuing opportunities for service in the world to come.

The educator cannot forget to look at the whole person and at all those influences that affect the individual's life. One generally begins to evaluate a person in a negative manner whenever he forgets to take into consideration the whole person and the influences having detrimental effects upon this person. The person has thus been dissected and classified. In the mind of the evaluator he has lost his "wholeness" and is no longer viewed as a being of supreme worth.

In addition to the easily recognizable errors among educators and others who deal with individuals, there are certain formal practices that until recent years were fully approved as viable educational procedures but that tend also to dissect and to classify individuals. We are speaking here of the variety of tests and systems of measuring intelligence, achievement, and emotional and mental stability.

Specifically, the IQ (intelligence quotient) has been an instrument for classifying basic intelligence. It has often been misused—not only by educators but by parents and learners alike. Once classified as bright or slow, the learner soon develops rather unfortunate behavior patterns. The bright student with the high IQ, for example, assumes a stance that is entirely unwarranted. Innate brightness does not ensure success; success must come as a result of hard work, faithful study, and dedication.

The GPA (grade-point average) has been placed on too high a pedestal also, even by Christian parents and students. The GPA classifies the student with labels that are too permanent. For example, a student once classified as a slow learner has a difficult time escaping from such a classification. It places a disproportionate amount of emphasis on the intellectual development. Furthermore, it may even serve as a deterrent to creative problem solving. The learner simply "pulls down his A," and goes no farther.

If the GPA, the IQ, the scholastic aptitude tests, and the other formal and semiformal means of measurement were to be brought into proper perspective, and to be viewed as one segment in the progress of the whole person, the net results would not be so misleading. But wherever the measuring system places its major emphasis upon the intellectual development involving the IQ and the GPA, the other important aspects of learning, namely, the physical and the spiritual, go largely undeveloped. The net result is anything but the development of a

whole person who understands the joy of Christian service.

If we are ever to become effective in the task of "making men whole," we must view them as whole beings, we must attempt to visualize what they might become through the grace of God, and we must work toward that end.

Continuous Progress

Continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18, T.E.V.).†

We should acknowledge that the American system of education, since the turn of the century, has been one of the noblest efforts ever put forth—an effort to provide every child and young person with the education he needs and desires. Never in history has such a large percentage of youth in any country been given such educational opportunities. But the effort to provide education for the masses brought with it certain built-in problems. Students were blocked off in large classes; requirements were blocked off into nine-month periods; and all students, bright or slow, motivated or unmotivated, were marched through the required courses at the same rate and for the same amount of time.

Soon education was to be measured (much like the penal system) in "terms." Elementary education, generally, encompassed eight years; secondary education, four; and college, also, four years or so. True, there have been variations in this pattern. Elementary education may be viewed as a six-year period, followed by a three-year span of junior high school, and three years of senior high school. Sometimes "term" means a semester, which generally covers sixteen or eighteen weeks. Variations from the semester are to be found. The quarter system (twelve weeks), for example, is preferred in certain areas. More recent "modules" of time have been established, and schools freely advertise their "minicourses."

Through all these variations of "time packages" it has generally been held that a person who has gone to school for sixteen years, and has earned a college degree, is an educated person. Laborers and craftsmen have not always concurred with that idea, and they likely have not always been wrong in their evaluations. The point to be made is this: Regardless of how we might divide the time requirements—into brief or lengthy periods of time—the "serving of time" does not necessarily guarantee learning!

An additional fault of making the time ele-

† From *The Good News Bible*—Old Testament: Copyright © American Bible Society, 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

ment the significant factor in education is that the *time requirement* has, until recent years, been the same for all learners.

Time is a sacred talent given to each individual. We waste it when we require each individual to use the same amount of it on each of life's requirements. But the worst result is seen in the attitude such wasting encourages in the learner. The bright, quick learner may assume that there is plenty of time in life to waste; consequently, many very bright people accomplish very little. The slower learner, failing to complete anything satisfactorily, may assume that he is a failure, that he never will amount to much because he has not been able to bring any endeavor to a satisfactory conclusion.

In recent years, serious educators have been looking at education from another point of view, that of the learner and of learning. Education today is becoming less concerned with the "tricks of teaching" and with any normal "curve" in the grading system. It is becoming more concerned with learning outcomes. It is asking, "In what way can education be designed to ensure optimum learning for each individual?"

And the Lord has not left His people in the dark concerning the direction our teaching efforts should take. Notice how long years ago the Lord set forth a pattern that releases us from the rigidity of time and from the despair of lockstepping through life:

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student *there is opened a path of continual progress*. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. *He will advance as fast and as far as possible in every branch of true knowledge*. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.—*Ibid.*, pp. 18, 19. (Italics supplied.)

Some may protest that the quotation referring to the "path of continual progress" is directed toward spiritual growth alone. Again, we must notice: "He will advance as fast and as far as possible *in every branch of true knowledge*." A noted university professor, speaking in behalf of the concept of continuous progress education, indicated that we are merely attempting to restore Christian principles in the classroom. He asserted that it was unchristian to lock our students into a time-based sameness in which we made little allowance for individual differences.

"So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected."—*Ibid.*, p. 234.

Note how this counsel unfolds and blossoms into reality: When a teacher identifies clearly the objective of a certain subject; when he makes the objective clear to the student (it becomes natural for him to help the student toward the objective); and when he expects the student to demonstrate or relate what he has learned, the teaching and learning have "definite results." Furthermore, when the teacher insists that the student "master the lower" "before taking up the higher branches of study," he avoids skimming over the subject, and he demonstrates "accountability."

In the above approach the break with rigid time requirements is natural. When the student has "mastered" an area, there is no reason for his "hanging around the idea." In this sense, "there is opened a path of continual progress."

How well the "continuous progress" concept of learning fits into the gospel message! Continuous, ongoing growth is depicted clearly in the Scriptures: "Continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ."

One of the misconceptions prevailing today is that people "complete their education." Actually, formal education should teach learners how to learn so that they can keep on learning when they have completed their formal education. The learner should discover a fascination for learning. Again inspired counsel reinforces this idea: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . *It is the work of true education to develop this power*, to train the youth to be thinkers, and not mere reflectors of other men's thought."—*Education*, p. 17. (Italics supplied.)

With the good news, the news of redemption through the Christ of Calvary, we are told that we may keep on growing in grace. We may keep on receiving that education that envelops the whole being. And those learning opportunities, those opportunities to serve, to share, and to communicate, will go on into and throughout eternity.

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