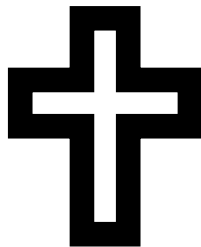


Twelve Lessons
on
Lesson Development

Compiled & Written
by
The Staff of Macedonia Baptist College



Macedonia Baptist College
9722 Hwy 601
Midland, NC 28107
(704) 784-4200

\$6.00

CONTENTS

1. INTRODUCTION TO BIBLICAL EDUCATION4

2. CHARACTERISTICS OF A CHRISTIAN TEACHER7

3. THE FUNDAMENTALS OF EFFECTIVE TEACHING10

4. ANALYSIS & APPLICATION12

5. JESUS CHRIST: THE GREAT EXAMPLE (PART I)15

6. JESUS CHRIST: THE GREAT EXAMPLE (PART II)18

7. JESUS CHRIST: THE GREAT EXAMPLE (PART III)21

8. UNDERSTANDING THE STUDENT: THE STRUCTURAL DOMAIN24

9. DEVELOPING THE STUDENT: THE FUNCTIONAL DOMAIN (PART I)26

10. DEVELOPING THE STUDENT: THE FUNCTIONAL DOMAIN (PART II)28

11. THE GOAL OF BIBLE TEACHING: CHANGE31

12. SPIRITUAL TEACHING: THE WORK OF THE HOLY SPIRIT IN TEACHING34

**No part of this book may be reproduced in any form without
written permission from Macedonia Baptist College and Xaris, Inc.**



INTRODUCTION TO BIBLICAL EDUCATION – LESSON 1

Introduction: Biblical education is the hope of the world. God has appointed a method to instruct the world of His existence and desire for all creation. He has made His Son the focal point of this divine revelation. It is vital that the Christian leader understand how God has used education and teaching throughout history to revive His principles and purposes in the minds of His people. Therefore, all pastors, preachers, evangelists, teachers, parents, etc., must understand the important role they, as educators, play in this process.

Lesson Goals:

1. Examine the position God holds in all education.
2. To help the student grasp God's purpose in education both before and after the Fall of Man.
3. Review the history of Hebrew religious education from the time of Abraham to Jesus Christ.

Definitions of Important Terms/Phrases:

1. Purpose – That which a person sets before himself as an object to be reached or accomplished; the end or aim to which the view is directed in any plan, measure or exertion.
2. Patriarch – The father and ruler of a family; one who governs by paternal right. It is usually applied to the progenitors of the Israelites, Abraham, Isaac, Jacob and the sons of Jacob, or to the heads of families before the flood; as the antediluvian patriarchs. A learned and distinguished character among the Jews.
3. Monarchal – Pertaining to a monarch; suiting a monarch; sovereign; regal; imperial.

I. THE CONNECTION OF EDUCATION AND RELIGION

A. The Divine Preeminence in Education

1. The existence of God is primary in religious education.
2. It is not coincidental that the first verses of the Bible state the existence of God and present the five fundamentals of science which are affected by His supreme influence.
 - a. *"In the beginning"* – Time
 - b. *"God"* – Force
 - c. *"created"* – Motion
 - d. *"the heavens"* – Space
 - e. *"and the earth"* – Matter
3. As Christians, we approach education understanding that God is preeminent in all creation. Regardless of purpose, method, or result, God is present.
4. In the creation of man we see the preeminence of God. Man was created in the image of God. God sought to duplicate Himself in His creation to be a testimony of His person. All that man was to learn in creation would point Him in the direction of His creator.
 - a. Psalms 19:1-4 – *"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."*
 - b. Rom 1:19-20 – *"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"*
5. It is understandable that modern educators would refuse to accept the notion that God is preeminent in all education. However, even though they deny God and His creation, He is found in the center of their debates, philosophies and ideologies. His existence dominates and dictates their own denial of Him.

B. The Divine Purpose in Education

1. God's Purpose in Education before the Fall of Man – Fellowship
 - a. The fact that God was *"in the beginning"* reveals that He is the source of all creation and that it is His will which is to be accomplished in that which He has created.
 - b. God's relationship with Adam and Eve allowed for the indoctrination of God's plans and purposes for all mankind. He spoke with Adam daily. This relationship may be considered the first school or class.
 - c. God instructed Adam and Eve concerning their responsibilities to the creation. Genesis 1:28-30
 - 1) *"Be fruitful"* – God taught man responsibility and purpose.
 - 2) *"multiply"* – God taught man concerning the family.

- 3) *"replenish"* – God instructed man concerning growth and development.
- 4) *"subdue"* – God instructed man to conquer or establish Himself as leader.
- 5) *"have dominion"* – God instructed man in his role of authority and government.
- 6) *"I have given you every herb... and every tree"* – God instructed man concerning his diet.
- d. God instructed Adam and Eve concerning their responsibilities to the Creator.
 - 1) *"to dress it and to keep it"* – Man was to tend the Garden of Eden, a physical directive.
 - 2) *"of the tree of the knowledge of good and evil, thou shalt not eat of it"* – Man was too eat anything but the fruit of the tree of the knowledge of good and evil, a moral directive.
2. God's Purpose in Education after the Fall of Man – Redemption or Restoration
 - a. At the beginning, the introduction of education was focused upon man's fellowship with God. Not it focuses on renewing man's relationship or reconciling man to God.
 - b. God instructed Adam and Eve concerning the consequences of disobedience
 - 1) *"thou shalt surely die"* – The death of sin
 - 2) *"cursed"* – The continual effect sin has on the creation
 - 3) *"He drove out the man"* – Separation from God's fellowship
 - c. God instructed Adam and Eve concerning the method of reconciliation
 - 1) *"did the Lord make coats"* – An animal died and shed blood as a substitute
 - 2) *"and clothed them"* – Man must receive righteousness apart from his own works
 - d. In the fall of man, we see God instructing Adam concerning the remedy or atonement for sins and this doctrine was passed from Adam to his sons.
 - e. The ultimate purpose of all education should be the redemption of mankind.

C. The Divine Power of Education

1. The power of religious education is the Messianic Promise.
2. Before the First Coming of Christ, the power of education rested on the fact that one day he would come.
3. Now we wait for His Second Coming. This anticipation is what fuels the believer to disciple himself and keep himself pure. I John 3:3 – *"And every man that hath this hope in him purifieth himself, even as he is pure."*
4. The person of Christ is the power behind our education. If we lose the purpose for instruction in righteousness we will deteriorate into an abysmal state of morality and spirituality.
5. "When the human element in religious education obscures the divine, that education becomes subversive and impotent."
6. Col 1:9 – *"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;"*
7. Col 2:3 – *"In whom are hid all the treasures of wisdom and knowledge."*
8. Phil 3:8-11 – *"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."*
9. Revelations 1:8 – *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

II. THE HISTORY OF HEBREW RELIGIOUS EDUCATION – James DeFrost Murch

A. The Patriarchal Period – Call of Abraham to the Anointing of Saul

1. Abraham received revelations directly from God and passed them on to his family.
2. The family of Abraham grew and was divided into twelve tribes correlating with the twelve sons of Jacob or Israel. At this time, the father stood as the educational leader. As the families grew, the tribes were headed up by a patriarch, the spiritual and religious leader of the home.
3. The power of this educational institution may be seen in the inability of Egypt to influence the nation during their 400 years of bondage.
4. In this time, Moses emerged as the great prophet, leader and lawgiver.
5. During this time, God used various means to deliver His message to the people.
 - a. The Father – The leader and head of the family.
 - b. The Patriarch – One ruler or leader over the families of each of the twelve sons of Israel.
 - c. Moses the Prophet – Through the prophets, God's Word was preached and written to give a definite

text for Hebrew education. These men were chosen and anointed for specific tasks.

- d. The Law – The Ten Commandments was the first recorded text for religious education. The Law became the foundation of all instruction in Israel. All judgment was based upon it. The Law was transmitted from one generation to the next, unchanged.
- e. The Passover – The Passover was a great object lesson. Its observance was instituted to remind the people of Israel how God had redeemed them from the bondage of Egypt. Read Exodus 12:3-11.

B. The Monarchal Period – Anointing of Saul to the Babylonian Captivity

1. The Schools of the Prophets
 - a. The schools of the prophets were located at Bethel, Jericho and Gilgal in Elijah's day.
 - b. There is limited information on the content of instruction, but we do know that these schools led the way for more specific types of educational training.
 - c. Concerning this time, the Talmud, Targum, and Midrashm suggest that education was highly developed at this time. However, their reliability has been questioned.
2. Educational Legislation
 - a. The Monarchal period was marked by the educational legislation of the state.
 - b. Deut. 6:7; 11:9 emphasize the responsibility of the parents for their children.
 - c. The Law was to be written on the doorposts of the houses, the gates of the cities, great stones on hilltops, and the places of sacrifice. See Deut. 6:9; 11:20; 4:44; 5:1; Prov 3:1; 4:2; 6:23; Ps 19:8.
 - d. The Law was synonymous with religious education. The two were inseparable. Psalms 19:7-14 reveals the reverence the people had for the Word of God.
3. Professional Education – Education became professionalized by the priests and Levites who are frequently represented as instructors in the Law. The rich and nobility had tutors for their children and the poor had access to educational opportunities. We see this evidence in the writing abilities of such men as Amos and Micah who were not among the noble of their society.

C. The Post-Monarchal Period – Babylonian Captivity to the time of Christ

1. During the Babylonian exile and throughout the years leading up to the time of Christ, education became the hope of the perpetuity of the Hebrew people.
2. The hardships endured did more to fuel education than it did in stopping it.
3. Because of their desperate situations, the promise of the Messiah was more and more upon their minds.
4. At this time, religious education centered on the prophets. Through the prophets, God secured a remnant of people who heeded their instructions and lived in hope of God's deliverance.
5. The Torah or Book of the Law was completed around 458 BC.
6. Wise Men – A group of mystic teachers arose. They based their philosophies on hidden or secret teachings which supposedly were handed down from Solomon.
7. During these years the Temple of Solomon had been destroyed. The home again became the place of learning. The Law was posted in the home and the Passover began to be observed in the home.
8. During the captivities, the people began to gather in groups which would later become synagogues. In these gatherings, a wise man would read the Law and interpret it for the people. These types of leaders began having more and more influence in the homes of the Hebrews. Traditions began to form and the interpretation of Law was given more credence than the reading of the Law.
9. Interpretations of "wise men" were written down and developed into the Talmud. This book contains interpretations and applications of the Law of Moses. It is a form of concise rules of conduct. Many of the people viewed the teaching of these wise men as equally inspired with the Law of Moses and therefore obeyed their instructions very strictly.
10. The decision to uphold the teachings of man more than the Law of God led the people down a path spiritual and religious degradation. So bad was this decline that religious education became the very means of defeating the purpose for which it was instituted, namely, the reception of the Messiah.