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A Grounded-Theory Study of the Teaching Methods of Jesus : An Emergent Instructional Mode

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ABSTRACT

A GROUNDED-THEORY STUDY OF THE TEACHING METHODS OF

JESUS: AN EMERGENT INSTRUCTIONAL MODEL

by

Liv Fønnebø

Chair: James A. Tucker

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: A GROUNDED-THEORY STUDY OF THE TEACHING METHODS
        OF JESUS: AN EMERGENT INSTRUCTIONAL MODEL

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Problem

While models of teaching and teaching methods have manifested themselves in the wake of most major world philosophies and thus are accessible to present-day educators, a defined model of teaching based on the Christian worldview is harder to find. This is strange, given the fact that the person who, by definition, stands as close to the Christian worldview as one can possibly get, Jesus Christ has the reputation of being one of the greatest teachers ever. Institutions that offer an education aligned with the Christian worldview should be the ones showing greatest interest in a model of teaching derived from the works of Jesus. However, every educator with a desire to facilitate effective learning would, regardless of ideological background, benefit from refreshing their perspectives by a teacher who reportedly was a master in the art of teaching. This study has aspired to pinpoint some of the central teaching methods Jesus applied and synthesize them into a Jesus Model of Teaching.

Method

The main source of methodical inspiration and structure for this research is the classical

grounded theory, as developed by Glaser and Strauss in the 1960s. Grounded theory, which

mainly is a theory-generating method, offers the inductive tools essential in discovering

properties and underlying patterns in the material under study. Properties and patterns yield

indicators of centrality, which again give the basis for the theory. In this study grounded theory is

a Jesus Model of teaching. The study has six phases, alternating between being sequential and

simultaneous:

1.   Selection of material: Seventy accounts from the four Gospels describing Jesus in a

teaching situation were selected based on their characteristics as teaching stories.

2.   Open coding: The analysis of content and coding of Gospel Accounts. A group of

five teaching professionals performed this as a cooperative project. They coded (established

categories) by analyzing and comparing teaching stories until all 70 were categorized. The group

of five attached essential attributes to each category, and gave each category a working name.

3.   Recategorization: The 70 Gospel accounts were given to a second panel of four

professionals for recategorization. This next group of professionals was given the established

categories and their attributes, but they were not given any information about which teaching

stories the first group had included in each category. This group recategorized the 70 teaching

stories into the categories established by the first group. They worked independent of each other,

to check to what degree the categories/teaching methods were recognizable by their attributes.

4.   Comparison of results: Comparison between the results from the first and second

groups of professionals was done shortly after the data were received from all the members of the

groups. From the comparison of the work of the two groups, three teaching methods of Jesus

were much more prominent than the others. These became the subject of more comprehensive

analysis. At the end of phase four, a discussion of the main teaching methods of Jesus in light of current learning theory, research, and practice was conducted.

5.   Axial coding: The relationships between the categories were investigated, and emergent, repeating patterns within and among the categories were identified. Underlying central themes and their synthesis because of the axial coding process emerged.

6.   Grounded theory: The central themes identified as underlying principles or concepts of the categories were established as the integrative agents of the Jesus Model, generated from this study. The model was constantly compared for validation to the data from which it had emerged.

Results

The first line of results was the combined work of open coding and recategorization: Three main and six minor teaching methods were established. The category given the working name Metamorphosis in the open coding was the teaching method in which Jesus frequently applied stories, parables, metaphors, and other figurative speech. The category Straight Talk was the teaching method in which Jesus gave talks, sermons, and speeches. The category Demonstration of Authority was the teaching method where Jesus gave practical advice, and performed healings and miracles.

The three main categories Metamorphosis, Straight Talk, and Demonstration of Authority underwent further analysis with regard to why, how, and when Jesus used these methods, and how current learning theory and practice can explain or corroborate their effectiveness. During the in-depth analysis of the three main teaching methods, the following patterns emerged from the material as underlying concepts and principles: flexibility, accommodation to needs, and authentic authority. In this study authentic authority is defined as a relationship between teacher and students marked by a high level of social power on the part of the teacher. The two main components of authentic authority are expert power and referent power. The three concepts—

flexibility, accommodation of needs, and authentic authority—form the Jesus Model of Teaching, which is the main result of this study. While authentic authority is the backbone in Jesus' teaching, flexibility and accommodation to needs are the conditions under which teaching is delivered. The three main teaching methods and the remaining six minor methods are merely practical expressions of the Model.

Conclusions

The Jesus Model of Teaching presented in this thesis was developed as a grounded theory based on empirical data. Authentic Authority and flexibility practiced in need-based instruction is well corroborated in scholarly literature and can be implemented in general education at all levels. Teacher quality would possibly be improved if this model were taken as the basis for teacher training programs.

However, further research is recommended that could measure the association between learning success and application of the operationalized propositions. A more definite knowledge support could subsequently be generated by experimental research.

Andrews University

School of Education

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JESUS: AN EMERGENT INSTRUCTIONAL MODEL

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

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APPROVAL BY THE COMMITTEE:

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Member: Loretta Johns

_____   _____
External: Stanley Patterson   Date approved

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LIST OF ABBREVIATIONS

AA	Authentic Authority
DA	Demonstration of Authority
DMD	Dread Mixed with Delight
EGB	Exemplifying Good Behavior
IC	Intellectual Challenges
IIC	Individual Instruction & Coaching
MM	Metamorphosis
PE	Positive Exemplifying
PS	Problem Solving
ST	Straight Talk
CIP	Cognitive Information Processing
SL	Situated Learning
LFM	Learning for Mastery
PSI	Personalized System of Instruction

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CHAPTER 1

INTRODUCTION

Statement of the Problem

In its broadest sense, my study addresses the challenge of teaching, a challenge that is as old as human history itself and as new as the last minute. Teaching is a major means by which societies secure their continuous existence (King, 2007; Knight, 1989). Teaching is one way that society cares for its people, its civilization, and its culture. The purpose of teaching is the transmission of content of some kind, often described as attitudes, knowledge, or skills (Kortner, Munthe, & Tveterås, 1982). If such a transmission takes place, we generally consider teaching as having been successful. Here the challenge surfaces. The test of teaching is the test of what has been learned. Successful teaching occurs when what is learned is close to what was taught. To achieve this goal, learners have, over the centuries, been subject to diverse theories and teaching practices. Waves of reforms, educational debates, theories, and program innovations have washed over students and teachers for as long as we can remember. After centuries of trial and error, we must admit, we still have not arrived at the gold standard of teaching.

A general interest in teaching methods and their potential to improve the learning outcome for students is a main motivation for my study. Being an educator for more than 30 years, I notice, by reflecting on my teaching practice as well as others', that the choice of teaching activities did affect student engagement. It became a habit of mine to test various teaching methods in order to find the ones that worked the best with my students. Courses in instructional improvement and learning theories, supported by research literature (Ellis & Fouts, 1997;

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Marzano, 2003; Marzano, Pickering, & Pollock, 2001), confirmed what my initial observations had indicated: The choice of teaching methods does matter to student learning.

While the world is changing rapidly around us, so are conditions in the field of education. The constant change in society makes it a virtual necessity for educational theorists and practitioners to keep their opinions about what constitutes good teaching constantly flexible and dynamic. The ongoing search for alternative and complementary models of teaching is the obvious and natural process of keeping teaching fresh and impressionable. Such a continued process may help educators resist the temptation to freeze the perception of teaching and end up doing what we, with variable levels of success, always have done. Given that we still have a way to go to make teaching effective, and given that the choice of teaching methods matters to student learning, educators need to place themselves in a position of constant didactical refreshment. One way to accomplish this is to review examples of best practice in teaching.

In my study, I chose to look closely at the methods of a person who has the reputation of being one of the best teachers ever. A theological consideration aside, Jesus, of antique Palestine, represents one of the foremost examples of teaching recorded within the Western tradition. His pedagogical influence is evident in our culture today, despite the fact that he never produced any written works or even a single inventory of his main ideas. The audience of his time is reported to have wondered where he had gotten his skills from, amazed as they were by his teaching (Mark 1:21–22; Matt 7:28–29).[1] Jesus of Nazareth represents one of this world's main philosophies, Christianity. He stands, by definition, in a position as close to this worldview as one can possibly get. It is therefore likely that his teaching integrates the metaphysics, the epistemology, and the values of this worldview.

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[1] All Scripture quotations in this publication are from THE MESSAGE. Copyright © by Eugene H. Peterson 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

Historians from the first centuries, Tacitus, Suetonius, and Pliny the younger, describe Jesus as one who brought a new form of "initiation" into the world, and a new set of laws. That the initiative of Jesus and his new laws, or rather, his radical interpretation of the old laws, were perceived as threats to Roman order, as well as to the prevailing schools of thought at that time, indicates an effectiveness in transmitting ideas (Van Voorst, 2000, pp. 59, 70–71). Flavius Josephus, the frequently quoted Jewish historian, suggests the quality of the teaching of Jesus in his *Testimonium Flavianum*. According to Josephus, Jesus "taught people who gladly accept the truth." This statement indicates that there were followers who were attracted to his teaching (Josephus, 1993, p. 480).

Common (1991) argues that Jesus not only made a profound difference to his contemporaries' lives and to the nature of his society, but his influence continues to be felt today. It is reasonable to infer that if the manner of his teaching had not engaged the public, he would not have attracted the sizable following which historians today call the "Jesus movement" (Cox, 2006). Neither would he have had to escape the crowds by going into the desert or away in a boat on the lake (Mark 6:31).

A few decades after the time of the reported death and resurrection of this teacher, his orally transmitted teachings were transferred to writings, and can now be found in the four Gospels of the Bible. Educators who adhere to the Christian worldview, Christian schools, systems of Christian schools, and every other student of the Gospels have in the teaching stories of Jesus access to a collection of didactics most luminous of the Christian philosophy of education.

While access to the teaching accounts of Jesus is easy, the extractions of didactical virtues from them are not as easily obtained. The similarity between Christian and non-Christian schools in methods of delivering the content might be an indicator that Christian schools have not established clear didactics based on a Christian worldview. Whether the accounts of Jesus'

teaching are studied as literature, historical records, a set of legends, or as facts, their influence on our culture in terms of vocabulary, including the vocabulary of teaching, remains evident. In the work of exploring his techniques, strategies, and methods, a meaningful approach would be to synthesize these into a defined model, recognizable by major distinctive features. Such a model could contribute to our understanding of teaching and learning, and could serve as a source of inspiration and replication to educators, Christian or non-Christian.

Purpose Statement

The purpose of my study was twofold:

1. To identify, systematize, and synthesize the main teaching methods of Jesus as they appear in the teaching stories in the Gospels

2. To explore the inherent attributes and mutual relationships of the main teaching methods of Jesus, and integrate them into a synthesis which can possibly form a model of teaching.

Research Objectives

1. To identify text passages in the four Gospels which are teaching stories describing and demonstrating features of Jesus' teaching methods.

2. To conduct a two-step content analysis of the selected text passages in terms of teaching methods and disperse the text passages (stories) into categories based on common, identifiable attributes.

3. To investigate the inherent attributes of each category and the relationship between the categories in order to develop a theoretical base for a pedagogical model.

Research Questions

1. What are the main teaching methods of Jesus?

2. What model do these teaching methods, taken together, suggest?

3. Can this model be defined and described in terms of current teaching and learning theories?

Study Design

The Christian worldview is part of my socio-religious heritage. Christian epistemology has naturally provided a main source of influence in my decision to pursue my study. This perspective is naturally expressed in the selection of the theoretical construct that supports the study, and in the choice of a research methodology.

The objects of my study were the reported didactics offered by Jesus about 2,000 years ago, as collected and retold by the authors of the Gospels. The field investigated is biblical documents containing Jesus' teaching stories. Educational theory in general and learning theory in particular were tools in understanding what happened in these stories. The content analysis of the teaching stories and the distribution of these into categories, comparison of the categories for core themes, and a generation of a theory based on the main teaching methods, represent the scientific processes of my study. Such processes fall generally under the broad tenets of qualitative research, a method of research suited to uncover meanings of words, actions, and environments. A theoretical model of teaching, extracted from the data of the documents studied, was the pursued end of the research process.

Access to the environment where the teaching incidents took place is restricted by a time gap of 2,000 years. Because of this, and because the descriptions of the acts of teaching as reported in the New Testament are frugal, there was a need for a research methodology that could bring out an overview of the data, and ultimately an understanding of the teaching methods that Jesus used. Probing for a theory was an additional effort that sprang out of dealing with the given data. The relevant research methodology should be conducive to comparing and contrasting data describing didactical actions, and thus support the analytical part of the research process.

Furthermore, the research method should offer guidance on how to detect and extract key concepts from the data, thus preparing the way for an extended understanding of Jesus' teaching as a social phenomenon. Based on the requirements stated above, it is reasonable to describe my study as a theoretical study, inspired by grounded theory (Creswell, 2007; Schwandt, 1997).

The research method "Grounded Theory" not only allows, but also requires scientific actions in line with the goal of my study. The term *grounded theory* indicates that theory of some kind is the end product of the research process. The theoretical construct that is the final product is intimately locked to the information given in the data of the study. Induction is the main cognitive operation on which this research method is based (Alvesson & Skjöldberg, 2000; Guvå & Hylander, 2005).

During the first phase of a grounded-theory study, categories are formed by the process of segmenting information. Thus, each category is distinguished by essential properties, or attributes, compared to other categories. From the process of comparing and contrasting of the categories and their respective attributes, at least one core phenomenon (or core concept) is identified. The relationship between the core phenomenon and the categories from which is it gleaned gives the direction for the development of a theory, or as it is planned in my study, a model of teaching. The theory generated from the core concept(s), by the process of the constant comparison, has the ambition of illuminating the phenomenon under study. In my study the teaching methods of Jesus are the phenomenon under study, and a Jesus Model of teaching is the desired theoretical outcome. The continuous analytical process, which from the given data forms the categories, the core concept(s), and eventually also the theory, is also the agent that confirms and reinforces the data (Alvesson & Skjöldberg, 2000). Generation of theory was a motivation of the founding fathers of grounded theory, Barney Glaser and Anselm Strauss (1967), when in the 1960s they published their pioneering book on the topic. Their mission was to develop a research method that was exploratory in nature and would facilitate generation of new theories. Their

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grounded-theory method was intended as an alternative to the testing of existing theory, which was the predominant mode of research at the time (Seale, Gobo, Gubrium, & Silverman, 2008). They developed a method suitable to studies of unique phenomena and for generation of theories while concurrently vigorously exploring the given data. Their ideas of doing exploratory research inspired me to compose the following research plan for my study:

1. An identification of teaching events in the four Gospels is followed by a selection of biblical texts accounting these events.

2. The cooperation of an international group of five teaching professionals is to develop categories, or themes, from the given material. The commission of this group is to organize the initial content analysis and establish categories from the given material of biblical accounts.

3. The recategorization of teaching stories is done by a second panel of professionals. The listing of established categories, together with material, is distributed to a second group of professionals, who, independent of each other, recategorize the material into the already-established categories. They should do this with no information into which category the first group of professionals had placed the teaching stories. The recategorization is an intended design to triangulate the research process, thus establishing internal validity.

4. The further analysis of categories and comparing them to contemporary learning theory is the next phase of this study.

5. The identification of a central phenomenon, the exploration of its relationship to the categories, the generation of hypotheses from this analysis, and the establishment of a Jesus Model of Teaching constitute the terminal phases of my study.

Figure 1 gives the overview of the content of the different chapters, thus offering a graphic overview of the study.

Chapter 1: Introduction; Problem, Objectives, Worldview

Chapter 2: Review of Literature; Historical Jesus as Educator

Chapter 3: Methodology; Description of Process

Open Coding and categories developed by five professionals

Open coding results recategorized by four different professionals in isolation

Chapter 4: Research Results from Open Coding and Recategorization

Chapter 5: Analysis of Teaching Method One—Metamorphosis

Chapter 6: Analysis of Teaching Method Two—Straight Talk

Chapter 7: Analysis of Teaching Method Three—Demonstration of Authority

Chapter 8: Summary Discussion and Recommendations

The Jesus Model of Teaching

Authentic Authority

Flexibility

Need-Based Instruction

Figure 1. A graphic overview of the study.

Christian Worldview

The identification and exploration of teaching methods are the basic processes of my study. Teaching methods and models can usually be tracked back to some ideological origin and their epistemological basis identified. Hence, the epistemological presuppositions of Jesus' teaching methods are given. He, who delivered the core concepts and name to the Christian worldview, is logically the one to implement this ideology to its fullest. The Christian worldview accepts God as the origin (creator) of all that exists, and the life of Jesus (4 B.C.–A.D. 29), as described in the Bible, the best expressed manifestations of the will and character of God (Knight, 1989; Peterson, 1994).

In my study, which makes the enterprise of investigating the teaching methods of Jesus, it is appropriate to refer to and explore the answers given in Christian literature as to how human beings learn. The question of how we acquire knowledge is logically aligned to the existence of knowledge. Thus, the epistemological question is linked to the ontological. Without the explanations offered by ontology on "what is," there is no substance from which to learn. Christian ontology assumes that the whole and endless amount of truth belongs solely to a supernatural God. Human beings, limited in time and space, have the privilege of spotting glimpses of, or puzzling pieces of, this truth during their lifetime (Knight, 1989, p. 164). A primary author of the New Testament of the Bible expresses the human limitation in seeing truth as "squinting in a fog" and "peering through a mist" (1 Cor 13).

According to the Christian worldview, there are factors limiting the acquisition of truth. Even so, Christians are recommended to seek truth as a lifelong activity. The encouragement of Jesus to "Seek and you will find" (Luke 11:9) as a way to fulfill one's daily needs can also be extended to include the philosophical need to know the truth. Jesus himself modelled the way by which the active seeking of truth should be carried out. At a reported age of 12, he discussed ideology and doctrines with the theologians in the Temple in Jerusalem. He frequently referenced

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the Scripture when in verbal duel with the religious authorities of his time, thus indicating a confident knowledge of the Torah. As an adult teacher, his communication was frequently exemplified and illustrated by the use of phenomena appearing in the physical world (Dillon, 2005). His points of reference and his use of metaphors to explain principal truths were frequently taken from nature. Thus he demonstrated acquaintance with the laws and grounding rules of nature. When he recommended getaway boat trips to the other side of the Sea of Galilee to rest and pray, he legitimized and justified the human need for quiet rest, meditation, reflection, and communication with other intelligent beings. To sum up elements of the truth-seeking process of Jesus, core activities seem to be:

1. The study of God's message as it appeared in the Torah of his time

2. The study of nature

3. Time to think, reason, and reflect

4. Communication with other intelligent beings.

The process of seeking truth, as performed by Jesus, is aligned with Christian epistemology. Christian epistemology postulates that human beings acquire knowledge when individuals apply all of their senses, cognitive capability (thinking skills), and ability to communicate meaningfully to other intelligent beings such as God or fellow humans, in the learning process (Knight, 1989). The Christian epistemology contains viewpoints similar to epistemological viewpoints of other major worldviews. What is remarkable is that Christian epistemology encompasses viewpoints that are traditionally seen as opposing viewpoints. For instance, the Christian worldview recognizes both external impacts, such as sensing, and internal processes, such as thinking, as valid ways of acquiring knowledge. It also accepts the communication and interaction between intelligent beings as valid means of acquiring knowledge.

According to the Christian worldview each respective channel of acquiring knowledge is viewed as a complementary, balancing, and refinement tool to the others. Also, in Christianity, God's communication to human beings, through his word or through direct revelation, serves as the ultimate source of truth and knowledge, to which all other sources must be compared and tested (Knight, 1989). The Christian way of explaining how human beings learn, therefore, is represented by the balanced employment of many human abilities, complementary to each other. According to the Christian worldview, by the employment of multiple learning channels, human beings are capable of finding enough truth, knowledge, and meaning to function independently and rationally in this world. Christians believe God is the origin of everything, including all truth. He is the only one who will ever know the whole and complete truth. These theoretical considerations culminate into some logically accepted views.

1. A best way to teach exists. The Christian view on teaching is a consequence of the Christian view on how human beings acquire knowledge. Therefore, the best way to teach is not solely experience-based, nor is it only a menu for human reason, or a social, interactive enterprise, but the complementary and harmonious combination of all three, with a fourth, the endorsed revelation from God, included as a possible reality. The teaching of Jesus in the NT is assumed to be the clearest and best example of this best model of teaching (Knight, 1989).

2. Each world philosophy has its description of the good life. Christianity is no exception. The good life defined by Christianity is to love "God and the neighbours" (Luke 10; Deut 6). This definition has substantial implications on the practical level, of which no further description here is given. But in the eyes of Christianity, the work of Jesus as teacher is viewed as the road to establishing a love-based relationship between the learner and God, and between the learner and his or her fellow human beings (Matt 5:38–40). This is also the ultimate goal of Christian Education (Knight, 1989).

3. Teaching, as it is reported to have been performed by Jesus in the New Testament, is, as a social act, observable, categorizable, and comparable, and thus can serve as a model, independent of time, and therefore is generalizable. Teaching takes place in order for learning to occur.

4. Methodological assumptions vital to my study are:

a. Respondents are objective and honest. They are experts in their field, and they employ their knowledge and skills with integrity in this project.

b. The accounts from the Bible where Jesus' examples of teaching methods are extracted and analyzed, accurately, reflect his teachings.

Importance of the Study

Joyce and Weil (1996) have described how models of teaching have developed from the primary schools of thought and philosophy. Joyce and Weil explain the essential features of each model and its advantages in support of learning. While their textbook gave informative introduction to models derived from the main schools of thought influencing education in the Western world (humanism, idealism, and behaviorism), a teaching model based on the Christian philosophy was absent. A search in textbooks for teacher training and textbooks on learning theory gave the same meagre results. A search with the keyword "Jesus" and "Model of Instruction" on the Google Scholar database gave one hit. It took me to the homepage of an American Consulting Enterprise, The Parker McNally Association, which offers workshops based on the Jesus Model of instruction. It explains its definition of the Jesus Model of Instruction as follows:

> Why is Jesus recognized as the greatest teacher ever? Jesus involved people in their own learning. He did this through two, seemingly, very simple behaviors: He told stories, he told parables, and He asked questions. We say "seemingly." In his wisdom, Jesus knew exactly what the goal was. He also understood, however, that people would have to figure things out, or discover things for themselves, for things to be of value to them. His parables always offered deeper levels of meaning than the surface stories. His questions led to more questions in the pursuit of understanding. This process fostered spiritual growth as people moved closer to the mind of God. (Parker McNally Association, 2009)

As interesting as this description of Jesus as teacher might be, a summary proposal of the elements that comprise a Jesus Model of Instruction, and the theoretical support for such a model, is lacking.

Teaching methods directly linked to the Christian worldview are hard to find. This void is strange in light of the fact that Christianity has its clear set of explanatory answers to the metaphysical, ontological, and epistemological questions, in line with the other world philosophies. The study of the teaching methods of Jesus, which is the enterprise of my study, may frame these methods in the Christian worldview and thus attach a Christian identity to the methods and the theory.

The challenge of teaching is concurrently both old and new. It is old in the sense that the human mind and basic human needs have changed little during the time period over which we have records. It is new in the sense that it is supposed to satisfy the rapidly changing conditions of society and its increasingly complex demands. My study, by its design, pulls old knowledge into a modern language of education with the intent that the two would find their natural meeting place. The old ways of teaching, represented in the principles reportedly applied by Jesus that assumingly captured the human minds and human needs at the time they were applied, are analyzed, categorized, and interpreted, with a contemporary educational theoretical base as the toolkit. In this way a model of teaching based on the reported methods of Jesus may in the end look contemporary although its origin is more than 2,000 years old. The gain in dressing up such a description in new educational vocabulary is for the sake of accessibility to an audience of educators living in the 21st century. Educators who adhere to a Christian worldview would benefit from a continuous ideological refreshment of their teaching perspective, even though they may be the ones who, by definition, would be the prime candidates to become shareholders. According to Knight (1989), "the Christian educator can learn much through an inductive and analytical study of His methods in the Gospels" (p. 228).

Having experienced private Christian schools in different countries in Europe and the

United States as student, teacher, and parent, my impression is that private schools, even if they

claim to be Christian, are quite similar to their public parallels in methods of instruction. An

unclear or undefined Christian model of teaching, or a missing Christian model of teaching, may

be an explanation for Christian schools' similarity to whatever current methodological fad public

schools have adopted. Christian epistemology should actually be pointing in another didactical

direction. Christian educators may, consciously or unconsciously, be the ones who have missed a

Christian model of teaching the most. The ambition of my study is to provide an ideologically-

rooted model of Christian teaching.

A model of teaching developed from the work of one who reportedly knew the art in

depth and detail may be worth considering when educational institutions develop their

pedagogical platforms, and when educators of the 21st century work with new curricula or with

plans for staff development. A salient comment from a Florida principal, Robert Dorn (1995),

explains and confirms the needs indicated above. He says:

> We have lengthened the school day, we increased our time on-task, we increased the
> graduation requirement; we mandated exit testing. Locally we deal with attendance
> and discipline rules, but these measures alter the nature of the system without
> addressing the root causes of the problem. . . . What need to be examined now are the
> unhappy consequences of these efforts: There have been no significant improvements
> in student achievement patterns. . . . These innovations have failed to eliminate poor
> instruction and ineffective and redundant curricula. (p. 7)

From what Principal Dorn expresses, the inference that good instruction is of crucial

importance in improving students´ learning is easily made. Contemporary educators argue that

the choice of instructional methods is the single most important indicator of success in education,

even more important than the content (Bok, 2006; Nilson, 2010). Scholars of education also

recommend the kind of instruction that finds its way not only to students´ minds but also to their

hearts (McManus, 2005; Nilson, 2010; Zull, 2002).

Delimitations of the Study

My study intends in no way to underrate the importance of the content of Jesus' teaching. It just limits itself to investigating the ways Jesus taught the content. Although his didactics are heavily intertwined with his message, it is the didactics with which he delivered his curriculum that is the focus of my study. Thus, my study is not an analysis of the Gospels in general, but of the particular acts of Jesus, identified as teaching methods, as these appear in the Gospels.

Definition of Terms

Some terms appearing frequently in my study are "common property" or self-explanatory and thus need no further explanation. The term *education* is an example of a term with which we are familiar. The origin of this term may add to or broaden our understanding of the concept. The word *education* originates from Latin, *educere*, and means to "pull out" or lead forth, according to the *Oxford English Dictionary*. The common understanding of the term today combines both the "bringing up" and "pulling out," due to the view that human beings are created with inherent potential. This human potential comes from within and can grow symbiotically with external influences into a harmonious whole. In a professional sense, the term *education* is generally understood as the science of transferring the knowledge, the values, the skills, and the culture of society to its younger generation. As such it should be equivalent to the term most used in the German-European tradition, *pedagogy*. In this tradition, pedagogy is generally understood as "the system of educational understanding, thinking and acting" (Kortner et al., 1982, p. 336). Pedagogy is a word of Greek origin. A Pedagogos was a slave who guided the rich people's sons back and forth to school and also supervised their homework (Kortner et al., 1982).

Andragogy is the teaching method developed for adult learners who want to receive a quality education and to complete assignments and projects independently under the guidance of a teacher, instructor, or online facilitator (The Connecticut Adult Learner, 2007).

Epistemology is a word based on the Greek word 'episteme', which means knowledge. As the Greek term *logos* means 'word', the term epistemology directly translated means "knowledge-words" or "words about knowledge." Epistemology stands for the philosophical assumption about human beings that also explains how they acquire knowledge. According to Crotty (1998), epistemology is "a way of understanding and explaining how we know what we know" (p. 3). For the theory of knowledge to be meaningful, it has to be embedded in some ontology. Thus epistemology and ontology are closely connected.

Learning theory provides general explanations on how learning occurs. It is a set of theoretical constructs that links observed changes in human performance with what is thought to bring about those changes (Driscoll, 1999, p. 11). A learning theory explains and predicts behavior, and thus provides guidelines on how to go about delivering teaching.

Teaching method is a key term in my study. A teaching method is informed and shaped by its underlying learning theory, and is trusted because of its underlying learning theory. "It is the deliberate arrangement of events made to facilitate a persisting change in human performance or performance potential" (Driscoll, 1999, pp. 11, 25). William Green has given the following definition: "A method is a planned set of steps designed to deliver instruction. The most common method used in school is lecture" (William Green, personal communication, n.d.). Summarizing, the three main characteristics of a teaching method, according to the definitions, are (a) it has undergone a cognitive process until the outcome is a "deliberate arrangement" or "design," (b) it includes a "series of events" or "set of steps," and (c) the purpose of it is to make "persisting change in humans." A teaching method has its emphasis mainly on the practical side, on the series of events or steps, and on the implementation of these. It is also practically limited. It is completed when the series of events or steps are over. The theoretical knowledge and skills behind the development of a teaching method is usually referred to in the U.S. and Anglo-Saxon

tradition as Teaching & Learning Theory and in the German-European tradition as Didactics (Kroksmark, 1996, pp. 90–91).

Teaching model comprises both the theoretical and practical aspects of teaching (Kroksmark, 1996). A teaching model ties the theory, the methods, and the strategies together into a whole, which is internally coherent with and recognized by some basic principles (p. 116). Joyce and Weil (1996) explain the term Models of Teaching in their book carrying the same name. They view a teaching model as a learning environment in which students can interact and study how to learn. The description has many uses, ranging from planning curricula, courses, units, and lessons, to designing instructional material. Some models of teaching have broad applications, while others are for specific purposes. Applications can range from simple, direct procedures, to complex strategies that students acquire gradually. A model of teaching includes a major philosophical and psychological orientation toward teaching and learning. The creator of a teaching model provides a rationale that explains why goals will be achieved. It can be adjusted to the learning styles of the students and to the requirements of the subject matter. Finally, there is evidence that the teaching model works (Joyce & Weil, 1996, pp. 11–12). A short definition of a teaching model would be a description of a planned teaching and learning environment that is theoretically and philosophically grounded. The use of models is at least twofold:

1. Models inform and orient. They create mental pictures. Models are often mentioned in connection to prototypes—the original patterns to be copied.

2. In the figurative sense, models are ideals, or examples to follow.

The definition of a teaching model is important to my study, since a Jesus model is the pursued end of it. The characteristics of such a model are emphasized in Table 1.

Worldview represents the fundamental cognitive orientation of an individual or society. It encompasses natural philosophy and fundamental, existential, and normative postulates.

Worldview refers to the framework of ideas and beliefs through which an individual interprets the

world and interacts with it ("Worldview," 2011).

Table 1

Characteristics of a Teaching Model, Based on Kroksmark (1996) and Joyce & Weil (1996)

Definition	Source
1. A Teaching Model is an example of a learning environment in which students can interact and learn how to learn.	Joyce & Weil, 1996
2. A Teaching Model comprises both the theoretical and practical aspects of teaching. A teaching model ties the theory, the methods and the strategies together into a whole which is internally coherent with, and recognizable by some basic principles.	Kroksmark, 1996
3. A Teaching Model can have broad applications or can be designed for special purposes. It can range from simple, direct procedures to complex strategies.	Joyce & Weil, 1996
4. A Teaching Model includes a major philosophical and psychological orientation toward teaching and learning.	Joyce & Weil, 1996
5. A Teaching Model has a rationale that explains why goals, for which it was designed, will be achieved.	Joyce & Weil, 1996
6. There is evidence that a Teaching Model works.	Joyce & Weil, 1996

Note. Adapted from *Didaskalos–undervisningsmetodik vid vår tideraknings borjan med* [*Didaskalos–teaching methodology at the beginning of our era with special focus on the teaching methods of Jesus*], by T. Kroksmark, 1996, Gothenburg, Sweden: Daidalos AB.

CHAPTER 2

LITERATURE REVIEW: THE LEARNING SYSTEM AND
INSTRUCTIONAL INFLUENCES AT THE TIME OF
THE HISTORICAL JESUS

Jewish Education and Other Influences on Jesus as Teacher

A basic assumption of my study is that Jesus once lived and worked extensively as a

teacher from about A.D. 27–29.[2] The analysis of methods in the teaching attributed to him is not

dependent on a verification of his existence. The teaching methods appearing in the four Gospels

of the Bible, as will become clear later, stand on their own and speak a pedagogical message,

which is the investigation of my study.

That Jesus has the reputation of being a master teacher and that his methods are perceived

to be of value for the teaching profession today are already accounted for. A research of the

educational tradition and educational context from where he came can possibly shed light upon

the origin, formation, and refining of the teaching processes for which he is famous.

This chapter summarizes evidence from the non-biblical literature that points to Jesus as

a historic person and assesses the type of education delivered at his time and the cultural setting at

that time. It is of interest to probe how these factors might have impacted his methods of

teaching. A short listing of characteristics of the four Gospels where his teaching methods appear

can give some background to help understand why the teaching accounts are synoptic, but not

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[2]The years of Jesus' birth and death cannot be accurately determined. Historians think he was born
either before 4 B.C. (when Herod the Great died) or possibly in A.D. 6 (when the historical Census of
Quirinius was undertaken). Thus, the period of Jesus' ministry given in this study is a proximate calculation
based on a birth before 4 B.C. ("The Chronology of Jesus," 2011).

identical. Finally, an investigation of the contemporary work completed on the teaching methods of Jesus summarizes the perspectives and the emphases that other scholars have taken in studying the teaching methods of Jesus, and point out how the methodology of the present study is both similar and different from them.

The Historical Jesus

The interest in Jesus as one of the most influential persons in history has led to extensive and intensive studies into the ancient sources that speak about him. These studies are characterized by multiple disagreements over research methods as well as conclusions.

In his book *Jesus Outside the New Testament*, Robert Van Voorst (2000) presents seven non-Jewish ancient authors who describe either Jesus himself or historical incidents closely related to him. Thallos, Pliny the Younger, Suetonius, Tacitus, Mara bar Serapion, Lucian of Samosata, and Celsus all bear witness to the existence of Jesus to various degrees (pp. 19–74). In addition to these, the Jewish historian Josephus also refers to Jesus in his writings.

Of these eight authors, of different origin and with different agendas, seven implicitly or explicitly indicate that Jesus' impact as teacher was strong. It was his teaching that made Jesus known. It was a kind of teaching that challenged and provoked the religious thinking and traditional rules of his time; one that spread a movement among people, and caused a perceived threat to order throughout the Roman Empire.

Pliny the Younger

The Roman lawyer, Pliny the Younger, A.D. 61–113, is the one who, from his post as governor in Asia Minor, wrote letters to Emperor Trajan, asking his advice concerning the trials of Christians. He wondered if Christians should be punished for just being Christians, even if they might not be guilty of any crimes. An inference from the letters of Pliny the Younger would be that if Jesus Christ had never existed, and had never taught with lasting impact, first-century

Christians would never have been brought to trial, nor would there ever have been Christian martyrs. Pliny the Younger, in his advice-seeking letters, confirms the existence of Christians and the teaching of Jesus.

Suetonius Tranquillus

The Roman writer Suetonius Tranquillus, A.D. 70–140, also practiced law and was a friend of Pliny the Younger. He served as secretary for the Emperor and thus had access to imperial archives and reports. One sentence from his *Lives* has elicited debate among scholars and a library of literature in the wake of the debate. In this one sentence, Suetonius relates how the emperor Claudius expelled the Jews from Rome since they were always making trouble "because of the instigator Chrestus" (Van Voorst, 2000, p. 30). Even though there has been a debate over the use of the name Chrestus instead of Christus or Christ (if it was just a spelling error or if it actually refers to another troublemaker with the name Chrestus), the suggestion remains that the reason for the expulsion of the Jews might have been trouble over Jewish missionary activity or civil unrest between Roman Gentiles and Roman Jews over the proclamation of Jesus as the Christ (Van Voorst, 2000, p. 38). Again, it looks like it is the impact of Jesus' life and teaching that caused the upheaval of the Jewish population of Rome.

Tacitus

Tacitus (probably A.D. 56–120) is considered the greatest among Roman historians. He wrote *Histories,* covering the reigns of emperors Vespasian, Titus, and Domitian. In his *Annuals 15,* Tacitus describes the great fire in Rome. In doing so, Tacitus introduces Christians and Christ to the readers. Tacitus describes how Nero had blamed "Chrestians" as being responsible for the fire. The Christians were tortured before they finally were burned at the stake, and, as Tacitus adds, "a feeling of pity arose . . . because it was felt that they were being destroyed not for the public good but for the ferocity of one man (Nero)" (Van Voorst, 2000, p. 42). Van Voorst

concludes: "Tacitus, careful historian that he was, presumed the existence of Jesus Christ and had no reason to doubt it" (p. 53).

Mara bar Serapion

A letter from the Syrian Mara bar Serapion (preserved in the British Museum) describes Jesus as "the wise 'king of the Jews' whose death God justly avenged, and whose 'new laws' continue" (Van Voorst, 2000, p. 53). Mara bar Serapion, contrary to the Roman writers who show little but contempt for the Jewish rioter and his followers, sees Jesus in a positive light. Mara bar Serapion speaks of the revenge of the gods for killing wise men like Socrates and Pythagoras, and in this connection he also describes the revenge that came over the Jews for killing their wise "king because of the new laws he laid down" (Van Voorst, 2000, p. 54). It is interesting that Mara bar Serapion, a stoic writer outside the Roman Empire, compares Jesus to Socrates and Pythagoras. Those two teachers were considered the wisest of the ancient time, and the founders of pedagogy (Kortner et al., 1982). It is worth noticing that Jesus was known by his influence as a teacher who 'laid down new laws'.

Lucian of Samosata

Another non-Roman source to confirm the existence of Jesus, though less positive, is the Greek satirist Lucian of Samosata (A.D. 115–200). His description of Jesus is "the one whom they still worship today, the man in Palestine who was crucified because he brought this new form of initiation into the world" (Van Voorst, 2000, p. 59). He also used the disparaging reference "Sophist," thus indicating that Jesus was a cheat who taught for money. His description of Christians goes in equally sarcastic formulations:

> Having convinced themselves that they are immortal and will live forever, the poor wretches despise death and most willingly give themselves to it. Moreover, that first lawgiver of theirs persuaded them that they are all brothers the moment they transgress and deny the Greek gods and begin worshipping that crucified sophist and living by his laws. (p. 59)

Though Lucian of Samosata uses Jesus and Christians as derogatory examples in his warnings to the people, the interesting outcome of his account is his coincidental confirmation of the existence of a teacher, under whose influence adherents would rather face the death penalty than compromise the laws he initiated. Again, the impact of Jesus work as teacher is evident.

Celsus

Last to be mentioned among the non-Christian, non-Jewish authors who indicated that Jesus was a real person is Celsus, from around A.D. 175. He wrote the first known attack on Christianity in a work named *True Doctrine.* It assumes to have contained a comprehensive assault on the teachings, the practices, and of the leaders of early Christianity, thus indirectly acknowledging the impact of Jesus' teaching. This attack elicited a lengthy response by the church father Origen, in his work *Against Celsus,* about 70 years later. Because of the passing of time between the writing of *True Doctrine* and its response *Against Celsus*, and because it is only in the response of Origen where we find the original statements of Celsus, the conclusions we make about *True Doctrine* must be tentative. Still there is reason to think that in causing a detailed and thorough response, the Celsusan work *True Doctrine* must have had some power. Ironically, the attempt by Celsus to refute the Christian influence actually confirms its existence and its origin, Jesus the teacher (Van Voorst, 2000).

Josephus

The priestly, well-educated Josephus (A.D. 37–ca.100) is the Jewish historian and diplomat who became a Roman citizen after the revolt against Rome (A.D. 64), in which the Jews surrendered once more to Roman supremacy. He took a Roman name, Flavius Josephus, indicating his loyalty to the Roman Emperors of the Flavian family, under whom he served as writer of history.

After the fall of the Roman Empire in the late fourth century, Josephus's books were

preserved and probably copied by Christians. Steve Mason (2003) argues that, "as a writer,

Josephus was much more sophisticated than his questionable behavior might suggest" (p. 55).

On this background his accounts about Jesus must be assessed. In the much reputed and heavily

disputed paragraph in Josephus's *Testimonium Flavianum* (1993), appearing in his *Antiquities*

18.3.3, the following citation is found:

> Now, there was about this time Jesus, a wise man, if it be lawful to call Him a man,
> for he was a doer of wonderful works—a teacher of such men as receive the truth
> with pleasure. He drew over to Him both many Jews and many Gentiles. He was the
> Christ, and when Pilate, at the suggestion of the principal men amongst us, had
> condemned Him to the cross, those that loved Him at first did not forsake Him, for he
> appeared to them alive again the third day, as the divine prophets had foretold these
> and ten thousand other wonderful things concerning Him; and the tribe of Christians,
> so named from Him, are not extinct at this day. (p. 480)

Steve Mason (2003) soberly states: "it is almost certain that Josephus' paragraph on Jesus

had been edited by Christian copyists" (p. 7). As a direct witness of Jesus, the *Testimonium*

Flavianum, therefore, has limited value. Scholars agree that most likely there have been some

words about Jesus in *Antiquities* 18, but probably a version less enthusiastic about Jesus. This

point of view has gathered support due to the fact that Josephus was a Jew, not a Christian, and

thus was presumed to have no agenda of promoting Jesus. The assumption that Josephus's agenda

was to convince the Romans that not all of their officials out in the provinces were of high

competence is compatible with the other works of Josephus (Mason, 2003, pp. 235, 236).

All of the authors referred to here give testimony of Jesus to various degrees. The aspect

mentioned about Jesus, in all but one case, is directly or indirectly his impact as teacher. There

have been scholars and writers in every century since Christ who have argued against the

existence of Jesus. They have referred to him as a myth, as an imagination, as a fable, and as a

subject of human inventions. The men Bruno Bauer, Karl Marx, John M. Robertson, Benjamin

Smith, and George Wells are all exponents of such views. During the first decades of the 20th

century, the most vociferous attacks on the Jewish and Roman witnesses to Jesus, especially those

of Josephus and Tacitus, were exhibited. According to Robert Van Voorst (2000, p. 12), the advocates of a non-historical Jesus co-existed in the United States and in Europe at this time, and represented the high-water mark for what can be called "the non-history thesis." Van Voorst concludes, however, that "the theory of Jesus' non-existence is now effectively dead as a scholarly question" (p. 14).

In my study, I assume that Jesus was an historical person, and therefore, factors that possibly influenced him and his methods of teaching will be examined next.

The Judaic Educational System and Its Possible Impact on Jesus as Teacher

Features of the Judaic Educational System in Jesus' Time

The Jewish historian Josephus indicates that a high level of education was accessible in Palestine at the time of Jesus. Josephus himself, nearly a contemporary of Jesus, claims to have gone through such a course of education. In *The Life of Flavius Josephus* (1993), he claims that at about 14 years of age "I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion of the law" (p. 1). The Bible as well as the works of Josephus indicates an established level of reading skills among Jewish boys, an in-depth understanding of sacred literature, and even elaborate skills in discussion and argumentation. In his article *Education in Palestine* Casto (1937) states: "Among the nations of antiquity the Hebrews led in the education of the young. In character education the Hebrews rank with the best of modern times" (p. 260). Meier (1991), more modestly, claims that within the Roman Empire, of which ancient Palestine was a part, literacy could not be taken for granted. There is evidence that literacy deteriorated in the eastern Mediterranean areas once the Romans came to the scene. Meier admits that within areas of purer Jewish population the Jewish tradition of giving education to boys was kept and revered even during the times of occupation. Meier suggests that Nazareth was such a pure

Jewish settlement, and that the existence of a synagogue with an educational program for Jewish boys in Nazareth is a likely hypothesis (p. 277). William A. Curtis (1945) states: "No other country, and no other system of general education, in the world, not even in Greece was endowed with an apparatus of intellectual, historical, literary, moral and spiritual instruction that could be compared with theirs [the Jews]" (p. 22). "The apparatus" that Curtis refers to is the education given at the Jewish synagogue. He describes it as "a place of worship holy as a temple, yet fundamentally a House of Instruction furnished with a school" (p. 23). Meier (1991) says that receiving education depended highly on two important factors: "the piety of the father and the existence of a local synagogue" (p. 277).

Curtis (1945) has the following opinion:

If we speak of Galilean and Judean 'peasants' we are by no means at liberty to associate illiteracy or ignorance with the name. Indeed the only other nations which have ever rivaled the Israel of the Ancient Synagogue in respect of their high level of educated intelligence and moral cultivation have been those which at the Reformation followed the Jewish example and made education, based on Scriptures, both a national and a spiritual possession for Man and woman and child. (p. 22)

To confirm the reputation of the Jewish system of education among its neighboring nations, Curtis (1945) continues: "In the Greco-Roman world the notion 'Jew' became a byword for intelligence and industry and cleanliness . . . [and] "there were synagogues even in Palestine that had been built by grateful foreigners who had surrendered to the attraction of the unique and magnetic Book" (p. 22). "The magnetic book," in this connection, refers to the Old Testament (Curtis, 1945, p. 23). To the Jews, the heart of the sacred literature was the Torah or "the five books of Moses." The Torah comprised the Law entrusted to Moses at Mount Sinai, and represented a core of identity for the Jews. It gave them "a corporate memory and a common ethos" (Meier, 1991, p. 274). Curtis (1945) reflects that the Law, along with the other sacred texts, was the rope that bound the Jewish people together during their many times of invasions and captivities. Meier states that

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the very identity and continued existence of the people Israel were tied to a corpus of written and regularly read works in a way that simply was not true of other peoples in the Mediterranean world of the 1st-century. (p. 274)

To the Jews, the Law represented the merger of societal organization and structure with ethical standards into one whole. According to Curtis (1945), "church and state were one. Law was religion" (p. 25). The Law was the medium by which God's character and will were expressed to the people. This qualified it as an object for thorough study, reflection, and interpretation by the people. To the common Jew, the Law was a jewel. In the fifth book of Moses, when the Law was given the second time, a strong summons is given: an urge to educate the young in accordance with the monotheistic faith of Moses, and to convey it in such an integrated manner that the young detect its relevance and meaning, and internalize it (Deut 6:1–25).

"To be able to read and explain the Scriptures was a revered goal for the religiously minded Jew. Hence literacy held special importance for the Jewish community" (Meier, 1991, p. 275). Based on the factors in Jewish religion that fostered pursuit of literacy, there is reason to assume that there was a general level of literacy in Palestine at the time of Jesus. Archaeology has provided artifacts that support this assumption. Josephus also, in support of this, states that the Law ordered children to be taught to read, to learn the law and the deed of their forefathers (Meier, 1991). According to Phipps (1993), "The synagogue was a centre for scribal work, religious education, and Sabbath worship, as well as for community decision making" (p. 12). Therefore, there is reason to believe the synagogue provided the location where educational activities took place and played a main role in the education of the young.

Formal Impact Factors for Education in Jesus' Time

Accessible information specifically about the education of Jesus is sparse. Just one incident related in the Gospels indicates something about his course of learning. For the rest we have to rely on what we can infer about Jewish education in general at his time, and what he performed as an adult that can indicate previous learning. Based on such pieces of information, I

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am able to make some educated guesses about the kind of background and education that could have played a part in his development as a teacher.

Luke 2 describes Jesus as "seated among the teachers, listening to them and asking them questions" (Luke 2:46). "The teachers in the temple were impressed with the sharpness of his answers and were taken with Him" (v. 47). The competencies that Jesus displayed at the age of 12, Scripture knowledge, understanding the Scriptures, and ability to ask relevant and mindful questions could indicate an education promoting reading, higher-order thinking skills (Bloom, Engelhart, Furst, Hill, & Kratwohl, 1956), and verbal skills, as well as independence of thought and action. Such integrated qualities would be an asset to any teacher. To a teacher whose aims were to re-ignite the interest in literary treasures, to convince of "kingdom" principles (often opposing the lines of thinking of the day), and to model the Law in new depths and dimensions, thinking and verbal skills must have been welcome tools.

Parents

We assume that the values and beliefs that formed the young mind of Jesus were the same as those held by his parents in the home. His parents were his first teachers and role models (Luke 2:46-52, Matt 2:14-15, 19-23). According to Casto (1937) "the parents of the Hebrew child were the chief instructors, and his education was received at home" (p. 260). Doing God's will without questioning appeared to be the required *modus operandi* for children in Palestine. The obedience to God and the prerequisite trust in God's will and providence displayed by parents are qualities suitable to impact young minds. In line with being models in obedience and faith, there is reason to believe that many parents truthfully followed the instructions given by Moses in Deuteronomy: "Write these commands that I've given you today on your hearts. Get them side of you and get them side your children. Talk about them wherever you are, sitting at home or walking in the street; talk about them from the time you get up in the morning to when you fall into bed at night" (Deut 6:6–7). "Such a home in every land is the finest school of character, and its children are the

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salt of the earth" (Curtis, 1945, p. 32). Parents orally told and explained Scripture. The first level

of instruction is likely to have contained the stories from the books of Moses, Joshua, Kings,

Psalms, Isaiah, and the Prophets.

The House of the Book

At 5 to 7 years of age, Jewish boys could become pupils at "the House of the Book," or

the synagogue. In Nazareth, excavations have uncovered debris of a building that agrees with the

construction of a synagogue dating back to the time of Jesus. We assume the boys were instructed

by the Chuzzan, the elementary teacher (Meier, 1991). Concurrently with the literacy skills, they

received religious education based on the Torah and the Law. We can picture little boys sitting to

read and write, perhaps using a stick in the dust or sand on the floor.

A Current Time Parallel to the Teaching of
the Torah

Looking for parallels between ancient Jewish education and modern Jewish education, an

article in *The New York Times*, October 1, 2006, captured my interest. Under the heading "So the

Torah Is a Parenting Guide," by Emily Bazelon, the article relates how principles and wisdom

from the Torah are used in today's courses, for parents who seek understanding and skills in the

complex task of rearing children. Psychologist and author of the book *The Blessing of a Skinned*

Knee: Using Jewish Teachings to Raise Self-Reliant Children, Bazelon admits, as an interviewee

in this article, how training in psychology was insufficient for her to help children and parents out

of dysfunctional family dynamics. It was when she "accidentally" became the reader of the Torah

and the Talmud that she found what her profession had been missing. She felt compelled to share

her integrated views in the above-mentioned book, which has become a bestseller in the U.S.

(Bazelon, 2006).

An article by Jack Wertheimer (1999), titled *Jewish Education in the United States:*

Recent Trends and Issues, describes the history of Jewish education in the U.S. in the last century.

It has had its successes and challenges. The perennial characteristics of Jewish education are its emphasis on the Torah and its principles, on Jewish history, including the Jewish holidays, and on Hebrew language. In studies referred to in this article, studies comparing Jewish education to Christian education, the author concludes: "Jewish children receive a more extensive and demanding religious education" (p. 114). He explains this further, saying Jewish education has more goals for the students, more skills to learn, greater know-how, and more wide-ranging understanding. What should be the response to this from Christian educators?

The wording this author uses to describe recent Jewish education in the United States reminds me of the biblical portrayal of Jesus as a 12-year-old in the temple. To be able to discuss the recorded themes at such high levels with the rabbis, a demanding education seems likely to have preceded the temple event. The Scriptures that Jesus would have studied were in the language of Hebrew and comprised the Torah. Jesus seemed to possess wide-ranging understanding, knowledge of the Scripture, and communication skills at this occasion.

Both articles referred to here point to some basic characteristics of Jewish education today. These characteristics seem to have been present also in the ancient time. Could they have survived the wear and tear of 2,000 years? The fact that these characteristics still exist in Jewish education supports the limited documentation we have on the education of Jesus.

The House of Study

Casto (1937) says,

The scribes gave advanced instruction, and the most skilled teachers, such as those with whom Jesus conferred as a lad of 12, were the rabbis. If fathers desired their boys to have a higher education than that provided by the House of the Book, the young men were sent to a House of Study, a higher institution of the type headed by Gamaliel in Jerusalem. (p. 260)

Meier (1991) states, however, that "there is no indication of higher studies at some urban centre such as Jerusalem, and indeed this seems explicitly denied in John 7:15" (p. 278).

Informal Impact Factors for Education in Jesus' Time

Of informal educational factors at the time of Jesus, the Jewish holidays with their companion feasts and celebrations should be noted. The Gospel of Luke describes that Jesus' parents travelled to Jerusalem for the Feast of Passover every year. It is implied that Jesus joined them (Luke 2:41–42). Already at 40 days of age Jesus is presented at the temple and is blessed by the spirit-filled Simeon and Anna (Luke 2:25–38). We read of Jesus participating explicitly in the temple tradition as a 12-year-old boy (Luke 2:42–43). Given the background that his earthly parents were pious Jews, there is ample reason to infer that they had involved Jesus in these kinds of celebrations throughout all his childhood and youth. Deuteronomy 16 ordains religious celebration. Moses encourages celebration as a means of thanking God, growing faith in him, and inculcating religious values. Our general knowledge of such joyful traditions is that they facilitate for common life experiences, for identification and sociability (Deut 16:10–15). As an adult, Jesus' relation to the temple and the ceremonies that took place there seems strong. We read about him visiting the temple and teaching in the temple almost daily shortly before Golgotha (Matt 21:23; Mark 11:11–17; Luke 19:47; John 2:13–14; 5:1). Jesus had the habit of visiting the synagogue on Sabbath (Mark 1:21–22). This 24-hour period of rest and renewing every week, kept in high reverence by the Jews, offered a time for reflection. For a person with developed thinking and social skills, the Jewish Sabbath must have been important.

Natural Talent

Meier (1991) states that "there is no indication of higher studies at some urban center such as Jerusalem, and indeed this seems explicitly denied in John 7:15" (p. 278). One may ponder what the results of not being formally and scholarly trained, as indicated by John, were on Jesus as teacher. Curtis (1945) says, "He had a layman's directness, freshness, and freedom of thought and speech and bearing, untrammeled by the conventions and inhibitions of caste and

learning and vested interests" (p. 32). Meier (1991) credits Jesus' level of competency to "a high degree of natural talent—perhaps even genius—that more than compensated for the low level of formal education" (p. 278).

Self-Educational Motivation

There are reasons to explore the presumed autodidactic opportunities facilitated by the physical surroundings and the societal and political conditions at the time of Jesus, and their possible impact on his education. What could the lessons be from living in a peasant community situated at the crossroads between the East and the West, and occupied by a foreign power? What thoughts were likely to develop when observing the impact that the presence of Rome elicited of both underground opposition and open revolts? What impact would the societal norms and challenges have on young minds? What impact did those norms have being the oldest son in the family, and the "scandal baby" of poor parents? In sum, what could have possibly impacted his teaching, apart from his studies in the Torah and his education at the synagogue? Curtis (1945) points to several sources of influence:

First, an enterprising population of Galilee was familiar with Gentile tradition and ideas because of the trading routes that passed through, and its openness to foreign contacts. Curtis (1945) suggests the effect of concurrently being introduced to diverse ideas and being reared in an open, beautiful, and prosperous landscape: "It combined to foster intellectual enterprise and to stimulate imagination" (p. 36).

Second, Curtis (1945) refers to the "hidden" years of the life of Jesus, a time when Jesus, as the oldest male, assumingly served the responsibilities as head of the family. This was the time when the practical skills of Jesus probably became the life-saving means to his younger siblings and mother. This period in the life of Jesus, quiet and peaceful compared to what came later, could have been a lesson in hardship and self-denial. The shaping effect of such an experience could have provided him with the expert knowledge of what 'counting the costs' really means.

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Third, Phipps (1993) states that the time of Jesus experienced an environment in which Gentiles and women were deprecated (p. 21). Gentiles and women were not the only ones. Tax collectors and Samaritans shared their fate, as did children conceived out of wedlock. In the minds of many, Jesus was a representative of the latter category. Few records of how he was treated are left to us in the Bible, but there is one in the Gospel of John 8, where Jesus, talking about his father, is provokingly challenged by the Pharisees: "Where is your father?" (v. 19), and later they gloated: "We are not illegitimate children" (v. 41), indicating that they regarded their status superior to that of Jesus. Since this incident took place at the temple in Jerusalem, it is likely that the rumors of Jesus' genealogy had spread from Galilee to Judea, substantiating there were rumors in Galilee too. Phipps (1993) confirms the low status of Jesus among most Jews: "In the Talmudic collection of authoritative teachings of Judaism, he is alluded to as a bastard and a sorcerer" (p. 17). Having been confronted with negative attitudes, Jesus was well acquainted with the feeling of not being accepted, of being different and ostracized. There is reason to believe that his own experiences of scorn and criticism, combined with the observation of people from multiple nations and tongues as they traveled through Galilee, would have given him free training in the art of knowing the human heart and "reading" people.

Rome's occupation of Palestine for decades had degrading effects on the people. The uniformed legions that speeded along the roads, the messengers of the Emperor who demanded man and animal to his service, and the procurators of Rome who made the people suffer in deliberate ways had all contributed to the influence of Caesar on ancient Palestine (Curtis, 1945). If a young man reflected on the political situation of his country, he could draw on a pool of potential lessons. The effects of injustice and subjugation must have been obvious. The peak lessons were probably those that contrasted Rome and its ways with what was orally transmitted from the Holy Scriptures in the synagogue. Given that Jesus was the intelligent and self-learned person that Meier (1991) and other scholars credit him as being, it would not be unlikely that he,

exposed to all this, left Galilee with a sizeable volume of lessons about human nature as well as with accumulated wisdom in other fields.

Manual Training

No matter how rich in natural resources ancient Palestine was, young men had to toil manually to contribute to the survival of the family. In accordance with Jewish custom, fathers therefore trained their sons in a craft, even if their abilities in the direction of a scholar were obvious (Phipps, 1993). The son was an apprentice to the father, picking up both the verbally transmitted knowledge as well as the silent skills of just observing an experienced man at work. According to Meier (1991), this was the most common elementary education in Palestine at the time of Jesus, and is, as far as we can tell, a condition that applied to Jesus. The manual training of Jesus must have provided him with technical and practical insight that came in handy for his repertoire of stories, parables, and the confronting questions in his life as a teacher later on. The shaping effect of this training was to know not only how and why sacrifice must be made, but also when and in what circumstances it was not allowable.

Learning From Nature

A fertile landscape, the hills of Galilee were considered the most beautiful part of the country, free from drought and desert but with a great lake and productive fisheries. Curtis (1945) writes that the hills and mountains of Galilee commanded prospects, which formed a panorama of Hebrew history. "Galilee had hills and valleys, villages and roadways, farms and vineyards, lakes and fishermen" (p. 36). Galilee obviously offered a diverse and beautiful landscape and a variety of purposeful local activities at the time of Jesus. Furthermore, Galilee was a crossroad between East and West, North and South, a place through which caravans traveled. It is not unlikely that a scholarly young man, exposed to foreign ideas and philosophies, and stimulated by local richness in beauty and activities from this exposure, derived mental pictures, vivid memories, thinking and

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people skills that would enrich his illustrations and effectualize his communication as teacher. Stein (1994), in giving his analysis of the parables in the four Gospels, states: "What we have described in the parables stems from everyday experience. No doubt many of them arose out of experiences that Jesus had as a child, youth and young man in Nazareth" (p. 41). Curtis (1945) states that it was from nature that "Jesus drew illustrations for his message" (p. 36). Curtis (1945), Meier (1991), Stein (1994), and Phipps (1993) all subscribe to the importance of environmental factors in the life of the young Jesus, on the instructional methods he applied as a teacher.

Contemporary Literature Discussing Jesus'
Teaching Approach

As mentioned in the introduction to thus study, current studies of the teaching methods of Jesus are not frequent. A few dissertations that touch on topics related to my study have been completed within the last 10 to 12 years: Csoli (2002): "Holistic Education and the Teachings of Jesus," University of Toronto; Todd (2004): "A Grounded Theory Study of Jesus Christ's Leadership Behaviors in the Four Gospels: A Leadership Model for Administrators and Teachers"; Mangum (2004): "Counseling in the Footsteps of Jesus"; and Haokip (2004): Increasing Awareness of Jesus' Teaching Methodology to Enhance Teaching by the Faculty of Eastern Bible College." The study "Counseling in the Footsteps of Jesus" has identified and analyzed the type of questions Jesus used in order to offer improved counseling tools to the Christian counselor (Mangum, 2004). Purposeful questioning is not only an activity reserved for counseling, it is also considered a sharp teaching tool. The SEED program used in some U.S. schools, for example, is totally based on a questioning technique, which stimulates the students to solve problems by using their reason and logic (Dryden & Vos, 1998). Questioning is the central tool in all "inquiry learning" (Bateman, 1990; Rosenshine, Meister, & Chapman, 1996). Asking questions was a strategy applied by ancient teachers to stimulate and develop student thinking and strive at truth (Chew, 2004; White, 2001). Socrates became a pedagogical role model because of

his method of asking questions, a structure that later became known as the "Socratic method" (White, 2001). Mangum (2004) concludes that Jesus frequently applied questions as a right-hand tool in his mission. He has identified seven types of questions used by Jesus to elicit different kinds of responses. His method of identifying question categories was to screen the Gospels for Jesus' own sayings about his objectives. He derived seven major objective categories. Based on these identified objectives, he then distributed Jesus' questions so that they match one or more of the seven objectives categories. The underlying assumption for doing this is that Jesus' questions, together with his stories, parables, and discourses, are all devices employed to achieve a same overarching end. The seven question categories developed by Mangum are of interest for my study as they point to the adequate use of questions in the teachings of Jesus. Mangum also confirms the use of many different teaching methods by Jesus: "It became quickly apparent that he used a number of different teaching methods. Among the methods Jesus used that can be recorded by the gospel writers are humor, hyperbole, comparison, contrast, parable, direct accusation, refutation, illustration, object lessons and questions" (pp. 18, 19). It is a question whether all of what Mangum counts as teaching methods will qualify according to the definition by Driscoll (1999, pp. 11, 25), which is also the definition referred to in my study. If not teaching methods, they may fill the role of teaching techniques. The Mangum (2004) study certainly has the potential of shedding light upon the teaching methods of Jesus, which my study investigates and discusses.

The leadership behavior of Jesus, based on his words and actions in the four Gospels, is studied by Todd (2004). My study of Jesus' teaching skills is an endeavor to identify a comprehensive model as the end product, a defined and consistent pattern of teaching behaviors on the part of Jesus. The Todd study is particularly interesting to my study in that it unites distinctive leadership behaviors of Jesus into a model of leadership. My study undergoes a similar process, but in my study the focus is on teaching behaviors, and how these behaviors are

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comprised into a teaching model. Using the grounded theory approach, Todd's study presents 10

basic leadership skills: authority, story telling, validate and affirm, humility, wisdom, love,

vulnerability, listening, boldness, and vision. These skills comprise his Jesus Model of

Leadership. His list of characteristic leadership principles would not only suit a leader, their

adoption and practice would also be relevant to any teacher who wants to be effective in the

teaching profession (Fawcett, Brau, & Fawcett, 2005; Wong & Wong, 2001). Todd's (2004)

study points to a link which seems inevitable and which also applies to my study: the relationship

between leadership and teaching. This phenomenon, intuitively recognized by many, is described

in the literature as *teacher-leader* or the *leader-teacher*. According to Fawcett et al. (2005), the

most effective and successful leaders are those who also excel in teaching and motivating skills.

Also, how can a teacher help students learn if they do not comply with the learning tasks the

teacher has planned for them to do? An effective teacher with a lack of leadership skills stands

out as a paradox (Tucker, 2006).

Haokip (2004), in his study on a similar topic, looked at the change and expansion in

knowledge and teaching skills, due to the exposure to an intensive course on the teaching

methods of Jesus. Haokip's findings suggest that being exposed to an intensive course on the

teaching methods of Jesus considerably increased the knowledge of the respective teaching

methods. Haokip identified six main teaching methods of Jesus: (a) The conversation method, (b)

the question method, (c) the modeling method, (d) the visual method, (e) the wisdom-poetic

method, and (f) the story-telling method (pp. 22–28).

How Haokip (2004) did the work of identification of the six teaching methods does not

come out distinctly from his dissertation. He compares to some degree contemporary literature on

the teaching methods of Jesus with the teaching methods of famous practitioners such as Howard

Hendricks, Francis Xavier, and Mahatma Gandhi. The six main methods that pertained to Jesus

seem to be a product of this comparison work. In his study, Haokip has not consistently applied

contemporary pedagogical vocabulary to the teaching methods identified as those of Jesus. It is a subject of discussion whether all six methods of Haokip qualify as teaching methods, or if a couple of them would rightly be sorted as teaching techniques. My study differs from the Haokip study in that it qualifies the main teaching methods of Jesus by a standard definition given in chapter 1. My study analyzes in depth each main method of Jesus, and in relation to current learning theory. It aspires to synthesize the teaching methods of Jesus into a Jesus Model of Teaching, which the Haokip study does not do.

I found a few other studies in addition to the dissertations that investigate the teaching methods of Jesus. A study done at Brigham Young University in 2005 by Fawcett et al. indicated that undergraduate and graduate students as well as their teaching professors appreciated the motivational, confirming, and relational methods associated with the teaching of Jesus. Methods associated with Jesus that required hard work, personal initiative, high standards, and cumulative exams scored low on the appreciation index of the undergraduate students. In comparison, the graduate students seemed to recognize and appreciate to a greater degree than their undergraduate peers the relationship between effort and enhanced learning. A prominent and also amusing disagreement between students and their teachers was their views of tests, exams, and grading. Students do not like exams and grading, while professors do. The brief description of the Fawcett et al. (2005) study is that college and university students evaluate highly the teaching methods identified as Jesus-methods that affirm, motivate, and encourage the students, while the methods that require effort and hard work on the part of the students are less appreciated.

Fawcett et al. (2005) identified and further developed 17 basic teaching methods belonging to Jesus that were further developed into a survey to be given to students and teaching professors. By investigating the New Testament of the Bible, each of the 17 methods was identified via "a meticulous appraisal of the words and works of Jesus that was undertaken with the specific intent of understanding better the method and manners of Jesus' teaching style" (p.

268). Support for each teaching method in the survey was demonstrated by the identification of a few key biblical verses that were representative of the examples. By doing a factor analysis of the responses, the researchers identified recurring themes in the list of 17 methods.

In an article in the *Canadian Journal of Education*, Dianne L. Common (1991) does a comparative appreciation of the following famous expert teachers: Zeno of Elea, Lao Tzu, and Jesus of Nazareth. She assumes that teacher success has to do with finding the right blending of what is taught with the methods by which it is taught. She concludes that the mark of the expert pedagogue is the quality of his relation with the students.

> My premise is that teaching expertise is a function of a particular type of educational relationship between teacher and student. Three qualities characterize educational relationship having exceptional, perhaps extraordinary quality. First, students regard the teacher's curriculum as having profound moral and cultural worth; second, engagement of the imagination not only initiates the educational relationship but sustains it to its conclusion; and third, the primary form of pedagogy is the story. (p. 184)

About Jesus of Nazareth, Common says: "[He] talks with people in small groups, out of doors and away from political interference. He encapsulated his ideas in catchy phrases and in short stories, anecdotes and parables" (p. 185). She identifies modeling as the successful teaching method of Jesus when it comes to teaching morals and moral values, and emphasizes the combination of poetic form and analogy when it comes to facilitating the maturation of his followers' personal conscience, moral power, and faith in God (pp. 186–188).

A study run in Sweden by Thomas Kroksmark (1996), associate professor of Pedagogy at the University of Gothenburg, is titled *Didaskalos—Teaching Methods at the Beginning of Our Era* and is aimed particularly towards the teaching methods of Jesus. Kroksmark attempted to coax out of the Gospels of the New Testament the teaching methods of Jesus. Kroksmark's assumption is that if Jesus, by reputation, was such an expert teacher we could and should be able to learn something from him. Kroksmark applies a historic-graphic hermeneutic methodology in his research. He presents the teaching methods of Jesus in four main categories, each with sub-

categories. The four main methods are: (a) Conveying methods, (b) Interactive methods, (c) Activity methods, and (d) Other teaching methods.

In method and in outcome, the Kroksmark (1996) study seems to be the best comparison to my study. Kroksmark has identified broad main categories, which may be helpful in explaining the categories and their accompanying attributes of my study. He does not compare the frequency or strength of each category, like my study does. Another difference between the Kroksmark study and my study is that while Kroksmark stops at the methods level, my study takes the methods one level further in that it synthesizes them into a Jesus Model of Teaching. In chapter 8 an overview and comparison of the findings of the Kroksmark study and my study is given (Table 16).

Of the reported studies here, all investigated the methods of Jesus in some way, and displayed the results as propositions, overviews, or tables. It is interesting to notice that researchers from such widespread countries as India, Sweden, and United States found it engaging and useful to examine the way Jesus taught. While giving relevant information and insight to my research, these studies did not always ground their findings, nor did they explore the theoretical constructs supporting such teaching methods. My study investigated current learning theories that could explain the emerging teaching methods of Jesus and articulate them in an updated didactical vocabulary.

Depending on the definition of a teaching method, the question can also be raised as to whether all the pedagogical actions described in the reported studies really can be defined as teaching methods, or if some of them should rather be categorized as strategies or techniques. According to the definition of a teaching method in my study, not all of the specific actions categorized as teaching methods in the studies reported fall into that definition of a teaching method.

Only one of the reported studies takes the identified methods (leadership behaviors) to the level where they are synthesized into a coherent model. The grounded-theory study by Todd (2004) goes through the stages of open coding to determine categories of Jesus' typical leadership behaviors, the axial coding to identify new relationships and central phenomena, and finally, the stage of selective coding to develop the model. This is mainly the same methodological route as my study followed, as is described extensively in chapter 3.

Leadership Theory and the Teaching of Jesus

The relationship between the two concepts of teaching and leadership has been stated previously in this chapter. The mutual interdependency of teaching and leadership is the motivation to explore and describe current leadership theories. Teaching can be successful only when leadership is present. The aim is to explore possible common grounds shared by the examples of Jesus and modern theories. Two leadership ideas are particularly interesting, due to the fact that Jesus had some openly declared viewpoints, which can be associated with these ideas. These two leadership ideas are the Servant Leadership and the Transformational Leadership Theory. While Robert Greenleaf is a recognized proponent of Servant Leadership, The Transformational Leadership Theory is presented in the works of B.M. Bass. Both authors are briefly referred to here.

A stimulus for the development of the ideal of Servant Leadership by Robert Greenleaf was a story from Hermann Hesse (as cited in Greenleaf, 2002), appearing in his book *Journey to the East*:

> In this story we see a band of men on a mythical journey. The central figure of the story is Leo, who accompanies the party as the servant who does their menial chores, but also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering, finds Leo, and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. (p. 21)

Greenleaf defines the servant leader as "servant first." The servant leader was servant before he became leader, due to a cherished value, deep down inside the person. The servant leader makes a difference, like Leo did. According to Greenleaf, the mark of a servant leader is the change in the attitudes and behaviors of the persons he leads. Those persons become healthier, wiser, freer, more autonomous, and are more likely themselves to become servants (Greenleaf, 2002, p. 27). The concept of servant-leadership may seem like an oxymoron. It can be perceived as the outcome of a matured understanding of basic principles of Christianity. The Bible explains many Christian basic concepts through paradoxes: "Whoever wants to be great among you must become your servant," are the words of Jesus in the Gospel of Matthew. "Whoever wants to be first among you must be your slave. That is what the Son of Man has done: he came to serve, not to be served—and then to give away his life in exchange for the many who are held hostage" (Matt 20:26). Jesus saw himself as a servant. The main purpose for coming into this world was to serve, not only his friends, but also "the many" so that they could have a better life. The Gospels contain multiple accounts of Jesus, who as the chief character acts as a servant through his teaching and actions. To summarize the Christian ideal: If you want to be really great—serve your neighbor. The way up is the way down. In his letter to the Philippians, the Apostle Paul elaborates on the same phenomenon, referring to the life of Jesus as an example (Phil 2:3–8). This accomplishment on the part of Jesus harmonizes well with the ideal of Servant Leadership elaborated and proposed by Greenleaf (Tucker, 2006).

In Transformational Leadership Theory, the concept of transformation is central. The impact of teaching, actions, and demonstrations of the leader causes lasting changes upon those he leads. The leader facilitates transformation of his followers. One consequence of transformational leadership is the narrowing of the gap between leader and co-workers. The shared understanding and enthusiasm toward a common purpose and goal makes leader and followers commit together, and a feeling of closeness is the result (Einarsen & Skogstad, 2002).

This closeness is evident in the teachings of Jesus. He urged his disciples to love one another as a benchmark quality of their relationship to each other and to him. His recommendation to "make your home in me just as I do in you" gives evidence of closeness as an ideal (John 15:2). The result of Transformational Leadership is an outcome level beyond what was expected, due to a radical transformation process where self-interests, needs, and goals are sifted, inspected, and restated (Wren, 1995). Jesus' call to Andrew and Peter, in his promise to turn them into fishers of men if they joined him, is an indication of a transformational strategy on the part of Jesus. Jesus had a new profession in mind for them, a new life with a new goal (Matt 4:19). Transformation takes time. It is not a quick-fix regimen. In conversation with one of his disciples, Jesus makes it evident that Simon Peter has started, but has not yet arrived at the transformed stage (Luke 22:32).

A vision is inherent in the Transformational Leadership Theory. Logically, without a vision there will be no direction to go and no goal toward which to transform followers. What Jesus envisions for his disciple is apparent: He admonishes Simon Peter to turn to his fellow believers, strengthen them, and give them a fresh start. At the end of the Gospel of John, Jesus expands on his vision for Simon Peter. By repeating what is generically the same question, he urges Peter to realize that he is at a crucial stage in the transforming process: at the conversion from being a follower to being a leader. The leader cares, the leader watches over, and the leader nourishes the flock, and this is what Jesus asks Simon Peter to do: "Feed my lambs," "shepherd my sheep," and "feed my sheep" (John 2:15–17). The life story of Simon Peter, as far as we know it from his letters and his martyrdom, indicates a dramatic effect of the transforming leadership implemented by Jesus.

Going back to the story of Leo (Greenleaf, 2002), there is this breakdown of spirit among the traveling party when Leo leaves. It looks like Leo left out one important leadership feature to secure the future existence of the enterprise: the transformation of followers into new cohorts of

leaders. Unlike Jesus, Leo has coached no one to take over leadership at his departure, so the organization is vulnerable. In Jesus' leadership an art of budding is inherent. An emerging new cohort of servant leaders is the crop. Jesus was open about his plan of making spiritual leaders of his disciples, and his leadership training mirrors this. He initiated a wave. The ripple effect caused new generations of transformed disciples. Jesus focused first on the training of his 12 disciples so that they could teach others, and thus fulfill a leadership role. The Mission Command at the end of the Gospel of Matthew reveals the next steps of the plan (Matt 28): Discipleship proliferated. Within the concept of discipleship, commitment, compliance, and transmittance are inherent. As the disciples of Jesus matured, they acquired more space in which to act and execute responsibilities. Eventually, they took over the practical leadership of the business of the early Christian church.

The characteristic feature of the servant leader is apparent in the leadership of Jesus. So is the feature of transformation, including the vision for those undergoing transformation. The modern ideas of Servant Leadership and Transformational Leadership seem compatible with the kind of leadership Jesus exemplified and demonstrated. The leadership of Jesus encompassed Servant Leadership and Transformational Leadership. In addition, it was visionary, and included coaching and training of followers into new leaders.

Summary of Literature Review

This literature review has given a presentation of non-biblical historians, who indicate not only the existence of Jesus of Nazareth, but particularly his influence as teacher. An exploration of sources that possibly influenced and formed the interpersonal skills and teaching skills of Jesus followed. An investigation into the Jewish education system exposed the cornerstones of Jewish education and showed that little change has taken place over 2,000 years as to what is regarded the core topics in Jewish education today. Of most importance was, and still is, the Torah, the Law, and the religious festivals. This information sheds some light upon the biblical accounts of

my study and confirms them. A review of current studies related to my study revealed there is a worldwide interest in the teaching methods of Jesus. Although the studies described are not many in number, they touch some common ground with my study and thus have the potential of adding perspectives and dimensions to my study. Finally a mutually inherent relationship between teaching and leadership was explored and contemporary leadership theories that can explain the vision, work, and instruction of Jesus were applied.

CHAPTER 3

METHODOLOGY

Theory

The object of my study was to examine the main teaching methods of Jesus as they appear in the Gospels of the Bible, and synthesize these into a Jesus Model of Teaching. Examinations like these require a research method that can help the researcher obtain an overview of the social actions under study. In my study the actions of special interest are those actions and interactions associated with different modes of teaching and learning. Furthermore, the research method should offer interpretive tools; tools to observe and understand; and tools that can take the researcher into the core of the relevant social actions to the degree that they start "speaking." The knowledge thus acquired by observation and interpretation is useful in detecting underlying concepts or principles that, in turn, may show the way to the theory. In my study, a Jesus Model of Teaching constitutes the theory extracted from the data.

Looking for suitable procedures to conduct such a study I chose grounded theory. Grounded theory is, more than anything else, a research method with theory-generative properties. It was originally developed for this purpose. With its emphasis on the specific theory-generating properties it was introduced as an alternative to the mid-20th-century hypothetic-deductive methods (Glaser & Strauss, 1967; Guvå & Hylander, 2005). Among research methods, grounded theory stands out because of its specific structural procedures in extracting concepts from the data. The structured and generative properties are recognized strengths of grounded theory. Closeness to the data from which new theory is generated is another strength. The mentioned properties of grounded theory seemed to fit the intended outcome of my study, and

were therefore relevant. I soon learned that grounded theory is no uniform method of research.

Over the years, diverse versions of grounded theory have developed. Some have diverted far from

the original version of Glaser and Strauss, introduced in the late 60s (Guvå & Hylander, 2005). I

looked into three versions: the classic grounded theory still protected and defended by one of its

founding fathers, Barney Glaser; the Strauss and Corbian version, with all its intricate analytic

procedures; and the Charmaz version, marked by its adherence to constructivist views of ontology

and epistemology.

      In chapter 1, my ontological and epistemological views as researcher were presented.

My assumptions about reality are most compatible with the classic version of grounded theory

and the Strauss and Corbian version. These recognize the existence of a reality independent of

human consciousness while simultaneously acknowledging human thought and interactions as

active agents in knowledge construction. I realized that the detailed procedures in the Strauss and

Corbin version did not provide the flexibility I was going to need in my study. One of the noted

differences between the Glaser and the Strauss and Corbian versions of grounded theory is their

prescriptions on how theory is generated. Strauss and Corbin offer a systematic, but also a rigid

model on how data should be interpreted. Glaser, on the other hand, allows more flexibility. As

long as the researcher knows the direction and recognizes where she or he is in the process,

procedural detours are permissible (Guvå & Hylander, 2005). Since my study deviates from the

typical grounded-theory study on some points, I anticipated the need for flexibility in the

development of the model as provided by the classic version of grounded theory. For the reasons

given above, my choice fell on the classic version of grounded theory as the main source of

inspiration and guidance for the research procedures of my study.

      A classic grounded-theory procedure, hereafter referred to as just grounded theory, may

have several ways of handling data. For the sake of overview, the various ways are often

described in terms of "phases" or "steps," although more often than not these operations are

performed simultaneously and re-currently. Scholars who adhere to grounded theory suggest various numbers of phases of data handling, from three to seven (Guvå & Hylander, 2005). For my study I imagined five suitable phases to take place after having selected the material for the study: (a) the open coding of data into categories (concept formation), (b) the recategorization of stories and the selection of main categories to be further analyzed, (c) the further refining and development of categories, and comparison to current learning theory, (d) the conceptualizing of central phenomena and their interrelations, and (e) the synthesizing of and the statement of the theory (a Jesus Model of Teaching).

Grounded theory is usually viewed as affiliated with qualitative research methods. The reason for this has to do with its roots in Symbolic Interactionism, a philosophical direction that recognizes humans as capable of interacting intelligibly with each other and the environment by the use of language and other symbols. Thus, humans interpret the physical world, events, and people into meaningful concepts and thoughts. According to Symbolic Interactionism, humans are able to construct a reality that is meaningful to them (Alvesson & Skjöldberg, 2000; Guvå & Hylander, 2005). The observation and interpretation of interactions and of other symbols are essential in grounded theory as these provide the empirical data from which new theory is gleaned. Because of its qualitative way of processing data, many scholars view grounded theory as a qualitative method (Alvesson & Skjöldberg, 2000; Guvå & Hylander, 2005). As stated in chapter 1, the concept of meaning is essential to my study, on several levels. On a basic level there is a prerequisite understanding of the area of interest, teaching methods, and their role in the context of teaching. Meaning is a key word also when it comes to the choice of materials and methods. The meaning derived from the teaching stories constitutes the data-collection phase of my study. The open coding and formation of concepts are done on the basis of the question of what these teaching stories suggest in terms of modes of teaching. What is their meaning? The meaning extracted from the coded data is essential in posing the bigger questions: Based on the

observations of Jesus' teaching, what are the benchmarks of good teaching? What does a synthesis of Jesus' teaching methods have to say to the teaching profession today?

As said in chapter 1, Christian epistemology offers an explanation on how humans acquire knowledge. Two of the ways are: (a) time to think, reason, and reflect, and (b) communication with other intelligent beings. On these two aspects of epistemology, Christianity and Symbolic Interactionism share common ground, and offer a harmonized ideological base.

Grounded theory also has links to positivist-oriented methods. According to Alvesson and Skjöldberg (2000), one of the prominent creators of grounded theory, Glaser, brought positivism to the work of developing grounded theory as "part of his [Glaser's] intellectual luggage" (p. 12). The positivistic streak can be noticed in the structured way the researcher employs herself or himself in the research (by some seen as a way of minimizing personal influence on the data). The dependency on, and the closeness to, the data is another positivist influence embedded in the structure of grounded theory (Guvå & Hylander, 2005). Whatever the outcome, if it is grounded theory, the theory has to be generated from the data (Alvesson & Skjöldberg, 2000).

Positivistic methods have traditions in the natural sciences, in which numerical recordings of data are common. The epistemology of Christianity is in no sense opposed to the study of nature as a way to acquire knowledge (as accounted for in chapter 1). From this it can be inferred that Christian epistemology accepts observation by the human senses as a valid source of acquiring knowledge. Here is a point of intersection between Positivism and the Christian worldview. The positivist influence in grounded theory that harmonizes with Christian epistemology provides me with an overall ideological basis for my choice of research method.

Selection of Materials

The sampling of materials is done on the assumption that the four biblical Gospels contain and describe the most complete stories available today of Jesus as teacher. A description of the Gospels and a presentation of Jesus as teacher in each of the four Gospels follow.

Matthew

The Gospel of Matthew is assumed written in Hebrew around A.D. 80–85, by Matthew, supposedly Matthew the tax collector who was one of the 12 disciples. Matthew's emphasis, in addition to the desire to remember Jesus and preserve the memory of him for the generations to follow, seems to be to teach and convince the Jewish church at his time. He emphasizes the royal line of Jesus' heritage and his genealogy. He also points out repeatedly how Jesus was a teacher of the Torah, how he fulfilled the Torah and thereby proved himself as Messiah, the personification of the Torah (L. Johnson, 1999, pp. 190–193). According to research done in past decades, the Gospel of Matthew is assumed to have been written based on the Gospel of Mark, but with added material from other sources (L. Johnson, 1999, p. 187). Thus, it is considerably longer than the Gospel of Mark, for the most part due to the extension of the story line. Matthew has a birth narrative as well as a resurrection-appearance account, which Mark does not. In the added bulk of narratives we find accounts where Jesus does a lot of teaching. "Matthew collects the sayings of Jesus into the form of sermons or discourses and inserts them block fashion into Mark's narrative structure" (L. Johnson, 1999, p. 189). In Matthew we find 17 parables. Only three of these come from Mark, four from source "Q" (a source shared with Luke but not with Mark) and 10 from his own source. The role of the parables in Matthew seems to be:

1. Jesus chose this veiled mode of teaching after facing hostility and rejection from his opponents. According to L. Johnson (1999), Matthew uses Jesus' teaching in parables also to confirm fulfillment of prophecy (Ps 78:2) and to cement the trustworthiness of Jesus (p. 196).

2. Matthew includes and re-uses the parables in his Gospel as genuine instruments for teaching the church (p. 196).

Matthew discriminates between those who called Jesus "teacher" in the form of *rabbi* or *didaskalos* and those who called him *"Kyrios"* (Lord). In Matthew those who call Jesus teacher are always the "outsiders," the opponents, the scribes, the Pharisees, the Jewish tax collectors, in

short, those who encountered Jesus but did not necessarily follow him. His disciples call him

"Lord." In this way Matthew subtly sets a demarcation between the believers, the insiders, and

those who considered Jesus as just another rabbi.

Mark

The Gospel of Mark was long viewed as only a condensed and less elegant version of the

Gospels of Matthew and Luke. This was probably due to the easier access to the narratives of

Matthew and Luke, and a lack of interest in the Gospel of Mark by interpreters. Scholars of the

20th century have re-established interest in Mark and pointed to him as the one who provided the

earliest and most reliable historical source on Jesus. In L. Johnson's (1995) opinion, "Mark is not

the simplest, but the most sophisticated of the evangelists, whose compositional techniques

appear remarkably contemporary" (p. 160). We cannot reconstruct Mark's motivation for writing

or even determine when he did it. The absence of anachronism and sense of realism in his

description of the temple's end (Mark 13:5–23) suggest a time before the end of the Roman war

(A.D. 67–70) (p. 160). Some still view Mark as the strangest and most difficult Gospel to grasp.

The Gospel has its own twist. The core of Mark's message seems to lie hidden in the literary

structure of the document. According to L. Johnson (1995),

> Mark not only tells a story, he establishes deliberate and meaningful connections
> between parts of it, signaling those connections to the careful reader. The way a
> narrative is structured is often one of the most important clues to its significance. (p.
> 161)

Mark uses "doublets," "sets of three," apocalyptic symbolism, irony, and mystery to describe

Jesus and his mission. He makes use of a framing technique, in small and large scale, putting sets

of three incidents together, three stories together or even three declarations about Jesus together.

By doing so, the careful reader can discover a connection that illuminates an otherwise "hidden"

message.

According to L. Johnson (1995), Mark is the evangelist who gives Jesus the title *didaskalos* or rabbi most often. Both friends and opponents call Jesus "teacher". He appears as a strange sort of teacher, however, who speaks in parables so that people cannot understand! He tells his disciples that the parables are designed "so that they may indeed see, but not perceive" (Mark 4:2-13).

> The dominant use of parables among contemporary Jewish teachers was as a means of clarifying scriptural difficulties. As an analogy in narrative form, it could lead someone from an understanding of the familiar to an understanding of the strange. This is also the dominant function of parables in both Matthew and Luke. In Mark it is different. Although the character of the parables themselves is no more difficult in this Gospel than in others, Marks exhibits different use of them: He suggests that Jesus used parables to confound rather than to instruct. (p. 171)

L. Johnson (1995) also comments that Jesus' parables might be called instruments of attack (p 168), probably on some group of heretics in his community. The words spoken by Jesus are few in Mark's Gospel. His narrative seems to touch the conflict between 'the strong one' and 'the stronger one' in a subtle way. In light of the conflict perspective, with those who have not accepted and those who have, his strange use of parables may become more understandable. To those outside, everything is in parable simply because they do not have the single necessary hermeneutical key: the acceptance of Jesus (Mark 4:3, 9, 23, and 21–25). Even those who had accepted Jesus are not convincingly insiders when they seek an interpretation of the parable of the sower. It leaves the reader of Mark with the idea that those who should be insiders possibly were not totally so, or that there are at least various degrees of being an outsider.

Luke

In the view of many interpreters, Luke is the most skilled of the Gospel authors, and the most artistic one. His vision of writing goes from the genealogy of Adam to the promise of God, given by Jesus, to be with the church of believers till the end of days. He takes upon himself the task of writing an orderly, reliable account, so that those who read, Theophilus (God lover), may have security of what has already happened and what is going to happen. The streak of a historian

is apparent in his writing. Luke's sources apart from Mark are not always clear. He also uses the source "Q," and in addition he claims to have some reports from eyewitnesses. Due to his artistic streak and ability to write in different styles, concurrently with the execution of accuracy and effectiveness, his writing engages and stimulates further study.

In what can be viewed as an attempt to portray Jesus as the good news to the Gentiles, Luke assures the forgiveness, the acceptance, and the love of God through the many stories and parables in which those who were outsiders become insiders. In Jesus' parables in the book of Luke, the role of the outcasts and rejected is most often played by sinners and tax collectors, while the role of the mighty and prestigious is played by lawyers and scribes. It looks as if Luke wants to augment a point by portraying the difference of these two groups, in their acceptance of Jesus. His selection of stories and his emphasis trigger the thought that Luke wrote to a church of Gentiles entirely (L. Johnson, 1995, pp. 219, 130). There are, however, messages more specifically directed towards Jews in the Gospel of Luke. The admonition is that they reinterpret the gospel in terms of the new reality of believers, consisting of both Jews and Gentiles.

Luke defines three groups receiving the teachings of Jesus: the people in general; his opponents, consisting of Jewish leaders, scribes, and Pharisees; and finally his disciples. Luke portrays Jesus delivering messages of different substance to these three groups. To the crowds the content of Jesus' teaching issues warnings of judgment and calls to discipleship; and communicates to them in parables, emphasizing the principles that govern the kingdom of God. To his opponents he tells parables to warn them of their rejection, and deliberately uses figurative narratives for this purpose. There is reason to believe that the figurative narratives requiring interpretation, a certain pre-knowledge, and some depth of thinking were suited to match the more learned group of opponents. But even to his disciples he uses figurative language in addition to discourses and conversations. To his followers the method of stories and figurative language allowed everyone an interpretation compatible with their individual understanding and

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willingness of heart. Also, this method was suited to hide the message from immature minds, as the Gospel of Mark clarifies. To his disciples Jesus gives direct instructions on the themes of prayer, hospitality, suffering, and possessions. According to L. Johnson (1995), Luke uses a pattern of rotation when he retells the sayings of Jesus to these groups, perhaps to enhance the effect of their messages (L. Johnson, 1995, p. 233).

John

The fourth Gospel—John—is different from the Gospel of Matthew, Mark, and Luke to the extent that it is not included in the Synoptic Gospels. The introduction is different, the storyline is different from the storyline in the other Gospels, the accounts included describe some events not related in the other Gospels and, conversely, the style of communication is poetic and philosophical rather than factual. Still, the Gospel of John tells basically the same story of the life of Jesus, his death, and his resurrection, as do Mark, Matthew, and Luke. The presentation of its central character is an introduction of God sending his representative to humanity. Matthew, in contrast, begins with a genealogy of the earthly ancestors of Jesus, starting with Abraham. Luke traces Jesus' earthly origins back to Adam, while Mark omits any heritage introduction (L. Johnson, 1999).

The underlying message of John seems to have a focus somewhat different from that of the other Gospel authors, as does the writing style and communication tools that go with it. The theme that frequently appears in the Gospel of John is the attempt to identify Jesus, and to verify that he was the one he claimed he was: the Son of God (L. Johnson, 1999). The author's use of metaphors and symbols, typical of Jewish sacred literature, is dense. In using the same literary tools as in Jewish literature, he subtly creates a link to the old texts and prophesies, thus indicating the fulfillment of God's promises in the person of Jesus. John refers to Jesus as "the light of the world," "the bread of life," "the word," "the living water," metaphors linked to the history of the Jewish people and grounded in the Torah. In the Gospel of John are dialogues,

some quite lengthy, where Jesus goes into a deep level of communication with one or more individuals. This is the case in the story of the woman at the Sychar well, the nighttime encounter with Nicodemus, Martha and Mary, and even the high priest Caiaphas and the Roman executive Pilate. Through the exchange of words, the good news from the lips of Jesus is clearly revealed to the reader of the Gospel, although not always as clear to the partner in the dialogue. With a touch of irony, a dividing line between those who are from above, the insiders, and those who are from below, the outsiders, is thus drawn. While Nicodemus cannot easily imagine the work of the Holy Spirit, the reader of the Gospel, at another level, can.

From a pedagogical perspective, the dialogues in the Gospel of John are rich didactical material. As we shall see, Jesus applies a multitude of approaches in his dialogue, customized for the partner in the dialogue.

Synthesis

The Gospel of Mark is assumed to be the earliest of the four Gospels, and a presumed supplier to the Gospels of Matthew and Luke (L. Johnson, 1999). It is frugal in its use of words, but increasingly interesting because of its characteristic structure, which adds subtle messages to the observant reader. Thus, it emphasizes significant but hidden connections. It is the Gospel in which Jesus is most often called "rabbi," the Hebrew title for teacher. The use of parables in the Gospel of Mark is grounded somewhat differently from the other Gospels. In Mark the reasons for Jesus speaking in parables seems to be that some of his listeners should not hear what they are not prepared to understand. The ordinary use of a parable at that time was the exact opposite. The parable was used as a didactic tool to help people understand what was hard to comprehend. Mark's point in exhibiting this other attribute of the parable is to make clear that some listeners were not ready or willing to accept the truth from Jesus. Mark draws a line of conflict between those who accept Jesus and those who do not.

Matthew, in his Gospel, says that Jesus used parables as an effective instrument for

teaching his followers. He also states that Jesus, due to circumstances of hostility and rejection, chose parables as a veiled mode of teaching, thus giving Jesus more time to teach and postpone the time of his arrest. Both Matthew and Mark touch upon the insider-outsider problem. In Matthew, an added reason for teaching in parables is given: Jesus uses parables to confirm fulfillment of prophecy. The Gospel of Matthew is a larger document than the Gospel of Mark, containing parables (17 altogether), addresses, and stories that do not appear in Mark. These additions are assumed taken from other sources; for example, from people who reportedly have eye-witnessed the work of Jesus. The added bulk of narratives presented by Matthew, together with those derived from Mark, give rich and various accounts of Jesus' teaching.

Luke appears as the skilled and artistic author who keeps systematic track of the life of Jesus. He writes so that the reader not only may be sure of what took place in the past, but also can be prepared for what is going to happen in the future. In the Gospel of Luke the parables and stories seem, more often than in the other Gospels, to serve the purpose of a step-by-step guide to non-believers and outcasts. Several parables explore the qualities of the "heart" of those who successfully transform from outsiders to insiders. While the parables in Luke serve as timely warnings of the consequences of rejecting the principles of heaven, the forgiveness and love of Jesus is bountifully emphasized and portrayed. In the Gospel of Luke the parables and stories explain to the reader why the unchangeable principles of heaven are the better choice.

In contrast to the synoptic Gospels, the Gospel of John seems to have less concern for the chronological storyline of the life of Jesus (L. Johnson, 1999). In style, as well as in content, and clearly in use of literary effects, the Gospel of John differs significantly from Mark, Matthew, and Luke (L. Johnson, 1999). In the Synoptic Gospels there is a general emphasis on when, what, and where. In the Gospel of John, the emphasis is on who and why. The Gospel of John is loaded with methods of speech, irony, logical inferences, symbolic language, metaphors, and other figurative language—all tools of communication used creatively to emphasize the heavenly origin and

identity of Jesus. The communication process and the outcome of the actual case and encounter, in which Jesus has the primary role, seem more important in the Gospel of John than does the accuracy of the timeline. Still, John has included many of the same narratives that the Synoptic Gospels have. In John the narratives tend to be long, intense, multi-layered, and the line of development of thought is rich and exciting.

Although the four Gospels tell basically the same story and convey the same message, each of the four Gospels has its own distinctive emphasis and style. They all give accounts of the teaching skills and methods applied by Jesus in his work. Within their differences, various perspectives, different depths of understanding of the complex work of teaching, and complementary dimensions to the teaching methods of Jesus can be found. As biographies, the stories fall short, as there are long periods in the life of Jesus about which there is nothing written. The Gospel wording is frugal, perhaps bearing witness of a time when equipment and writing tools were not easily accessible, and, when the time to write and the skills to write may have been limited. Still, the Gospels are the most descriptive accounts accessible today of the phenomenon under study. Therefore, the Gospels are the selected material for my study.

In accordance with Glaser and Strauss (1967) who say: "The initial decision for theoretical collection of data is based on a general sociological perspective and on a general subject or problem area" (p. 45), the selected material is regarded not only as an adequate source for understanding the teaching processes conducted by Jesus, but also the only material available for this study. The capacity of humans to learn, and the channels by which they learn are assumed to have changed little over time. Centuries before the birth of the teacher Jesus, the Greek philosophers put forward their beliefs regarding education. Remains of their views on how humans learn are resurfacing in current learning theories, indicating stability over time in the perceptions on how human learning occurs (Effron, Gandossy, & Goldsmith, 2003; Landauer & Dumais, 1997; Schacter, 1987). The stability over time in the human ability to learn makes the

way Jesus taught 2,000 years ago relevant to teaching professionals today.

The Choice of a Bible Version

The Message version of the New Testament (Peterson, 1994) is chosen for my study for two reasons: The first has to do with me as the researcher. Having been brought up within the frame of the Christian worldview, the stories from the New Testament have been part of my childhood reading. *The Message* version is relatively new, has not been part of my past reading experience and is therefore assumed to bring some freshness and less bias to my perspective. The second reason for using The Message version has to do with the seven non-theologians doing the coding. According to the translator of *The Message* himself, Eugene Peterson, this version is written in everyday language—the language of the street— reminiscent of the first Greek version, the Septuagint. In Peterson's own words:

> Writing straight from the original text, I began to attempt to bring into English the rhythms and idioms of the original language. I hoped to bring the New Testament to life for two different types of people: those who hadn't read the Bible because it seemed too distant and irrelevant and those who had read the Bible so much that it had become 'old hat'. ("Version information," 2011)

Because of its everyday language, I presuppose *The Message* version is easier to understand. Consequently its meaning should be more easily accessible. The retrieving of meaning, as stated earlier, is vital to my study.

The extraction of meaning from the various actions of Jesus, and what these actions indicate in terms of teaching methods, is a main enterprise of this study. Of equal importance is the meaning of Jesus' teaching methods in the endeavor of learning. Teaching stories from *The Message* version of the four Gospels is the exclusive source I use in this study to obtain the meaning.

In a sense, every move Jesus made could be described as some form of teaching. He modeled how humans could live together in peace if in agreement with the principles of heaven. Given that, all stories in all four Gospels could be included in the material of this study. I have

not included all stories, but have based my purposive selection of 70 teaching accounts on three criteria:

1. The account depicts Jesus communicating with one individual or a small or large group of persons.

2. The account depicts Jesus conveying content of substance and importance.

3. The account has the format of a story, with a beginning, a middle, and an end. The story has a sequence of acts that makes it a coherent unit limited by what happened before and by what comes after.

In addition, the accounts encompass the whole period of Jesus' teaching and represent the breadth of his teaching situations.

Thus, the collection of teaching stories for my study comprises classical teaching situations, verbal and non-verbal, where Jesus instructs by means of words only, demonstrations, combined management of bodily and verbal healing, cooperative action, or a combination of some or of all of these. The first teaching story selected is from the address Jesus gave to his followers on the Mount of Olives, known as the Sermon on the Mount, found in Matt 5. The last story included is the one where Jesus asks Peter to take over the care of Jesus' lambs in John 21. Some stories appear in more than one Gospel. This is especially true for the three synoptic Gospels. The stories in the synoptic Gospels are believed to depend on one common original source, and they have the same storyline. When a story or teaching incident has appeared in more than one Gospel, I have selected the Gospel version that I perceive gives the fullest description of the event.

Twenty-two teaching stories were selected from the Gospel of Matthew, 15 stories from the Gospel of Mark, 18 stories from the Gospel of Luke, and 15 stories from the Gospel of John. A story can also be a unit of written text under a headline, the way it is organized in *The Message* version. Table 2 shows the number of teaching stories included in my study in comparison to the

total number of unique stories in the Gospels. The table shows that teaching stories included in my study constitute 70/125 = 0.56 of the total number of unique stories in the Gospels.

Table 2

Number of Stories From the Gospels Constituting the Material of My Study

Name of Gospel	Total number of teaching stories in the Gospel	Reduction of teaching stories because of overlap	Unique teaching stories remaining	Teaching stories included in the material
Mark	43	0	43	15
Matthew	69	41	28	22
Luke	62	40	22	18
John	40	8	32	15
Total number of stories	214	89	125	70

Sampling of Reviewers

The teaching professionals involved as reviewers in my study were all selected on the basis of their competency in the area of teaching methods. Scholars with whom I discussed my study recommended some. Thus they were purposefully selected. Some were contacted because I already knew their interest in and competency within the area of my research. The professionals ranged from young teachers in their 30s at the beginning of their careers, and with special interest and engagement in the "how" of teaching, through teaching professionals and theologians at the zenith of their careers, to the one retired veteran teacher. They all represent solid competence, but are assumed to view teaching methods from different stages in their careers and thus represent various perspectives. While six of the seven aligned with the Christian worldview, one did not

adhere to such a claim. Further, the professionals represented diversity, by their international

origin, by gender, and by the different traditions they represent in education and theology. Four

teaching professionals were Norwegian, one theologian was Norwegian, and one teaching

professional was from the U.S. One teaching professional was English, but lived in Canada when

the coding was done, and one theologian was from the United States.

The group that completed the first categorization of the Bible accounts had five members:

A retired veteran teacher (male), a professor of education (male), and two rather young female

teachers and one young male teacher. The three younger teachers' average time of service was

about 7 years. The individuals who performed the recategorization consisted of three males and

one female, ranging in age from 46 to 58, and living in the United States, Canada, and Norway.

The diversity in age, stages of careers, citizenship, gender, and traditions were

deliberately selected in order to get multiple perspectives included in the analytical work. Six of

the professionals were initially contacted by e-mail, and the follow-up was conducted through e-

mail and SKYPE-phone. Three were contacted in person, but the follow-up was again completed

by e-mail.

The invitation letter to the reviewers with instructions can be seen in Appendix A.

Study Design

This research project has six phases:

1. The selection of material: 70 specifically selected accounts from the four Gospels

describing Jesus in a teaching situation. These were selected using the criteria described above.

2. The open coding: The analysis of content and the coding of Gospel accounts. A group

of five teaching professionals performed this as a cooperative project. They established categories

by analyzing and comparing teaching stories until all 70 were categorized. The group of five

attached essential attributes to each category, and gave each category a working name.

3. The recategorization: The 70 Gospel accounts were given to the next panel of

professionals for individual recategorization. This group was given the established categories, but was not given any information about which teaching stories the first group had included in each category. This group recategorized the 70 teaching stories into the categories established by the first group. They worked independently of each other, checking to what degree the categories and teaching methods were recognizable by their attributes.

4. After the recategorization was completed, I, the researcher, took over all further analysis and research procedures. The comparison between and the description of the results from the first and second group of professionals were completed shortly after all the data had been received from the members of both groups. From the comparison of the work of the two groups, three categories had been identified as bigger and more harmonized than the remaining six. These three categories became the subject of more comprehensive analysis. The analysis was done with regard to "when, why, and how," questions that can bring out a deeper understanding of a teaching method. According to Swinicki (2004), "learners need a deeper understanding of the why, how and when of information in order to keep it from becoming inert" (p. 40). At the end of phase four, a discussion of the main teaching methods of Jesus in comparison of current learning theory, research, and practice is given.

5. Axial coding: The relationships between the categories were investigated and described. In the terminology of grounded theory, this stage of coding is conducted in another way and for another purpose than the open coding. The main effort at this point is to find emergent, repeating patterns within and among the categories. Axial coding was a necessary pre-stage for the theoretical construct (model) that was the end-point of the study. The identification of underlying central themes and their synthesis emerged as a result of this process.

6. The grounded theory: The central themes that have been identified as underlying principles or concepts of the categories are the integrative agents of the Jesus model, generated from this study. The model was constantly compared for validation to the data from which it had

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emerged. At the end of the study I also compared the model of my study to the findings of other studies on Jesus' teaching methods. The Jesus Model of Teaching synthesized from the data in this study is developed to inform current attitudes and practices in the field of teaching and learning.

The Work of the Group of Five in the Open-Coding Phase

By its structural design, grounded theory intends to discover or generate theory that is grounded in the collected data of the study (Creswell, 2007). The aim of my study was to synthesize a model of teaching based on the teaching methods of Jesus. Grounded theory provides strategies to pursue that aim. It provides the means to answer the question "how" (and "who"), a tool that is vital in describing teaching methods. It also provides the tool to extract from the data patterns and structures that can possibly form a theoretical basis for a Jesus Model of Teaching (axial coding and selective coding).

Inherent in grounded theory is the coding of data into categories, an initial phase of making sense of the data. According to Glaser and Strauss (1967), "historical documents or other library materials, lend themselves wonderfully to the comparative method" (p. 53). To conduct the coding, five teaching professionals worked together over a period of time. As a model for content analysis, the second phase of the Concept Formation Method (Joyce & Weil, 1996) was described to the five, and was reportedly followed. Creation of the Concept Formation Method used is ascribed to the social science teacher Hilda Taba, originally from Estonia, who reportedly was the first to put the concept-formation process into a system for instructional use (Joyce & Weil, 1996). In teaching, the Taba method is applied to develop thinking skills and to get an overview of large amounts of data. The process is mainly inductive. The participants are required to form categories, as many as necessary, from the given material (also called a set of data). They are to look for essential similarities and differences among the samples, and distribute into a category those that have essential attributes in common. A category, in this connection, serves as

a conceptual container. This procedure is used to make sense of the data (Joyce & Weil, 1996). As specified by this model, the participants were asked to determine the common attributes of every category formed, and assign a name for each category.

In addition to the procedure given by the Concept Formation procedure itself, the five teaching professionals were informed that the topic under research was the teaching methods of Jesus. The professionals scrutinized the 70 selected Bible accounts, one by one at first, and then together. They analyzed the content of the Bible accounts to determine apparent and not so apparent methods of teaching. In doing so they compared the stories, they looked for similarities and differences, they argued their views within the group, and they compromised when appropriate. Finally, they sorted the teaching stories into categories, based on common attributes. Glaser and Strauss (1967) state: "This control over similarities and differences is vital for discovering categories and for developing and relating their theoretical properties, all necessary for the further development of an emergent theory" (p. 55).

Thus the teaching professionals developed a set of nine categories, each representing a tentative method of teaching that Jesus employed. A few stories found no appropriate category by this group. These stories were distributed to a miscellaneous category, a category I will come back to in chapter 7. After studying the Bible accounts individually, four of the members of the group met in person in Oslo, Norway, where they discussed the categories together with the fifth member, participating by SKYPE (phone) from Jamaica. The result of their work, the nine teaching categories, is found in Appendix B at the end of this document.

The Work of the Reviewers

The second part of my study is the phase when four professionals, two from the area of teaching and two from the area of theology (one of whom has dual professions: theology and education), re-categorized the 70 accounts from the Gospels. They did this independently of each other and without knowing the distribution of the 70 teaching stories by the first group. In this

phase of the process, the four professionals were given a table showing the established categories and their attributes, and were asked to study the 70 teaching stories in terms of teaching method, and then distribute each account or story into the category they found most concurrent with the story.

Stories the four professionals could not fit into any category could be placed in a miscellaneous category. They were informed about the possibility of a story fitting more than one category. In such a case they were asked to distribute the account to the category they perceived as constituting the main teaching method appearing in the account. In case of total indecisiveness, they were allowed to distribute one account into two or more categories. The letter of information to the four professionals who did the recategorization is found in Appendix A. The rationale for the categorization and recategorization is to validate the research process and the findings. Taken together, the work of the two groups assembled a collection of the most evident teaching methods of Jesus and provided a foundation for additional analysis in my study.

Validating the Suggested Categories

The process that took place initially in this phase, to extract categories from the given material, may best be described as a screening. An overview reading of teaching stories took place while concurrently looking for commonalities that could identify some stories to "belong" together more than others. Zull (2002) offers a description of what is taking place in the human brain when presented with a task like open coding: "The best hypothesis seems to be that the brain knows things belong in the same category because those things trigger similar combinations of neuronal networks" (p. 156). During this screening process the first tentative categories emerged. Once the first group of professionals had identified some tentative categories, a zigzagging process between the data, and the emerging categories followed. During the process of constant comparison, potential categories were modified due to the steady flow of new information from the data. Some categories were discarded, and some new categories surfaced in

order to protect teaching stories with attributes being discovered. At the consensus meeting, the final categories were established through professional discussion among five teaching professionals. This process went on until all 70 stories were handled and distributed.

The zigzagging process of constant comparison is by itself a validating process. All information lies within the data. The data hold the key to the establishment of the categories. The "proof" of a category is that it has attracted teaching stories. When common traits are detected in the data, it is credited to the human mind and its ability to perform mental and meta processes. These are human skills that all research depends on for its success.

It can be argued that some other cohort of professionals would have come up with other categories. If so, they would have had to argue their categories from the same teaching stories, and if their categories were well grounded they would have been just as true as the categories that came out of my study. In the extension of this it should be taken into consideration that teaching methods are seldom crystal clear. They do not operate in watertight bulkheads. Rather, they operate more likely on a continuum, sharing some common properties with other methods. Therefore, there are ample possibilities for other analysts to view and emphasize other properties, even end up with categories slightly different from those that the group of professionals in my study did. As long as the established categories reflect teaching actions grounded in the data, they are still true.

The group of five professionals who did the open coding was assumed, as stated in chapter 1, to bring no other agenda to this work other than doing what they were asked to do: categorize the biblical accounts with regard to teaching methods. Their tools were their knowledge of and skills in teaching methods, their experiences as teachers, and their cognitive powers. To my understanding, the categories they established measure what they say they measure. The categories were unambiguous to the point that the second group of reviewers could identify them, as will be shown in chapter 4.

Concordance Between First and Second Group of Reviewers

The raw data of my study are the 70 teaching stories from the Gospels of the New Testament. The categories resulting from the open coding of these data are presented in Appendix B. These comprise the first line of research results, later adjusted and refined by the work of the second group of reviewers. Tables 4, 5, 7, 8, 10, and 11 are designed to juxtapose the results from the open-coding phase and the recategorization phase for each main category analyzed and discussed. Agreements or disagreements between the results from the open coding and the recategorization are noted, commented on, and explained for each category. I, the researcher, performed this analysis and synthesis.

Synthesizing the Separate Review Results

In chapters 5, 6, and 7 an analysis of each of the main teaching methods (categories) of Jesus is given. An execution of comparing and contrasting of properties of those teaching methods is an obvious sub-activity of this analysis, in accordance with grounded-theory methodology. "The various properties then specify how the different categories are interlinked in the theory, and in this way we get a conceptually dense theory—something which is claimed as one of the great advantages of the methodology" (Alvesson & Skjoldberg, 2000, p. 29). The analyses of the main teaching methods are helpful in detecting a central concept. The centrality and frequency of the concept, synthesized from the data analysis, is often displayed by the use of tables and diagrams. "The third tactic is to draw diagrams, or what social scientists would call ´models´ of the way categories are related to one another" (Alvesson & Skjoldberg, 2000, p. 29). The central concept has, according to the methodology of grounded theory, the potential of providing the theoretical constructs for a model derived from the data. In my study this means that a model of teaching is attempted derived from the main teaching methods of Jesus (Alvesson & Skjoldberg, 2000). "This [central concept] gives us, so to speak, the key to the theory" (p. 28).

CHAPTER 4

OPEN CODING AND RECATEGORIZATION

Introduction

This is the first chapter presenting research results. It begins with a presentation of the raw data from the open-coding phase: the nine teaching categories. Next, a comparative assessment of all nine categories is presented. Also, a graphic overview of the categories is given at the beginning of this chapter. The overview of the nine categories and the comparative assessment of them are presented to make evident the basis upon which decisions of further analysis were made. The process by which three main teaching methods for further analysis were selected is also accounted for. The three central methods are explored with regard to their "why´s," "where´s," and "how´s" in chapters 5, 6, and 7. The analysis of these methods follows the following pattern:

1. The analysis starts with a presentation of the attributes and properties of the category.

2. Next, a basis for why the respective category qualifies as a teaching method is given.

3. An exploration of when, why, and how Jesus applied this method follows.

4. A juxtaposition of how the respective method relates to existing pedagogical and andragogical theory is then presented.

5. The analysis closes with a summary of the essential findings of the respective method, and implications for the instructional setting are drawn.

The summary results are presented in chapter 8. This chapter also conceptualizes the essential findings of my study and develops the Jesus Model of Teaching.

Presentation of Data From Open coding and Recategorization

The open-coding phase identified nine categories, each representing a tentative teaching method. The nine categories were: (a) Demonstration of Authority (DA), (b) Dread Mixed With Delight (DMD), (c) Exemplifying Good Behavior (EGB), (d) Individual Instruction and Coaching (IIC), (e) Intellectual Challenges (IC), (f) Metamorphosis (MM), (g) Positive Exemplifying (PE), (h) Straight Talk (ST), and (i) Problem Solving (PE). Table 3 presents the names of the nine categories and the number of stories each of these categories attracted in the open coding in the two left columns. The cells to the right of the two left columns present the recategorization of the same teaching stories done by the four individual reviewers. The table cells show how many of the same stories, in the recategorization phase, the individual reviewers distributed into each category established in the open coding. The first category is Demonstration of Authority (DA). This category included nine stories in the open coding. The shaded "window" next to this category shows that Reviewer 1 identified the same nine stories as belonging to this category, Reviewer 2 put eight of the same stories into this category, Reviewer 3 put six of the same stories into this category, and Reviewer 4 distributed seven of the same stories into the DA category. Likewise, the rest of Table 3 gives a comparison between every category from the open coding and the number of stories allocated into each of these categories in the recategorization phase. From the nine categories, three central methods are extracted, based on two quantifying components:

1. The category contains a high number of teaching stories.

2. There is a high measure of agreement between the first group who did the open coding and the individual reviewers as to which category a teaching story belongs.

Table 3

Overview of the Results of the Open-Coding Phase (Categorization) and the Recategorization Phase of the 70 Teaching Stories From the Four Gospels

Categories from Open coding (OC)	Stories n =	DA				DMD				EGB				IIC				IC				MM				PE				ST				PS			
(Reviewers' Number)		1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
Demonstration of Authority (DA)	9	9	8	6	7		1	1	1	1		1		2				2						1	1	2											1
Dread Mixed With Delight (DMD)	7						1		1	1				3	1	4		4		1	1			3		1	1	1	2	4	3	3	1	1	1	1	2
Exemplifying Good Behavior (EGB)	3	1		1		1				2	2	2	2					1						1		2			1	1	1			1			
Individual Instruction and Coaching (IIC)	5						1	1	1					2	1	4	4	2						1		2		2	1	2	2	1			1		1
Intellectual Challenges (IC)	7		1	1					1							1	3	2	2	0	2	1	1	1	1	3				3		2		1	2	4	3
Metamorphosis (MM)	12					4	1	1	1							2	1	2	1	1	2	8	2	9	4	4	4		1		2	1	1	1	2	5	
Positive Exemplifying (PE)	7	3	3	4	2					1	1		2	1				3				1		2		5	2	1	4	1	1	2					1
Straight Talk (ST)	9							1	2			1		1				5		1		4	2	5	2	1		1	1	6	5	6	3	1	2		1
Problem Solving (PS)	4													1	2			1		1		1		1		1								4	2	3	2
MISCELLANEOUS	7	1	1	1	1	1	1	1	1	1											2	2	1	3	2	3	1	2				1	2	2	1	5	3

Note. Re-categorization indicates Reviewers' (Nos. 1, 2, 3, and 4) placements of the teaching stories into the categories established in the open coding. Shading indicates the cells showing the number of stories the reviewers have assigned to the same categories as in the open coding. Of these, dark shading identifies the three main categories that were further studied in depth.

In the open-coding phase, 63 of the 70 stories were distributed into the nine categories, as shown in Table 3. Seven stories were distributed into a miscellaneous group. In the recategorization phase, all 70 stories were placed into the established categories. The two theologians among the reviewers indicated that some stories are compatible with more than one category. Consequently, they have placed some stories into more than one category, and have thus used some stories twice or even thrice. This is not shown explicitly in Table 3, but adding up the stories distributed by each reviewer shows that two of the reviewers exceed the total number of stories (70). The fact that two of the reviewers, independent of each other, have noticed that a teaching story can qualify for more than one category is interesting in regard to the identification of possible relationships among categories. This theme will be revisited particularly in chapter 8. One reviewer has used only 69 stories, leaving one story missing.

The Six Small Categories

**The Categories Exemplifying Good Behavior
and Dread Mixed With Delight**

Combining the results from the open coding and the recategorization, two categories came out with little potential, according to the components described above. These categories are Exemplifying Good Behavior (EGB) and Dread Mixed with Delight (DMD). The category DMD received seven stories in the open coding. At this phase it had quite a few stories. In the recategorization phase, however, it obtained a total of only two stories, and from just two of the professionals. As shown in Table 3, following the DMD row from left to right until it meets the column Individual Instruction and Coaching (IIC), and the column Straight Talk (ST) representing the recategorization, the cells there have some relatively high numbers. This shows that many stories, which in the open coding were placed in the DMD category, have been placed in the IIC and ST categories in the recategorization. There may be explanations for these differences in categorizing. If we look at the attributes of the DMD category: (a) "puts the actions

of today in a future perspective," (b) "shows the consequences, the positive ones and the negative ones," and (c) "gives exact advice," it is understandable how these attributes can also be associated with Straight Talk and Individual Instruction and Coaching. These are attributes general in nature to the teaching of Jesus, and within the nine categories they overlap. Due to their general nature, the didactic qualities of the DMD category may not represent the Dread Mixed with Delight category only and specifically, but count for much of Jesus' teaching. This means that the category Dread Mixed with Delight may have been hard to distinguish from other categories, and thus attracted few stories in the recategorization phase.

The category Exemplifying Good Behavior (EGB) received only three stories in the open coding, but seems to have been easy to identify in the recategorization. This category received two of the same stories from all four reviewers. This means that the agreement on this category is high, but the representation is low. Although important, in this context the category EGB is not regarded as one of the main teaching methods of Jesus.

The Category Intellectual Challenges

The category Intellectual Challenges (IC) acquired seven stories in the open coding and 2, 2, 0, and 2 in the recategorization, by Reviewers 1 through 4, respectively. Following the IC row to the right, until it meets the column Problem Solving (PS), shows that the individual reviewers have distributed the main bulk of stories in the IC category from the open coding to the PS category. Intellectual challenges and problem solving are related themes in the way that they require both the employment of cognitive activity and skills. The switch preferred by the individual reviewers in the recategorization phase is understandable and admissible.

The Category Individual Instruction and Coaching

The category IIC joins the smaller categories. In the open coding it received five stories. In the recategorization it tallied 2, 1, 4, 4, of the same stories, which indicates that this category

was small, but identifiable. In the recategorization phase, when a story was not placed into the

IIC, the category Straight Talk was the preferred alternative. This exchange may indicate

relationships between the two categories. The transmitting of unambiguous messages, for

instance, has a given place within the concept of Straight Talk, as the attributes of this category

indicate. The transmitting of unambiguous messages would also be natural ingredients in the

"dialogue between teacher and student" category, as one of the attributes of IIC indicates. In this

case the distribution of stories into the Straight Talk category instead of the ICC category informs

the IIC category of probable overlap with the Straight Talk category.

The Category Positive Exemplifying

The category Positive Exemplifying (PE) obtained seven stories in the open coding, and

5, 2, 0 and 4 of the same stories from Reviewers 1 through 4 in the recategorization. The

relatively large variation in agreement among the reviewers may indicate that the properties of the

PE category have similarities to the properties of other categories, or, that the attributes are

general in nature and therefore hard to distinguish. The PE category received only two attributes

in the open-coding phase, while all the other categories have either three of four attributes. This

may indicate that the first group of five teaching professionals doing the open coding had a

greater challenge identifying the distinguishable properties of this category than of the other

categories. The lack of a third or fourth attribute provided the reviewers with less information

with which to distinguish this category from other categories. This may have caused uncertainty,

and may thus explain the variance among the reviewers. The first attribute, "Turned every

random occasion into a learning opportunity," is a description that could apply to many stories

Jesus told, many more than the seven stories pertaining to this category. Although this attribute is

evident in these stories, the nature of this attribute is general. Jesus performed substantial parts of

his teaching by walking around and picking up on daily events, from which he then taught. In the

recategorization phase, the PE category "lost" most of its stories to the Demonstration of

Authority category, indicating a relationship to this category. The relationship between the PE and the DA category will be re-visited in the analysis and discussion of the Demonstration of Authority category in chapter 6. With one attribute "missing" (compared to the other categories), and the other attribute being general in nature, there is only one attribute left by which the PE category could be prominent from other categories. I infer that only one distinguishable property became too weak a basis for this category to be identified as a method of teaching standing on its own. The second attribute of the PE category, "the lifting up and giving attention to strengths of people generally regarded as low class or weak or sinful, and commending them publicly," is an important characteristic of Jesus' teaching. The caring for people's many needs, social needs included, is going to be discussed in chapter 7.

The Category Problem Solving

The category Problem Solving (PS) acquired four stories in the open coding and 4, 2, 3 and 0 stories in the recategorization. Four stories is a relatively low number and the agreement among the reviewers is not high either, as Table 3 shows. The habit of Jesus asking questions at many levels is still of interest from a didactical viewpoint. Chapters 5 and 6 will clarify how Jesus used questions for various didactical purposes. In my study, Jesus' posing questions will be dealt with as a teaching technique integrated into his main teaching methods rather than as an independent method.

Conclusive Remarks About the Six Small Categories

Due to either having an unclear position in this material, that is, a low number of stories, or being weak in agreement with the second group of reviewers, the six categories briefly described above will not be explored in depth. They will be included, assessed, and discussed in the summary chapter of my study.

The Three Main Categories

The categories that ended up with a high number of stories and a high level of agreement are Demonstration of Authority, Metamorphosis, and Straight Talk. These three categories will be further analyzed with regard to their inherent qualities and potential as didactical tools, and their role in the learning environment of Jesus. They are also compared and contrasted to current learning theory. As Table 3 shows, the categories labeled Metamorphosis, Straight Talk, and Demonstration of Authority are shown to be the most robust, according to the quantifications given above.

Chapter 3 described how the first group of five teaching professionals responsible for the open coding generated the nine categories. The categories emerged as a result of a meandering discussion among the professionals, utilizing their knowledge of teaching methods and their understanding of the data. Discussions and negotiations between individuals in a co-working group are an obvious and natural part of the working process. The nine categories that emerged may thus be viewed as an averaging of the views held by the teaching professionals, or as a product representing the least common multiple of the perspectives and views of the members of the first group.

The reviewers, who re-categorized individually, not knowing into which categories the first group had distributed the stories, and who had no possibility to negotiate with each other, would be expected to show more variance and spread in their choices of categories. As Table 3 indicates, this turned out to be the case. The distributions of stories done by the individual reviewers, and the differences these represent compared to the allocation of stories done in the open-coding phase, may in fact reflect the lines of negotiation and the spread in argumentation that presumably took place among the five professionals in the open-coding phase.

The variance in distribution of stories from the open-coding phase to the recategorization phase is valuable in the way that it informs of obvious or not so obvious relationships among the

categories. There are at least two ways to discover these differences: (a) To check into which categories teaching stories were sorted when the four individual reviewers (the recategorization group) did not distribute them into the same category as the first group of five (the open coding group), and (b) to see how many, and which stories, the individual reviewers placed in any given category, in addition to the stories the first group of five distributed. These differences may describe the terrain of overlap between the categories, and can both stretch and limit the categories. These differences will be notified and discussed during the analysis of the three main categories Metamorphosis, Straight Talk and Demonstration of Authority following this chapter. The next chapter, chapter 5, presents the category Metamorphosis.

CHAPTER 5

TEACHING METHOD ONE: METAMORPHOSIS

Characteristics

In the open-coding phase, 12 teaching stories were allocated to the category labeled

Metamorphosis (referred to as MM in the tables). The Metamorphosis category attracted a higher

number of teaching stories than any of the other categories that emerged during open coding. In

the recategorization phase, this category got eight of the same stories from Reviewer 1, three

from Reviewer 2, 10 from Reviewer 3, and four from Reviewer 4. After open coding and

recategorization, four stories in this category stand out with the highest level of agreement among

the professionals: The Story of the Two Lost Sons (Luke 15:8–31), The Story of the Scattered

Seed (Mark 4:4–34), The Story of the Lost Sheep (Luke 15:1–7), and The Story of the Lost Coin

(Luke 15:9–10). They got the "vote" of 9, 9, 8, and 8 by Reviewers 1–4 respectively, indicating

that these teaching stories were easily identifiable as belonging to this category. For the benefit of

readability, Table 4 is shade-coded. The darkest shade of gray indicates full agreement between

the professionals; medium gray indicates agreement between eight out of nine, or 89%

agreement; a light shade of gray indicates agreement between seven out of nine, or 78%

agreement. Three stories seem to have been harder to identify by the reviewers: Jesus' Mother

and Brothers (Mark 3:32–35), The Children (Mark 10:18–31), and Whoever Becomes Simple

Again (Matt 18:2–10). These stories remain un-shaded in Table 4. In accordance with the criteria

given previously in this chapter, these results point to the category Metamorphosis as one of

Jesus' central ways of teaching.

Table 4

Distribution Into the Category Metamorphosis After Open Coding and Recategorization

Title of the Story	Open coding Group	Reviewers			
		1	2	3	4
1. The Lost Coin, Luke 15:9–10	Included	Included		Included	Included
2. The Persistent Widow, Luke 18:2–8	Included	Included		Included	
3. Figure the Cost, Luke 15:16–31	Included	Included	Included	Included	Included
4. Jesus' Mother and Brothers, Mark 3:32–35	Included				
5. The Children, Mark 10:14–16	Included				
6. To Enter God's Kingdom, Mark 10:18–31	Included			Included	Included
7. Your Business Is Life, Luke 9:44–48	Included	Included		Included	
8. The Samaritan, Luke 10:29–37	Included	Included		Included	
9. The Way to God, Luke 13:19–30	Included	Included		Included	
10. The Story of the Scattered Seed, Mark 4:4–34	Included	Included	Included	Included	Included
11. Socializing/The Story of the Lost Sheep, Luke 15:1–7	Included	Included	Included	Included	
12. Whoever Becomes Simple Again, Matt 18:2–10	included			Included	

Note. Levels of Agreement: Darkest shade of gray = Highest; Medium shade of gray = High/Medium; Light shade of gray = Medium; No shading = Lowest.

Table 5 shows stories not allocated to the Metamorphosis category during the open coding, but later placed here by the four independent reviewers. All four reviewers put The Salt and the Light story (Matt 5:13–16) and the Why Tell Stories? story (Matt 10:1–17) in the Metamorphosis category, while the group of five had sorted The Salt and the Light story into the Straight Talk category and Why Tell Stories? into the Intellectual Challenge category. The differences in perceptions about where these stories belong may indicate some common properties of the categories. According to their attributes the Metamorphosis and the Straight Talk categories have in common a clear and exact delivery of message, and a finger pointing to real life as the stage for implementation. What separates these categories is that Straight Talk is one-way communication only, while in the Metamorphosis stories dialogues take place. If the reviewers have not been particularly aware about what separates the two categories, they could prefer Metamorphosis to Straight Talk. Three of the individual reviewers distributed It Is Harvest Time (John 4:32–42) and The Vine and the Branches (John 15:1–17) into the Metamorphosis category, while these stories were placed in the Straight Talk category in the open coding. The overlapping terrain of attributes between the two categories, as described above, is also likely to have produced this mix.

The Metamorphosis category and the IC category have in common that they elicit responses from the listeners. This could have been the attribute that caused the reviewers to choose IC over Metamorphosis.

Story titles like Salt and Light, Why Tell Stories?, The Story of the Lost Son, and The Story of the Greedy Farmer in Table 5 give indications of metaphors and other figurative tools in the teaching of Jesus. These indicators are going to become even more evident in figures that show various characteristics of Jesus' teaching methods later in the study.

Table 5

Teaching Stories Included in the Metamorphosis Category by the Individual Reviewers, and Not by the First Group of Five in the Open Coding

Title of the Story	Open coding Group	Reviewers			
		1	2	3	4
The Salt and the Light, Matt 5:13–16		Included	Included	Included	Included
Adultery and Divorce, Matt 5:27–32				Included	
Forget About Yourself, Matt 10:32– 42		Included		Included	
Why Tell Stories? Matt 13:1–17		Included	Included	Included	Included
Whoever Becomes Simple Again, Matt 18:1–10				Included	
Drink From the Cup, Matt 20:17–28				Included	
He Kicked Over the Tables, Matt 21:12–17				Included	
The Withered Fig Tree, Matt 21:18–22					Included
True Authority, Matt 21:28–32		Included			Included
The Source of Pollution, Mark 7:1–23			Included	Included	
So You Want First Place? Mark 9:33–37		Included			
Divorce, Mark 10:1–12				Included	
Intimacies Will Be With God, Mark 12:18–28				Included	
Anointing His Feet, Luke 7:36–50		Included		Included	
Martha and Maria, Luke 10:38–40				Included	

Table 5–*Continued*.

Title of the Story	Open coding Group	Reviewers			
		1	2	3	4
The Story of the Lost Son, Luke 11:12–32			Included		
The Story of the Greedy Farmer, Luke 12:13– 21		Included			
Unless You Turn to God, Luke 13:1–9		Included		Included	
The Story of the Two Sons, Luke 15:11–32				Included	
The Rich Man and Lazarus, Luke 16:19–30		Included			
Get Ready for Trouble, Luke 22:24–38				Included	
Born From Above, John 3:2–21			Included		
It Is Harvest Time, John 4:32–42		Included	Included		Included
The Spirit of Truth, John 14:15–31				Included	
The Vine and the Branches, John 15:1–17			Included	Included	Included
To Believe, John 20:19–30				Included	

Note.   Levels of Agreement: Darkest shade of gray = Highest; Medium shade of gray = High/Medium; Lightest shade of gray = Medium; No shading = Lowest.

The Biblical Origin of the Teaching Stories in the
Metamorphosis Category

All teaching stories in the Metamorphosis category are found in the first three Gospels. In accordance with tradition, they would be sorted into the collection of Jesus' parables. According to Dillon (2005), "the fullest collection of parables is found in the synoptic gospels" (p. 89). Horne (1998) says: "One of the most outstanding features of Jesus as a teacher is that he told stories. We call them parables" (p. 73). "The most famous form used by Jesus in his teaching is the parable" (Stein, 1994, p. 33). The recognition of these stories as parables is well supported in the theological literature, and they have withstood the scholarly critics' tests (Carroll & Habermas, 1996). Idioms deriving from Jesus' parables have survived two millennia and are still used in our daily conversations. Idioms such as "casting pearls before swine" (Matt 7:6), "building on sand" (Matt 7:26), and "going the extra mile" indicate the impact of Jesus' figurative form of speaking on our modern languages. Cox (2006) ties Jesus' frequent use of parables close to his Jewish roots: "Nothing about him is more Jewish or more rabbinical" (p. 154).

The Hebrew word *mashal* is the word that in Greek translates to "parable." The concept of *mashal* contains several forms of figurative speech such as proverbs, satire, puns, riddles, story-parables, similitude, and metaphors (Stein, 1994). From his Jewish background Jesus brought the Hebrew understanding of parable with him to his teaching. There is evidence that he used the comprehensive concept of *mashal* to serve core purposes in his teaching.

Figurative speech (parables, stories, metaphors) is the main ingredient in the teaching stories in the Metamorphosis category. Dillon (2005) refers to 41 parables in the Synoptic Gospels alone (p. 89), and suggests that Jesus employed parables for 27% of his teaching time (p. 181). Horne (1998) proposes a number of 28 short comparisons of the "A city on a hill cannot be hidden" type, and 25 longer stories. Stein (1994) suggests that 35% of Jesus' teaching in the Synoptic Gospels is in parables (p. 33). The inference that the Metamorphosis method was a teaching method preferred by Jesus seems grounded in the literature of theology. The appearance

of more than one type of figurative speech during the same teaching occasion is not unusual. This

may explain why, in the recategorization phase of my study, some stories were placed in more

than one category.

<p style="text-align:center">The Attributes of Metamorphosis Given in the Open Coding</p>

The group of teaching professionals who established this category in the open-coding

phase did so with the following attributes attached: Jesus . . .

1. Used metaphors as angle of incidence

2. Drew parallels to real life

3. Drew conclusions for the students and conveyed his message clearly

4. Asked for or implied a change in thinking or behavior.

To clarify the first attribute, it should be added that a metaphor is a comparison between

essentially unlike things (Stein, 1994). The well-known Ps 119:105, "Your word is a lamp unto

my feet," is an example of a metaphor. It makes an implicit comparison between "your word"

and "lamp," and it is up to the reader or listener to make sense of the comparison. The stories in

the Metamorphosis category all have one or more metaphors included. The second attribute

belonging to this category points to another didactical quality—the drawing of parallels between

a reality that could be sensed and a perceived reality beyond the human senses. Stein (1994) says,

"Jesus was fond of using analogies" (p. 15). Even if the Metamorphosis stories picture Jesus as a

teacher who concludes his messages clearly (Attribute 3), such as the expression "The person

who obeys God's will is my brother and sister and mother" from the Jesus' Mother and Brothers

story, there is still room for individual interpretation of the statement. What obeying God's will

actually implies is generally a matter of interpretation. There are examples of Jesus letting the

audience interpret his final remarks, as in the conclusion of the To Enter God's Kingdom story:

"Many who are first will end up last, and the last first," or the open question "What do you

think?" at the end of The Samaritan story. The fourth attribute, "A change in thinking or behavior

<p style="text-align:center">83</p>

was asked for or implied," may be viewed as Jesus' way of giving assignments to his listeners. It is also a way of eliciting responses. Responses in some form are the only way of knowing whether learning takes place.

Even if Jesus' parables have their roots in the Jewish tradition, Dillon (2005) makes a point of how they also differ from this tradition:

> Jesus' parables are unique to him. They are not fables, they are not allegories, they are not fantasies, they are neither aloof, nor complicated, nor allusive, nor expansive. To the contrary; their nearness to life, their simplicity and clarity, the masterly brevity with which they are told, the seriousness of their appeal to the conscience, their loving understanding of the outcasts of religion—all this is without analogy. (p. 88)

In addition to the points made by Dillon, there are didactical properties of the Metamorphosis stories worth noticing: properties of teaching simultaneously at many levels, with natural authority, for meaning within a context, for remembrance, and continuous teaching. Table 6 gives an overview of didactical properties of the stories belonging to the Metamorphosis category. The table is not exhaustive, but essential to the stories of the Metamorphosis category. Table 6 includes examples of environmental factors of Jesus' teaching: how Jesus created an environment conducive to learning—he *loved* the man who greeted him with great deference and asked about eternal life in Mark 10:17–21; he used questions repeatedly to get attention and keep attention— in order for his audience to learn. He made his contact personal (Luke 10:29–37), assured others of his relationship and care (Mark 3:32–35), and explained parables in detail to his non-understanding, inner circle of friends (Mark 4:3–34). He socialized with persons of bad reputations (Luke 15:1–7) and answered important questions by telling stories. The way Jesus cared for environmental factors possibly sustained his capability to appeal to different groups of learners, even making many of the marginalized and "outsiders" feel accepted in his company.

Table 6

Jesus' Use of Literal and Didactical Devices in the Stories of the Metamorphosis Category

Title of the Story	Metaphor or Other Figurative Speech	Teaching Context	Didac-tics	Concrete to Abstract	Ques-tions	Learning Environment	Teaching at Multiple Levels	Assign-ment	Authority (Social Power)
1. The Lost Coin, Luke 15:9–10	x	Response to criticism	x	x	x	Celebration	x (story)	x	Referent
2. The Persistent Widow, Luke 18:2–8	x	Community teaching		x	x	Assurance of God's care	x (story)	x	Referent
3. The Story of the Two Lost Sons, Luke 15:16–31	x	Response to criticism	x	x		Celebrate those who are found again	x (story)	x	Referent
4. Jesus' Mother and Brothers, Mark 3:32–35	x (proverb-like statement)	Response to a real situation	x	x (object lesson)	x	Assurance of relationship	x (metaphor)	x	Referent
5. The Children, Mark 10:1 –16	x	Response to authentic situation	x	x (object lesson)		Care and safety for children	x (object lesson)	x	Referent
6. To Enter God's Kingdom, Mark 10:18–31	x (proverbs)	Response to a question	x	x	x	Showing love	x (assign-ment)	x	Expert & referent
7. Your Business Is Life, Luke 9: 44–48	x (proverb)	Local community	x	x (object lesson)			x (object lesson)	x	Expert power

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Table 6–*Continued.*

Title of the Story	Metaphor or Other Figurative Speech	Teaching Context	Didac-tics	Concrete to Abstract	Ques-tions	Learning Environment	Teaching at Multiple Levels	Assign-ment	Authority (Social Power)
8. The Samaritan, Luke 10:29–37	x	Responding to question	x	x	x	Personal contact	x (story)	x	Expert & Referent
9. The Way to God, Luke 13:19–30	x (proverb)	Responding to question	x	x	x	Formal assessment	x (future story)	x	Expert
10. The Story of the Scattered Seed, Mark 4:4–34	x	Responding to a large crowd	x	x	x	Boat, visible to all, got attention	x (stories)	x	Expert & Referent
11. Socializing—The Lost Sheep, Luke 15:1–7	x	Response to criticism	x	x	x	Befriending sinners	x (story)	x	Referent
12. Whoever Becomes Simple Again, Matt 18:2–10	x (dramatic language)	Response to a question	x	x	x		x (object lesson)	x	Expert

The Qualifications of Metamorphosis as a Teaching Method

The attributes of the Metamorphosis category seem to point to the essential properties of a teaching method as defined in chapter 1 of this dissertation. As a teaching method it should have "a design or a deliberate arrangement." In the case of the Metamorphosis category, the story, parable, analogy, or metaphor are examples of such deliberate arrangements. These types of figurative speech include a series of steps, which for this particular category can be described as attributes one, two, three, and four. Stories have inherent didactical properties, which can cause change in students, as Attribute 4 indicates. In the words of Driscoll (1999), Jesus' use of the Metamorphosis kind of stories can be viewed as a means "to facilitate a persisting change in human performance or performance potential" (p. 14). The change in behavior or thinking is the pointer to an effective teaching method. As stated in chapter 1, Professor William Green's complement to the Driscoll definition is that a teaching method consists of planned steps (personal communication, n.d.). I infer that a teaching method is organized practically as an implementation of steps to bring about learning. It is completed when the series of events or steps is ended. In summary, the didactical steps that Jesus seemed to be following when applying Metamorphosis stories look like the following:

1. An introduction, often consisting of some attention-gathering maneuver

2. The figurative story itself

3. A conclusion, which sometimes includes an allusion, an appeal, or an assignment.

In the Story of the Scattered Seed, for example, Jesus calls for attention by the introduction "Listen, what do you make of this?" The description of the four kinds of soil and their qualities constitutes the main body of the story. Then Jesus winds up the story with a couple of searching questions, a warning, and a proverbial finale: "Are you listening to this? Really listening? Listen carefully to what I am saying—and be wary of the shrewd advice that tells you

how to get ahead in the world on your own" (Mark 4:3–23). According to the account above, the category Metamorphosis qualifies as a teaching method and will be treated as such next.

When, How, and Why Jesus Used the Method Metamorphosis

When Jesus Used Metamorphosis as a
Teaching Method

It seems likely that Jesus needed discreetness in order to stretch his time period of work before being abducted by the religious leaders (Stein, 1994). Telling stories might have been the alibi by which Jesus could convey his message while avoiding being arrested prematurely. Theologians and authors have noted that Jesus employed parables in situations when he wanted his listeners to open their minds to some new and abstract content or when he facilitated his listeners to arrive at personal moral values (Burbules, 2004; Carroll & Habermas, 1996; Cox, 2006). Burbules (2004) claims that Jesus used parables, paradoxes, proverbs, allegories, and other figurative forms when he perceived that new insight in the moral domain was needed among his hearers: "Deep moral insights are gained only indirectly, through reflection on complex and puzzling cases that do not yield simple truths or directives" (p. 13). When listeners posed questions, Jesus often replied in the form of a parable. Upon a question from a religious scholar on how to define "neighbor," Jesus' answer is the parable of the merciful Samaritan. When his disciples did not understand initially, they asked him to explain, and his explanation many times came in the format of a second parable. Dillon (2005) emphasizes: "Jesus habitually spoke parables as the very content of his teaching" (p. 89). It seems likely to conclude that Jesus told stories in everyday situations when he wanted to clarify something, give a response to questions or criticism, or when he was interrupted by incidents.

**Why Jesus Used Metamorphosis as a
Teaching Method**

In the Gospels of Mark, Matthew, and Luke, reasons are given why Jesus made use of

parables as his method of teaching.

> He taught by using stories, many stories. He told them; ´you've been given insight
> into God's kingdom—you know how it works. But for those who can't see it yet,
> everything comes in stories, creating readiness, nudging them toward receptive
> insight. These are people—whose eyes are open but don't see a thing, whose ears are
> open but don't understand a word, who avoid making an about-face and getting
> forgiven. (Mark 4:2,11–12)

> He continued,

> Do you see how this story works? All my stories work this way." (Mark 4:13; Matt
> 13:9–17). "With many stories like these he presented his message to them, fitting the
> stories to their experience and maturity. He was never without a story when he spoke.
> When he was alone with his disciples, he went over everything, sorting out the
> tangles, untying the knots. (Mark 4:33–34)

From chapters in Mark and Matthew the following reasons for Jesus' use of parables in his

teaching can be summarized:

1. To prepare and motivate his followers for what would be coming next —often more

challenging lessons (Mark 4:9; 4:11–12)

2. To match the differences in aptness and abilities among his audience: To allow for

postponed learning or even no learning at all with those who were not yet ready—mentally,

morally, or emotionally—to receive its message (Mark 4:11–12; 4:33–34)

3. To accomplish specific learning goals with those who were ready for his teaching, for

example, insight into how the kingdom of God works (Matt 13:11–13)

4. To be discreet, but still able to attend to the needs of followers (Matt 13:11–58; Mark

12:1–11)

5. To protect his teaching from being discredited and misused by his opponents (Mark

4:11-12).

The second point on the list above has, over the years, elicited debate among readers of the New Testament. Mark 4:10–12 is an example of figurative speech that is not immediately self-explanatory. Different interpretations are possible. These verses illustrate some distinctive didactical properties of Jesus' parables: They are tools for multi-tasks, cemented with an inherent flexibility which makes them compatible at any level of receptivity and differing needs of the listeners, even to block unreceptive persons from getting insight they could possibly abuse. Stein (1994) supports the idea of matching the aptness and abilities of the audience by using the parable as a tool to both reveal and conceal content. He also adds the point that the use of parables made it more difficult for opponents to attack Jesus' teaching (pp. 38–41).

Stein (1994) points to the illustrative and motivational side of the parables as one of the reasons for Jesus using them (p. 38). Dillon (2005) contradicts Stein somewhat, saying that the traditional way of viewing Jesus' parables, namely as illustrations of a particular point, actually misses the point of the parable. Dillon (2005) claims that we (and he thinks educators especially are victims of this misunderstanding) have emphasized those aspects that do not characterize Jesus' parables at the expense of the characteristics that really distinguish Jesus' parables from all others.

> Jesus' parables are a form of teaching, but not instruction; they embody a message
> but do not illustrate a proposition; they deliver content but do not transmit
> knowledge; they require understanding but not intellect, they call for response in
> action and attitude, not in mention and analysis. (pp. 92–93)

The comments from Dillon direct our attention toward more comprehensive qualities of Jesus' parables than just their illustrative side. The instructional properties Dillon points to, like "a form of teaching," "embody a message," "require understanding," and "call for response in action and attitude," are properties associated with an all-inclusive and balanced use of the brain (Zull, 2002). A balanced use of the brain is conducive to effective learning (Nilson, 2010; Zull, 2002).

How Jesus Used Metamorphosis as a Teaching Method

Cox (2006) explains the many twists and surprises in the parables of Jesus to be a main and intended tool in shaking and waking up his listeners to a new reality. Jesus called this new reality "the reign of God" or "the kingdom of God," and he urgently invited his listeners to take part in this reality. To be able to acquire such new and radical viewpoints, a grand mental and emotional cataclysm had to take place, according to Cox (pp. 158–159).

The parable's potentials can be imagined as layers. The following three sections attempt to explain the didactical forces of stories and parables with a layer-model. The explanation is not in any way exhaustive regarding the properties of the parable and story as a teaching method, nor must it be seen as an attempt to limit the parable or story. It simply captures some inherent properties of the parable, which is typical of the Jewish tradition from where it comes: the facilitation for multi-leveled interpretation. Victoria Maizes, MD, and a Jew by genealogy and religion, confirmed with me the multi-level depth of Jewish literature, especially the parables, in a personal communication in April 2009.

The surface layer. The "surface" layer keeps the listener motivated to stay on because of the unfolding of the story line itself. The listener does not need to have any pre-knowledge to follow the course of the story. To this point it must be added that one powerful virtue of the story is that it continues to teach a long time after it is told. A vice-president for marketing and a friend, Richard Duerksen, who calls himself a story-catcher and a storyteller, has used stories for decades as a motivating and transforming tool for employees in corporate enterprises. In Tromsoe, Norway (R. Duerksen, personal communication, October 2008), he explained the following about the longevity of a story:

> I have had people come up to me who heard me tell a story 25 years ago. They have not seen or heard me for all this time, but they remembered a particular story I told then, and have kept it all these years. Today I met a man who heard me telling a story

at a Youth Camp Meeting in Budapest in 1984. He had forgotten all about me until
he met me again today, but he remembered the story I told in 1984!

Since stories are preserved in the human memory, they can initiate flashes of insight a
long time after they are told. When a situation occurs that is an analogue to a story once heard,
the two incidents mutually inform each other. Schank and Abelson (1995) state in a lead article
about knowledge and memory that "once stories are in our memory, we rely upon them for all
that we say and understand" (p. 4). They argue that even new and creative responses and
explanations that emerge are merely re-writes of existing stories in the human memory, adapted
to fit new circumstances.

> Thus, the task of an understander who has a memory filled with stories is to
> determine which of those stories is most relevant for the situation at hand. The old
> story is then used as a means for interpreting the new story. (p. 4)

This could be the case for the parables Jesus told to his disciples. There is evidence that
stories were understood sometime after he told and showed them. In the book of Acts, there is an
incident when the disciple Simon Peter finally gets his grasp of what the commission 'the good
news to every tribe' implied. Peter's new insight seems to have been acquired through a dead-
angle-removing experience, in the form of a revelation from God (Acts 10: 10-16). His vision
was expanded and the words of Jesus he had listened to before became filled with a new meaning.
He started ministering to and baptizing Gentiles—acts that caused reprimands from his associates
in Jerusalem. Peter confronted them:

> "So I ask you: If God gave the same exact gift to them [i.e., the pagans] as to us when
> we believed in the Master Jesus Christ, how could I object to God?" Hearing it all
> laid out like that, they [his old associates who criticized him for 'rubbing shoulders'
> with the riff raff] quieted down. And then, as it sank in, they started praising God. "It
> is really happened! God has broken through to the nations, opened them up to life!"
> (Acts 11:15–18; 1 Pet 3:18)

The middle layer. The quality of the middle layer is that it speaks simultaneously to the
mental and emotional condition of the listener. It makes new sense and creates meaning to the
listener who is somewhat primed. Schank and Abelson (1995) explain:

We look for stories that can verify beliefs we already have. When a story can be absorbed into our memory as a 'natural fit' with stories we already know, we feel we have understood the story. A key point is that there is not one way to understand a story. When we hear a story we look for beliefs that are being commented upon. Any story can harbor many possible beliefs. We detect them by looking through the beliefs we already have. Our understanding of a new story becomes, at that point, a function of the old story. (p. 23)

Researcher and professor of cognitive psychology, Jean Piaget, explained the changes in human understanding as adaptations, consisting of two sub-processes: assimilation and accommodation (Biehler & Snowman, 1993). The Piagetian idea of adaption as knowledge construction is compatible with the proposal of Schank and Abelson (1995), that our new story in many ways is a function of the old story. This process Piaget calls assimilation, and the old story is then the existing scheme. When the new story disturbs the old story to the point where the old story cracks, a new scheme is constructed. Schank and Abelson (1995) do not describe this in the cited article, but Piaget calls this process "accommodation." This is the process that takes place when earlier experiences are re-shaped to unite with new experiences. From these cognitive theories we can infer that within the middle-layer phase of Jesus' parables, there are ample opportunities for new understanding and perspectives. Within the borders of the middle layer, the parables of Jesus are in dialogue with, inform, and refine the platform of accumulated knowledge and understanding.

The earthquake layer. The innermost layer can be pictured as the earthquake layer. This is the situation in which a story causes dramatic changes to take place. In Christian terminology a total replacement in the way a person thinks and evaluates is referred to as conversion. A biblical example of such a dramatic change can be seen in the response to the address of the apostle Peter, on the day of Pentecost. This speech caused the listeners to ask the life-turning question: "Brothers! So now what do we do?" Peter responded: "Change your life!" (Acts 2:37–38). The innermost layer has the potential to shake up the listener—his convictions, views, traditions, and values. It shatters the human bedrock to a point where new convictions and values have to form,

and upon which a new perspective on life is constructed. A mental process referred to as "high road transfer," from cognitive learning theory, denotes the profound understanding of something, to the degree that the understanding becomes a new formulated abstraction, or a new "rule" in a person's life (Biehler & Snowman, 1993).

During the open-coding phase, the category consisting of Jesus' parables, metaphors, and other versions of figurative speech was given the working name Metamorphosis. Metamorphosis is the description of a major transformation either in form or in nature—a change that is so comprehensive that the changed object is not recognizable. In Natural Science the dramatic transformation from a caterpillar to a butterfly is a metamorphosis. The open coding group of five teacher professionals may have identified the boundary-breaking properties of Jesus' parables and stories when they attached the name Metamorphosis to it.

Corroboration in Existing Pedagogical Literature

Through the use of Metamorphosis stories, Jesus challenged the minds of his audience. His parables compared abstract ideas to familiar facts and thus connected the unknown to the known. By drawing invisible lines between real-life experiences and mental pictures that he himself designed, Jesus continually tried to stretch and deepen the thinking, and thus change the behavior of his listeners. As we shall see, the Metamorphosis stories of Jesus have properties conducive to learning when compared to recent educational theories.

Cognitive Learning Theory

Cognitive learning theory explains what is taking place when learners integrate the unknown and the known. New information is screened for recognizable key aspects and compared to old, related information held in long-term memory. If the two types of information are similar enough, the new information is added and stored together with the old information (Swinicki, 2004). A result of this integration process is known as Positive Transfer of Learning

(PTL). Positive Transfer of Learning enables the learner to apply what is known to a new, unknown situation (Biehler & Snowman, 1993).

In his meta-study *What Works in Schools: Translating Research into Action*, Marzano (2003) synthesizes the research on teaching strategies over the past 35 years. The strategy that tops the list, the one with the highest effect size, is a teaching strategy that concerns itself with "identifying similarities and differences." The backbone of this strategy is the comparison of tasks, the use of *metaphors* and *analogies*. Students who were exposed to instructional strategies that included widespread use of comparisons, metaphors, and analogies scored 1.61 standard deviations above the control group. Analogies in the form of parables, similes, and metaphors are, as described earlier in this chapter, the main ingredients in the Metamorphosis method of Jesus. In line with Marzano's meta-research, the Metamorphosis method of Jesus should have a substantial and recent research base.

Storytelling in the Corporate World

Cox (2006) emphasizes the "new insight to this world here and now" aspect of Jesus' story method, which is interesting for several reasons. This method of communication, which is more than 2,000 years old, seems to have a revival in our time. Currently there is a growing use of stories in business and politics, of which a generous amount of literature is available (Brown, Denning, Groh, & Prusak, 2005; Denning, 2005). Organizational Storytelling is a movement that aims to make organizations aware of the stories that exist within their walls, and then to use those stories in pursuit of organizational goals. Trend-analyst Daniel Pink (2006) cites the former theater director Richard Olivier about business and stories: "Successful business people must be able to combine the science of accounting and finance with the art of Story" (p. 108). Pink also promotes the role of the story in distinguishing goods and services for the competitive market. Your house sells more easily when the story about it is exhibited in the advertisement. The reason, according to Pink, is the high-concept/high-touch qualities of a story. A story sharpens

our understanding of one thing by showing it in the context of something else, and a story almost always packs an emotional punch (Pink, 2006). The role of storytelling in the corporate world indicates a belief in stories as an agent of change. Storytelling in leadership is about motivating, persuading, and gaining cooperation in order to reach corporate goals.

Transformational Leadership

The wave of documentary movies on political issues indicates a belief in the story also as a political wake-up call. Recent documentaries such as *Fahrenheit 9/11*, *Another World Is Possible*, and *Bowling for Columbine* are examples of stories with a politically pointed finger. There is evidence that stories do have the inherent potential to change perspectives and behaviors. This corroborates well with Jesus' use of Metamorphosis stories to capsize petrified attitudes acquired through unhealthy societal and religious conditions, and to rebuild them on the principles and values he referred to as "God's kingdom." A changed life because of new understanding and new perspectives seems to be the core didactical effect of the story method.

Humanistic Learning Theory

Humanistic learning theory promotes the activating of the cognitive as well as the affective domain in the teaching (Biehler & Snowman, 1993). Author of *Human Teaching for Human Learning*, George Isaac Brown described what he called "confluent learning." Confluent learning is a flowing together of affective and cognitive elements in learning. He reports, "It should be apparent that there is no intellectual learning without some sort of feeling, and there are no feelings without the mind's being somehow involved" (as cited in Biehler & Snowman, 1993, p. 477).

By calling to responsive actions through his parables, metaphors, and stories, Jesus showed recognition of, and appealed to, the affective as well as the cognitive capacities of his listeners. In the story Whoever Becomes Simple Again, Jesus appeals to his disciples to treat the

simple and the childlike who trust them with the warm-hearted ethics of heaven; never arrogantly, and never giving them a hard time (Matt 18:2–10). In The Story of the Scattered Seed, the call for action is to reveal his listener's own tendencies toward stinginess and realize how it impoverishes the soul (Mark 4:34). In the story of The Samaritan, the call is to show compassion and give help to whoever has a need without questioning who the person in need is (Luke 10:25–37). The call for change toward a greater engagement of the emotional (empathetic) side in the treatment of fellow human beings is a pattern that runs through the stories pertaining to the Metamorphosis category. This change is mirrored in Attribute 4 of this category: "change in thinking or behavior directly asked for or implied."

Marzano (2003) gives a research-based argument for activating the affective domain in teaching. "Providing recognition" is one effective strategy teachers can employ, according to his meta-study (p. 80). Recognition addresses the well-being of students and strengthens the tie between teacher and students. The strengthening of the relationship between teacher and student, so frequently appearing in Jesus' teaching, is a theme that is going to be further investigated in chapters 6 and 7 of my study.

The Metamorphosis stories, then, with their high ethical concepts, high-touch qualities, and calls for response, have support from humanistic learning theory as well as from recent research.

<center>Recent Brain Research on Learning</center>

Zull (2002) has described the positive learning effect of connecting new knowledge to previous experience. He makes us aware that the biological construction of the brain may be the basis for the learning benefit of its balanced use. The connection of new knowledge to previous experiences is an essential component of the harmonious brain at work. Sense experiences, performed abstractions, and testing of abstractions in the form of practical actions are the other components of a balanced brain at work, according to Zull.

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A prominent feature of Jesus' stories is their connectedness to the listener's everyday life experiences (Dillon, 2005; Stein, 1994). By referring to experiences the listeners already had, Jesus told a story (offered a new sense experience) that could easily be connected to the previous ones. On several occasions Jesus addressed and challenged the thinking and abstraction-making ability of his listeners, either openly or indirectly by passing out problems that needed to be solved. He used teaching techniques like analogies, metaphors, and parables, which contemporary research has indicated nurture thinking skills. He also called for responses, overtly or implied. This is a kind of teaching that seems to be aligned with Zull's account of how the human brain functions. A balanced use of the brain is conducive to effective learning (Zull, 2002; see also Nilson, 2010).

Plasticity, one notable characteristic of the human brain, accounts for how the brain develops by growing and improving the efficacy of dendrites throughout life, given the right conditions (Driscoll, 1999; Dryden & Vos, 1998; Zull, 2002). By the use of metaphors, parables, stories, and other figurative strategies in his teaching, Jesus pulled his audience into a vivid and enriching learning environment. Such teaching engages the imaginative human abilities. Every person is entitled to imagine in accordance with his/her own capacity. Cox (2006) says:

> Jesus was a rabbi. He taught and applied Torah. . . . He never delivered an easy
> answer to a hard question but, in time-honored rabbinical fashion, asked another
> question or told another one of his unforgettable stories. He would not allow people
> to escape the responsibility of making their own decisions. Instead he enlisted them
> in a way of thinking that would nurture and extend their moral insight. (pp. 21–22)

Based on the didactical features of the Metamorphosis method, as accounted for above, and recent knowledge of how the brain works, it seems reasonable to infer that Jesus taught in brain-compatible and brain-stimulating ways. Carroll and Habermas (1996) seem convinced of Jesus' brain-stimulating teaching when they claim: "He realized in his infinite wisdom that certain teaching methods foster the strengthening and stretching, the speed and complexity of the brain" (p. 124).

Constructivist Learning Theory

An interesting aspect of the Metamorphosis method is the resistance on the part of Jesus to explain his stories. Only on a couple of occasions did Jesus explain the meaning of his story, and then only to his inner circle of co-workers. The responsibility for understanding and making meaning of his story seems placed with the learner. Jesus provided an organizer or a peg to hang the thinking upon—the story itself. Not only did he trust the human ability to construct meaning, it appears he undertook to demonstrate that the only meaning that can serve as motivation and as a moving force in people's lives is the meaning that is self-constructed. He seems, whether or not he understood why, to have designed his stories accordingly.

The ability of the learner to search for, interpret, and construct meaning is described by constructivist learning theory. It builds on the assumption that learners themselves construct knowledge as they try to make sense of their experiences. Learners themselves are active meaning-seekers. In this sense, constructivism and Jesus seem to share assumptions about learning. "Interestingly, the constructivist view of "learning [as] a continuous, lifelong process resulting from acting in situations" (Driscoll, 1999, p. 379) "—the constructed nature of our understanding—alerts us to the possibilities of different meaning, different truths, and different worlds" (p. 378). This description of constructivism is equivalent to what Jesus did in his story-telling method. For the most part, he directed his teaching towards adults. He expected them to interpret, understand, and learn in accordance with their level of readiness. He thereby implied that adults are full-fledged learners.

Post-Modern Learning Theory

Certain perspectives from Post-Modern Learning Theory may highlight and support aspects of Jesus' teaching. The adaptability of Jesus' Metamorphosis method seems to match the idea of post-modern learning theory that there is no one appropriate way to learn. According to

this theory, learners, and especially adult learners, have different life experiences. Diversity in experiences influences the cognitive apparatus of learners, which again causes differences in understanding and interpretation. Learners bring different life-worlds to the learning situation, and there is therefore no one appropriate way to learn (Kilgore, 2001), but many. Consequently, there is no one appropriate way to teach. The stories of Jesus allowed learners to gain from them whatever matched their life-worlds. Jesus' flexible use of various literal and didactical devices as demonstrated in the Metamorphosis method could potentially satisfy a post-modernist learner.

Jesus taught adults. Post-modern learning theory asserts that "adult learners tend to learn best when their experience is affirmed and built upon" (Kilgore, 2001, p. 57). When Jesus told stories like The Samaritan (Luke 10:25-37), The Story of the Scattered Seed (Mark 4:4-34), The Story of the Lost Sheep (Luke 15:7-9), and The Lost Coin (Luke 15:9-10), he simultaneously affirmed and built upon the everyday life experiences of the learners. What we today denote as post-modern ideas seem materialized in Jesus' Metamorphosis teaching method nearly 2,000 years before they emerged as post-modern.

<p style="text-align:center">Adult Learning Theory</p>

The assumptions about adult learners implied by Jesus, as stated above, are confirmed in the increasing amount of research on adult learning, emerging since the 1950s and continuing to the present (Knowles, Holton, & Swanson, 2005). Adult learning theory, or the theory of Andragogy, ventures to explain how adults learn differently from children, and consequently should be taught differently. Adult learning theory assumes that individual differences among learners increase with age. Therefore adult education should make "optimal provisions for differences in style, time, place, and pace of learning" (Knowles et al., 2005, p. 40). By frequent use of Metamorphosis as a method of teaching, Jesus applied a highly flexible teaching tool that facilitated the differences in style, place, and pace described by adult learning theory. An

Andragogical Model found in Knowles et al. (2005) prescribes six conditions for learning that are different from pedagogy.

1. The adult learner has a need to know why he or she needs to know. Sometimes the need to know is made evident by the adult learner's own experiences, stimulating the motivation (Knowles et al., 2005, p. 64). In one of the stories in the Metamorphosis category, The Story of the Scattered Seed (Mark 4:4–43), Jesus explains to his disciples why he has chosen to speak in parables. This is an incident when "the need to know," as described in adult learning theory, is evident. Jesus went over it all with the disciples again, explaining why, and complying with their needs.

2. The adult is more self-conscious than the child. The adult learners will intuitively resist learning situations in which they feel their self-directedness being threatened (Knowles et al., 2005, p. 65). The open-ended stories of the Metamorphosis method allow the learner to arrive at his own conclusions in a non-intrusive way.

3. When adults come into education, they come with experience. Therefore, methods of learning that tap into their experience ensure their involvement and thus their learning (Knowles et al., 2005). Jesus tapped into the experiences of his learners, as described under the subheading "characteristics of Metamorphosis as a teaching method" (p. 87). He utilized the experiences of his learners to make the connection between the abstract and the concrete, the new to the already known.

4. Adult learning theory emphasizes readiness to learn. Adults are ready to learn when they see that what is being taught helps them to cope effectively with their real-life situations (Knowles et al., 2005). It can be postulated about the whole 3-year teaching program of Jesus that it was help to self-help. "I came so they can have real life, more and better life than they ever dreamed of" (John 10:10). The stories in the Metamorphosis category gave many instances of advice on how to direct one's life in order to accomplish fullness of it. Whoever Becomes Simple

Again and Jesus' Mother and Brothers are examples of two stories that express life-advising wisdom.

5.   Orientation toward learning is different in adults and children. Whereas children are subject-centered, adults tend to be life-centered in their quest for new knowledge and skills (Knowles et al., 2005). Life-centeredness is a characteristic that fits the teaching of Jesus more than any other characteristic. He walked among ordinary people in the midst of their businesses, helping those in need, paying attention to the outcasts and deprived, encouraging and confirming the sinners, asking challenging questions, and telling reality-based stories (Dillon, 2005). "He drew parallels to real life," as Attribute 2 of the Metamorphosis category, says.

6.   Adult learning describes how children and adults are differently motivated. Adults look towards more long-term qualities than do children. Self-esteem, quality of life, and increased job satisfaction are examples of such long-term desires of adults (Knowles et al., 2005). Stories from the Metamorphosis category confirm the value of the individual, such as The Lost Coin, Socializing, The Samaritan, and The Persistent Widow. When a person's feeling of self-worth is established, a perspective on life that pursues its quality has a good chance of being the outcome.

By the simple but effectual telling of stories, Jesus seems to have fulfilled important assumptions in current adult-learning theory.

Discovery Learning Theory

Jesus told stories with the potential to instruct and inspire sometime after they were told. He facilitated personal interpretations of his stories, thereby allowing different meanings, different truths, and different worlds. In Bruner's Discovery Learning Theory, the personal inquiry is emphasized as a process by which learners construct concepts and meaning based upon their current knowledge. The discovery of principles and decision-making are central factors in Bruner's theory (Adams, 2007). According to Bruner, the intelligent mind uses its experiences to create "generic coding systems that permit one to go beyond the data to new and possibly fruitful

predictions" (Bruner, as cited in Driscoll, 1999, p. 222). The aim of education in the view of

Bruner is that thinkers become "autonomous and self-propelled" (p. 222). Bruner's theory can

explain the idea behind Jesus' limited use of "already chewed food" when teaching. Jesus

facilitated a process where listeners could construct new understanding upon existing knowledge.

Having been deeply involved in its construction, learners own their understanding. Characteristic

of ownership and self-determination in the learning task increases the chances that such tasks

foster autonomous learners, capable of making decisions that are meaningful to them (Deci,

Vallerand, Pelletier, & Ryan, 1991, pp. 325–246).

<div align="center">Social Development and the Zone of Proximal Development</div>

In the mid-20s, educational theorist Vygotsky proposed his theory of Social Development

and the Zone of Proximal Development. Vygotsky, like Bruner, argued that the intellect develops

dynamically from birth to death, but that the process of development is too complex to be defined

as stages. Thus, Vygotsky disagreed with the stage-theory formulated by Piaget (Driscoll, 1999).

Just as Jesus seemingly did, Vygotsky assumed the lifelong, continuous development of the mind

without the theoretical support from brain research. Influenced by socialist ideology, he held the

position that the development of the human intellect occurs in social interaction, not in isolation.

His Zone of Proximal Development is defined as the distance between the knowledge level from

which a person can solve a problem independently and the level of knowledge and problem-

solving skills a person can possibly reach by collaborating with more capable peers. The

presumption is that the task a person can manage together with peers today, he can do alone

tomorrow. Jesus does and says nothing that would contradict the social interaction theory of

Vygotsky. Actually, his ways of teaching confirmed it. We can imagine his disciples asking each

other "What does he mean?" after Jesus had told one of his stories, thus helping each other to

solve the puzzles he had presented. In the discourses he had with co-workers, friends, and

adherents and in the many healing actions, there was plenty of social interaction between Jesus

and his listeners. Situations like these must have harbored multiple Zones of Proximal Development.

The Learning Cycle

Jesus seems not to exclude the possibility of intellectual development in a non-socially exposed environment either. Jesus went out into the wilderness to unwind and meditate, thus recognizing the human need for reflection as a preparation for upcoming tasks (Mark 6:31, 47). Reflection is an integrative mental process, and its outcome is a more sorted-out and tidied-up cognitive structure—more useful than before the reflection process started (Zull, 2002).

Kolb (1984) has provided a model of learning where reflection is a central activity. The characteristic feature of his Adult Learning Cycle is the ongoing "dialogue" between concrete experiences, personal reflection on those experiences, and the derivation of general rules from both of them. According to Kolb, adults have to participate in some level of reflective thinking in order to internalize a construct that is of value when facing new experiences. In a sense, Kolb's model seems to more clearly facilitate more diversity in learning styles than does Vygotsky's Zone of Proximal Development. Kolb's Adult Learning Cycle and his description of four different learning styles can throw light upon the Metamorphosis method of Jesus in terms of its accommodation to the diversity of abilities and needs of his listeners. According to Kolb, some persons in any audience of learners need concrete experiences in order to learn, some need to conceptualize, others need to observe reflectively, and some need to implement practically in order to internalize. The Metamorphosis story method of Jesus facilitated all four groups of learners, according to Kolb's learning styles. For those who needed the high level of concretizing, Jesus presented the story itself. For those who ask "why" and need to see the big picture, he offered the Kingdom of God analogy. For those who needed to ponder its meaning and "wait and see," he often had an additional parable coming, and to those who needed to "check it out," he offered a call for action.

Self-Determination Theory

Ownership of learning and autonomy are strong motivational forces, according to Self-Determination Theory. This theory explains the relationship between feelings of competency and autonomy in learning and the increase of intrinsic motivation and conceptual learning. Applied to Jesus, the sense of autonomy and competency that were likely to have emerged from his non-controlling stories were, according to current research, the best factors we know of to foster intrinsic motivation, conceptualization, and personal growth (Deci et al., 1991).

Summary of Metamorphosis as a Teaching Method

This chapter has analyzed and described Metamorphosis as one of Jesus' main methods of teaching. Biblical scholars have subscribed to the storytelling, or the comprehensive Hebrew concept *mashal* as one of Jesus' most frequently used modes of teaching. The advantage of the *mashal*, and consequently also of the Metamorphosis as a method of teaching, is its flexibility. It has an inherent property of compatibility, which makes accommodation to any level of preparedness and aptitude among the learners possible. It challenges the learner at the point of maturation where the learner is at the present time, and it also has the potential of teaching in posterity. Metamorphosis was applied by Jesus to acquire important educational goals while concurrently accommodating to differences in learning needs in his audience. It was used to exemplify abstract principles by practical and well-known experiences, to stimulate moral thinking and action, and cognitive growth.

Current learning theories, mainly from the humanistic and cognitive camp, explain and support the concepts contained in *mashal,* or what my study calls Metamorphosis, as a method of teaching.

Implications for the Instructional Setting

Adaptive education has been and is still an ideal in education in most countries. The realization that human beings have different abilities, and learn in different ways and at a different pace, has instigated the concept of an education that facilitates these differences. The Metamorphosis method has inherent properties that make it suitable to teach at many levels of aptitude, preparation, and maturation at the same time. To the teacher who is concerned about inclusion of all students in the work of learning, and about how to instruct so that every student learns at high levels, the Metamorphosis method offers an inalienable tool. The implication of the effect of stories is to use them as often as possible in as many subjects or content areas as possible. Especially those topics or concepts that the teacher, by experience, knows are hard for students to grasp would benefit from being dressed in stories. As presented under the subheading "Corroboration in Existing Pedagogical Literature," the story catches the attention and involves the learner. The story provides pegs on which to hang underlying principles or formulas to be learned. The story occupies space in human memory and can be retrieved when someone or something at a later point in time triggers it. Furthermore, the story has an important role in generating humor and relaxing the shoulders of stressed students. The model stories Jesus used were unique in their simplicity and brevity but were loaded with both deep and lofty dimensions. They seemed to capture divine and abstract truths while concurrently being ordinary and secular (Dillon, 2005). It may look like they were tailored to the occasion on the spur of the moment, but that is not likely true. Chapter 2 suggests various sources that impacted Jesus during his silent years. I hold the possibility open that Jesus gathered and accumulated stories for later use during those years. The implication the Metamorphosis method of Jesus has for teacher preparation is: The good teacher is always on the hunt for stories. Time, a resource on which teachers are always low, is a challenge. It takes time to find or design stories suitable to the various subjects taught in

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school. It may take years, but a registry of stories, sorted by category, would be a treasure for any teacher who wants to reach and teach all of his or her students.

CHAPTER 6

TEACHING METHOD TWO: STRAIGHT TALK

Introduction

This chapter presents and analyzes the second of the three main teaching categories of

Jesus, the Straight Talk. The analysis follows the same pattern as did the analysis of the first main

method in the previous chapter: Characteristics: qualifications; when, why, and how this method

was used by Jesus; corroboration in existing literature; a short summary of essential findings; and

implications for the instructional setting.

Analysis and Discussion of Central Teaching Method Two:
Straight Talk

In the open-coding phase nine teaching stories were allocated to the category named

Straight Talk. This relatively high number of stories indicates why Straight Talk might be one of

Jesus' main methods. In the recategorization phase, six of the same nine stories were allocated to

this category from Reviewer 1, five of the nine stories from Reviewer 2, six of the nine stories

from Reviewer 3, and three of the same nine stories from Reviewer 4, as shown in Table 7. When

the reviewers did not make Straight Talk their first choice for the stories in the open-coding

phase, they most often chose the Metamorphosis category as their alternative, as Table 7 and

Table 8 show. For the benefit of readability, Table 7 is shade-coded. The darkest shade of gray

indicates full agreement between the professionals; medium gray indicates agreement between

eight out of nine, or 89% agreement; a light shade of gray indicates agreement between seven out

of nine, or 78% agreement. The level of agreement between the open coding and the reviewers

indicates that the Straight Talk category was well identifiable by its attributes.

Table 7

Distribution of Teaching Stories in the Category Straight Talk After Open Coding and Recategorization

	Open coding Group	Reviewers			
Title of the Story		1	2	3	4
Salt and Light, Matt 5:13–16	Included	MM	MM	MM	MM
Adultery and Divorce, Matt 5:28–32	Included	Included	Included	Included	Included
The 12 Harvest Hands, Matt 10:2–28	Included	Included	Included	Included	DMD
Forget About Yourself, Matt 10:33–42	Included	IC or MM	PS	Included	DMD
Equipping the 12, Mark 6:8–13	Included	Included	Included	Included	Included
So You Want First Place, Mark 9:31–37	Included	Included	EGB	Included	PE
Divorce, Mark 10:2–12	Included	Included	Included	MM	Included
The Story of the Greedy Farmer, Luke 12:14–21	Included	PE	Included	Included	PS
The Vine and the Branches, John 15:2–17	Included	Included	MM	MM	MM

Note. Levels of Agreement: Darkest shade of gray = Highest; Medium gray = High/Medium; Lightest shade of gray = Medium; No shading = Lowest. MM = Metamorphosis; DMD = Dread Mixed With Delight; IC = Intellectual Challenges; PS = Problem Solving; EGB = Exemplifying Good Behavior; PE = Positive Exemplifying.

Looking at stories placed by the reviewers in categories other than the Straight Talk category, two stories stand out: The Salt and Light from Matt 5, and The Vine and the Branches, from John 15. When placed in an alternative category, reviewers placed them in the Metamorphosis category as shown in Table 7. These stories highlight certain characteristics of people who promote the Kingdom of God in this world. In his one-way communication, Jesus inserts metaphors to illustrate these characteristics. When the reviewers chose the Metamorphosis category over the Straight Talk category, the reason could be the inserted metaphors. In addition to metaphors, the stories are interspersed with other figurative language, and may thus resemble the parables. The use of metaphors in the Straight Talk stories differs, however, from the typical parables of Jesus.

In The Salt and Light, The Vine, and the Branches stories, Jesus uses metaphor not to conceal truth from hostile opponents or non-receptive minds, but to give clear and direct advice to a receptive audience of sympathizing co-workers. Dillon (2005) has noticed the imperative way Jesus conveyed his message: "Jesus' teaching activity was occupied with impressing upon people the urgency of his message" (p. 96). The Salt and Light story can compare to a command, accompanied by picturesque descriptions of the standard of its implementation: "Let me tell you why you are here. You are here to be salt seasoning that brings out the God-flavors of this earth" (Matt 5:13). "Keep open house; be generous with your lives" (Matt 5:16). In The Vine and the Branches story the command is denoted by its true identity: "This is my *command*: Love one another the way I loved you. Put your life on the line for your friends. You are my friends when you do the things I *command* you" (John 15:17, italics mine). The context of these two stories is two of the longer discourses given by Jesus, generally known as the Sermon on the Mount (Matt 5–7) and The Upper Room Discourse (John 13–17). The inference that metaphors included in The Salt and the Light, as well as The Vine and the Branches stories, serve as literal and didactic devices in these discourses seems apparent. They are used to make the content comprehensible,

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memorable, and personal. In other words, Jesus uses metaphors in his one-way communications to enhance the impact of his message. Dillon (2005) links the direct and personal nature of Jesus' addresses to the urgency of his message.

The allocation of the stories by the reviewers that differs from the allocation in the open coding is worth noticing from another perspective: They may be a demonstration of the possible negotiations that went on in the group of five during the open-coding phase. If, in the open-coding phase, arguments came up for sorting the Salt and Light and the Vine and the Branches stories into the Metamorphosis category, they were obviously "outvoted." The attributes attached to the Straight Talk category may reflect a view among the first group that the metaphors in the Salt and the Light and the Vine and the Branches serve as spotlights in the learning process and should only be viewed as such, rather than being detached from the context in which they appear. This difference between the open-coding phase and the recategorization phase of the Straight Talk category indicates a tension that can break through to a theme that has concerned pedagogical theorists and practitioners for decades: Lectures, sermons, addresses, and other versions of one-way communications benefit greatly from modifications and reinforcements in order to be a fruitful learning experience for the audience (Burke & Ray, 2008; Kromley & Purdom, 1995; Mazur, 2007; Tin, 2008).

Three teaching stories that were not categorized into the Straight Talk category in the open coding were distributed there by three of the four reviewers. These stories are: To Enter God's Kingdom (Mark 10:17–31), To Throw the Stone (John 8:32–47), and The Spirit of Truth (John 14:15–31), as Table 8 shows. One of the attributes of the Straight Talk category is "does not go into any dialogue or discussion." When applying this attribute to these stories, the conversation elements in these stories do not fit the Straight Talk attribute, even if Jesus brings out straightforward and instructive commands during his conversations, such as the following: "Go sell whatever you own and give it to the poor. And come and follow me," in the To Enter

Table 8

Distribution of Stories by the Individual Reviewers When Category Straight Talk Was Not Chosen

Title of the Story	Open coding Group	Reviewers			
		1	2	3	4
You Are Blessed, Matt 5:2–12			Included	Included	
Telling John the Baptizer, Matt 11:1–19				Included	
Whoever Becomes Simple Again, Matt 18:1–10					Included
Drink From the Cup, Matt 20:17–28		Included			
He Kicked Over the Tables, Matt 21:14–17			Included	Included	
To Enter God's Kingdom, Mark 10:17–31		Included	Included	Included	
The High Place of Honor, Mark 10:35–45		Included		Included	
Our Intimacies Will Be With God, Mark 12:19–27			Included		
The Most Important Command, Mark 12:28–34		Included	Included		
Is This What You Were Expecting? Luke 7:18–30				Included	
Anointing His Feet, Luke 7:36–50				Included	
Martha and Maria, Luke 10:39–42			Included	Included	
Unless You Turn to God, Luke 13:2–9			Included		

Table 8–*Continued.*

Title of the Story	Open coding Group	Reviewers 1	2	3	4
The Persistent Widow, Luke 18:2–8			Included		
Jesus and Zaccheus, Luke 19:2–10		Included			
Get Ready for Trouble, Luke 22:24–38		Included			Included
The Road to Emmaus, Luke 24:14–34		Included	Included		
To Throw the Stone, John 8:2–11		Included	Included	Included	
If the Son Sets You Free, John 8:32–47		Included			
The Sheep Know Their Shepherd, John 10:23–42		Included			
The Spirit of Truth, John 14:15–31		Included	Included	Included	

Note. Levels of Agreement: Darkest shade of gray = Highest; Medium gray = High/Medium; Lightest shade of gray = Medium; No shading = Lowest.

God's Kingdom story (Mark 10:21), or "Go on your way. From now on, don't sin," in the To Throw the Stone story (John 8:11). In the open coding, the To Enter God's Kingdom story was categorized into the Metamorphosis category. The proverb-like hyperbole "It is easier for a camel to go through a needle's eye than for a rich man to get into God's Kingdom" (Mark 10:25), which synthesizes the essence of the conversation, may have become a decisive factor in the open-coding phase. In the open coding, the group of teaching professionals evidently focused on the

climax of the To Throw the Stone story, the coaching dialogue between Jesus and the woman, and let that element of the story guide it into the Individual Instruction and Coaching category. The Spirit of Truth story would fit into the Straight Talk category except for the one question in the middle of the story, posted by one of his disciples. Judas's question is the only interruption in Jesus' flow of one-way communication. The open coding placed it into the Dread Mixed With Delight category.

The difference in choice of categories for these three stories between the open-coding phase and the reviewing phase illustrates similarities and differences between one-way presentations and other models of teacher-directed instruction. In the language of education, when a person presents some content, and the presentation is one way, it is generally called a lecture, a sermon, or an address. The one-way communication is the benchmark of a lecture or a sermon, and also the one attribute that separates lecture from other teacher-directed methods of instruction, such as direct instruction. I discuss one-way communications and modifications of one-way communications more comprehensively under the subheading "Corroboration in Existing Pedagogical Literature" later in this chapter.

Characteristics of the Straight Talk Category

Biblical Foundation of the Teaching Stories in the
Straight Talk Category

As shown in chapter 3, the Gospel of Matthew has more narratives on Jesus as teacher than the other Gospels. "Matthew collects the sayings of Jesus into the form of sermons or discourses and inserts them block fashion into Mark's narrative structure" (L. Johnson, 1999, p. 189). According to L. Johnson (1999), this is how the Gospel of Matthew got more teaching stories than the Gospel of Mark. L. Johnson holds the possibility open that the author has collected sayings of Jesus from another source than Mark and has edited these sayings into a sermon or discourse format. The one-way communication stories belonging to the Straight Talk

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category may appear in a discussion or conversation format in another Gospel than the Gospel of Matthew. Assuming that Johnson is right, the appearing of the Sermon on the Mount in the Gospel of Matthew is no surprise. This sermon of which Jesus is famous has its richest and most articulate version in this Gospel (Stott, 1978), The Salt and Light, and the Adultery and Divorce stories from the Straight Talk category are parts of this sermon. Four out of nine stories in the Straight Talk category derive from the Gospel of Matthew. The 12 Harvest Hands and Forget About Yourself are separate stories, but if taken together they form a continuum, which constitutes the main part of the preparatory speech Jesus delivered before sending his co-workers out on a first mission trip (Nichol, 1956). Dillon (2005) has denoted The 12 Harvest Hands and Forget About Yourself as The Missionary Instructions (p. 101).

Two stories in the Straight Talk category appear both in Matthew and Mark: Adultery and Divorce in Matt 5:13–16 is the same story as Divorce in Mark 10:2–12, and The 12 Harvest Hands in Matt 10:33–42 matches Equipping the 12 in Mark 6:8–13. This overlap confirms the one-way communication format of these teaching stories in the Gospel of Matthew as well as in the Gospel of Mark.

The story So You Want First Place (Mark 9:33–37) is a direct talk about the upside-down nature of service. Parallel stories can be found in Matt 18 and Luke 22. Here the stories are referred to as conversations. In the Gospel of Mark the story is not part of a sermon but an example of how Jesus picks up an everyday incident and converts it into a learning experience by instructing from it.

The Story of the Greedy Farmer (Luke 12:14–21) develops from a request from a person in a mixed audience, and elicits the short discourse on what greed can do in skewing human perspective. The peremptory assertion is succeeded by an illustrative story of an ambitious farmer.

The Vine and the Branches story (John 15:2–17) has an intimate character. Words such as pruned, joined, intimate, organic, home, love, friends, relation, and the phrase "I chose you," appear frequently throughout the story. I assume the emotional cocooning that takes place in this story adds strings to the expository metaphor with the purpose of getting close to the listeners and making it personal and memorable. In learning theory it is generally accepted that greater effectiveness in learning occurs as more human capacity is employed in the work of acquisition (Nilson, 2010; Swinicki, 2004; Zull, 2002).

The Attributes Assigned in the Open-Coding Phase

When the Straight Talk category emerged during the open-coding phase, the following essential attributes were identified:

1. Points out the right way, clearly and exactly.
2. Gives advice for a good life.
3. Does not go into any dialogue or discussion.

The two first attributes of the Straight Talk category, (a) "points out the right way clearly and exactly," and (b) "gives advice for a good life," are referring to the content of Jesus' teaching. Even so, these two attributes also demonstrate his personal touch in the method he used to deliver his messages. Dillon (2005) has noted the practical, simple wording with which Jesus clothed his message. "Instead of saying 'charity should not be ostentatious', he said 'when you give money, don't make a show of it'" (p. 93). In the nine original teaching stories in this category there are examples of the practical form of Jesus' advice. "Your heart can be corrupted by lust even quicker than your body. Those leering looks you think nobody notices—they also corrupt" (Matt 5:29). Jesus seemed to point out his ideas so that all could understand without compromising the depth of his message. Dillon connects the directness and urgency of language to Jesus' urgency of content, and calls it congruence, "the fitness of form and content" (p. 111). The expressions "You

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are the salt of the earth" and "You are the branches" are direct, personal, and urgent addresses to the persons before him.

To "give advice for a good life" is a complex skill. First, it requires subject knowledge. The more thorough the knowledge, the better the chances are for convincing advice. The qualities of the good life and the alleys that lead to it were a recurring content in Jesus' teaching. First, he applied Straight Talk and other methods of instruction to convince his listeners of what constitutes a good life. Second, it takes social skills and authority to accommodate the needs of the audience, and keep the audience focused and attentive. Third, it takes didactical skills to describe and explain, so that what is pointed out is likely to be viewed as important. Fourth, it takes personal integrity and intelligence to speak with logic, trustworthiness, and coherence so the audience takes the message seriously and believes it.

The third attribute of the Straight Talk category, "does not go into any dialogue or discussion," is the attribute that makes Straight Talk resemble what we today call a sermon, speech, or lecture. This resemblance will be discussed further under the Corroboration in Existing Pedagogical Literature section of this chapter. For now it is sufficient to mention that the Straight Talk of Jesus contains literal and didactical techniques typical of all one-way communications mentioned above. Table 9 gives a suggested, but not exhaustive, overview, essential to the Straight Talk category, showing the literal and didactical devices Jesus used in the nine stories of the Straight Talk category.

The Use of Metaphors

As Table 9 shows, Jesus employed metaphors or other types of figurative speech in all the stories belonging to this category. The use of metaphors has already been discussed. The expression "becoming one flesh" in the Divorce story is an example of another figurative speech Jesus applied.

Table 9

Overview of Literal and Didactical Devices Jesus Applied in His Straight Talk

Title of the story	Use of Metaphors	Dramatic Language	Appeal to Scripture	Object Lesson/ Cooper-ation	Other Figures of Speech	Use of Questions	Type of Environment Facilitation	Teaching to Different Levels	Assign-ments/ Assess-ments	Type of Authority (social power)
Salt and Light, Matt 5:13–16	x				x	x	Hillside, visible quiet, sitting	Crowd, Disciples	x	Expert & referent
Adultery and Divorce, Matt 5:28–32		x	x		x	x	Hillside, visible quiet, sitting	Crowd, Disciples	x	Expert & referent
The Twelve Harvest Hands, Matt 10:2–28	x	x		x (cooper-ation)	x	x	A summon to action, care	Disciples	x	Expert & referent
Forget About Yourself, Matt 10:33–42	x	x			x	x	Assurance of worth	Disciples	x	Referent & expert
Equipping the 12, Mark 6:8–13	x			x (cooper-ation)			Call to action in pairs	Disciples	x	Expert & referent
So You Want First Place, Mark 9:31–37		x		x (object lesson)	x	x	Disciples only, sat down, summoned 12	Disciples	x	Expert
Divorce, Mark 10:2–12		x	x	x (cooper-ation)	x	x		Crowd, Disciples, Pharisees	x	Expert

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Table 9–*Continued.*

Title of the story	Use of Metaphors	Dramatic Language	Appeal to Scripture	Object Lesson/ Cooper-ation	Other Figures of Speech	Use of Questions	Type of Environment Facilitation	Teaching to Different Levels	Assign-ments/ Assess-ments	Type of Authority (social power)
The Story of the Greedy Farmer, Luke 12:14–21		x			x	x	Asked interpretive question	Crowd, man, Disciples	x	Expert
The Vine & the Branch John 15:2–17	x	x		x (cooper-ation)	x		Emotional Invitation	Disciples	x	Expert & referent

The Use of Questions

Seven of the nine stories in this category include one or more questions. Jesus used various kinds of questions for purposes that I will come back to later in this chapter. For now it is important to also notice the frequent use of questions in his one-way communications. We find his use of rhetorical questions "What's the price of a pet canary? Some loose change, right?" A reflective question is posed in the Salt and Light story: "If you lose your saltiness, how will people taste godliness?" An interpretive question is posed in the Story of the Greedy Farmer: "Mister, what makes you think it's any of my business to be a judge or mediator for you?" In the Divorce story Jesus answers with a counter-question to the Pharisees' question to him. "What did Moses command?" is a literal question in this case. It seems reasonable to infer that Jesus has didactical intentions with his questions: getting attention, assisting thinking and reflection, and correcting erroneous thinking.

The Learning Environment

At the starting phase of Jesus' talks there are incidents telling how he gave his listeners recognition by establishing a context for his teaching. An example of this can be seen in his preparation of the 12 in the Equipping the 12 and The 12 Harvest Hands stories. First he summons them around him, and then empowers and authorizes them to help people with their troubles (Matt 10:2–28; Mark 6:8–13). He thereby created a nurturing environment and encouraged success. In the So You Want First Place story, "he sat down and summoned the twelve" (Mark 9:35), indicating at least intuitive awareness of the forces conducive to learning in a defined and settled environment.

The Salt and Light and the Adultery and Divorce stories in the New Testament follow the Beatitudes, the poetic introduction of the Sermon of the Mount (Matt 5–7). When Jesus saw his ministry drawing huge crowds, he took the following actions to create a comfortable environment for learning: (a) sought out a peaceful and quiet place, (b) chose a tableau in the

hillside as a platform from which to speak, and (c) sat down (Matt 5:1). The learning environment he facilitated contained ingredients conducive to learning: comfort, visibility, quietness, and a sense of formality and solemnity (Dryden & Vos, 1998; Stott, 1978).

The Appeal to and Use of Cooperation

In five of the nine stories in this category Jesus talks either directly or implicitly about cooperation, or implementing cooperation. When he sent the 12 harvest hands "out in pairs" (Mark 6:7), the intention seems to be that they should accompany and support each other in the tasks ahead of them. Carroll and Habermas (1996) state, "Clearly Jesus wanted his disciples to work together and to work with others" (p. 71). In line with this it is worth noticing that several of Jesus' speeches and actions employ the idea of cooperation. In The Vine and the Branches story a picture of cooperation at three levels is painted with broad strokes: The cooperation between God the Father and his son Jesus, the cooperation between Jesus and his followers, and the cooperation among the followers of Jesus. The followers, represented by the branches, bear good fruit, which is evident by their love for each other but only if they are grafted into the Vine. "I am the Real Vine," proclaims Jesus in John 15:1. In two other stories in this category, So You Want First Place and Divorce, Jesus implicitly advocates cooperation. He describes marriage as an "organic union of the two sexes" and strongly discourages anyone from destroying that cooperation (Mark 10:9). The quality of real service is depicted as an "embrace," an activity that assumes the cooperation of at least two persons (Mark 9:37).

Giving Assignments

All stories in the Straight Talk category have calls to action. Some contain urgent requests, while others have more general expectations. Common for both form of calls are that they serve as assignments to Jesus' followers. These assignments could be interpreted, assessed, and executed in accordance with the understanding and maturity of each individual follower. In

the Salt and Light story, the inherent call is for the followers of Jesus to influence society with the hallmarks of the Kingdom of Heaven. The story ends with an admonition to keep an open house and be generous (Matt 5:13–16). The Adultery and Divorce story appeals to dig deep into the moral principle of the commandment instead of a nimble reading of it (Matt 5:28–32). The assignments in all stories invite hearers to participate in what could be described as a new orientation; to form a counter-culture as an alternative to the prevailing culture of the day. This new culture harbors the implementation of the Kingdom principles as a contrast to the existing culture, of which Jesus admonished: "Don't fall for this nonsense" (Matt 6:8).

Dramatic Language

Seven of the nine stories are characterized by incidents of dramatic language. Examples of dramatic language are expressions like: "You have to blind your right eye the moment you catch it in a lustful leer" (Matt 5:29); or "I have come to cut—make a sharp knife-cut between son and father, daughter and mother, bride and mother-in-law—cut through these cozy domestic arrangements and free you for God" (Matt 10:25); or "Fool! Tonight you die" (Luke 12:20). The call to love one another in the Vine and the Branches story is indeed dramatic language. Love, the way Jesus explained and demonstrated it, has dramatic consequences when manifested in action.

Appeal to Scripture

Jesus refers to the Torah and the commandment of Moses in two of the stories in the Straight Talk category. He challenges the Pharisees' knowledge of the Torah. There are only two incidents that appeal to Scripture in this category, but these two incidents are typical of Jesus' way of responding when Scribes or Pharisees posed questions seemingly impossible to answer: Checking their literal knowledge of the Torah, revealing their shallow interpretation of it, or showing a flaw in their logic by asking counter-questions.

Accommodation to Different Audiences

The audiences Jesus spoke to in his Straight Talks were mixed (Horne, 1998). The Sermon on the Mount, of which the Salt and Light, and Adultery and Divorce stories are parts, was assumingly delivered to a receptive audience of disciples and sympathizers (Horne, 1998; Stott, 1978). The same is true for The 12 Harvest Hands, Forget About Yourself, Equipping the 12, So You Want First Place, and The Vine and the Branches stories. In these talks Jesus informed and proclaimed, explained, and grounded his message in encouraging ways.

When Jesus talked about Divorce in the Gospel of Mark (Mark 10:2–12), there was a strain of hostility in the audience, expressed by the Scribes and Pharisees. Jesus met the skeptics on their own claimed area of expertise: He confronted their knowledge of Scripture. When he presented The Story of the Greedy Farmer there was a crowd present, most likely a mix of sympathizers and opponents.

Summary of the Characteristics of Jesus' Straight Talk

Nearly half of the stories are from the Gospel of Matthew, in line with the fact that Matthew has a larger number of teaching acts than the other Gospels. The Straight Talks of Jesus are one-way communications from him to audiences of different sizes and compositions. Even if, for practical purposes, the talk goes one way, Jesus included a repertoire of literal and didactical devices. He mixed and used elements from all three versions of one-way communications used today: the sermon, lecture, and speech. For instance, he applied the religious and moral content from the sermon, the scholarly depth from the lecture, and the artistry from the address. Jesus recognized his audience by facilitating an environment conducive to learning. His longest talks were addressed to his closest friends and co-workers, but he also gave talks to adherents and sympathizers or to an audience mixed of the two groups. He occasionally lectured to his opponents, but then mostly as a response to their questions or provocations. The language in his

Straight Talks was simple and practical, without compromising any depth of message. Thus his addresses had the feature of being scholarly and practical at the same time. With command of his subject, he taught with directness and urgency. The words with which he delivered his message matched the content.

<div align="center">The Qualifications of Straight Talk as a Teaching Method</div>

As cited in chapter 1, the three main characteristics of a teaching method according to the two definitions used in my study are:

1. It has undergone a discovery and planning process until it has become a "deliberate arrangement" or "design" (Driscoll, 1999, pp. 11, 25).

2. It includes a "series of events" or "set of steps" (William Green, personal communication, n.d.).

3. The purpose of a teaching method is to facilitate "persisting change in humans," which is, after all, the business of education (Driscoll, 1999, pp. 11, 25).

For this category it is particularly useful to repeat a quotation from Dr. William Green, who said, "The most common method used in school is lecture" (William Green, personal communication, n.d.). As the teaching stories in the category Straight Talk have elements in common with the lecture, sermon, and address, an argument can already be made that Straight Talk may pass as a teaching method.

The first characteristic of a teaching method is the existence of a deliberate arrangement or design. This characteristic is evident in the Straight Talk category. Starting with the teaching stories from the Sermon on the Mount, The Salt and the Light, and Adultery and Divorce, Jesus climbs the hillside, looks for a suitable, quiet place for his teaching, and then sits down to make his intentions clear and the moment solemn. These actions must be seen as a deliberate pre-arrangement on the part of Jesus. The use of several literary effects and a language tailored to the message supports an argument about planning and design. The 12 Harvest Hands is a story that

equally indicates a distinct plan on the part of Jesus. He "called 12 of his followers and sent them into the ripe fields" (Matt 10:1). The rest of this story together with the Forget About Yourself story witnesses a sequence where Jesus equips and empowers his co-workers before sending them to work. The design for learning in the So You Want First Place story lies in the contrast Jesus paints between those who want to be in first place and those who truly are first place. In The Story of the Greedy Farmer, Jesus makes his final point on the logic of the story. The self-evident logic appears to be the deliberate arrangement here. In The Vine and the Branches story, love and cooperation are actions that prove that persons are branches connected to the vine. The design lies in the metaphor and in the appeal to action it contains.

Whether Jesus was so generally well prepared that he could, at any time, give a sermon or a speech on the spot is a question of interest. My study does not pursue that question.

The Gospel of John suggests Jesus had profound skills in understanding and reading human nature (John 2:24–25). In chapter 2, based on the writings of theology scholars, I have suggested that Jesus had ample opportunities to observe human nature, Jewish religion and foreign philosophies, local and foreign businesses, nature and its laws, as well as the Torah and its principles. Given that he was self-learned and had accumulated various competencies over a period of about 20 years, he probably carried with him a generous "databank" from which to pull resources for his teaching. Nevertheless, according to the Gospels, the audience of his time also expressed a wonder about his teaching skills (Mark 1:21–22, 27; Luke 4:31–32).

The second characteristic of a teaching method is its set of steps or series of events. Typical of the Straight Talk stories is that they start with a little preparatory event that focuses the attention. The Salt and Light story starts with the introductory words: "Let me tell you why you are here." These words signal something more to come, creating anticipation. The Adultery and Divorce story starts with a familiar commandment from the Torah followed immediately by a

"but" indicating that the commandment "Don't go to bed with another's spouse" (Matt 5:28) is not all that simple. The "but" creates anticipation.

In The 12 Harvest Hands story Jesus guides his disciples: "He sent his 12 harvest hands out with this charge" are the weighty words that begin the story. Jesus gives the simpler advice of where to go to begin with, ending with the more difficult guidance —how to survive when faced by different kinds of opposition and hostility. He addresses the most challenging situations the disciples are at risk of facing, with specific advice.

A well-known attention-grabbing maneuver of Jesus is the use of questions. He often posed rhetorical questions when starting a teaching session. We see this in the beginning of the Forget About Yourself story: "What is the price of a pet canary? Some loose change, right?" (Matt 10:33). I conclude that the starting step in the stories in this category is a maneuver to create curiosity or interest. The main part of the story follows where Jesus develops his arguments and line of reasoning, then ending with a summation or conclusion. After giving his advice in The 12 Harvest Hands story, he concludes that there is actually nothing to fear except God. The sum of all he had addressed in The Vine and the Branches story is, "But remember the root command: Love one another" (John 15:17).

The third and last characteristic of a teaching method is its purpose of making lasting change in persons. Going back to stories in this category, it is apparent that what Jesus presented could have been interpreted as new content as well as new interpretations of old content. His counter-culture messages in the stories Forget About Yourself, Salt and Light, So You Want First Place, and The Story of the Greedy Farmer are radical admonitions towards change, followed by practical guidance on how these changes can be internalized. In the stories Adultery and Divorce, Divorce, and The Vine and the Branches, Jesus takes time to explain a radical meaning of previously known commandments. The change is candidly called for, and the call is accompanied by imagery of practical applications.

From the observations and analysis described above it seems reasonable to conclude that the Straight Talk category, according to the definition, qualifies as a teaching method.

Why, When, and How Jesus Used Straight Talk

Why Jesus Used Straight Talk

As shown in chapter 5, there are direct reports in the Gospels explaining why Jesus used stories as a method of teaching. Corresponding explanations for Straight Talks are harder to find. To investigate why Jesus delivered talks and sermons, a look into the context in which they took place could be of help.

The Salt and Light and Adultery and Divorce stories are distinctive parts of the first reported public sermon Jesus gave (Stott, 1978). According to Matthew, it was delivered shortly after Jesus had called Peter, Andrew, James, and John into discipleship. Previous to the Sermon on the Mount he also had moved his operating base from Nazareth to Capernaum, had spoken at synagogues and other meeting places across Galilee, and had healed people in need. Rumors had spread, and people were curious about this man with reported power to heal. The Gospels emphasize another reason why people gathered around him: They wanted to hear him. He taught differently from any other teacher and he was attracting people from far and near (Matt 7:28–29; Matt 4). Matthew indicates that it was because of the size of the crowd that Jesus looked for a quiet, suitable place, climbed the hillside, and sat solemnly down and taught. Some scholars have called this his "Program Speech." A description of Jesus' Sermon on the Mount in modern terms would be similar to a Presidential Inaugural Address. According to Stott (1978), "The Sermon on the Mount describes what human life and human fellowship may become under the government of a gracious God" (p. 17). Jesus needed to make himself known. Only on an informed basis could people evaluate and "count the costs" of being a follower. His mode of communication for this purpose was the one-way format of a sermon. The reasons why he chose the sermon format seem to be the following:

1. The occasion was formal. A program speech was in the offing. Stott claims, "If Jesus ever presented a manifest, it must be the Sermon on the Mount" (Stott, 1978, p. 13).

2. The crowd had gathered because they wanted to listen, and Jesus expected them to be quiet and do so.

3. The group was too large for questions, answers, or discussion. Discussions would probably have removed some of the solemnity and formality of the setting.

4. He was able to convey the same content to all listeners at one time, presenting new content as well as fresh interpretations of old content. If some, for some reason, had not "gotten it" there were many fellow listeners to consult retrospectively.

5. Telling many people the same thing at the same time might have been a time saver. In getting a grasp of who Jesus was and what he was up to, it is reasonable to assume that the persons in the crowd were fairly equally prepared.

The Sermon on the Mount, with its modifications and didactical tools, facilitated learning for all. If Jesus was able to read the undercurrents of political and religious power in Palestine of his time (there are biblical incidents that suggest that he could "read" the thoughts and hidden purposes of people), he would have figured out that his time as a public teacher was going to be short.

The 12 Harvest Hands, its equivalent Mark version Equipping the 12, and Forget About Yourself are teaching stories that are part of the missionary instructions of Jesus (Matt 10; Mark 6). The audience consisted of the co-workers of Jesus. Mark and Matthew agree that Jesus "called the 12 to him and sent them out in pairs." Among friends and supporters, Jesus put his plan into action. Any reason why Jesus chose the one-way instruction format at this occasion is not given. The topic he taught, a practical survival kit for novice missionaries, has a structure that lends itself to a straightforward exposition. It consists of point-by-point instructions—all apparently new information. There are no records of a previous mission trip. The disciples would benefit

from hearing the same instructions, equipping them to correct and support one another in challenging situations in the field. Based on the accounts given in the Gospels, Jesus shared his guidelines in a structured and direct way. Dillon (2005) underlines the fit between the content of Jesus' teaching and the way the content was mediated. Dillon calls it "the quality of congruence" and notes this to be one of the benchmarks of Jesus' teaching (p. 111). If all his disciples heard the same instructions and went by them, the stage was all set for an epoch-making learning experience.

Real-time events elicited responses from Jesus that qualify as Straight Talks. Two of the stories in the Straight Talk category, So You Want First Place and The Story of the Greedy Farmer, represent small talks Jesus gave on the basis of situations that arose. Situations like these are reported to have happened many times during his ministry, and indicate learners who are in the midst of a process, but still have not grasped the underlying principles. Service to others, humility, and social consciousness, as opposed to self-centeredness and covetousness, are lifted up as models. In The Story of the Greedy Farmer, a question is posed publicly. Jesus mirrored the publicity of the question by responding publicly. He used the opportunity to address not only the need of the person asking, but the whole audience. In the So You Want First Place story only his disciples were present. A conflict had taken place on the road to Capernaum. The disciples were in need of a new understanding concerning greatness and service. Based on the flow of action reported in these two teaching stories, Jesus used Straight Talks at these occasions to best reach the overt and implied needs of his audiences. Since the principles of heaven are, by definition, "the right way," their rightness serves as an example of how Jesus tailored the method to the audience as well as to the content.

The last story to be discussed under the "why" concerning Jesus' choice of the teaching method Straight Talk is The Vine and the Branches story. This story is from the last discourse of Jesus. The discourse, by some called the Farewell Discourse and by others the Upper Room

Discourse (because of the location where Jesus ate the last supper with his friends), is quoted in John 14–17. Horne (1998) suggests this to be Jesus' longest recorded speech. Still, it does not take more than 20 minutes to read the whole speech at a comfortable pace. Why was the longest recorded speech the official farewell to his disciples? Since the Gospels do not explicitly give any reason, the context in which this took place may suggest answers to the question. It seems clear that only the closest disciples were present, except Judas, who had just left to betray him (John 13).

Since Jesus employed different methods of teaching for different groups of listeners (Mark 4, and chapter 5 in my study), the speech of the Upper Room is a speech for the "insiders." The insiders are qualified to hear the truth directly, because they "have been given the insight into God's Kingdom" (Mark 4:11). Because they are receptive of truth, there is no need to conceal it by the means of parables, stories, or proverbs. Jesus expects no distractions or confrontations at this point, because his audience is already convinced. He can speak clearly and exactly and use all his creative teaching techniques to help the 11 disciples internalize and remember his message. He describes and commands and they are all ears. Burbules (2004) argues that admonitions have the strongest appeal to insiders, due to the fact that they are mentally primed. All the disciples could hear the same message at the same time, meaning they could remind each other of his sayings when Jesus was no longer with them. Thus, Jesus economized his resources. He knew that his teaching time was diminishing rapidly. "Children, I am with you for only a short time longer" are the words of Jesus (John 13:33). In this last recorded sermon Jesus summed up and synthesized the essence of the content he had taught his disciples over the years. He did so by employing a great mental image—a poetic metaphor explaining the relationship of Jesus to his father, Jesus to humankind, and people to one another. The list below sums up the reasons why Jesus used Straight Talks:

1. To make himself and his program known so people could evaluate the costs of being a follower (Matt 5:13–16, 28–32; Luke 12:14–21)

2. To signal some degree of formality and solemnity (Matt 5; 10; John 15)

3. To proclaim a new message of which the audience had little or no preparatory knowledge (Matt 5:13–16; 10:2–28, 33–42)

4. To facilitate the needs of an audience that was too large to allow for interactive methods (Matt 5; Luke 12)

5. To facilitate after-learning (This would specifically apply in situations where all present had heard the same message and could mutually support each other upon recollection [Matt 5, 10; Mark 6, 9; John 15].)

6. To synthesize his overall message and deliver it to his innermost circle for encouragement and consolidation (John 15).

When Jesus Made Use of Straight Talk

Occasions when Jesus made use of Straight Talks or one-way expositions were:

1. When crowds gathered around him and wanted to hear him speak (He met their learning needs by teaching them, as described, for example, in the Sermon of the Mount.)

2. When a question or a special need was explicitly expressed, as seen in The Story of the Greedy Farmer (Jesus responded publicly when he thought this could throw light upon a matter of interest for the general public and clarify a Kingdom of Heaven principle.)

3. When he had "read" the audience and knew there was an unexpressed need for corrections to erroneous thinking (Examples of this are the stories Adultery and Divorce, and Divorce.)

4. In situations when he knew that his closest co-workers needed to be ministered to, or needed some specific knowledge. Examples of this are The 12 Harvest Hands, Forget About Yourself, Equipping the 12, So You Want First Place, and The Vine and the Branches stories.

How Jesus Delivered His Straight Talk

In his Straight Talk, Jesus integrated elements from all the common forms of one-way communications: the sermon, lecture, and speech. He made use of appeal, urgency, and admonition; ingredients associated with sermons. He gave information, attached new perspectives, and argued the logic typical of the lecture. He used dramatic language, dynamic literary agents, and artistry of eloquence similar to that for which other public orators of history have become famous. In addition to the use of multiple literary and didactic tools, there is reason to believe he also used himself as an instrument. At the time when he sent out the 12 disciples, he assured them: "You don't need a lot of equipment. You are the equipment" (Matt 10:10). Reportedly Jesus did not ask anything of anyone that he did not do himself (Heb 4:15). We must therefore assume that he used himself as equipment in his teaching. The Gospel accounts are rather frugal about the personality of Jesus. A few glimpses of it, and how he expressed himself in his work, are possible to derive from the Gospel stories. A short overview follows.

Emotions

There are situations recorded where Jesus let his emotions show. There are accounts reporting that Jesus cried out of sorrow (Luke 19:41; John 11:35). There are situations where Jesus is reported to have expressed heartfelt compassion for people (Mark 6:34; 14:4). The agreement between Jesus' message and the method by which he conveyed his message is proposed earlier in this study. If the same congruency ruled the interplay between his spoken words and his body language, his interaction of sympathy and comfort must have had impact. The Gospel of Mark reports how Jesus loved the young man who ran up to him and asked about eternal life. A warm eye-contact and a gesture could have assured the young man of Jesus' sympathy and love. In The Vine and the Branches story Jesus' love for his disciples is the constant theme (John 15:1–17).

Direct and personal

In his sermons, talks, and confrontations, Jesus had a direct and personal style of communication. "You are here to be salt-seasoning that brings out the God-flavors of this earth" (Matt 5:13).

> Let's not pretend this is easier than it really is. If you want to live a morally pure life, here's what you have to do: You have to blind your right eye the moment your catch it in a lustful leer. (Matt 5:29)

The consistent use of "you," "you are," "you have to," and "if you want to" in his sermon indicates the direct and personal nature of his address.

Confrontations

In some situations when Jesus came across superficial and erroneous thinking he was confrontational. This became particularly clear in situations when he suspected that the hierarchy was applying illegitimate power over others or taking advantage of those less privileged by the way they interpreted the Torah and the Scriptures. In situations like these he dug deep into the Law and lifted up the sustainable principles of the commandments. He saw right through the habit of using divorce papers as a cover-up for selfishness. "You can't use legal cover to mask a moral failure" (Matt 5:32). He cleared up the misconceptions that being legal and being righteous were synonymous concepts (Matt 5:28–32). The confrontational side of Jesus as teacher surfaced often when the Pharisees and Scribes provoked him, as seen in the Divorce story. Jesus challenged back, "What did Moses command?" (Mark 10:1–12), always rooting his teaching in the revered Scriptures.

Creativity and enthusiasm

From the many references in the Gospels to The Kingdom of Heaven, we can assume that this was Jesus' favorite theme (Dillon, 2005). Jesus himself introduced a proverb explaining how our core being, our inner self, reveals itself in public. Various translations of the New Testament

dress the proverb in slightly different wording but the constant message is that whatever fills the

heart the mouth speaks (Matt 12:34). The Gospel of Luke says: "Your true being brims over into

true words and deeds" (Luke 6:45). The Kingdom of Heaven was introduced to the listeners in

creative ways via parables and metaphors: as yeast in a batch of dough, as a pearl so fine that

everything was sold to get it, as the smallest seed that becomes the biggest of plants, and as a

great feast, to mention a few. It is likely to assume that a theme so important to Jesus, and dressed

in such abundance and creativity, was taught equally with the enthusiasm that usually surrounds

things highly treasured.

Irony and humor

Irony and humor may not be the first thought that comes to mind as typical traits of Jesus'

teaching. However, literary devices such as exaggeration, satire, paradox, and humor can be

traced in his parables as well as in his one-way communications. As an aid in his efforts to help

people understand and learn, he used both irony and humor. Irony is evident in The Story of the

Greedy Farmer: "Tonight you die. And your barnful of goods—who gets it?" (Luke 12:20). A

move close to irony is also in the story So You Want First Place: "So you want first place? Then

take the last place" (Mark 9:33). If the saying of "the camel and the eye of the needle" was a

comparative illustration of the incompatibility of being wealthy and being heaven bound, the

comparison has quite a bit of humor as well (Matt 19:24; Mark 10:25; Luke 18:25).

Authority

Authority is a characteristic that runs through the teaching of Jesus as one of its

benchmarks. The Gospel authors describe the wonder of the people due to the authority and

wisdom with which he taught (Matt 13:54; Mark 1:22; 6:2; Luke 4:22, 32; John 7:15). Even his

opponents, the religious scholars, commented on his teaching: "Teacher, we know that you are

honest and straightforward when you teach, that you don't pander to anyone but teach the way of

God accurately" (Luke 20:21). Authority also permeates Jesus' Straight Talks. The poetic form, in which his sermons and discourses are offered, and the abundant use of didactic and literal effects give an impression of exceptional skills. It is expertise in its own classification. His missionary instructions give the impression of foresight. Jesus envisioned how circumstances his disciples were bound to face on their first missionary trip could trigger their "weak spots." He planned his instructions and advice accordingly. They reveal insight into human nature and indicate care for his friends.

Deliberate and tough questions and counter-questions challenged both the religious and secular elite in power. The verbal exchanges with the Pharisees and the Scribes demonstrated Jesus' ability to handle challenging situations with poise, courage, logic, and integrity—characteristics associated with authorized teachers and leaders. The public never experienced Jesus verbally defeated. To the contrary, there are accounts indicating that his opponents were afraid of losing face during public exchanges with him and quit asking him questions (Matt 22:46). A few times he did not reply. Those were the times when his silence spoke louder than his words. Integrity and righteousness allowed him to not leave people trapped, whether it was in superficial interpretation of the Law, or in faulty thinking about greatness and wealth. Rather, a trustful and caring environment with room for failing and room for trying seemed more likely to have been his style. These characteristics—expertise in what is perceived to be one's subject, honesty, integrity, and personal care for people for whom one has responsibility—are traits typical of persons who possess the standard of what some scholars have defined as "Authentic Authority" (French & Raven, 1959, pp. 150–167). Authentic authority is not dependent on position; it is not attached to coercion or rewards. It is a virtue that does not come by command. It is exclusively assigned to persons who have persistently demonstrated that they deserve it.

Incidents describing Jesus using his posture, temperament, variations of voice, feelings, gestures, and even his muscles are present in all the Gospels (Matt 1:2, 49; 21:12–17; John 7:28).

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In summary, Jesus seems to have used a full repertoire of human capacities—intellectual, physical, social, and emotional—to make learning effective.

Corroboration in Existing Pedagogical Literature

Epistemological Assumptions of One-Way Instruction

The Straight Talks of Jesus have been identified earlier in this chapter as one-way communication. In the words of Bligh (2000), talks, sermons, and lectures can be described as "continuous expositions by a speaker who wants the audience to learn something" (p. 4). Talks, addresses, sermons, and lectures can also be classified under an overall view of teaching and learning known as the objectivist view. In its utmost consistency, talks, addresses, and sermons rest on the assumption that human beings are "empty boxes" to be filled. John Locke, the 17th-century English philosopher, established the Latin term *Tabula Rasa* for the empty box phenomenon. According to Locke, the blank slate is the point at which humans start learning. There is a detachment between learner and knowledge, and sensory experience is the valid source of knowledge (Adams, 2007; Driscoll, 1993). These epistemological underpinnings undergird all variations of one-way teaching. The lecturer, pastor, or speaker is the active agent, while the role of the student, church, or audience is to receive as accurately as possible the information given, and use it appropriately (Adams, 2007; Biggs, 1996). Objectivism and its successors, among them behaviorism, had a dominant position in education for decades, despite the fact that the teaching methods that came in their wake have been subject to an increasing degree of criticism (Bligh, 2000; Mazur, 2007; Steinert & Snell, 1999). There is little doubt that Jesus acknowledged the employment of the senses in the work of learning. He openly requested his audience to listen, to see, and to feel in order to make inferences based upon those sensory experiences. Thus, there is some truth in claiming that Jesus supported the objectivist view of how learning occurs. The difference between Jesus and the objectivist view, however, is that Jesus regarded the senses as

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one among several ways of knowing, not the only valid source. The assumed epistemological view of Jesus is accounted for in chapter 1. The many overt and implied challenges to think given by Jesus indicate a trust in an endowed and innate ability to perform such activities, and thereby to construct knowledge, a position that stands in opposition to the objectivist view.

Skepticism Towards One-Way Communications as Methods of Teaching

Skepticism from educators towards lectures and other one-way communications is provoked by the perceived underlying view of the learner as a passive receiver. The limitations of the lecture in engaging students' attention over time and its lack of facilitation of response have also discredited the lecture as an effective teaching method. Zull (2002) explains failure in learning as teaching not aligned with the biological function of the brain. When teaching methods are applied that do not engage the whole brain in the learning process, weaker learning is fostered. It is generally accepted that if learners are not engaged, learning is jeopardized. Shuell (1986) reminds us: "It is helpful to remember that what the student does is actually more important in determining what is learned than what the teacher does" (p. 429). The frequently quoted saying of Robert Mager (as cited in W. Green, Henriques-Green, Burton, & T. Green, 2001), "If teaching were the same as telling we would be so smart we could hardly stand ourselves," (p. 8:2) describes humorously the skepticism of 'telling' as a viable method of instruction. Without response, there is no way of knowing if learning takes place. Thus, it is understandable why standard one-way communications are at risk of being weak methods of instruction.

According to self-determination theory, when behavior is externally regulated (as is most often the case in one-way communication), the regulatory process is compliance. Compliance, along with its more negative relative defiance, is a process antithetical to the development of self-determination, intrinsic motivation, and ownership in learning (Deci et al., 1991).

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Research exploring lecture as a mode of teaching has resulted in efforts to improve the didactical qualities of lectures. Modifications typically promote enhanced involvement on the part of the learner. Steinert and Snell (1999) argue that the use of strategies that increase learners' attention, motivation, and involvement, also increases learning. They also provide practical suggestions for modifying lectures to promote the complex educational goals of thinking skills, conceptual understanding, internalization, and student and teacher satisfaction.

Since understanding concepts has proven favorable to students learning facts as well as problem-solving, Harvard teacher of physics, Eric Mazur (2007), wanted to investigate the contribution of lecture to conceptual understanding. The result of the Mazur experiment was discouraging on behalf of the standard lecture. He made major modifications to his lectures, inserting portions of Peer Instruction at the expense of traditional lecture. After modifications to his lectures, and based on pre- and post-tests, his students experienced a gain in conceptual learning of 25%.

In the book *What's the Use of Lectures*, Bligh (2000) summarizes research about the lecture as a method of teaching: (a) "The lecture is as effective as any other method for transmitting information, but not more effective"; (b) "Most lectures (and together with lectures go sermons and speeches) are not as effective as discussion methods to promote thought"; (c) "Changing student attitudes should not be the major objective of a lecture"; and (d) "Lectures are ineffective to teach behavioral skills" (Bligh, 2000, p. 4).

Bligh (2000) concludes: "Use lectures to teach information. Do not rely on them to promote thought, change attitudes, or develop behavioral skills if you can help it" (p. 20). These researchers have pointed out that lectures (and other one-way communications) by their epistemological assumptions and their innate structure offer a weak instructional tool in achieving the complex goals of education. The good news is that there are techniques at hand that can modify the lecture, lift it up to another level, and engage learners.

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The One-Way Communications of Jesus

The Straight Talks of Jesus seem to comply with the recommendation of Bligh on the point concerning teaching of information. Jesus evidently used one-way communication for information purposes, as described earlier in this chapter. However, the delivery of information does not seem to have been the only purpose of using Straight Talk. Jesus incorporated a variety of techniques into his Straight Talk to obtain other educational goals.

A content assessment of the three conventional one-way communications (the lecture, sermon, and speech) indicates that Jesus combined techniques and devices typical of each of them in his Straight Talk. An explanation of each of the concepts of sermon, lecture, and speech is useful here. A thesaurus gives two definitions for the word "sermon": (a) "A religious discourse delivered as part of a church service," and (b) "an often lengthy and tedious speech of reproof or exhortation" ("Sermon," n.d.). While the first explanation has a neutral wording, the second is negatively loaded, with the words *lengthy*, *tedious*, and *reproof*.

The word "lecture" brings about two definitions: (a) "An exposition of a given subject delivered before an audience or a class, as for the purpose of instruction," and (b) "an earnest admonition or reproof; a reprimand" ("Lecture," n.d.). The second definition must be viewed as having a figurative meaning, if not a caricature of the first. The first definition is of interest here.

The word "speech" elicited nine definitions but only five apply in this connection. They are: (a) the faculty or act of speaking, (b) the faculty or act of expressing or describing thoughts, feelings, or perceptions by the articulation of words, (c) something spoken; an utterance, (d) vocal communication; conversation, and (e) a talk or public address ("Speech," n.d.).

Summarizing the information from these definitions, it should be evident that the sermon operates within a context of religion. The sermon conveys content orally, pertaining to this context. A lecture is an oral action, designed to deliver some subject or information to an audience of some size (Biggs, 1996; Bligh, 2000). In a speech, the act of speaking is in itself

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emphasized. It is therefore likely to infer that the speech has a touch of art and style attached to it that the sermon and the lecture generally do not have. Another distinction between the sermon, the lecture, and the speech is their purpose. A sermon's purpose is mainly inspirational—a guide to the mind, the emotions, and the will—while the prime goals of a lecture are to transmit knowledge and perhaps new understanding. The degree to which the lecture has capacity to promote understanding is debated (Biggs, 1996; Bligh, 2000; Mazur, 2007). The goal of a speech can be to capture both the inspirational and the informational element, but to add on an element of verbal elegance, connected to the art of eloquence. Figure 2 gives an overview of the qualities of sermons, lectures, and speeches. As the diagram indicates, the elements separating a sermon and a speech are the religious content of the sermon and the artistic quality of the speech that gives a flare of entertainment. What separates lecture from the other two is the serious and scholarly content (Horne, 1998). The borders between the three types are sometimes blurred. Most of us have experienced a political or ideological speech that took on the form of a sermon because of its moral exhortation. Likewise, a sermon with lack of insight and engagement on the part of the preacher can easily resemble a lecture. In the Straight Talks that Jesus gave, he used literal and didactical devices associated with all three one-way communications mentioned here (Table 9).

Topical Research on Lecture as a Method of Teaching

Table 9 gives an overview of didactical and literal modifying techniques applied by Jesus in his Straight Talk: Metaphors and other figures of speech, dramatic language, questions, object lessons, cooperation, appeal to Scripture, practical assignments, and an environment favorable to learning.

Burke and Ray (2008) have reported good effects from using question techniques on the concentration level of students throughout the lecture. Steinert and Snell (1999) subscribe to the
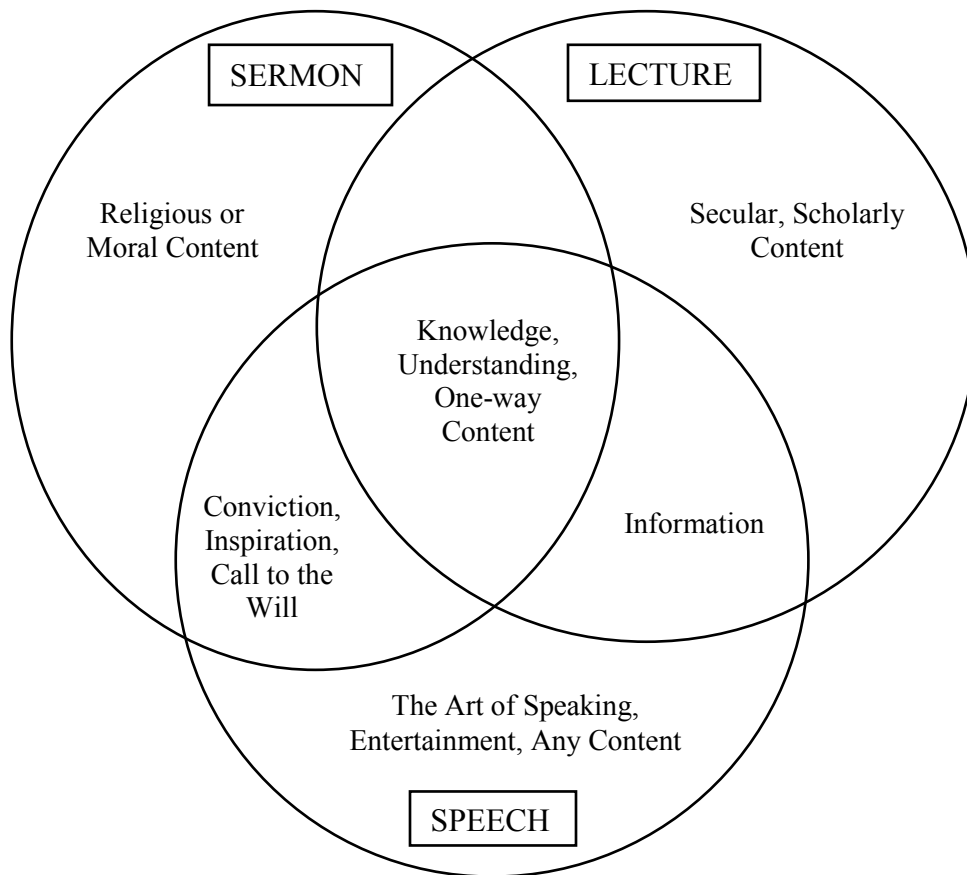
Figure 2: Venn diagram showing the essential properties of the sermon, the lecture and the speech and which properties they have and do not have in common.

use of questions as part of what they call "interactive lecturing." The findings from these scholars support the frequent use of questions in Jesus' Straight Talks. He did not expect the audience to respond to his rhetorical questions. Rather, it seems likely he used questions as a mental hook, to capture the attention and start a cognitive process within the learners. "Rhetorical questions stimulate thought without requiring an answer" (Steinert & Snell, 1999, p. 39).

The results from the Bee Tin (2008) study indicate that the higher the students' interest is in the lecture, the better they understand the concepts being taught. The factors "clearly presented" and "well-explained" were essential in the understanding of the lecture, and thus also in the sustained interest in the lecture. This finding corresponds with the statements of Burbules (2004), who claims that sermons are most effective on those who already have a pre-condition of interest. Bligh (2000) asserts: "Sermons rarely convince agnostics, but they give solidarity to the faithful" (p. 12). Under the subheading "Accommodation to Different Audiences" in this chapter, I have described how Jesus used discursive, straightforward teaching most often (in 78% of the stories in this category) among his closest friends and co-workers. Those hearers and learners represent persons with a pre-condition. They were already primed. The findings of Bee Tin (2008) may explain why people, as reported by the Gospel authors, repeatedly sought out Jesus even at remote places to listen to him. They acquired something of value from his Straight Talk. The better they understood his message, the more they wanted to hear. Understanding the topic served as a satisfying stimulus. Radical behaviorism would explain this phenomenon as a reinforcer, a device that strengthens the response. Whatever theory referred to in order to explain the confluence of listeners to Jesus' teaching, the fact remains that the listeners reportedly wanted to hear more. According to the Gospel authors, they sought out repeatedly the places where he taught.

Lack of student participation is one weakness of the traditional lecture. It is possible that Jesus overcame this disadvantage by integrating many and various teaching techniques. One

technique that can be detected in his Straight Talk is integrated assignments. The overt or implied

assignments that Jesus gave often involved higher-order thinking skills. In several of the Straight

Talk stories, the assignments were given in a metaphor format, requiring some analysis and

reflection on the part of the learner (Table 9). By giving metaphor assignments subjected to

personal interpretation, he promoted an aroused consciousness as the basis for the execution of

his assignments. When giving metaphor assignments Jesus avoided the *tabula rasa* effect of

lecturing, but appealed instead to individual reflection and self-regulation. Deci et al. (1991) have

extensively described the importance of self-regulation, as self-regulated learners tend to be

internally motivated. By integrating assignments to his Straight Talk, Jesus seems to push

concurrently towards multiple learning goals: attention, affirmation of a competency, continuous

interest, participation during and after the discourse, motivation, and self-regulation. These

perceived goals of Jesus are all indicators of balanced used of the brain, and balanced use of the

brain enhances learning (Zull, 2002). According to Burbules (2004), metaphors and parables are

similar in that they "work through the imagination of the hearers in order to arouse the

conscience" (p. 5). The sensitive conscience could represent the synthesis of the learning goals

mentioned above.

Steinert and Snell (1999) have recommended breaking a large audience up into "buzz

groups" to intensify participation, interest, and, thereby, learning. Mazur (2007) recommends

cooperation in connection to lectures. Mazur introduced the Peer Instruction Concept Test to his

lectures, to enhance students' understanding of the essential concepts of physics. Based on his

experiments, he concluded that the reason for the good effect of cooperation through concept tests

was the following: Students who already had "gotten it," had done so recently during the lecture,

and were thus mindful of what difficulties other students might have, and were prepared to help

accordingly. The findings of Mazur (2007) and other researchers in education (D. Johnson, R.

Johnson, & Holubed, 1994; Marzano, 2003) explain and corroborate the Jesus ideal of

cooperation, as is the case in The Vine and the Branches, So You Want First Place, and the Divorce stories. It also explains why he sent disciples out in pairs after he had delivered his Straight Talk on how to go about being missionaries.

Steinert and Snell (1999) claim the exemplary use of cases as an effective technique in the modification of a lecture. Cases serve as scaffolds for theoretical suppositions and pegs for memory. Cases are practical manifestations of what would otherwise have been just fleeting words. What Steinert and Snell describe point to parallels Jesus applied in his Straight Talk stories. In the So You Want First Place story, for example, "the case" brought into the story was a living child. The Story of the Greedy Farmer has the short-sighted grain farmer as a case. Within an expanded apprehension of "a case," metaphors or stories from real life told in a teaching situation could serve as substitutes for real cases and have as much explanatory power and be as memorable as a real case. According to Steinert and Snell (1999), "the use of cases heightens interest and promotes problem solving in an effective manner" (p. 40). Research on what works in education supports the use of concrete models, experiments, and cases (Marzano, 2003).

Techniques as the ones described above have possibly elevated the Straight Talk of Jesus out of the traditional line of one-way communications. Researchers have described and recommended some of these techniques, based on their effectiveness in stimulating learning. According to Mazur (2007), "only exceptional lectures are capable of holding students' attention for an entire lecture period" (p. 6). The evidence suggests that Jesus' one-way communications were delivered with such a standard of excellence that they could be called "exceptional lectures." A complete research-based overview of all the techniques that Jesus used in his Straight Talk is hard to find. Jesus seems to surpass the standards of research about what makes lecture a more effective teaching method. As claimed above, Jesus' Straight Talk had, because of its integration of multiple literal and didactical techniques, the inherent potential to promote thought and change attitudes. However, he did not rely entirely on Straight Talk to promote thought and

change attitudes. For such educational goals he had other methods, such as the Metamorphosis method described in chapter 5. Even if he seemed deliberately capable of knowing when to use Straight Talk and when to use other methods of teaching, a "built in" flexibility and a multifaceted, multipurpose manner of delivering his message seem to be qualities that run through his Straight Talk as well as in his other methods of teaching.

<div align="center">Straight Talk and Current Learning Theory</div>

Behaviorist Learning Theory

Since lectures, sermons, and speeches fall under the epistemology of objectivism, some phenomena occurring in the Straight Talk of Jesus can be explained via Behaviorist Learning Theory. The recursive attendance to Jesus' sermons and talks is already described in behaviorist terms as "positive reinforcements" for his listeners. Attempts by Jesus to change the thinking and attitudes of his co-workers and listeners would, in the behaviorist view, be explained by two parallel processes: (a) weakening an undesirable response, and (b) concurrently strengthening a desirable response. When Jesus warned against the wickedness of greed, and called for social consciousness in The Story of the Greedy Farmer, his teaching fits with the weakening and strengthening of behavior processes typical of behaviorist learning theory. The person who asked Jesus to deal with the family inheritance got an implied reprimand (punishment of current attitudes and behaviors) and a personal call to take the necessary actions to settle the case, while concurrently protecting himself from "the least bit of greed" (forming a new behavior) (Luke 12:14–21). The attempts of Jesus to correct traditional thinking and action by replacing it with a new idea could be explained via behaviorism. The overall work to prepare his disciples to become his co-workers, replacing old ways of thinking, and acting with a new understanding and new standards of implementing known commandments refer to the behaviorist regimes of extinguishing and shaping.

The shaping processes of behaviorism are also related to the setting of goals. Without goals, change is absurd. The positive recognition that the behaviorist approach has acquired among educators has mainly to do with its tradition of setting observable goals and its meticulous step-by-step journey to reach those goals. In the stories of the Straight Talk category, Jesus also set goals. "Gives advice for a good life," says one of the attributes appertaining to this category. If goals were not enough in giving life its direction, another attribute fills in the blank with its "Points out the right way, clearly and exactly." Even if the goals are clothed in the expression "advice," in reality they are goals to obtain the good life defined by Jesus. The goal-setting encouraged by Jesus, and the exact and clear guidelines to get there, have support from behaviorist learning theory. He parts from behaviorist thinking, however, with regard to how change comes about. His frequent use of figurative devices, his many appeals to logic and thinking indicate a belief in change that comes also as a result of internal processes in humans, rather than from external impacts.

The Recursive Meta Model

Adams (2007) has developed a recursive meta-model of learning, based on current learning theories that describe learning as something that happens over time, is cyclic, and involves the learner to the degree that the learner feels ownership of his learning. Interestingly, Adams does not exclude instructional methods from the objectivist camp in his meta-model. He rather suggests that instructional strategies from the cognitive camp and from the behaviorist camp complement each other. His model explains and supports the combined forces of external impact and cognitive activity in the Straight Talk of Jesus. Jesus obviously believed in the stimulus of thought and feelings from an external source. He held at least 19 recorded one-way communications during his period as teacher. Furthermore, he entrusted his listeners with the ability to draw upon what they already knew, connect it to the new ideas he presented, reflect and reason upon them, and assess their value.

Post-Modern Learning Theory

As accounted for previously, Jesus challenged shallow thought and conventional assumptions in his Straight Talk. His Sermon on the Mount contained radical metaphors with the potential of directing his learners towards a new and reflective life. His in-depth explanation of the Torah provoked the "convenience" thinking of the current culture on the topic of faithfulness in marriage. Hidden or overt expressions of greed, big-ego tendencies, and self-absorption were themes Jesus likewise attacked in his Straight Talk.

Post-modernism recommends the technique of deconstruction to question the assumptions behind what normally is presented as right and good. Identifying and discrediting false assumptions is, in a post-modernist view, important in revealing the complexities of truth and its multifaceted and context-based nature (Kilgore, 2001). When Jesus challenged societal and moral conventions and norms of his time, his methods resembled the questioning and deconstructive ideas of post-modernism. He invited his listeners to higher cognitive and affective consciousness, thereby empowering them to see and pursue other life-alternatives than the conventional ones. Thus, post-modern ideas seem to sustain the thought-provoking elements of Jesus' Straight Talk.

Information Processing Theory

As far as we know, Jesus did not leave us with a single written page. A scholar in Aramaic, Matthew Black says, "Jesus did not commit anything to writing" (as cited in Dillon, 2005, p. 115). Jesus' verbal teaching, of which Straight Talk is a representative, was transmitted orally. He also taught by deeds and modeling. His action-based teaching will be investigated in chapter 7. How did Jesus prompt the understanding and recollection of his message without the support of books and other visual aids?

Cognitive Information Processing Theory (CIP) offers explanations as to how Jesus' sermons and talks could be effective. With the computer as explanatory metaphor of how the

human mind processes and stores information, a schematic model of how humans are capable of remembering concepts and facts is available. Typical CIP concepts of "sensor registry," "short-term or working memory," and "long-term memory" have clarified that there are differences in the various stages of memory. The assumed versatile cooperation between these stages has offered assistance in understanding how the transformation of information takes place until it is stored in its most permanent form.

CIP theory has an interesting observation to share concerning oral teaching. Auditory memory lasts longer in the sensory registry than visual memory (Driscoll, 1999). The implications of these findings need to be further explored, but they might indicate that some characteristics and benefits of oral transmission have not yet been discovered.

What CIP theory has made clear is the importance of attention in the work of learning. It has helped us realize what a limited resource attention is. We are not able to pay attention to everything at the same time. It is therefore vital for learning that we sort out and keep attention on the things that are important. In Jesus' Straight Talk method there are many attention-collecting maneuvers from Jesus: Sitting down on a plateau in the mountainside, use of various kinds of questions, using himself as an attention-collecting instrument (gestures and tone of voice), use of direct and personal appeals, and use of real-life situations as context for teaching. In CIP terminology he kept the attention of his learners so the important things had a chance of entering sensory registry and from there transferred to working memory.

In the absence of blackboards, pictures, overhead projectors, interactive boards, and other visual aids, Jesus made use of what was available to him: mental pictures. Dillon (2005) confirms: "Jesus speaks in pictures rather than propositions" (p. 93). The mental pictures Jesus created via metaphors, stories, proverbs, and even by referring to physical objects could, within the frame of CIP theory, be viewed as "idea unit structures," directing the learners towards what was important. As mental pictures were created in people's minds they simultaneously triggered

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prior knowledge, a process described as "pattern recognition" in CIP theory. Pattern recognition is a phenomenon that opens the connection to long-term memory (Driscoll, 1999; Zull, 2002).

I have previously drawn the inference that the concept of God, represented by the many "The Kingdom of Heaven is like . . ." stories, was Jesus' main topic of teaching. We can assume that the teachers of religion of his time, whose responsibility it was to proclaim the Kingdom principles, had taught some misinterpretations. Seemingly, Jesus had a job to do in forming a new concept of God in people's minds. His favorite tools in doing so seem to have been metaphors and stories, as is described in chapter 5. In his Straight Talk we also see depth of insight into the Torah in order to bring out the spirit of the law, pure logic, use of object lessons, in addition to metaphors and stories. The metaphors, stories, and Scripture texts he used demanded previous knowledge. He called forth existing mental pictures in people's minds. As described in CIP terms, they were automated. That which is automated requires little or no energy for maintenance. Automated knowledge can be utilized in acquiring new understanding or knowledge by the way of subtle cognitive threads pulled from the known to the unknown by the teacher. In fact, it is the prior knowledge that makes new knowledge meaningful, according to CIP theory (Driscoll, 1999). The shift from what was automated to what was new seems to be a technique Jesus applied frequently. In terms of CIP theory, Jesus exposed his audience to shifts from automatic processing to controlled processing, in order to decode unfamiliar concepts. These shifts can be seen in the stories of the Straight Talk category: the Salt and Light story, the Adultery and Divorce story, the So You Want First Place story, The Story of the Greedy Farmer, and The Vine and the Branches story. In these stories Jesus adjusted and renewed the concept of God by shifting between what was already automated (automatic processing) and what was new (controlled processing).

In none of the teaching stories in the Straight Talk category did Jesus present many concepts at one time. The recurring theme is the characteristics of God, and how his true

followers can represent him in this world. However, Jesus provides many examples and applies multiple devices to illustrate and repeat this main theme. There is support in CIP theory for both teaching a few concepts at a time and for providing many examples of the same concept to facilitate concept attainment. A classic study by George Miller from 1956 has indicated the short-term memory of the human mind to have the capacity to remember 7±2 bits of information at a time (Driscoll, 1999). If there is a need to teach and learn more, CIP theory recommends the process of chunking, a technique to increase the capacity of the working memory.

In going over the same concept again and again by modeling it, telling metaphors and stories to make the point, reinterpreting the Scriptures to dig out the point, and doing helpful actions to demonstrate the point, Jesus performed his own unique version of a concept-attainment lesson. The ongoing presenting of examples calls for an analysis of essential features of the concept. Feature analysis is a part of pattern recognition, and pattern recognition is a procedure referred to in CIP theory as the means by which processing into working memory and long-term memory takes place. According to Driscoll (1999), "the examples help learners to abstract the meaningful dimensions of the concept and determine which features are critical and invariant and which are nonessential and variable across examples" (p. 85). The type of concept-lessons Jesus gave was an ongoing process during his teaching vocation.

Summary of Straight Talk as a Teaching Method

This chapter has described and analyzed Straight Talk as one of Jesus' main methods of teaching. The essential attributes of the category Straight Talk combined with an analysis of context as well as the how, when, and why Jesus used this method, have led to the conclusion that Straight Talk is a collection of Jesus' one-way communications. Those communications, however, are modified with literal and didactical devices. Jesus' Straight Talks are arrayed in creative, artistic, and picturesque language. They are direct and personal, at times even challenging and provocative. There is little reason to doubt that Jesus acquired his reputation as a

teacher who taught with authority, from addresses like The Sermon of the Mount. Bligh (2000), the scholarly critic of lecturing as a method of teaching, admits that the effectiveness of lectures relies strongly on the personality of the lecturer. The part of this chapter under the subheading How Jesus Performed His Straight Talk summarizes some glimpses of how Jesus used his personality in delivering his one-way communications.

Jesus' Straight Talk messages are loaded with many attention-getting and attention-keeping techniques. With regard to depth of content, quality of delivery, and creative embellishment, the one-way communications of Jesus are comparable to famous sermons, speeches, and talks from before, as well as after his time. Mazur (2007) applies the expression "exceptional lectures" to lessons we always remember (p. 6). Based on the preceding analysis it seems right to classify Jesus' Straight Talk in the category "exceptional lectures." Moreover, the didactical modifications of Jesus' Straight Talk are in line with recommendations from research on how to overcome the known shortcomings of lectures. Thus it seems likely to conclude that Jesus, for practical purposes, used one-way communications, but modified them to enhance their effectiveness as teaching methods. Jesus' many modifications compare favorably with the many variances in learning style, intelligence, and level of preparation as described in modern teaching theories. The Straight Talk as a teaching method is supported by ideas from Behaviorist Learning Theory, by Cognitive Information Processing Theory, by theory that combines behaviorist and cognitive views on teaching and learning, and by Post-Modern Learning Theory.

Implications for the Instructional Setting

Despite its poor reputation as a teaching tool, there are few signs of an immediate withdrawal of the lecture from the educational arena. As a method of teaching, one-way communication is probably going to stay. As this chapter has indicated, there are occasions when lecture, sermon, and speech are just as good as other means of disseminating knowledge. A useful suggestion for educators would be to restrict the use of one-way communication to the particular

occasions when research and experience support its use. If new information needs to be given to larger groups of people, the lecture format is as good as other formats of dissemination. According to my study, use of lecture when the audience is already convinced of the issue at stake is appropriate. In such situations the role of the speech is one of affirmation, inspiration, and sometimes agitation. If, on the other hand, moral reasoning, creativity, thinking skills, understanding of new concepts, modification of attitudes, or practical skills are the goals of learning, there are ample reasons to consult other methods of teaching (Bligh, 1974; Mazur, 2007; Steinert & Snell, 1999).

The apparent implications for the instructional setting would be:

1. Teachers should know when to use and not use the lecture (Bligh, 1974; Mazur, 2007; Steinert & Snell, 1999). Teachers need to be sure if the strengths of the lecture can be utilized fully in the intended setting before the decision to use it is made.

2. Teachers should be equipped to comfortably make the decision to use or not use the lecture method. This implies that the teacher must have solid knowledge of the properties of the lecture and of other alternative teaching methods in order to make a qualified decision on what methods to use in order to obtain the learning goals.

3. It is the responsibility of teacher-training institutions to give teachers this knowledge.

4. When lecture is the only alternative that can be used (due to practical considerations), another decision for the instructional setting is relevant: The teacher should be aware of the many modifying measures that can be incorporated into a lecture to strengthen it as a learning tool: use of cases, role-play, debates and other interactive techniques, literary devices like metaphors and stories, and summary techniques, to mention a few. Once the decision to use lecture is made, the learning outcome of the students exposed to it would benefit from a high and conscious use of lecture modifying techniques. The more interactive the lecture, the more it engages all parts of the brain, and the more effective the learning (Zull, 2002).

CHAPTER 7

TEACHING METHOD THREE: DEMONSTRATION

OF AUTHORITY

Introduction

This chapter analyzes the third and last of the main teaching methods of Jesus that came

out of the open coding and recategorization phases of this study: Demonstration of Authority.

The analysis takes the same steps as in chapters 5 and 6. First, a description is given on how the

method was developed with regard to strength and agreement in the open coding and the

recategorization phase. Second, differences between the two phases are explained. Third, an

analysis of characteristics is presented. Fourth, arguments for Demonstration of Authority are

presented as a teaching method followed by, fifth, an exploration on when, why, and how Jesus

used this method. Corroboration in Existing Pedagogical Literature is the sixth part of this

chapter. A summary of the analysis and implications for education constitute the seventh and last

subheading of this chapter.

Central Teaching Method Three: Demonstration of Authority

In the open-coding phase, nine teaching stories were allocated to the Demonstration of

Authority category (DA). Table 10 gives an overview of the results from open coding and the re-

distribution of stories into established categories by the reviewers.

As Table 10 shows, the professionals agree to a high degree about where the teaching

stories belong. The shade-coding of the agreement tables in my study is as follows: The darkest

Table 10

Distribution of Teaching Stories Into the Category Demonstration of Authority After Open Coding and Recategorization

Title of the story	Group of five	Reviewer 1	Reviewer 2	Reviewer 3	Reviewer 4
Supper for Four Thousand, Matt 14:14–21	Included	Included	Included	Included	Included
Walking on Water, Matt 14:23–36	Included	Included	Included	Included	Included
The Withered Tree, Matt 21:19–22	Included	Included	Included	DMD	MM
A Paraplegic, Mark 2:2–12	Included	Included	Included	Included	Included
The Storm, Luke 8:23–25	Included	Included	Included	Included	Included
Even on the Sabbath, John 5:2–18	Included	Included	DMD	EGB	Included
Bread and Fish for All, John 6:2–21	Included	Included	Included	Included	Included
To Believe, John 20:20–30	Included	Included	Included	MM	DMD
Fishing, John 21:2–14	Included	Included	Included	Included	Included
Become What You Believe, Matt 9:28–37		Included	Included	Included	Included

Note. Levels of Agreement: Darkest shade of gray = Highest; Medium shade of gray = High/Medium; Light shade of gray = Medium; No shading = Lowest.

shade of gray indicates full agreement between the professionals; medium shade of gray indicates agreement on eight out of nine professionals, or 89% agreement; lightest shade of gray indicates agreement between seven out of nine professionals, or 78% agreement. Of the three main categories established in this study, the DA category has the most dark-shaded gray rows. This means that the DA category obtained the highest level of agreement of all the categories. Six out of nine stories showed full agreement among the professionals. No stories have the medium-gray shade, but three of the original stories are light-gray shaded, meaning they were agreed upon by seven out of nine professionals. The last story, Become What You Believe, was sorted into the miscellaneous category in the open coding, but was switched into the DA category by me, the researcher, for reasons that I will explain shortly. All four reviewers in the recategorization phase placed the Become What You Believe story into the DA category, as Figure 12 shows.

By its number of stories and high level of agreement, the DA category qualifies as one of the main teaching methods of Jesus. All four reviewers agreed on six of the nine stories that were sorted into this category by the group of five in the open coding. Reviewer 2 agreed on all but one story, and Reviewers 3 and 4 agreed on all but two stories. The unity in placement of stories means that the DA category has been easy to identify. The attributes attached to this category in the open coding must have been unambiguous, and therefore helpful in the process of recognition.

Only three stories—The Withered Tree, from Matt 21:19–22, Even on the Sabbath from John 5:2–18, and To Believe from John 20:20–30—were distributed by the reviewers into categories other than the DA category. When the DA was not the preferred category, the reviewers chose the category Dread Mixed With Delight as an alternative three times, the category Metamorphosis twice, and the category Exemplifying Good Behavior (EGB) once. The reasons why reviewers settled on categories other than the DA category may have to do with the inherent properties of the three stories. As I have argued in the previous chapters, teaching methods do not usually operate in "watertight" compartments. Teaching methods have elements

in common. Continuums or overlapping diagrams would rightfully display such common elements and relationships. Consequently, when professionals are categorizing teaching methods, a certain variance in personal interpretation and emphasis is to be expected.

The fact that a category other than DA was chosen for three stories directs the attention as to what properties these stories may have that made the reviewers distribute them differently than the open coding group. A possibility could be that the DA category harbors some properties that repeat themselves in the three stories The Withered Tree, Even on the Sabbath, and To Believe, and that these properties were not assessed as essential in the open coding process. It is also possible that aspects of the three stories represent properties that the DA category has in common with the alternative category chosen.

The story about The Withered Tree can be viewed as an object lesson with a catastrophic outcome for a small fig tree, but with aspirations as to what obstacles the disciples, the audience at this occasion, would be able to defeat if they "lay hold of God." One reviewer has placed this story in the DMD category. This is understandable, considering the fate of the fig tree, and the delight of the miracle itself. The attributes of the DMD category, described in earlier chapters, are general in nature, and can thus apply to large portions of Jesus' teaching. Thus, the DMD attributes are compatible with The Withered Tree story. One reviewer has placed The Withered Tree story in the Metamorphosis category. The assumption here is that the reviewer has perceived the object lesson as a concrete metaphor. The other attributes of the Metamorphosis category— "draw parallels to real life," "draws conclusions for the students and convey his message clearly," and "a change in thinking or behavior directly asked for or implied"—fit with The Withered Tree story.

The Even on the Sabbath story from John 5:2–18 reports a miraculous healing of a man who had been an invalid for 38 years. One reviewer has placed this story in the DMD category, and the other has placed it in the EGB category. The grounds for the choice of DMD may have

been Jesus' advice to the healed man about not slipping back into a sinful life if he in the future wants to avoid consequences worse than the ones from which he has just been healed. At least two attributes of the DMD category, for example, "puts the actions of today in a future perspective" and "gives exact advice," fit actions that take place in the Even on the Sabbath story. The three attributes of the DMD category are, as accounted for before, general in nature: (a) Puts the actions of today in a future perspective, (b) shows the consequences, the positive and negative ones, and (c) gives exact advice. Much of Jesus' teaching has elements of a future perspective, reveals consequences of a life without God, and gives advice for life. As such, the DMD category has the potential of harboring many of Jesus' teaching stories. The Even on the Sabbath story obviously became one of those.

The Even on the Sabbath story also holds a distinctive element of breaking established norms: "It's the Sabbath. You can't carry your bedroll around. It's against the rules" (John 5:10) and "The Jews went out to get Jesus—because he did these things on the Sabbath" (John 5:16). The breaking of established norms is an attribute that is associated with the EGB category. This is the category in which one reviewer has placed the Even on the Sabbath story. Generally, everything Jesus said and did could be a target for copying. If interpreted widely, the healing performed on the Sabbath could also fit with the attribute of the EGB category saying: "Does something to be copied, something he also wants the students to do." And finally, the attribute "Turns the focus on himself as God" can be associated with the following words from Jesus in John 5:17: "My father is working straight through, even on the Sabbath. So am I." When Jesus created trust towards himself as authority by the miracles he performed, and did so within the frame of a good learning environment (as the attributes of the DA category indicate), he concurrently extended frank warnings about a life devoid of God and the consequences of a sinful life. The warnings and the consequences are compatible to the attributes of the DMD category. The "Turns the focus on himself as God" attribute of the EGB category clearly has elements in

common with "Created trust towards himself as authority" from the DA category. If the emphasis of the story line is put on the breaking of the Sabbath instead of the miracle performed, and on Jesus as model and God, it is understandable why one reviewer put the Even on the Sabbath story in the EGB category. As suggested earlier, the fact that stories from the DA category could fit other categories is signaling underlying commonalities and relationships. The crossing point between the DA and the EGB categories—the authority of Jesus—is evident with respect to their common attributes.

The last story placed into categories other than the DA is the To Believe story from John 20:20–30. Jesus reappears after his death to his frightened, hiding disciples. He makes his entry through locked doors and greets them with a peace-blessing. While the entrance through bolted doors should have carried enough evidence of the one who had the power of miracles to the fullest, they are also invited to look at the pierced hands, feet, and side. While the peace-greeting, the invitation to examine, and the lofty entrance are aspects of this story that qualifies its inclusion in the DA category, two reviewers have thought differently. One has chosen the Metamorphosis category, while the other has chosen the DMD category. There are elements in this story that are compatible with some of the attributes in the Metamorphosis category: "draws conclusions . . . and conveys his message clearly," and "change in behavior directly asked for or implied." The use of metaphors, so essential to the Metamorphosis category, is not detected in the To Believe story. Maybe the entrance of Jesus through locked doors has been mistaken for a metaphor?

It is possible that the other reviewer has spotted two Dread Mixed With Delight situations in this story and thus chosen the DMD category: (a) the dread and fear of the disciples for their lives without Jesus as teacher and leader, mixed with the delight of his sudden reappearance, and (b) the dread of not being eligible for the better blessing because of tardiness in believing, mixed with the delight of being invited to feel, see, and touch in order to believe when believing is hard.

The choice of DMD as the category for this story underlines once more the general nature of the DMD attributes, which apply to many aspects of Jesus' teaching.

Table 11 gives an overview of stories distributed into the DA category by the reviewers, but not categorized here in the open-coding phase. The Become What You Believe story from Matt 9:28–37 deserves attention. All four reviewers placed the Become What You Believe story in the DA category, while the open coding group sorted it into a miscellaneous category. A miraculous healing of two blind men is taking place in this story, indicating a relation to the DA category. There is a component of trust towards Jesus as healer in this story, a fact that strengthens the tie to the DA category. Even if Jesus himself does not state anything explicitly about who he is or what powers he has, it is evident that the two blind men, by following after Jesus into his house, are convinced of his extraordinary abilities. "He was followed by two blind men crying out, 'Mercy, Son of David! Mercy on us!'" (Matt 9:27). The trust in him as an expert in healing is spelled out clearly when Jesus asks them if they really believe he could heal them. "Why, yes, Master!" (Matt 9:28). By taking the time to stop and ask the two men a personal question, giving them his attention, and trying to understand their motives, Jesus concurrently has taken clear steps in facilitating a good learning environment. By this reasoning, the Become What You Believe story fulfills the attributes of the DA category. On this basis I moved the Become What You Believe story from the Miscellaneous category to the DA category. The DA category is thus expanded to include 10 stories in all. The Become What You Believe story is shaded gray in Table 11, to make identifying easier.

Two other stories, Just a Touch and Healing the Servant of the Roman Captain, are placed in the DA category by three of the four reviewers. In the open coding, both of these stories were categorized in the PE category. Both stories contain healing miracles and establishments of a nurturing environment. From the pressing behavior of the persons in need of healing, it is likely to infer that Jesus is trusted as an authority. These attributes seem to have been sufficient for two

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Table 11

Stories Not Sorted Into the DA Category in the Open Coding, but Categorized Into the DA Category by the Reviewers

Title of the story	Group of Five	Reviewer 1	Reviewer 2	Reviwer 3	Reviwer 4
Just a touch Matt 9:20–26		DA	DA		DA
Become what you believe Matt 9:27–37		DA	DA	DA	DA
Is this what you were expect Luke 7:19–32			DA	DA	
Healing the servant Matt 8:6–13		DA	DA	DA	
A place of holy mystery Luke 7:2–4			DA	DA	
In need of a doctor Matt 9: 2 - 13				DA	
In charge of the Sabbath Matt 12:1–13				DA	

Note.   Levels of Agreement: Darkest shade of gray = Highest; Medium shade of gray = High/Medium; Light shade of gray = Medium; No shading = Lowest.

of the reviewers to place the two stories in the DA category. The fact that the group of five in the open coding established another category for the two stories probably has to do with another perennial aspect of Jesus' teaching: His empathy and care for those regarded as low class and outcasts. If the Just a Touch and the Healing the Servant of the Roman Captain stories qualify for the DA category, they also qualify and make a distinguished contribution to the teaching method of Jesus represented by the PE category. The two stories exemplify an existing relationship between the two categories, a relationship that is going to be explored further in chapter 8.

Characteristics of the Demonstration of Authority Category

Biblical Foundation of the Teaching Stories in the
Demonstration of Authority Category

The Gospel of John has contributed four out of 10 stories to the DA category (four out of nine before the Become What You Believe story was added). The DA category portrays Jesus as a superior authority—an expert teacher in possession of skills to understand people's inner motives, to master critical situations, and to heal miraculously. Thus, the DA category shares ideas with a main mission of the Gospel of John accounted for in chapter 3: To give evidence that Jesus really was the one he claimed to be.

In the open-coding phase, three stories from the Gospel of Matthew were assessed as belonging in the DA category: Supper for Five Thousand, Walking on Water, and The Withered Tree. The fourth one added by me, the Become What You Believe story, also derives from the Gospel of Matthew, and increases the proportion to four out of 10 stories. The tax collector (and perceived author of the Gospel of Matthew) pursued the aim of convincing the Jewish church at his time of the royal line of Jesus' heritage, and thereby his authority and trustworthiness. This is described in chapter 3 of my study. Matthew points out repeatedly how Jesus fulfilled the Torah and thereby proved himself as Messiah, the personification of the Torah. Trust and authority are

essential attributes of the DA category. The Gospel of Matthew, with its particular focus, sustains the attributes of the DA category.

The Gospels of Mark and Luke contribute only one story each to the DA category: A Paraplegic (Mark 2:1–12) and The Storm (Luke 8:22–25). Mark has a short, frugal, and hasty re-telling of the works of Jesus. Luke is perceived to address an audience probably less prejudiced than the leading Jews. The noble heritage and authority of Jesus may not have been as much in focus for Luke as other characteristics of Jesus: empathy, seeking the lost, forgiveness, and inclusiveness. Both stories nevertheless depict Jesus performing exceptional actions as part of declaring God's Kingdom and establishing himself as the representative thereof. Dillon (2005) presents the idea that Jesus taught "The Kingdom of God" just as much by his healings and other miracles as by his words.

The Essential Attributes of the Demonstration of
Authority Category

The three essential properties attributed to the category Demonstration of Authority in the open coding were:

1. Performed miracles—showed that he is a superior, almighty

2. Created trust towards himself as authority

3. Facilitated and created a good learning environment.

The first attribute indicates that Jesus performed miracles to demonstrate omnipotence. Horne (1998) supports the idea of Jesus as a performer of miracles, saying: "People continued to treat Jesus as a wonder worker" (p. 24). Dillon (2005) makes the point that Jesus taught just as much by his practical acts as by his words. "He taught . . . by actions" and "The actions alone and of themselves did the teaching" (pp. 53, 54). The adage that "actions speak louder than words" probably holds truth concerning the teaching of Jesus. Also, Dillon (2005) regards the miracles of Jesus as "parabolic actions" (pp. 53–71). The healings and miracles of Jesus are seen as parabolic

on the basis that through these actions, the qualities of "The Kingdom of God" are revealed. The actions of Jesus reveal principles by which God rules, or, put in other words, they reveal God's character. Dillon (2005) states that "he [Jesus] showed a consuming passion for God's Kingdom and a single-minded pursuit of teaching people that" (p. 66).

According to what is stated above, the miracles, which dominate the stories in the DA category, may be seen as ways to picture God. In this sense the superiority and omnipotence of God are legitimately shown. A question that inevitably presents itself is whether Jesus' healings and other miracles were executed by the use of powers reserved for the Godhead only, or if he applied powers accessible to anyone. It is beyond the scope of my study to deal with this question at any length, but the attention is drawn to the story about The Withered Tree (Matt 21:19–22). The words cited here from the mouth of Jesus indicate extraordinary powers accessible to anyone: "Yes—and if you embrace this kingdom life and don't doubt God, you'll not only do minor feats like I did to the fig tree, but also triumph over huge obstacles. This mountain, for instance, you'll tell 'Go jump in the lake' and it will jump" (Matt 21:21). It is hard to interpret these words in other ways than that Jesus believed that human beings could perform miracles too, given the right circumstances. It is noted that Jesus called his miracle "a minor feat" compared to the miracles the disciples could be able to do. If this is an expression of modesty, of didactical optimism, or simply a matter of fact is hard to tell. The Bible describes Jesus' disciples healing a crippled man sometime after the resurrection (Acts 3:3–10), indicating there must have been some realism in Jesus' expectations. The summary of the arguments above is that Jesus performed miraculous acts, practical in nature, to demonstrate the resources available to anyone who believes, and to reveal principles of God's kingdom. Thus, his demonstrations serve the purpose of an expert in service to his apprentices.

The second attribute, "Created trust towards himself as authority," can be viewed as a consequence of the first. In all the stories in the DA category, Jesus stands out as an expert in

healing and other miracles. A person who has stood out as an expert in a field, and has passed the critical tests of people's opinion, is trusted. French and Raven (1959) call this phenomenon to hold "expert power," a power that entails trust and respect for the person who executes it, due to his expert knowledge or skills. According to French and Raven (1959), "expert power" is a type of power that begets Authentic Authority. Authentic Authority is when the teacher has established himself as a true leader, with whom the students have a trusting relationship, and with whom they identify and respect (Nordahl, 2009). Jesus seems to be an example of a teacher who had qualities associated with Authentic Authority.

Identification with and relation to the power-wielding person, as part of establishing Authentic Authority, becomes even more clear in the third attribute of the DA category: "Facilitates and creates a good learning environment." The following are examples from DA stories of how Jesus facilitated a caring environment: He made personal contact with those who needed his service. This contact may also be viewed as a quality check before giving a service (Matt 9:27–37). He showed empathy with his listeners (Matt 14:13–21). He comforted and encouraged (Matt 14:23–36). He bestowed positive expectations (Matt 21:21). He forgave faults and wrongdoings (Mark 2:5). He put out of action elements that caused fear and horror (Luke 8:24). He posted questions to get and keep the attention (John 5:6). He found a comfortable place for people to rest while listening to his teaching, and then he sat down (John 6:3). He secured that hunger should not hinder the attention of the listeners while he taught (John 6:5). He greeted his students with words of peace to ease their anxiety (John 20:20–21). He appeared very humanlike—a hungry man in need of a breakfast; greeted his disciple-students and asked a casual question (John 21:5). The actions of Jesus described above are all associated with a relaxed and safe environment—an environment good for learning (Carroll & Habermas, 1996; Horne, 1998; McManus, 2005; Nordahl, 2009; Zull, 2002). More so, such actions as described above are associated with Authentic Authority (French & Raven, 1959; Nordahl, 2009). The proof of a

good learning environment is the payback students generate in the form of effective learning and Authentic Authority. Thus, Authentic Authority is the dynamic connection between the environment the teacher creates and the students. Students' adaptation to the learning environment is considered the most powerful type of social power a teacher can have—referent power. According to French and Raven (1959), referent power is present when students feel they are "online" with the teacher. The students are attracted to the teacher, they respect him, and desire to become like him. He is a person with whom they identify. Referent power rests heavily on the skills of honesty, sincerity, and care. Referent power, together with expert power, constitutes the components of which Authentic Authority prevail. Table 12 presents Jesus` miracles, environmental factors, and didactical techniques applied in the stories of the Demonstration of Authority category.

Table 12 displays a frequent use of the didactical techniques of questions, objects, assignments, and symbolic actions in the Demonstration of Authority category. Assignments, requiring a substantial portion of faith and trust and given to whomever Jesus communicates with, are present in all of these stories. Symbolic actions, which are employed as teaching tools to explain or give a foretaste of something greater, are applied in all 10 stories. Stein (1994) states: "All the examples of Jesus' healing and of his preaching to the rejected of Israel are symbolic actions claiming both the presence of the kingdom of God and the messianic character of Jesus" (p. 25).

Objects of various kinds are used in nine out of 10 stories, and questions, from easy to hard, in eight out of 10 stories. Didactical expressions, often proposed as a synthesis of what just happened, or as a call to the person(s) involved, are used in half of the stories. Expert power, referent power, or both are present in all 10 stories.

Table 12 also indicates the complexity of techniques integrated in the practical Demonstration of Authority. The DA category consists mainly of teaching by actions. Even so,

Table 12

Overview of Literal and Didactical Devices Jesus Applied in His Demonstration of Authority

Title of the story	Type of miracle	Use of object lessons	Use of didactics	Symbolic actions	Use of questions	Type of environment facilitation	Teaching to different levels	Use of assignments	Type of authority (social power)
Supper for 5,000	Multiplying of food	x		x		Calm place, care, empathy	Disciples, crowd	x	Expert & referent
Walking on Water	Suspension of gravity	x		x	x	Comfort & affirmation	Peter& disciples	x	Expert & referent
The Withered Tree	Anti-blessing	x	x	x		Positive expectation	Disciples	x (implied)	Expert
A Paraplegic	Healing	x	x	x	x	Forgiveness of sins	Paraplegic, crowd, scholars,	x	Expert & referent
The Storm	Rule over elements	x		x	x	Removal of fear	The disciples	x	Expert & referent
Even on the Sabbath	Healing		x	x	x	Personal contact to get attention	An invalid, Jews	x	Expert & referent
Bread and Fish for All	Multiplying of food	x		x	x	Good site for learning, care	Crowd, disciples	x	Expert & referent

Table 12–*Continued*.

Title of the story	Type of miracle	Use of object lessons	Use of didactics	Symbolic actions	Use of questions	Type of environment facilitation	Teaching to different levels	Use of assignments	Type of authority (social power)
To Believe	Overcame physical obstacle	x	x	x	x	Greeting of peace, earning style	Thomas & other disciples	x	Expert & referent
Fishing	"Seeing" school of fish	x		x	x	Greeting, human appearance	Peter & six other disciples	x	Expert & referent
Become What You Believe	Healing and exorcism	x	x	x	x	Personal contact & empathy	Blind men, disciples, Pharisees, crowd	x	Expert & referent

the category updates and expands on a picture that emerged during the analysis of the

Metamorphosis and the Straight Talk categories: Jesus designed his teaching in flexible ways by

incorporating a variety of enhancing techniques. The reason he did so was to appeal to and reach

out to an audience of different kinds of learners, as accounted for in chapters 5 and 6.

Another characteristic of the DA category, not stated among the essential attributes, is

multi-tasking. In the stories of the DA category Jesus frequently teaches more than one group of

learners. Often three different groups are present, each with different learning needs and goals: (a)

the individuals in need of healing, exorcism, or another miracle, (b) the disciples in the process of

acquiring new knowledge and skills, and (c) the audience in need of a new perspective on the

kingdom of heaven. The built-in flexibility of the DA method and its ability to simultaneously

serve different educational goals to different groups of learners places the DA method in rank

with the efficient teaching methods.

The Qualifications of Demonstration of Authority as a Teaching Method

The indication Demonstration of Authority may, to a pedagogue or andragogue, sound

redundant. When a person is in a position to demonstrate something to others, it is usually

because that person is perceived to have knowledge or skills the spectators do not have. Thus,

authority, in this case expert authority, is implicitly assumed in demonstrations. In the case of

Jesus' demonstrations there is reason to assume they were not just about his own authority, but

even more about the power of the heavenly authority he claimed to represent. Dillon (2005)

states, "By curing the sick and by exorcising the possessed, he taught that the ruling of evil forces

was over and done with" (p. 64). Given that Jesus also represented "God's Kingdom," the

demonstrations he carried out could represent both levels of authority. In line with Dillon (2005),

I view the miracles and healings as "direct assertions, self-authoritative" (p. 65).

As I presented in chapter 1, the characteristics of a teaching method are:

1. The method has undergone a cognitive process until the outcome is a "deliberate arrangement" or "design."

2. It includes a "series of events" or "set of steps."

3. The purpose of it is to facilitate "persisting change in humans."

In Jesus' healings and miracles, the actions seem so integrated in the events of everyday life that any formal "deliberate arrangement" or "design" is hard to notice. Dillon (2005) has noted that Jesus never made a show of his miracles. They were performed in a matter-of-fact way, down to earth, and "'realistic in execution.' Jesus never healed or exorcized by iatromantic or magical means, but by simple gestures and words" (p. 65). Jesus often asked the healed person not to go public about the miracle (Matt 9:30). The traits mentioned could have been factors contributing to the success of the Demonstration of Authority design: The anchored-in-everyday-life style, and their basis in the needs in the community, while concurrently deliberately planned to instruct (Nilson, 2010). Stein (1994) has noticed that "the actions of Jesus in these instances were often carefully planned and thought out in order to serve as an instructive tool for his disciples and his audience" (p. 25).

Other parts of the deliberate design of the DA category include the demonstration itself, the follow-up by direct or implied assignments or informal tests for the receiver(s) of the miracle, or a verbal, didactical synthesis done by Jesus on the actual topic.

The "series of events" or "set of steps," as properties of a teaching method, include for the DA category the following:

1. Setting the stage for learning by the facilitation of the learning environment (Examples: getting the attention, inviting to personal contact, physically positioning himself, showing care for people's physiological needs, introducing himself with a peace-greeting, forgiving wrong-doing, etc.)

2. Demonstration of the healing act or the miracle itself (Often the miracle took place concurrently with the symbolic actions of touching blind eyes, asking the blessing for food, giving a verbal command to the storm, or even breathing deeply into the faces of his disciples to transfer the Holy Spirit. It was observable (visible, audible, touchable) to those nearby.)

3. Gives an assignment or test to the person(s) involved (The assignment or tests imply evidence of the recipient's belief translated into practical action. Examples of these kinds of assignments can be: to take one's bedroll and walk home, to start distributing food to 5,000 people, to *not* tell how the healing happened, to get out of the boat and walk on water, to merely reflect on their own trust in Jesus, to examine Jesus' bruised body, or throw the fishing net out from the right side of the boat.)

4. Often, but not always, Jesus makes a closure of the DA act by a summary or a synthesis of what just took place. The gathering of 12 baskets of leftovers from the Supper for Five Thousand may be viewed as an unspoken, yet powerful synthesis of the miracle (Matt 14:20). The expectation posed to the disciples in Matt 21:21–22 is a synthesis heavily loaded with promises. In the story of The Storm, the disciples formulate the synthesis: "Who is this, anyway? He calls out to the winds and the sea, and they do what he tells them!" (Luke 8:25).

The last characteristic, which should qualify the DA category as a teaching method, is the persistent change in humans, caused by the performed teaching. In the healing and miracle demonstrations performed by Jesus, there were often more than one individual and one group involved. The disciples were the ones for whom Jesus primarily tailored his object teachings, in accordance with his educative plan for them, as described in chapter 2. One goal for the disciples, straightforwardly stated in Matt 21:21–22, was the expectation of "even greater miracles" among the disciples. The disciples were in the middle of frustrating learning processes because the healing skills acquired were so intimately connected to their faith development (Matt 17:20; 21:21–22; Luke 8:25; Mark 2:10). The book of Acts, however, gives several accounts of

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successful learning resulting from Jesus' DA methodology (Acts 4:5–15; 5:16; 8:7). The second group affected by the DA method of Jesus was the individuals in need of healing, exorcism, or other miracles. The stories in the DA category provide witness of dramatic and persistent changes in the lives of these individuals.

There is also evidence that the spectators and listeners present were changed because of Jesus' DA approach. Some people in the story Become What You Believe applauded and exclaimed, "There has never been anything like this in Israel," while others took a defensive stand and attributed his healings to a pact with the Devil. Whatever their stand, it seems like it must have been difficult in those days to remain unaffected by the manifestations of authority demonstrated by Jesus. The conclusion with regard to DA qualifying as a teaching method is that it has a deliberate design, it has steps, and it has the purpose of making persisting change in humans.

Why, When, and How Jesus Used Demonstration of Authority

Why Jesus Used Demonstration of Authority

The Become What You Believe story says, "When he looked out over the crowds, his heart broke. So confused and aimless they were, like sheep with no shepherd" (Matt 9:36). In the story Supper for Five Thousand, when people gathered around him from the nearby villages, "he saw them coming, he was overcome with pity and healed their sick" (Matt 14:14). In Walking on Water Jesus leaves his praying site up in the mountains and comes towards his disciples when they are battered hardest by the waves (Matt 14:23–25).

The Even on the Sabbath story reveals that Jesus knew how long the invalid man had been trying to get into the Bethesda Pool (John 5:6). He looked at the large crowd in "Bread and Fish for All," realized the people must be starving, and suggested they buy bread for them all. When his disciples had locked themselves in, fearful of the Jews, Jesus made an entrance and

called out "Peace to you" (John 20:19). In the Fishing story (John 21:1–14), the disciples were in want of fish, but their need of affirmation from Jesus was more pressing. The sum of impressions described above is that Jesus was concerned about the needs of the people in the immediate environment around him. Jesus meets and deals with all kinds of needs: physical, spiritual, emotional, social, or combinations of these. Sometimes the needs are clearly stated; other times Jesus "reads" the situation and intuitively knows what needs are the most urgent. Jesus performed healing and miracles to attend to the needs of the people, needs which he stated in the form of a metaphor: "What a huge harvest! How few workers!" (Matt 9:37).

While Jesus showed compassion with people and healed them, Dillon (2005) claims that the healing and miracles of Jesus must be viewed in the right context—the context of proclaiming the Kingdom of Heaven. "By his healing actions, Jesus taught that the Kingdom of God was coming" (p. 63). "Jesus may have shown compassion here and there, but everywhere he showed a consuming passion for God's Kingdom and a single-minded pursuit of teaching people" (p. 65).

As suggested earlier, teaching The Kingdom of God, whether by actions or by words, is actually teaching the characteristics of God. It can be viewed as an attempt to portray God, to show who God really is. By doing miracles and healings, Jesus pulled The Kingdom of God down to earth in a concrete way. People could see with their own eyes, they could hear, they could touch—multiple senses were engaged. The demonstrations of the authority of heaven became real-life experiences for those who received healing, for the disciples, and for the general audience.

Another reason for doing healing and miracles has already been touched upon: The development and training of the disciples. Some regards the education of the 12 as Jesus' greatest miracle. It suggests a strategic plan in ensuring the continuous representation of Kingdom of God principles in this world after Jesus' departure. As I stated in chapter 2, in Jesus' education and leadership training of the disciples, there is an inherent budding of skills. An emerging new

cohort of servant leaders is the crop. Jesus was open about his plan of making spiritual leaders of his disciples, and his leadership training mirrors this. He initiated a wave. The ripple effect caused new generations of transformed disciples. Jesus focused first on the training of his 12 disciples so that they could teach others, and thus fulfill a leadership role. From Jesus' training of the 12 it can be inferred that discipleship is as much about educating leaders as it is about making followers.

To summarize the reasons why Jesus taught by Demonstrations of Authority:

1. To teach in the most concrete way what the abstract concept "The Kingdom of Heaven" means, what God's eternal characteristics are like, and how God sees and deals with humans

2. To let people experience the power of God in their own lives so their faith can grow

3. For the disciples to observe healings and miracles in order to learn how to perform similar actions themselves.

When Jesus Used Demonstration of Authority

In the DA stories, needs of the people appeared wherever Jesus was present. "A huge crowd followed him, attracted by the miracles they had seen him do among the sick," as told in the Bread and Fish for All story (John 6:2). Blind men followed after Jesus urging him to show mercy on them, in the Become What You Believe story (Matt 9:27). In the Walking on Water story, rumors about Jesus coming back to shore had spread, so the people came with all their sick ones asking permission to touch the edge of his coat (Matt 14:35). The Gospel impression concerning the teaching of Jesus is that of an intense and hardworking period. He was constantly "on call"; he had to be prepared for anything at any time. Based on the impression of such an intense and hardworking period, it seems likely to assume that the body of Jesus' teaching operated on a grand and versatile "database" of personal preparation. My literature review (chapter 2) describes factors that presumably impacted Jesus as teacher during those years of which we hear nothing. The silent years, approximately 18 in number, allowed Jesus a

considerable time to prepare for his profession. The flexibility Jesus showed, with regard to the when, where, and what of his teaching, of which the Gospels relate, is most likely attributed to a thorough general preparation.

To conclude, the answer to when Jesus performed his healings and miracles is simple. They happened at any hour of the day or night. The Supper for Five Thousand story indicates evening, the Walking on Water story happened in the middle of the night, and the Fishing story took place early in the morning. No day was exempt, of which the Even on the Sabbath story witnesses. Matthew describes a leper who kneels before Jesus with the request to be healed (Matt 8:1–2). This refers to a miracle early in the ministry of Jesus. Jesus continued Demonstration of Authority all through his teaching and ministry. After his resurrection the Fishing story takes place. One must conclude that the healings and miracles covered Jesus' entire period of teaching.

How Jesus Used Demonstration of Authority

The demonstrations of Jesus as a tool in teaching the characteristics of heaven and concretizing the powers available to the disciples are described earlier in this chapter. The instruction of the disciples, integrated in the demonstrations, is emphasized by Stein (1994): "The action of Jesus in these instances was often carefully planned and thought out in order to serve as an instructive tool for his disciples and his audience" (p. 25). The intention of Jesus to empower the 12 disciples to also perform miracles becomes evident in the Gospel of Mark: "He settled on 12, and designated them apostles. The plan was that they would be with him, and he would send them out to proclaim the Word and give them authority to banish demons" (Mark 3:14–19). In the story of The Withered Tree the intention is repeated. Horne (1998) suggests Jesus used miracles to make abstract concepts and lessons concrete. Inherent in the miracle, demonstrations were the abstract concepts of spiritual power or authority, concepts that are inseparable from faith in the case of the miracles of Jesus. When Jesus used his power and authority to perform healings and miracles, he actually taught his disciples how to use their faith. On one occasion, when the

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disciples failed to heal a young man from seizures, Jesus tells them it happened because "you're not taking God seriously" (Matt 17:16), meaning that they did not have enough faith. From these texts it should be evident that one important way Jesus used DA was to make clear what powers heaven holds in store for those who have faith. Especially for the disciples, for whom Jesus had a ripple-effect plan, it was important to see the authority of faith in action. Stein (1994) claims, "In his exorcisms Jesus revealed that he had authority over demons. This authority he was even able to confer to his disciples" (p. 116).

Dillon (2005) has noted the manner in which Jesus performed his miracles and healings. His Demonstrations of Authority were beneficial and benign. They were never destructive, punitive, or malevolent. Nor did Jesus use any spectacular effects, exhibitions of prowess, or a put-on seclusion to give the impression of secret powers. His actions were done in a plain, matter-of-fact way. "He engages in no complicated practices, operations or treatments. There are no accoutrements, no paraphernalia, accessories, props or charms. There is nothing at all occult, no incantation or ritual; and no magical intervention is produced in result" (Dillon, 2005, p. 65). The setting was casual. "There are no bizarre or grotesque features, no curiosities, burlesque, fantasy, portents; not even trances, visions, states or dreams. The depiction does not strike as inventive but descriptive of a precise historical context" (Dillon, 2005, p. 65).

It is striking that Jesus used Demonstration of Authority events to break Jewish laws. This is obvious in the Even on the Sabbath story. The Jews reacted to the healing on the Sabbath as well as the carrying of the bedroll. Common to all of his healing actions is his intent to act decisively in line with the principles of heaven. The answer Jesus gave, in presenting himself as working at the same level with someone he called 'My Father' on the Sabbath, challenged not only the listeners' Sabbath-laws, it challenged at a profound level their view of who Jesus was.

Part of Jesus' practice of Demonstration of Authority implied keeping company with the unclean, the marginals, and the ostracized in the community. This was another violation of ritual

law deserving some kind of punishment. In the act of healing or exorcism in the Become What You Believe story, he did not shy away from them, but rather touched them. By curing and by exorcising he demonstrated power over evil forces. Three tax collectors, Levi, Matthew, and Zacchaeus, were among Jesus' disciples (Mark 2:14; Matt 10:3; Luke 19:8). He educated them to become his apostles. Dillon (2005) states: "These were the people to shun. They were outlawed, without civil rights, incompetent to give testimony in court" (p. 60).

In the To Believe and Fishing stories, it is evident that Jesus kept company with them and fellowshipped with the outcasts. He prepared their breakfast. The Kingdom of Heaven, which he proclaimed, is thus portrayed by its open door and welcome to everyone. Sins can be forgiven. By associating with the marginals and ostracized, Jesus taught forgiveness in action. Jesus violated the law by fellowshipping with the outcast and forgiving sins. Cox (2006) formulates that "[Jesus] took the side of the dispossessed, spoke the truth to power, and was willing to pay the price of his convictions" (p. 15). The summative impression is that Jesus used his authoritative demonstrations to break the Jewish law in order to revere the laws of heaven.

Corroboration in Existing Pedagogical Literature

The Demonstration of Authority method of Jesus has distinguishable components in common with (as demonstrated under the following subheadings) "Direct Instruction," the ancient tradition of "Master Teaching," the Bloom-inspired "Mastery Learning" (Joyce & Weil, 1996, p. 329), and with the context-based teaching method "Situated Learning," also called "Experiential Learning" (Nilson, 2010; Zull, 2002). Table 13 gives an overview of essential features of these methods of teaching, and provides a comparison to the DA method. A brief reference, at the end of this subheading, to ideas basic in postmodern philosophy indicates why Demonstration of Authority was effective as a teaching method.

Table 13

Comparison of Properties of Jesus' Demonstration of Authority With Related Teaching Methods

Method of Teaching	Learning environment	Nature of Learning tasks	Learning goals	Instruction/ Structure of learning tasks	Practice	Role of teacher
Jesus' DA Method	Anywhere Context-based Comfortable Inclusive	Concrete, but attached to the abstract (theory) Demonstrations Spiritual focus	Clarified: Long term and short term	Planned but flexible	Guided practice first Independent later	Authentic Authority In charge of teaching
Direct Instruction	Classroom, Academic focus Neutral	Theoretical & practical Demonstrations	Clear goals	Highly structured	Structured Guided Independent	Authority Directs teaching
Master Teaching (apprenticeship)	Classroom, studio or workplace Context-based Atmosphere depends on the Master	Mainly practical, Hallmarked by "Silent" knowledge Observations of expert at work	Goals to some degree defined by student	Planned, but usually flexible	Guided practice first, later independent	Expert Authority Referent power alternate
Situated Learning	Community Socio-cultural setting Learner centered	Integrated: procedural and declarative	May or may not be clarified	Less structured Learner in charge Participation	Practice guided by mutual interactions	Teacher is coconstructor Roles reverse
Mastery-Teaching	Classroom Designed to facilitate change	Theoretical: practical & conceptual	Clear goals	Very structured, broken up into small units	Frequent formative assessment of performance	Teacher directed or material directed

Direct Instruction

"Direct Instruction" is a diversion from the Behavioral Systems Family (Joyce & Weil, 1996, p. 343). Behavioral learning theory was discussed at length in chapter 6 and will only be briefly referred to here. Key ideas in Behavior Learning Theory are stimulus-response and reinforcement, external input and control, and clear educational goals. Direct Instruction has some of these ideas integrated in the learning process in more or less pure form (Figure 3). The method prescribes a structured process by which students acquire knowledge and skills (Joyce & Weil, 1996). Methods of instruction with theoretical roots in the behavioral family have an optimistic view of the significance of external influences in making people change. Modeling, demonstrations, feedback, and reinforcements are external influences. In Direct Instruction the teacher makes decisions concerning the what, when, and how of instruction; therefore "[the teacher] maintains a central role during instruction" (Joyce & Weil, 1996, p. 344). Demonstrations and modeling, important factors in "Direct Instruction," are ideas which can be found in Behavioral Learning Theory and in Social Learning Theory. The teacher is the know-how person who shares his field of knowledge and skills with those who do not have this
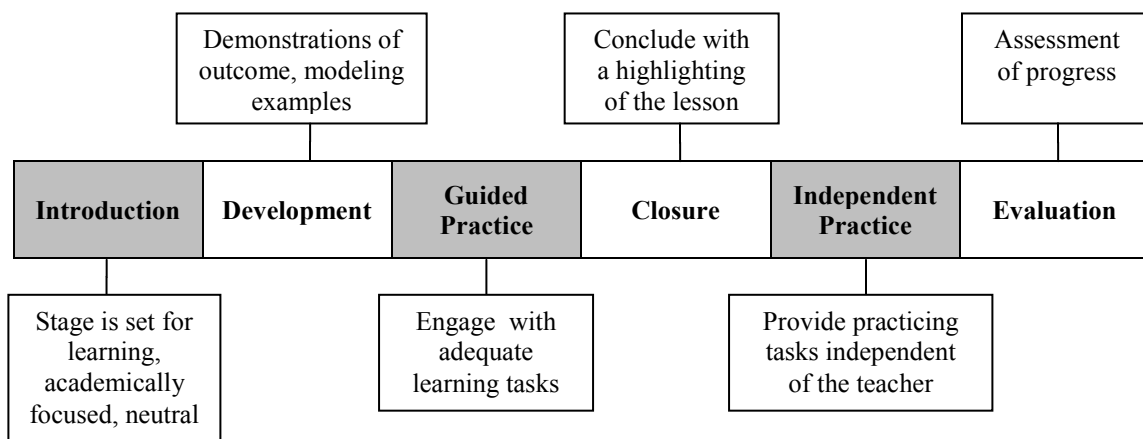
Figure 3: Course of events in Direct Instruction. Adapted from "Direct instruction," by Worksheet Library, 2011, Teaching Tip Articles. Retrieved from www.worksheetlibrary.com/teachingtips/directinstruction.html

knowledge or these skills. This is a situation that does not imply an equal status between teacher and learner, but rather an asymmetrical power balance between the two.

Even so, the basic idea in Social Learning Theory is that changes in human behavior happen as a result of observation and imitation of others. "This effect occurs when we learn a new behavior pattern by watching and imitating the performance of someone else" (Biehler & Snowman, 1993, p. 347). A relevant aspect of Social Learning Theory is the observation that good social learning happens when the behavior of the learner in some aspects matches that of the expert or teacher. The matching aspect of Social Learning Theory is basically the same idea as one of the essential elements of referent power, referred to earlier in this chapter (French & Raven, 1959). Referent power is established when the students "feel the match" with the teacher to such a degree that they desire to be like him. The aspects of observation, imitation, and matching compare to the demonstration aspect in Jesus' Demonstration of Authority.

Jesus was considered an expert, and in this capacity he gathered disciples around him and educated them. Jesus held the central role and his disciples looked to him for guidance in their training. He owned referent power. He was in charge of the miracles: the facilitator for the learning environment, the executer, the demonstrator, the modeler, the summarizer, and the highlighter.

Teacher control over the learning process is another feature the DA method has in common with Direct Instruction (DI). The wisdom of it seems to lie in the expertise of the teacher. If a complex skill is to be learned, it helps to see it done by one who knows the challenges of it and the standards of quality to be maintained. The monitoring of the implied actions by the expert allows for coherence and wholeness in the process and quality control of the product. The highest potential the DA method and the DI method have in common is possibly the learning of complex knowledge and skills.

The course of didactical events in Direct Instruction includes two steps that are not mandatory in the DA method. The two methods can still be compared. The course of actions of the DA method is described under the subheading "Qualifications of DA as a Method of Teaching" in this chapter (p. 175). They are as follows:

1. Setting the stage for learning by the facilitation of the learning environment

2. Demonstration of the healing act or the miracle

3. Giving assignment or test to the person(s) involved

4. Closure of the DA action by a summary or a synthesis of what just took place.

The course of action in the Direct Instruction method is displayed in Figure 3.

Direct Instruction includes a step named guided practice and another step named evaluation, which is not always apparent in the course of the DA method. It does not mean that these learning steps are absent from the DA method. Rather, the DA has a built-in flexibility that allows for guided practice and assessment or evaluation when the time is right and the person is ready. The readiness to practice could become apparent at a time other than at the end of the healing or miracle action. Nevertheless, guided practice and evaluation are evident; for example, in the Walking on Water story (Matt 14:23–36), it took courage on Peter's part to step outside the boat's gunwale, but the teachable moment was there, and Jesus picked up on it. During this guided practice Jesus did not let Peter fail. He pulled him up, but extended immediately a call to self-evaluation: "Faint-heart, what got into you?" (Matt 14:31). From the story about the Failed Exorcism (Matt 17:16), and Jesus' inspiration speech in Matt 10:1–8 it becomes evident that the disciples had opportunity for both guided and independent practice.

One of the criticisms of Direct Instruction is its rigidness of structure, which can in some situations stifle students. Another possibly harmful long-term effect is an emphasized academic focus at an early age in life, which can possibly overshadow the development of social skills (Gersten & Keating, 1987). By letting the inner motivation and readiness of the learner govern

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the time of guided and independent practice, and by teaching mainly adults, Jesus in the DA method seems to avoid the pitfalls of Direct Instruction as a teaching method.

Mastery Learning

The emergence of a framework for learning called Mastery Learning kindled a new optimism on teaching and learning in the United States in the 1960s and 1970s. This positive anticipation was due to the profiled characteristics of this method, different from conventional teaching (Joyce & Weil, 1996). Mastery Learning is discussed here because of its common features with the DA method of Jesus.

The contributors to the development of Mastery Learning are several. Three names occur frequently in the literature: Bloom, Carroll, and Keller. Bloom is referred to as the ideological designer of classic Mastery Learning (Kulik, Kulik, & Bangert-Drowns, 1990). He formulated the Learning for Mastery (LFM) branch of Mastery Learning, famous for its impact on elementary and secondary school teachers (Block & Burns, 1976). Keller introduced the Personalized System of Instruction (PSI), which is the branch of Mastery Learning often applied with college students and adult learners, but built upon the same basic ideas as Bloom's LFM (Kulik et al., 1990). The PSI program evolved from the field of psychology (Block & Burns, 1976). Carroll's role seems to have been that of a deliverer of a premise to the theoretical construct upon which Mastery Learning is built. Previously, aptitude had been regarded as the ability to learn. Carroll launched the idea that aptitude should be the measure of time it takes for someone to learn a given task. Thus, focus on learning time rather than learning ability became a distinct feature of Mastery Learning (Bigge & Shermis, 2004; Block & Burns, 1976).

The main and distinguishable characteristics of Mastery Learning are:

1. *The belief that all students are able to learn at high levels if the learning environment is flexible enough and good enough to accommodate the individual learner*. Bloom formulated his theory based on ideas from two pioneers in education, Comenius and Pestalozzi. The natural

consequence of this view is an emphasized responsibility on the teacher in creating an environment conducive to learning for all (Block & Burns, 1976).

2. *The unalterable requirement that students demonstrate mastery of knowledge or skills at one level before moving on to the next level or unit*. Thus, repair and improvement procedures are implemented until mastery is demonstrated by the students (Block & Burns, 1976)

3. *The organizing of complex learning tasks into small, manageable units*. This idea, originating in Behavior Learning Theory and Skinner's Programmed Learning, had substantiated increased levels of learning if learning tasks were broken up into small units. Bloom pursued this idea in his LFM as did Keller in his PSI (Kulik et al., 1990).

4. *Flexibility with regard to use of learning-time*. This is an ideal in Bloom's LFM and in Keller's PSI. Learning-time flexibility is most evident in the PSI version launched by Keller. By self-study at their own pace, students make progress in accordance with their capacity and resources in the PSI programs (Block & Burns, 1976; Bloom, 1968; Kulik et al., 1990).

5. *Flexibility with regard to instruction*. Bloom was frank about the necessity to vary the instruction in order to accommodate different configurations in learning styles (Bloom, 1968). Quality of the instruction is an important factor in reducing learning time (Block & Burns, 1976).

6. *Frequent use of formative assessment*. Formative tests are conducted at the end of each unit to inform the student and the teacher about status, to improve the consciousness of the student about the learning task, and to help the teacher facilitate instruction in a way more fulfilling to the student (Block & Burns, 1976; Bloom, 1968).

The following paragraphs give accounts of areas where the DA method shares common features with Mastery Learning.

There are stories in the DA category indicating Jesus' expectations of high levels of learning by his disciples. An example is in the story The Withered Tree, where Jesus expects the disciples to perform miracles as great as his own: "You'll not only do minor feats like I did to the

fig tree, but also triumph over huge obstacles" (Matt 21:19–22). It should be noted that learning at these levels was correlated to a mind-set marked by principal thinking and freedom from doubt. Jesus says: "If you embrace this kingdom life and don't doubt God, you'll not only do minor feats like I did to the fig tree . . ." These were conditions Jesus regarded invariable if learning at high levels was to take place among the disciples. The idea that learning at high levels depends on some particular and favorable conditions was also Bloom's great idea for Mastery Learning (Block & Burns, 1976).

The DA stories relate events where Jesus not only allowed for, but also supported differences with regard to learning time and learning styles. In the To Believe story the disciple Thomas needed more time than the rest of the disciples to internalize that Jesus had returned to them, alive and well (John 20:25–28). Words from the others that this was the case were not sufficient for him in order to arrive at the same perception as the rest of the group. Thomas also needed to employ additional senses on critical areas (eyesight and tactile senses) to assure his perception. Interestingly, Jesus allowed Thomas the extra time (8 days), and invited him to do the tactile examination of his body: "Take your finger and examine my hands. Take your hand and stick it in my side" (John 20:27).

In the Walking on Water story (Matt 14:23–36) the disciple Peter expresses the desire to walk on water. He thereby reveals his natural spontaneity, his need for excitement and for physical action by calling out to Jesus, asking him to let him walk on the sea. In this story Jesus also accommodates this somewhat unusual learning need. He invites Peter out to him on the waves. When Peter starts sinking, Jesus reaches out and grabs his hand. Jesus does not let Peter fail, but provides the necessary support followed up by formative assessment. In v. 31 Jesus gives Peter an assessment about his loss of nerve and sinking: Peter has replaced trust with doubt. The condition for learning a high-level skill, in this case a supernatural skill, has not been fulfilled. The best condition for learning at high levels seems to be filled with courage, trust, and faith to

such a level that there is no room left for uncertainty and fear. The To Believe and the Walking on Water stories are examples of how Jesus accepts differences in learning styles and learning needs, and is flexible to these differences. The examples from these stories are congruent with the philosophy of Mastery Learning, that all can learn at high levels given the right conditions.

The formative assessment Peter underwent on this occasion (Jesus tells Peter indirectly to keep faith and courage in order to succeed) also finds support from Mastery Learning, which postulates that students need to know how and why things went wrong in order to improve them. Formative assessment can help students replace old and ineffective learning habits with new and effective ones. Such changes take time—time to think, reflect, and practice—and they lead us to the next point of intersection between the DA method of Jesus and Mastery Learning: the allocation of time for cognitive processes to take place. By its flexibility profile, Mastery Learning stimulates cognitive processes. The same flexibility with regard to learning time and quality of instruction is inherent in the DA method, as has been discussed. This flexibility with regard to use of time and instructional strategies could indicate a distinct step of Mastery Learning away from Behavior Learning Theory, which to some degree has been a source of inspiration to it, and a distinct step towards Cognitive Learning Theory which recognizes thinking processes as the valid agents in learning. The fact that the founding father of Mastery Learning, Benjamin Bloom, also developed the cognitive taxonomy could further indicate a relationship to the cognitive camp (Bloom et al., 1956).

If we regard the teaching events in the DA stories as units covering basically the same theme (the principles that rule the Kingdom of God), but angled differently to enlighten various aspects of a complex concept, they resemble the structuring of material—the breaking up of complex material into small units to be learned—which is one of the essential characteristics of Mastery Learning.

There are also differences between the DA method and Mastery learning. The DA method of Jesus has a philosophical and spiritual focus. It had, and probably still has, the potential to elicit change in people's ethical and social conscience. By merely watching Jesus model the principles he championed in his speeches, people were impacted. His acts of healing and helping gave internal validity to his message. Simultaneously they transmitted far-fetched and abstract concepts about God. Thus, it may be claimed that the DA method operated on an advanced level of multi-tasking that is normally beyond the scope of Mastery Learning.

The classical meta-study on Mastery Learning from 1990 (Kulik et al., 1990) showed that the LFK version of Bloom was mostly researched in elementary and secondary schools. Based on the fact that the most suitable research subjects were found in elementary and secondary schools, there is reason to infer that Bloom's version of Mastery Learning works best with children. Bloom developed the LFM program within education, and according to Block and Burns (1976), the major impact of this program is on the thinking of elementary and secondary schoolteachers. There is some common sense to the thought that young people, who are not yet fully capable of abstract thinking and therefore do not have the same overview and long-term perspective as adults, may profit from a program with a firm structure like Mastery Learning.

Knowles et al. (2005) describe one of the differences between adults and children as the adaptability of children to controlled regimes. Children seem to have a greater tolerance for "being told" and they readily accept that they are dependent on adults. The critics have pointed to what they call a rigid structure of Mastery Learning and assessed it as not favorable for learning the complex skills needed in an open society. Adherents of Mastery Learning refute this point of view, of course (Block & Burns, 1976). Still, the fact remains that research has shown that LFM is used more among elementary and secondary school children often than among adults.

In the meta-study of Kulik et al. (1990) the Keller version of Mastery Learning (the PSI program) was observed mainly at the college level. This may indicate that the self-paced PSI

programs were used more frequently with this age group than with younger children, which again may indicate something about its suitability. Since adult learners learn differently from children they need a different approach to the material that is to be learned (p. 107). In order for adults to stay motivated, self-regulation is important. This fact is supported by andragogy (pp. 108, 110, 112). Self-regulation is present in the PSI version of Mastery Learning. The disadvantage of self-study programs and self-paced programs may be the limited interaction with fellow students and teacher, unless study groups are part of the programs. For this reason, highly social and interactive learners may not make PSI programs their first choice.

Even if the DA method has several components in common with the LFM of Bloom, for example, clear goals, teacher or material-directed learning, group interaction, and conditioning environment in addition to the characteristics mentioned above, the DA method is not stamped with the same rigid structure of which Mastery Learning is accused. The DA method is flexible with regard to what time of the day teaching and learning take place, with regard to location or place, with regard to instructional adaption, the use of opportunity "windows" that pop up in the course of daily life, and with regard to learning time and care for immediate needs of the people. In my understanding, the DA method surpasses Mastery Learning with regard to flexibility. Being operated in real-life situations, the DA method avoids the limitations of interaction and solitude. The DA method was applied mainly with adult learners. It seems to have fused the essential characteristics from LFM with the essential keep-the-adult-learner-motivated traits from PSI. To summarize, the DA method of Jesus seems to include effective qualities of both versions of Mastery Learning and has some unique pedagogical features as well.

<div align="center">Situated Learning</div>

The DA and Situated Learning (SL) methods have one distinguished feature in common: Learning within a real-life context. Situated Learning, also referred to as Authentic Learning or Experiential Learning, became an answer to the "transfer of learning" problem. Schoenfeld

(1998) has captured the transfer of learning problem in the following expression: "That [students] failed to connect their formal symbol manipulation procedures with the 'real world' objects represented by the symbols constitutes a dramatic failure of instruction" (as cited in Driscoll, 1999, p. 150; and in Schoenfeld, 1998, p. 155). Schoenfeld's worry is teaching methods and practices that do not make connections to real life. It alienates students to both theoretical learning and its practical applications. Learning that takes place in real-life situations, like situated learning or experiential learning, escapes the transfer of learning problem. Theoretically, effective learning happens when "education . . . occurs as a direct participation in the events of life" (Houle, 1980, p. 221). Situated Learning is socially and culturally sensitive since it is the socio-culture that spurs the learning. With origins in the cognitive camp, SL also seems related to the Socio-Cultural Theory of Vygotsky, who, true to the budding ideology of the Soviet Empire, defined learning as participation in communities of practice (Driscoll, 1999). Accordingly, learning is similar to a ping-pong effect between the individual, persons, and actions of the socio-cultural setting. Schools that had committed themselves to the Situated Learning concept have reported increased satisfaction among the students in areas like students' personal development, social and interpersonal skills, cultural and racial understanding, leadership skills, physical development, as well as various academic arenas like problem solving and critical thinking (San Nicolas, 2008; Nilson, 2010).

The central feature of Situated Learning that is similar to the DA method of Jesus is the context-based learning environment. Generally SL facilitates multiple input and exchanges in the work of learning: interplay between persons, tasks, and production in the given socio-culture. In this interplay, the relevance of the learning tasks becomes evident to students, as they are part of the production. The relevancy of learning tasks fosters motivation. This feature is equally present in the DA method. Verbal exchanges between the disciples and Jesus, between Jesus and persons in need of healing, or between the disciples themselves, are present in all stories in the DA

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category. This indicates that even if the DA method is teacher directed, as opposed to SL, there is interplay between the attending parties and the actions that take place. Examples of this interplay are evident in stories like The Withered Tree and the Become What You Believe.

The DA method of Jesus seems to have established an atmosphere of well-being and belonging for the people involved. The crowd that did not retreat to their homes in the evening even if they were hungry obviously felt attracted to Jesus (Matt 14:13–21). Peter's dive into the lake, to get as fast as he could to Jesus on the beach, indicates a sense of belonging—a relationship (John 21:7). The feeling of well-being and sense of belonging characterizing the learning environment of Jesus are indicators of the referent power Jesus evidently had. According to French and Raven (1959), a student's well-being in the presence of the teacher and the feeling of belonging to the teacher's group are hallmarks of referent power. Different from Situated Learning is strong leadership over didactical actions in the DA method. While Situated Learning must have some structure in order to facilitate effective learning, the DA method seems to leave no didactical actions to coincidence. Thus, the DA method appears to be an example of a method of teaching which combines teacher directedness, which is not so prominent in SL, with the nurturing elements of the social environment which is prominent in SL. Authentic Authority distinguishes the DA setting. In the DA method Jesus integrates empathy with people's needs, observation of and participation in practical actions to serve those needs, and thinking skills and reflection. The affective, the practical (physical), the social, and the intellectual dimension of human beings are stimulated and used with this method of teaching. With its commitment to people's needs, to real-life context, and to cognitive activity (reflection), the DA method of Jesus seems more closely related to what Nilson (2010) describes as a sub-group of Situated Learning or Experiential Learning, namely Service Learning, than to Situated Learning itself. Positive effects besides academic learning, such as understanding the whole, personal engagement and development, responsibility, and courage to act, are likely to occur (Nilson, 2010).

Master Teaching

A form of teaching that also has common characteristics with the DA method is the tradition of Master Teaching (Table 13). Master Teaching (not to be confused with Mastery Learning) is perceived to have no specific ideological origins, but is one of the oldest known methods of teaching. It has been developed to transmit skills from an expert teacher via practice (Nielsen, 2000).

The wise men and philosophers of ancient times often gathered a group of apprentices or co-workers around them, among whom there were a few who passed the wisdom-skills on to generations to come. The politico-religious leader, Pythagoras of Samos, taught his followers mathematics and philosophy as an expert in these areas 500 years before Jesus. He formed an inner circle of disciples, the *matematikois*, who followed his strict rules of lifestyle, and worked together with him in Croton, Italy (Riedweg, 2005). Euclid, the great name within geometry, had his students around him at the University of Alexandria, helping him write his geometry books. The intimate associates of Socrates, including Plato, came to the prison to learn from Socrates (470 B.C.) even while he was in captivity waiting for his death penalty (20-20 Site, 2011).

When Jesus surrounded himself with a group of 12 apprentices and co-workers, it was in line with this ancient tradition. It was considered an honor to be within a group of inner-circle people (Friedrich, 1968; Young, 2007). In our time, Master Teaching has had its natural place within practical and complex professions in the crafts and trades. Also highly specialized individuals in professions such as music, sports, arts, and medicine would not likely have been able to pursue the highest level of competence within their fields without Master Teaching (Driscoll, 1999).

In recent years, Nielsen (2000) has noted a shift in the way we apply Master Teaching. It now occurs more and more often within the "spiritual realm." Zuckerman has described how from a cohort of 92 present Nobel Prize Winners within Medicine, Chemistry, and Physics, 48

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have been apprentices of previous winners of the Nobel Prize. This indicates a trend where the concept of Master Teacher is no longer being limited to the traditional trade and craft occupations any more (Nielsen, 2000).

A short definition of the concept of Master Teaching given by Nielsen (2000) is "that it describes a form of education where learning and application are coordinated functions in the acquisition of a certain field of specialization" (p. 2, translation mine). The definition of Master Teaching connects to Jesus' DA method, in which Jesus coordinated the performing of miracles (practical application) and facilitation of cognitive learning. A straightforward example of this is reported in the Become What You Believe story: "He taught in their meeting places, reported kingdom news, and healed their disabled bodies, healed their bruised and hurt lives" (Matt 9:35). About this kind of coordinated performance, Dillon gives the following comment: "The words complement the action" (Dillon, 2005, p. 63).

A concept associated with Master Teaching is apprenticeship. An apprentice is a novice who, in a field of interest, has started a learning process together with a master in that field. The term further applies to a person who learns in an environment with other apprentices, with those who have advanced somewhat, under the supervision of a master (Driscoll, 1999). The learning environment of Jesus included disciples who, in the subject Jesus taught, were as novices. Some disciples had previously been followers of Jesus' contemporary, John the Baptist. We assume that the disciples learned and operated from different stages in knowledge and maturity. Thus they could profit from learning not only from their master, but from each other as well. Often, the first man to speak out and try new things was Peter, the fisherman. The disciples must have had a salient learning experience by observing Peter jumping from the gunwale, walking on water, sinking into the waves, and being pulled up by Jesus. Likewise, the communication that accompanied this event must have burned itself into the memory of the apprentices. Similarities between the method of Master Teaching and the DA method of Jesus are seen in (a) the

facilitation of a learning community, (b) the presence of the master-student relationship, and (c) the student-student relationship.

A feature of Master Teaching that makes it stand out is the conscious knowledge and use of tacit (silent) knowledge. Tacit knowledge and accompanying skills are acquired by being around someone who through years of devoted discipline gives live demonstrations of the relevant skill and knowledge. "Moments of verbal instruction will certainly occur, but mostly an apprentice acquires skills by daily and intimate association with a 'master,' picking up the subtle but absolutely essential things, such as timing, rhythm, and touch'" (Peterson, 1994, p. 487). Tacit knowledge seems to rest upon the theoretical assumption that there are skills and knowledge that words cannot capture well. Rather, tacit knowledge is the skills that are transferred from master to apprentice, or from apprentice to apprentice through a personal, intimate cooperation. This is one of the strengths of Master Teaching as a method, but it is also its Achilles' heel. Driscoll (1999) describes how learning can be destroyed if the "chemistry" between the master and the apprentice is negatively loaded. The relationship between the master and the apprentice depends mainly on the master. In the Gospels there is no evidence of hostility between Jesus and his apprentices. An atmosphere of trust and respect prevails—central elements in what is described as referent power by French and Raven (1959).

Nielsen (2000) describes how Master Teaching can have two perspectives: a person-centered and a decentered perspective. Identification, imitation, and in-practice reflection are typical of the person-centered perspective, while learning-by-doing, subject-matter identity, assessment-in-practice, and practice-community are traits typical of the decentered perspective of Master Teaching. The person-centered perspective is salient in the DA method. The disciples' identification with Jesus, as one of the central indicators of referent power, is described earlier in this chapter. In the stories that belong to the DA category there is no evidence of Jesus instructing the disciples in any detail on how to perform miracles and healings. He simply showed the

miracles by acting them, and attributed to God the power by which he did them. The healing actions performed by the disciples later on leave little doubt that they imitated Jesus. From our understanding of tacit knowledge it is likely to infer that development of faith as well as performing healings and other miracles correlate to tacit knowledge.

Even if the person-centered perspective is highly present in the DA method, it does not dominate at the exclusion of the decentered perspective. In the Supper for Five Thousand story (Matt 14:14–21), the disciples are actively pulled into a learning task. Jesus asks them where they can buy food. They bring the five loaves of bread and two fishes to Jesus, distribute the blessed food, and collect the leftovers. In the decentered perspective of Master Teaching, the idea of "get the production going" is important (Driscoll, 1999). The contribution of every individual is vital for the function of the fellowship. We see this explicitly in effect in the Supper for Five Thousand story.

The responsibility for the learning of others is implicit in Master Teaching. The limitations of what can be learned in Master Teaching are largely set by the horizon of the apprentice himself. What is and what is not relevant to learn depends on the vision of the apprentice (Nielsen, 2000). In the story of The Withered Tree (Matt 21:19–22), Jesus can be seen as trying to broaden the vision of his disciples by calling their future deeds "triumphs" if they "lay hold of God."

Master Teaching explains how an intimate relationship between an expert master and his apprentice(s) can take knowledge and skills to otherwise inaccessible levels. Master Teaching throws light upon the concept of tacit knowledge, and thus contributes to the explanation of what assumingly took place when Jesus applied the DA method to teach highly complex skills to his disciples.

Post-Modern Learning Theory

Post-modern learning theory, like constructivist learning theory, holds the view that the learner constructs knowledge when interacting with others and with the material to be learned. According to Kilgore (2001), "Learning is a process of receiving and creating communicative messages or 'discourses' about the social world" (p. 54). What typically takes place in the interactions between learner and the environment is the collection of experiences. Thus, the accumulated personal experiences make up the life-world of the learner. This life-world is the reality of the learner; it is self-experienced and it works.

These post-modern ideas about learning give presumptive evidence of the effectiveness of Demonstration of Authority as a teaching method: Self-experiences edge out and surpass theoretical knowledge. The disciples and other learners around Jesus were exposed to exceptional sensual and cognitive experiences when Jesus performed healings and other miracles. According to the teaching stories in the DA category, they saw, heard, tasted, felt, and took active part in miraculous actions. In post-modern terminology, these experiences became part of their life-world. What has become part of a person's life-world is not, per definition, easily lost.

**Summary of DA Method Compared to Current
Learning Theory**

Know-how and convincing practical demonstrations put Jesus in an expert position in the teaching methods of Direct Instruction and Master Teaching. The DA method is similar to Mastery Learning in several essential areas such as flexibility with the use of learning time and differences in learning styles. A more pointed appeal to internal cognitive processes may be what separates the DA method from the structured regime of Direct Instruction. Direct Instruction works well with children, but its dependency on teacher direction and external structure may interfere with the self-directedness and autonomy of adult learners.

Situated Learning explains why Jesus let all his miracles happen in the open—to be observed and reflected upon by all: The relevance of the material to be learned is evident, and the inner motivation of the learner is boosted. Thus, Situated Learning, Experiential Learning, or Authentic Learning, aspires to facilitate transfer of learning as few other teaching methods do.

Master Teaching describes a unique learning environment where it is largely up to the apprentice to decide towards what level of expertise he is heading. The master may demonstrate the possibilities and broaden the horizon of the apprentice, but the perseverance and the will to pursue a high goal lie with the apprentice. He learns tacit knowledge, knowledge that cannot be acquired by studying books or by listening to spoken words. Master Teaching recognizes that the adult learner has to be in charge if motivation is going to flourish.

Finally, Post-Modern Learning Theory indicates why experience-based methods like the DA can be effective in learning: Self-made experiences make up the life-world. They constitute reality and they work. In this respect they surpass theoretical knowledge.

The DA category represents teaching based on the expertise and authority of the teacher. It includes an obvious plan of implementation, balanced with allowance for differences in time and learning style. It includes self-directedness with regard to desired level of learning. A real-life learning environment makes the learning relevant and stimulates inner motivation. Learning theories, of which some are viewed as opposing each other, explain and support the complex actions and strategies found in the DA method. Situated Learning or Experiential Learning stands in contrast to Direct Instruction with regard to the role of the teacher. Mastery Learning stands in contrast to Master Teaching when it comes to who sets the goals. Components from different teaching methods, complementing each other, find their place and role in the DA method of Jesus.

Practical Implications in the Instructional Setting

The practical implications of the DA method of Jesus to the modern world of education are several. The prominent feature of the DA method is the expertise of the teacher together with his referent power, which are described as the active components in the concept Authentic Authority. Put in few words, the teachers who want to make a difference in their students must know their subject matter so well that they stand firm in challenging situations. They can respond to hard questions and confrontations well. It also means they are able to develop a genuine, trusting relationship with their students, and establish a learning environment that is characterized by confidence, honesty, and respect.

In her study *Authentic Authority: The Heart of Effective Teaching*, Kristina Nordahl (2009) clarifies a point about the general lack of Authentic Authority in public schools in Sweden: Much effective learning is lost because of a misunderstood concept of authority. Two very different concepts are displayed in "authority teacher" and "authoritarian teacher." When the teacher holds authentic authority, a flexibility to adjust to situations and students' needs follows naturally, of which we have seen many examples in the DA stories. When the teacher exercises great flexibility in order to care for students' needs, authentic authority is consolidated. To this point Carroll and Habermas (1996) have a clarifying comment: "Confident teachers teach pupils—not textbooks or curricula" (p. 20). A consequence of the knowledge of Authentic Authority in making learning effective could be in-service programs for new teachers with built-in units to help them become conscious of the personal skills and teacher conduct that beget Authentic Authority. Inventories, observations, and personal coaching could be practical means by which a teacher's Authentic Authority is developed.

A last implication of the DA method to be mentioned here is the potential for learning that lies in modeling and demonstrations. A well-known saying goes: "A picture can tell more than a thousand words." The concept of tacit knowledge harbors potential, which can take

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showing and modeling skills to a new level. The awareness of the fact that highly specialized and

complex knowledge exists and flourishes where words have given up should inspire innovative

teachers to design more practical and hands-on learning tasks. Such enterprises could make

school a heaven for tactile learners. Actually, the DA method is a display of how highly abstract

concepts can be visualized and concretized through practical actions. In the schools of our time,

where students drop out, suffocated by dry, theoretical, de-contextualized information, essential

concepts made accessible through practical actions as demonstrated in the DA method are

probably worth a try.

CHAPTER 8

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Introduction

This last chapter will summarize the essential findings of my study, propose a Jesus Model of Teaching, and provide recommendations for its application. The chapter begins by explaining how a central phenomenon emerged, as a perennial and essential property running through all the teaching methods. The three main teaching methods of my study— Metamorphosis, Demonstration of Authority, and Straight Talk—are revisited, as are their recurring properties related to the central phenomenon. The remaining minor six categories that emerged in my study are thereafter discussed in light of the three main categories. The six remaining categories represent various aspects of Jesus' teaching repertoire and complement the three main categories, thereby adding to our understanding of what took place in the learning environment that Jesus reportedly created 2,000 years ago. Then, by the process of comparison, a Jesus Model of Teaching is synthesized and proposed. Towards the end of the chapter the model is compared to findings from other studies on Jesus' methods of teaching. Lastly, implications of the findings of my study are explored and shared.

The Central Phenomenon

A common procedure in grounded-theory studies is the identification of a "central phenomenon" (Alvesson & Sköldberg, 2000; Creswell, 2007). The central phenomenon has a substantiating role in developing a theory (or a model). The central phenomenon should be representative of all the data by its relationship to many, if not all, of the categories and their

properties that emerged during the open-coding phase. As such, the central phenomenon is teased out from the data as an underlying concept or principle around which the categories and their properties revolve. According to Alvesson and Skjöldberg (2000), "This [the central phenomenon] gives us, so to speak, the key to the theory" (p. 28).

In my initial review of the results from the open-coding phase, one category became more puzzling to me than the others. As researcher I was in a quandary over whether the category Demonstration of Authority actually could be classified as a teaching method. The demonstration part of it would fulfill the qualifications of a teaching method, but the use of demonstration as a means to set off authority, as the working title of this category suggests, did not look good at first. I was also uneasy with the concept of authority being associated, if only by its name, with just this one category. Nine categories altogether were generated from the open coding. Would not authority be a natural element in the other categories as well as the DA category? This thought followed me far into the research process. My professional background would not let me associate authority with only one particular teaching method—demonstration—in this case. The theoretical support for demonstration as a teaching method is associated with expertise on the part of the person who performs the demonstration. In demonstrations, a person who has some kind of expert authority is already assumed. As an example, the term "demonstration of expertise" would be close to pleonasm.

During the analysis of the two first categories, Straight Talk and Metamorphosis, I realized that my initial quandary concerning authority had been groundless. Authority, or, what I have referred to as Authentic Authority (AA) in chapter 7, became an element appearing frequently in the stories. I registered these events, but at this point in my study they merely served as mental memos, and they continued as such for many months while I worked with the material.

The Gospels give many indicators of the authority of Jesus. The number of stories Jesus had for every question and situation that popped up is impressive. I registered this early on in my

analyses. I also noticed the diversity in verbal, literal, and methodical effects with which Jesus adorned his stories. These effects became evident during the analysis of the first category, Metamorphosis. Likewise, the poise with which Jesus faced any situation that emerged, and how he took advantage of those situations for teaching purposes, was clear. In the initial phases I collected mental memos of the "Jesus effects." As the stories unfolded, I gained the strong impression that Jesus had a social power the religious leaders of his day did not have. Stories from the three main categories relate to crowds or individuals who actively sought out Jesus to be close to him for different needs and purposes. Often, these stories end in an atmosphere loaded with astonishment and wonder among the spectators, and sustained social power on behalf of Jesus. The Gospels tell: "They were surprised at his teaching—so forthright, so confident—not quibbling and quoting like the religion scholars" (Mark 1:27–28; Luke 4:22,36). After Jesus healed a paraplegic, "they rubbed their eyes, incredulous—and then praised God, saying, 'We've never seen anything like this!'" (Luke 5:28; Mark 2:12). The Gospel of John states: "A lot more people entrusted their lives to him when they heard what he had to say" (John 4:39–41). Even the orthodox Jews were impressed by his teaching skills: "How does he know so much without being schooled?" (John 7:15). These text passages point to characteristics of Jesus associated with authority. I have shown in chapter 2 that Jesus was, according to sources outside the Bible, regarded as a teacher with powerful impact, perceived as an initiator of "a new set of laws." The new laws Jesus introduced were incomprehensible to those in possession of position power, and to those who used coercive or brutal power.

The authority of Jesus, indicated by his expertise, exceptional skills, and ability to form relationships, was a pattern that I saw at the beginning of my study without realizing its importance. At a late stage I made the connection between the authority of Jesus and the two other patterns that also had emerged as running through his teaching. I had registered the recurring patterns of authority, flexibility, and caring for needs, but their synthesized meaning had

slipped my mind. When my analyses suddenly seemed to come together, I needed some time to trust my own thinking and findings. In an expanded literature search on authority I came across the works of French and Raven from the 1950s. The explanations of the five types of social powers by French and Raven (1959) were catalysts in defining more precisely the kind of authority on which I had made observations and notes. With a defined concept of Authentic Authority (expert power and referent power combined) at hand, a systematic and deductive process for comparing teaching stories with this concept went on until I had unveiled elements of this concept in the teaching stories in the three main teaching methods of Jesus (Table 14). I now had established evidence that AA is an underlying concept and principle in Jesus' teaching. Realizing this gave meaning to many other phenomena occurring in the teaching of Jesus.

In my study the authority of Jesus' teaching is described in both chapters 5 and 6, but is given its most comprehensive description in chapter 7 where the concept of AA is described based on the illuminating works on this topic of French and Raven. French and Raven (1959) have described two types of social power that are associated with AA—expert and referent power.

While the other three types of power identified by French and Raven (legitimate power, coercive power, and reward power) are ineffective due to either negative "side effects" or lack of substance to sincerely support such powers, expert power and referent power are the powers a teacher can rely on to create a nurturing learning environment. The teacher endowed with expert power has in-depth knowledge of his subject—knowledge the students need or desire. If a teacher has comprehensive knowledge in many areas, his expert power is likely to increase accordingly. An expert teacher typically answers difficult questions, resolves subject-matter challenges, and handles difficult situations with relaxed confidence. The expertise, however, is seen in relation to the previous knowledge of the person who is being instructed. If a person has little or no knowledge about a topic, any person who knows more than the person who knows little can

Table 14

An Overview of the Presence of Expert and Referent Power in the Teaching Stories in the Three Main Teaching Methods of Jesus

The MM stories	Type of Authority (social power)	The ST stories	Type of Authority (social power)	The DA stories	Type of Authority (social power)
The Lost Coin, Luke 15:9–10	Referent	Salt and Light, Matt 5:13–16	Expert & referent	Supper for 5,000, Matt 14:14–21	Expert & referent
The Persistent Widow, Luke 16:2–8	Referent	Adultery and Divorce, Matt 5:28 –32	Expert & referent	Walking on Water, Matt 14:23–36	Expert & referent
The Story of the Two Lost Sons, Luke 15:16–31	Referent	The 12 Harvest Hands, Matt10:2–28	Expert & referent	The Withered Tree, Matt 21:19–22	Expert
Jesus' Mother and Brothers, Mark 3:32–35	Referent	Forget About Yourself, Matt 10:33–42	Referent & expert	A Paraplegic, Mark 2:2–12	Expert & referent
The Children, Mark 10:14–16	Referent	Equipping the 12, Mark 6:8–13	Expert & referent	The Storm, Luke 8:23–25	Expert & referent
To Enter God's Kingdom, Mark 10:18–31	Expert & referent	So You Want First Place, Mark 9:31–37	Expert	Even on the Sabbath, John 5:2–18	Expert & referent
Your Business Is Life, Luke 9:44–48	Expert power	Divorce, Mark 10:2–12	Expert	Bread and Fish for All, John 6:2–21	Expert & referent
The Samaritan, Luke 10:29–37	Expert & Referent	The Story of the Greedy Farmer, Luke 12:14–21	Expert	To Believe, John 20:20–30	Expert & referent
The Way to God, Luke 13:19–30	Expert	The Vine & the Branches, John 15:2–17	Expert & referent	Fishing, John 21:2–14	Expert & referent
The Story of the Scattered Seed, Mark 4:4–34	Expert & Referent	--	--	Become What You Believe, Matt 9:28–37	Expert & referent

Table 14–*Continued*.

The MM stories	Type of Authority (social power)	The ST stories	Type of Authority (social power)	The DA stories	Type of Authority (social power)
Socializing/The Lost Sheep, Luke 15:1–7	Referent	--	--	--	--
Whoever Becomes Simple Again, Matt 18:2–10	Expert	--	--	--	--

easily be attributed an expert role. This explains why, in elementary school, first-grade teachers

are often regarded as infallible stars in the eyes of their pupils (French & Raven, 1959, pp. 150–

167). Referent power, the other vital ingredient of AA, should never be used in a way that is self-

serving at the expense of those who know little about the teacher's area of expertise. If referent

power is utilized for selfish purposes it will deceive and eventually destroy the very basis upon

which it is constructed.

Since the art and science of teaching is an essential area of expertise for a teacher, an

expert teacher has to be didactically well equipped. This means teachers have a comprehensive

know-how about teaching. They command a wide repertoire of teaching methods and strategies.

Further, they have a working theoretical basis about what, why, when, and how to use them.

Teachers need to be didactically well equipped in order to accommodate to the diversity of

learning needs among students. Consequently, if the teacher delivers poor and boring instruction,

his expert power has minimal chances of prevailing. Based on the results from my study, which

have shown how Jesus administered a vast repertoire of methods and techniques, and based on

the logic from these results, being "didactically well equipped" must be an essential component

of the expert authority of a teacher. French and Raven (1959) postulate that "expert power results

in primary social influence on [P's] (the learner's) cognitive structure" (p. 163). In teaching, where expertise also includes the know-how of instruction, expertise must be demonstrated in the teacher's attitude and actions towards the students. In order to be perceived as a teacher who knows the subject matter, the teacher will handle discipline situations in a way that leaves the students with a feeling of fairness and predictability (Nordahl, 2009). When students experience consistent good teacher conduct in disciplinary situations, the teacher will most likely be trusted. Trust is a concept that borders both expert power and referent power. According to French and Raven, for expert power to become effective, the persons under influence have to trust that the expert really knows, and they also have to believe the expert tells the truth. They have to trust both the expertise and the integrity of the expert teacher.

Trust and respect are vital ingredients in the other component of AA—referent power. When students experience the good intentions of their teacher—reliability, sense for fairness, and care—a sense of trust will most likely result. A relationship with the teacher, marked by the feeling that he or she is on their (the students') team, is their best match, stands as something they would like to become, are qualities French and Raven (1959) refer to as 'referent power' (pp. 161–162). Zull (2002) emphasizes the role of emotions in the work of teaching and learning: "We have to be sophisticated about feelings if we are to help people learn" (p. 70). Referent power is possibly the strongest social power there is, according to Nordahl (2009): "Referent power, which is often considered to be the most powerful type, is identified as power that comes from a person identifying with the power wielding person" (p. 13). "The stronger the identification . . . the greater the referent power" (French & Raven, 1959, p. 162). Thus, the strength of referent power lies in the emotional bond that has developed between "the power-wielding person" and those who have ordained the power-wielding person this power (French & Raven, 1959; Nordahl, 2009).

Referent power is associated with leadership too. It is given to the leader who has

repeatedly proven he or she deserves it. "Referent power is individual power based on a high

level of identification with and admiration of, or respect for the power holder" ("Referent Power,"

n.d.). Examples of referent power can be experienced in movies, in leadership stories, and in our

own lives. In the movie *Remember the Titans* (Bruckheimer, Oman, & Yakin, 2000), the power

that coach Boone exerts in order to run his football team, in an effective and winning manner, can

best be described as referent power. The award-winning American teacher, Rafe Esquith (2003),

touches upon a core element in referent power when he talks about the importance of role

modeling for his students:

> I knew that I had to be the person I wanted the kids to be. I never wanted my kids to be
> depressed or despairing about any bad breaks or failures that they've had. Well, that had to
> apply to me as well. If I wanted the kids to work hard, then I'd better be the hardest-working
> person they'd ever known. If I wanted them to be kind, I'd better be the kindest human they'd
> ever met. (p. 99)

By role modeling, students can create the idea of who their teacher is. By role modeling,

the personal characteristic of the person they respect, like, and hope can be materialized. The

former teacher Jaimie Escalante at Garfield High School in East Los Angeles talks about his

expertise in the classroom and his commitment to his students as core elements of his

effectiveness as a teacher. Love for his students and for his teaching and having respect are

important values (Escalante, 2008). Relevant to my study is what Mr. Escalante mentions about

improving his expertise and commitment; two elements associated with Authentic Authority.

Typical characteristics of a leader teacher with referent power are: care for the students, sincerity,

honesty of intention, fairness, and ability to communicate well—skills we often refer to as

"people skills." In his study on Jesus' leadership style, Todd (2004) concludes: "Leadership is,

first and foremost, a matter of the heart" (p. 119).

In chapter 7 of my study, the referent power of Jesus as teacher is identified and

described. Chapters 5, 6, and 7 have identified and discussed the characteristics of Jesus' teaching

that exemplify both expert and referent power. These characteristics are found under the subtitles "Characteristics of . . ." and elaborated further under the subtitles "How, why, and when . . ." Tables 6, 9, and 12 give overviews of didactical properties of Jesus' three main methods of teaching and also describe which type(s) of authority is detected in each story. The stories belonging to the category Demonstration of Authority are stories that display the Authentic Authority of Jesus. The stories of the Metamorphosis and Straight Talk methods certify the presence of AA, but in a more implied way. Still, one of the two components of AA, expert or referent power is present in every story. More often than not, both components are present in 19 out of 31 stories, or 61.3%. The six remaining categories that emerged during the open-coding phase were also investigated with regard to elements of either expert or referent authority. Tables 14 and 15 give an overview of the components of AA appearing in the stories in the three main teaching methods Metamorphosis, Straight Talk, and Demonstration of Authority, as well as in the remaining six categories. Table 15 shows that 26 out of 33 stories from the six minor categories have the expressed or implied presence of referent power, expert power, or both. In two stories only referent power can be detected, and in five stories only expert power can be detected.

In addition to Tables 14 and 15, Appendix C gives a more specified overview of the incident in each respective story that reveals the presence of AA. The actions or words that are associated with either referent or expert authority are described in the overview in Appendix C. The Appendix C overview contains all the stories belonging to any category from the open-coding phase (the three main categories and the remaining six).

Authentic Authority is described by scholars (French & Raven,1959; Nordahl, 2009). In my study, no single property has been identified so consistently in Jesus' teaching stories as AA. Authentic Authority runs through the teaching events and seems to form a base for his methods of teaching. Its prescriptive value serves as a sustaining principle supporting and guiding Jesus'

Table 15

An Overview of the Presence of Expert and Referent Power in the Teaching Stories Belonging to the Six Remaining Categories Identified in the Open-Coding Phase

The ICC stories	Type of Authority (social power)	The PS stories	Type of Authority (social power)	The EGB stories	Type of Authority (social power)
The Road to Emmaus, Luke 24:14 –34	Referent & Expert	True Authority, Matt 21:24–27 (overlap "credentials")	Expert	In Charge of the Sabbath, Matt 12:1–14	Referent & Expert
Born From Above, John 3:2–21	Referent & Expert	The Story of the Two Sons, Matt 21:29–32	Expert	He Kicked Over the Tables, Matt 21:13–17	Referent & Expert
The Woman at the Well, John 4:2 – 30	Referent & Expert	Who Am I? Mark 8:28–37	Referent & Expert	Washing His Disciples' Feet, John 13:2–17	Referent & Expert
To Throw the Stone, John 8:2–11	Referent & Expert	Credentials, Mark 11:28–33	Expert	--	--
Do You Love Me? John 21:16–25	Expert	--	--	--	--

The DMD stories		The PE stories		The IC stories	
The Most Important Commandment, Mark 12:29–34	Referent & Expert	Healing the Slave of a Roman Captain, Matt 8:6–13	Referent & Expert	Telling John the Baptizer, Matt 11:2–19	Referent & Expert
To Drink from the Cup, Matt 20:18–29 (overlap with "The high place of honor")	Referent & Expert	In Need of a Doctor, Matt 9:2–13	Referent & Expert	Is This What You Were Expecting? Luke 7:19–32 (overlap with TJB)	Referent & Expert
The High Place of Honor, Mark 10:36–45	Referent & Expert	Just a Touch, Matt 9:21–26	Referent & Expert	Paying Taxes, Matt 22:16–22	Referent & Expert
You Are Blessed, Matt 5:2–12	Referent & Expert	A Place of Holy Mystery, Luke 7:2–4	Referent &Expert	Why Tell Stories? Matt 13:2–17	Referent & Expert

Table 15–*Continued*.

The DMD stories	Type of Authority (social power)	The PE stories	Type of Authority (social power)	The IC stories	Type of Authority (social power)
A Question for the Religious Scholars, Mark 12:38–44	Referent & Expert	Anointing His Feet, Luke 7:37–50	Referent & Expert	If the Son Sets You Free, John 8:32–47	Expert
Get Ready for Trouble, Luke 22:25–38	Referent	Martha and Mary, Luke 10:39–42	Referent & Expert	The Sheep Know Their Shepherd, John 10:23–42	Referent & Expert
The Spirit of Truth, John 14:15–31	Referent & Expert	Jesus and Zacchaeus, Luke 19:2–10	Referent & Expert	The Road, John 14:2–14	Referent

total teaching activity. It might have been the single most important condition for his teaching effectiveness. For the reasons given above, AA became the central phenomenon in my study.

The theoretical inducement of the emergence of AA as the central phenomenon is that effective teaching is dependent on it. Palmer (1998) sums it up: "Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher" (p. 10). On the negative side, the inference must be that if teaching is devoid of AA, the risk of it being ineffective is high. In the conclusion on her study done in a Swedish public school in 2009, Nordahl (2009) values the ability and willingness of teachers to properly build AA. In the Nordahl study, AA is seen as a necessity in order to teach effectively. The Nordahl study supports the conclusions made in my study regarding the presence or lack of AA.

Flexibility

Another property discovered early on in my study, and one that also runs through the teaching methods Metamorphosis, Straight Talk, and Demonstration of Authority, is flexibility.

Flexibility is not as pervasive in all categories as Authentic Authority, but it is present and important in the accommodation of teaching services. The flexibility in the teaching of Jesus is described in chapters 5, 6 and 7, but most extensively in Chapter 5. In the present chapter, flexibility itself is not going to be re-explored, but there will be references to the findings discussed in the previous chapters. In chapter 5, the reasons for Jesus' use of stories as a method of transferring knowledge, attitudes, and skills are based on the difference in aptitude, and mental and spiritual preparedness among his listeners. The uniqueness of stories as teaching devices is their "built-in" capacity of speaking simultaneously to many levels of maturity, whether cognitive, emotional, or spiritual. The long-term learning effect of a story is also discussed in chapter 5. Pages 90 to 94 describe the layers of understanding and interpretation that the stories and parables facilitate. The stories in the Metamorphosis category are examples of teaching with "built-in" flexibility. Thus, the Metamorphosis category in my study is the foremost example of a teaching method with inherent flexibility. Built-in flexibility is a property typical and characteristic of Jesus' teaching. It is, however, not the only type of flexibility that appears in the teaching methods of Jesus.

The panorama of teaching techniques used simultaneously in a story is an additional indication of flexibility. In analyzing the Metamorphosis category, elements of flexibility are evident in Table 6, particularly in the columns with the headings "Use of metaphor and other figurative speech," "Use of didactics," "From concrete to abstract," "Use of questions," "Teaching at multiple levels," and "Assignments." The identification of several other didactical approaches in the Metamorphosis category bears witness of an inclusive teaching, rich in the use of devices. The teaching in the Metamorphosis category is permeated with teaching techniques, which broadens its flexibility features. In my study, the Metamorphosis category stands out as the method with the highest degree of flexibility.

In Table 9 the overview of essential properties of the Straight Talk category is summarized. In Jesus' Straight Talk, flexibility can be seen in the columns with the headings "Use of metaphors," "Use of other figurative language," "Use of dramatic language," "Use of questions," "Use of object lessons or cooperative learning," "Assignments," and "Teaching to different levels." These are strategies that take into account the differences in aptitude and maturity level among learners listening to Jesus' one-way communications. Likewise, his assignments facilitated a wide range of interpretations—to match the variety in peoples' aptitude and possibilities. The characteristics of Straight Talk as a teaching method are the richness of its artistic expressions (evident in his public sermons), a clear focus with ability to challenge the sophisticated as well as the novices, and a plentiful use of didactical techniques to arouse and maintain attention, stimulate imagination, and challenge thinking. Flexibility is present at several levels and in many ways to facilitate for the differences among the learners.

Worth noting is also the flexibility that appears in the stories in the Demonstration of Authority (DA) category. In these stories a flexibility of attitude can be seen in Jesus' willingness to be disrupted from whatever he was doing by people with a special desire or need. Jesus does not procrastinate or delay his assistance when called upon in these stories. It seems as if Jesus does an on-the-spot assessment of the person's teachable moment, and then taps into it for all its worth. A sensitive, but distinct sense of timing is evident. The flexibility displayed in the face of any sudden learning need or other need seems to be a tool in reaching out to people when their motivation was at its zenith.

The general flexibility in teaching to many levels and multiple aptitudes is just as evident in the DA category as in the Metamorphosis and Straight Talk categories. The columns "Teaching to different levels," "Use of object lessons," "Symbolic actions," and "Use of assignments" (Table 12) indicate Jesus' use of flexibility in his action-based teaching method, DA. The conclusion with regard to flexibility in DA as a teaching method is that it represents two

types of flexibility: a flexibility of attitude towards sudden needs expressed or implied and the associated willingness to take immediate action, and flexibility associated with Jesus' verbal expressions.

The flexibility features in all of the three main teaching methods analyzed in my study have consistent presence and high frequency. Therefore, the conclusion is made that flexibility is a principal property in the teaching methods of Jesus.

There has been interest among current educators about flexibility in teaching. Dewey (1903) saw flexibility in delivery of the curriculum as an ally to an independent and free human intellect. Independent and free thinkers were, in his understanding, an indirect but essential way to ensure democracy as a corporate structure. The stimulation of cognitive processes that seems to have been the real concern of Dewey has been identified as fundamental to the teaching of Jesus. In chapters 5, 6, and 7, Jesus' flexibility in teaching and use of teaching methods seems to have been designed to be a main contributor to such processes. Other scholars have pointed to how flexible structures in teaching can assist students' comprehension and support their ability to see the larger picture (Carlson & Burke, 1998; Prince & Felder, 2006). In Jesus' teaching, flexibility seems to be a given and constant factor, a steady presumption to attain vital learning goals.

Meeting Needs

During the analysis of the three main categories Metamorphosis, Straight Talk, and Demonstration of Authority, another property became evident. The attendance to the expressed or implied needs of his listeners is the practical application of the flexibility features of Jesus' teaching described under the previous subheading. A relationship between the two properties will be addressed later in this chapter. The attendance to the learning needs of crowds, groups, and individuals is described in chapters 5, 6 and 7. In chapter 5, a description of the context in which Jesus taught is given. Often, his verbal expressions were responses to a certain situation that occurred; for example, a crowd following after Jesus in order to hear him speak, or they could be

answers to a question posed, or they could be corrections to some disclosed skewed thinking. A common attribute of these descriptions is that they point out how Jesus met sudden needs. Table 6 gives an entry summary of how Jesus created a learning environment. An environment conducive to learning cares for the physiological and emotional needs of the learners. This is evident in the column with the heading "Learning environment" in Table 6. The description of the three layers of interpretation and understanding of the Hebrew *mashal* gives indicators of how Jesus used many tools to stimulate and challenge the various learning potentials of his listeners.

In chapter 6, a certain sub-group of Jesus' listeners is noted. In his one-way communications Jesus addressed crowds, certain interest groups, and individuals. The learning environment he created for his sermon and talks is given in the format of headings in Table 9, and is described in detail under the subheading "Type of Environment Facilitation." Before he started his speeches he most often attended to people's basic physiological needs. His subsequent messages were then tailored to the particular content needs of the groups or individuals he had in front of him. The subheading "Accommodation to the Audiences" gives a description on how Jesus met the various needs of various groups of listeners. A general need of the crowd was the need of knowing who Jesus was and what news he had. Jesus took care to tell them, so they could make up their minds about him. "Reading" his audience and identifying their real needs, not only their expressed needs, seems to have been an expertise of Jesus.

In chapter 7, the care for groups and individuals comes into focus in a particular way as Jesus attends to people's physical and physiological needs by practical healing actions and other miracles. The Demonstration of Authority stories describe persons in want of physical health, mental and spiritual restoration, and persons with specified learning needs.

The stories of the DA category display a mix of various human needs. They also relate how Jesus served those needs, often simultaneously. In Table 12, the column "Type of Environment Facilitation" gives clues as to how Jesus established an environment conducive to

learning. As can be seen in Table 12 his method of teaching was also about taking care of learners' physiological and psychological needs. While attending to people's needs he simultaneously consolidated his referent power base. As in chapters 5 and 6, chapter 7 also shows the use of many didactical devices. Object lessons, questions, symbolic actions, and assignments are techniques applied to accommodate differences in ability to receive and retain among learners. The conclusion is that Jesus was quick at identifying, caring for, and attending to the needs of crowds, groups, and individuals.

The Central Phenomenon and the Methods of Teaching

Authentic Authority, as defined by French and Raven (1959), is identified as the central phenomenon in my study and the backbone in Jesus' teaching. The two other typical and sweeping properties in Jesus' main teaching methods are a vigilant eye for the diverse needs of people and his extensive flexibility in accommodating those needs. The qualities of these properties, their inter-relationship and their connections to the remaining six categories, which were not counted as main methods, are discussed here.

One way to look at Authentic Authority is that of a personal characteristic integrated in the personality of Jesus. In such a case it could be claimed that he had Authentic Authority because of who he was. What he said and did was of such a standard that he continuously gained additional AA. According to French and Raven (1959), the stronger the attraction to the power-wielding person, and the greater the identification, the greater the influence (p. 162). The influence of Jesus as teacher upon posterity was recounted in chapters 1 and 2. Based on the findings in my study it seems reasonable to suggest that the AA he had was a key to his fame and influence as teacher. Without AA his influence might have been like that of any other rabbi in Palestine.

The relationship between Jesus' authority and flexibility is largely dependent on the two components of Authentic Authority: expert and referent power. Expertise is distinguished by a

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high level of competence in a given subject area. If there is referent power present at a high level, it is likely that the referent power consolidates the range of the expertise (French & Raven, 1959, pp. 162–164). The expertise of Jesus in his favorite subject area, The Kingdom of Heaven, has been referred to earlier. A person who holds extensive knowledge is rarely likely to be taken by surprise. He knows his subject so well that he can improvise. In the case of Jesus, we can assume that improvising took place when Jesus picked up everyday situations and instructed from them. He lent himself willingly to interruptions by sporadic events, questions, and personal needs, but quickly turned the interruption into a teaching and learning occasion. The flexibility demonstrated in these situations indicates subject expertise and communication expertise.

In the category Positive Exemplifying (PE), which is one of the six categories not included in the three main categories, one of the attributes attached in the open coding is: "Turned every random occasion into a learning opportunity." This attribute from the open coding group is an indicator of the flexibility of Jesus, supposedly due to superior command over his subject area. The other attribute of the PE category is "Lifted up and gave attention to strengths of people who were generally regarded as low class or weak or sinful. Gave compliments and commended the weak in positive words, publicly" (Appendix B). Cox (2006) complements the work of the open coding group, stating: "In speaking to his fellow Jews, he often held up Gentiles as exemplars of the moral life, a practice some of his hearers resented" (p. 29). What this attribute implies is that Jesus had considerable insight into human nature and human needs. He had most likely felt the sting of ostracism himself. He understood the need of ostracized or low-class people to be recognized. Jesus once said of a despised occupant, a Roman Captain, "I have yet to come across this kind of simple trust in Israel, the very people who are supposed to know all about God and his works" (Matt 8:3). One way to look at the PE category is to view it as a crash-program for restoring marginalized people's identity and self-esteem. The PE category thus substantiates the

flexibility as well as the instruction based on the emergent needs, which are two of the major

findings in my study and vital in constructing the Jesus Model of Teaching.

Knowing the subject well gives ease to teachers. They do not have to struggle to keep

control of the subject while administering other teacher operations. Non-stressed teachers can put

total focus on students' learning and progress. They can "read" student reactions and adjust their

teaching accordingly. Jesus gave Straight Talk to those with little previous preparation or to those

who needed straightforward instructions. He also offered Straight Talk in cases when there was

need for showing consequences of one action or another, and when a need for exact advice arose.

Jesus took care to impress how the decisions of today impact the future. The connection between

today's decisions and future consequences is most clearly stated in the attributes of the category

Dread Mixed With Delight (DMD): "Puts the actions of today in a future perspective," "Shows

the consequences, the positive and negative ones," and "Gives exact advice" (Appendix B). The

stories of the DMD category give warnings, but they also point to ways out. The DMD category

has an overlap of attributes with the Straight Talk category and may thus be seen as an extended

and more detailed version of the ST category.

Jesus applied the most flexible method Metamorphosis to listeners representing all levels

of preparedness, from the decadent tax-collector to the sophisticated scribe. He used questions to

pull his audience into the core of the story and to stimulate thinking. Problem Solving (PS) is a

category that also exemplifies how Jesus used questions to challenge thinking skills. He gave no

direct answers, as one attribute says, but left students to draw their own conclusion, as the other

attribute says (Appendix B). Jesus' habit of asking questions is noted by Cox (2006): "He [Jesus]

responded in typical rabbinical style with an anecdote or with another question" (p. 27). It is

evident that Jesus had confidence both in the human ability to think and to arrive at conclusions.

He took the chance that individuals might end up with different conclusions as a result of their

thinking, and he seems prepared to accept these possibilities.

The PS category corresponds to important elements in motivational theory. The puzzle a person has exerted his mental capacity to figure out is truly his (Adams, 2007). Mastering a problem has a motivational factor attached, and not to be neglected, if further development of the mental capacity is the aim. By challenging thinking and by accepting diverse thinking, Jesus displayed an attitude of true flexibility: The mental products of people deserve respect even though it might not be flawless. A teacher with Authentic Authority will typically do the same; he will cultivate the budding intellect of humans even at the expense of control. In doing so, the respectful attitude of the teacher will play back positively in terms of expanded AA. The PS category not only supports the flexibility of Jesus but adds a new dimension to it: the flexibility that is a prerequisite for the acceptance of diverse thinking.

Intellectual Challenges (IC) is a category that strengthens even more the challenge-to-think component in Jesus' teaching than the PS category. One of the attributes of this category says: "Facilitates for 'higher order thinking' skills" (Appendix B), with reference to the cognitive taxonomy of Benjamin Bloom. The other attribute of the IC category says that Jesus asked or called for an inference. This is an additional thinking skill activity. The category Individual Instruction and Coaching (IIC) has the "challenge-to-think" factor in common with both the PS and the IC category (Appendix B). In the IIC category, however, the instruction is tailored for only one or two learner(s), in the form of a coaching dialogue. The switches Jesus did—one minute speaking to a large crowd, and the next minute to a single individual—are another example of implemented flexibility. The three categories, IIC, PS, and IC, all have a focus on thinking skills. The thinking processes and the arrival at conclusions are spelled out more directly and more extremely in the IC category than in the PS and IIC categories. The mental challenges proposed by the stories in these categories, however, are basically the same. In the IC stories, Jesus asked for inference from his listeners. This is a way to collect responses or assignments, and an accepted strategy in doing formative assessments. Jesus dealt with thinking skills on a

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continuum: from the defensive form of posing a question and leaving the conclusion for the listeners to ponder, to the demanding and quite offensive confrontations he had with the religious leaders. The PS, IIC, and the IC categories illustrate how Jesus challenged and sought to develop the cognitive skills of his listeners while at the same time adjusting to the operation.

Used interchangeably with his verbal methods, Jesus applied his service-based action-miracle method, Demonstration of Authority (DA), to help and heal people, feed crowds, and exert power over nature. If some did not learn from listening, Jesus had tangible experiences at hand. By actions, he modeled The Kingdom of Heaven. He must have foreseen the risk of using the DA to violate established norms of his time. Even so, he prioritized man's need over man-made rules, sometimes to the raised eyebrows of his audience. The Exemplifying Good Behavior (EBG) category has two attributes that illustrate this flexibility at its extreme. The first confirms that Jesus violated established norms. The second attribute illustrates that Jesus did something to be copied (Appendix B). The two attributes of the EGB category must imply that, in given situations, breaking norms was something Jesus also wanted his followers to do. Helping people in need and doing good seems to be the context in which Jesus thought cultural norms had to yield to higher principles. Thus, in my study, the role of the EGB category may be seen as that of pursuing and stretching the properties of the DA method. In his rationale for violation of the local society rules, Jesus drew up an essential connection between flexibility and the attention to needs. In acute and extreme situations, helping others seems to require quick flexibility in thinking as well as action.

The relationship between Authentic Authority and the accommodation of needs lies in the expertise of the teacher and his relationship to the students. When the teacher knows his students well, their needs are fairly easily detectable. Establishing such a relationship, however, takes interest, time, attention, and care. These are vital ingredients in referent power.

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What we have seen in the paragraphs under this subheading is that AA is conducive to flexibility. It creates the fertile soil upon which flexibility in attitude, method, and action thrives. In return, flexibility plays positively back on AA in the form of trust in competence, good will, and a strengthened relationship. In the language of business, customer satisfaction is a must in successful business relations. Thus, AA and flexibility inter-dependently confirm and strengthen one another.

The link between flexibility and the meeting of needs is self-evident. Flexibility is instrumental in discovering unexpressed needs as well as in serving those needs. Flexibility is the open and probing attitude that foresees needs or problems before they become a demanding constant. Flexibility is the willingness and persistence to help any need even if it takes the helper out of his comfort zone. There is good reason to think that there also is a relation of reciprocal impact between "meeting needs" and "flexibility." Meeting needs and helping people in various situations is learning by doing. The facilitation of diverse helping programs stretches the perception of what is possible, and thereby expands the flexibility registry. The link between Authentic Authority (on the part of the teacher) and meeting the needs of the students may be viewed as a two-way influence where each of the two components supports and strengthens the other. A teacher with referent power ability sees to it that a fruitful social learning climate is established. The teacher knows the students. Meeting the students' needs and caring for the students' feeling takes place simultaneously. True helping takes as much care of students' feelings as of their actual learning needs. We have seen this sensitivity in operation in Jesus' many helping actions—the interest, the attention, and the quality check before putting things to action. Interest for the needy person's present status, humbleness, respect, and timing are essential ingredients in creating the environment conducive to growth. The expert power comes when a decision about the remedy is taken, the quieting of storms, healing of the blind, and the multiplying of food. Based on the balanced use of referent and expert power these helpful

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miracles took place. Giving adequate and unconditional help when needed is a factor that most likely will strengthen and upgrade referent power.

The Jesus Model

Based on the analyses and discussions done in the previous chapters, the presentation of a Jesus Model of Teaching is the next step. According to the findings of my study, Authentic Authority, flexibility, and meeting of needs are the simple, but significant components of a scaffold upon which all of Jesus' teaching seem to be based. Authentic Authority has presented itself as the heartbeat of the body of effective teaching as represented in Figure 4. It has the role of a pump that continuously invigorates the body with its vital nutrients to keep it going. To take the body metaphor further, flexibility is the result of the combined effort of a skeleton and muscles to take the body wherever it is needed, up or down, here or there. The meeting of needs is the sensitive and willing touches of arms and hands. The roles of the main teaching methods Metamorphosis, Straight Talk, and Demonstration of Authority were to extract from the teaching stories the described phenomena, by bringing forth many examples of these. The three main teaching methods have thus provided the incidents for the induction of the basic concept and principle, and of the conditions for Jesus' teaching. The three methods stand out as representatives or as examples of Authentic Authority, flexibility, and need-based instruction, and how they are practically implemented.

The role of the six minor categories in my study has been to attract attention to and explain nuances of the teaching of Jesus.

The names attributed to the categories in the open coding were intended to be "working names." They find no natural recognition in any literature on teaching methods. Because of the categories' richness, flexibility of structure, and overlap with each other, an attempt to explain

Central phenomenon & basic principle

Basic conditions for delivery of instruction

Flexibility and need-based teaching methods

AUTHENTIC AUTHORITY

Healthy, productive learning environment and excellent teaching

Flexibility Attitude/Mind-Set

Need-based Attitude/Mind-Set

1. Metamorphosis – the story-telling method
2. Demonstration of Authority – service-based experiential learning
3. Straight Talk – didactically and artistically designed speeches and sermons
4. Instruction and Coaching
5. Problem Solving
6. Intellectual Challenges
7. Positive Exemplifying
8. Exemplifying Good Behavior
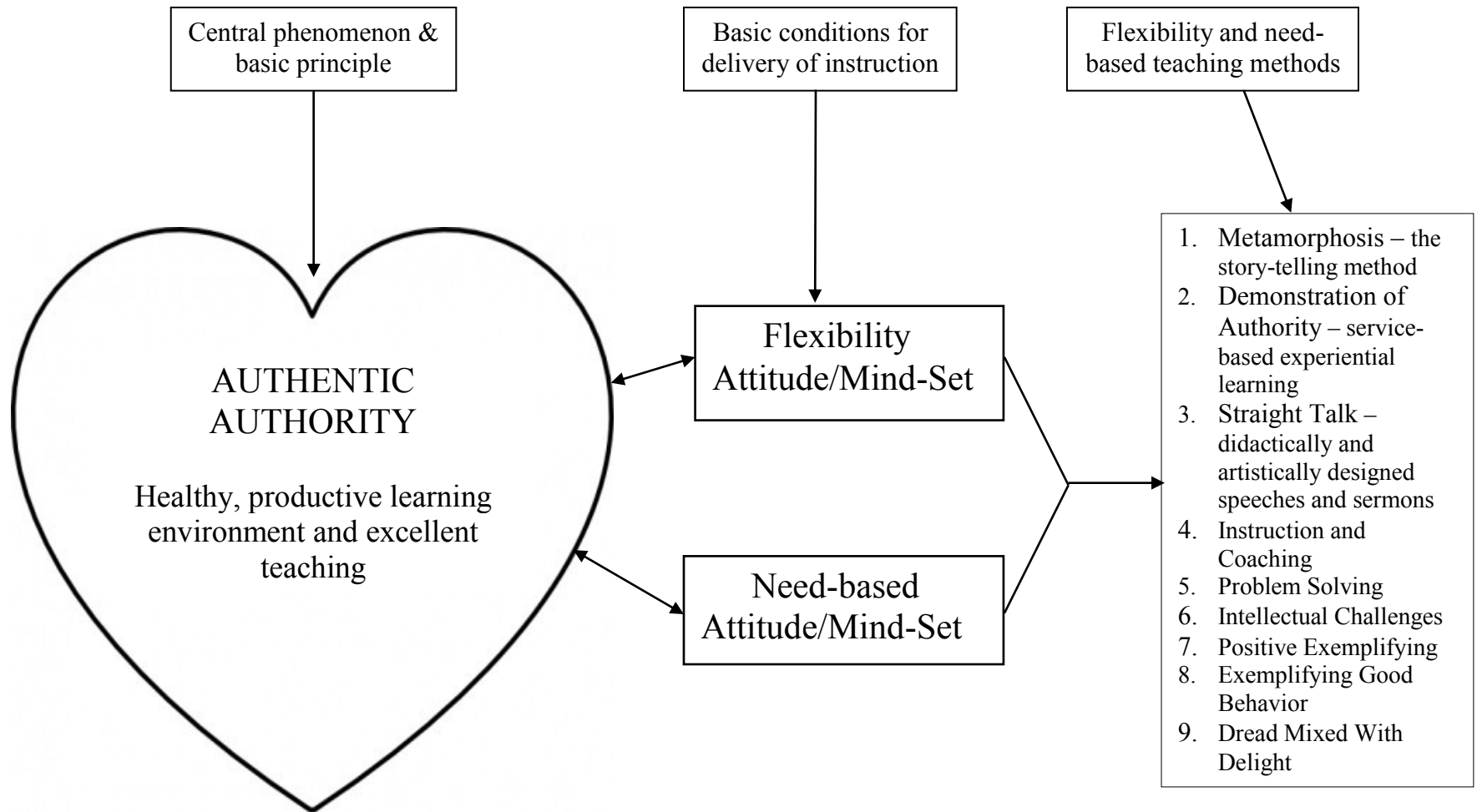9. Dread Mixed With Delight

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Figure 4. A graphic representation of the Jesus Model of Teaching.

them in the format of contemporary teaching methods would risk harming their unique and rich properties. For the sake of making them more accessible and also operationalizable, I will use mainstream language, trying to assign titles that may explain their core properties. Thus, an alternative term for Metamorphosis could be "The method of story-telling," with the reservation that they are not congruent. Likewise, a more descriptive term for Straight Talk could be "Artistically modified one-way communications." Finally, Demonstration of Authority could be a mix of "Service learning" and "Teaching and learning by doing."

In chapter 1, a teaching model was defined based on Kroksmark (1996) and Joyce and Weil (1996): "A description of a planned teaching and learning environment that is theoretically and philosophically grounded" (Joyce & Weil, 1996, p. 24). This standard model had six significant features. Table 16 presents the Jesus Model of Teaching in the framework given by Kroksmark and Joyce and Weil.

Based on the Jesus Model, which is the outcome of my study, some theoretical propositions naturally follow. They need further testing to be verified, tasks that are not within the scope of this study:

1. Authentic Authority is a fundamental and important qualification for effective teaching. The higher the level of Authentic Authority, the more effective the teaching.

2. Flexibility in attitude, use, and application of diverse teaching methods is a core principle in delivering teaching to students of diverse aptitudes, needs, and ways of learning. The greater the flexibility, the better the learning.

3. Instructions given should always be based on the needs of the students. The closer the tailoring of instruction to the need (interpreted need, implied need, or expressed need), the better the learning.

Table 16

A Juxtaposition of a Teaching Model as Described by Kroksmark (1996) and by Joyce & Weil (1996) and the Jesus Model Conceptualized From This Study

Features of a teaching model according to Kroksmark and Joyce & Weil	Features of the Jesus Model of Teaching
A teaching model is a learning environment in which students can interact and learn how to learn.	The learning environment of Jesus involved many forms of interactions: dialogues, collaborations, demonstrations, practical actions.
A teaching model comprises both the theoretical and practical aspects of teaching. A teaching model ties the theory, the methods, and the strategies together into a whole which is internally coherent with, and recognizable by, some principles.	The theoretical underpinnings of the Jesus Model are: Authentic authority is the most fundamental and important qualification for effective teaching. Flexibility in attitude, use of flexibility methods, and flexibility in the application of diverse teaching methods are core principles in delivering teaching to diverse students. Instructions given should always be based on the needs of the students. The methods are the MM, the ST, and the DA, supported by the other six, and recognized by the principles of authentic authority, flexibility and serving of needs.
A teaching model can have broad applications or can be designed for special purposes. It can range from simple, direct procedures to complex strategies.	The Jesus Model was applied to large crowds, smaller groups, and individuals. Responding to a question with a story can represent a simple procedure. A combination of teaching by healing actions and words to individuals, groups, and crowds concurrently is an example of a complex strategy.
A teaching model includes a major philosophical and psychological orientation toward teaching and learning.	The Jesus Model includes observing, doing, thinking, using all senses, dialoguing and cooperation as ways humans learn—a mixed and balanced version of other philosophical orientations.
A teaching model has a rationale that explains why goals, for which it was designed, will be achieved.	The rationale of the Jesus Model is the Authentic Authority, the flexibility, and the attention to needs. They are the reason why this model is presumed to work.
There is evidence that a teaching model works.	Evidently some must have learned something from this model. There are those who profess to Christianity in our world today.

Note. MM = Metamorphosis; ST = Straight Talk; DA = Demonstration of Authority.

4. If the Jesus method of combined Authentic Authority, flexibility, and accommodation of students' needs is followed, I hypothesize that the need for special education will decrease. The higher the degree of compliance to this model, the greater that decrease.

Comparing Results With Other Studies on Jesus' Teaching Methods

In chapter 2 other studies investigating the teaching methods of Jesus were presented (Common, 1991; Fawcett et al., 2005; Haokip, 2004; Kroksmark, 1996). The Kroksmark (1996) study was identified as most similar to my study. Kroksmark showed four main teaching methods: Conveying methods, inter-active methods, activity methods, and other teaching methods. In the Kroksmark study, each main method was further divided into sub-methods. Common (1991) suggested five teaching methods or conditions to be the ones most clearly representing Jesus' way of teaching. Fawcett et al. (2005) identified 17 different methods or techniques with a basis in the Bible, and finally, Haokip (2004) presented six methods: the conversation method, the modeling method, the wisdom-poetic method, the story-telling method, the question method, and the visual method. The Mangum (2004) study emphasized the use of questions while concurrently presenting 10 different modes of conveying the good message of Jesus: humor, hyperbole, comparison, contrast, parable, direct accusation, refutation, illustration, object lessons, and questions. Table 17 gives the number of matches between the findings from these scholars compared to my study.

There are only two teaching techniques in the Kroksmark (1996) study, "accounts" and "silence," that are not described at any length in my study. The two methods are mentioned in my study, but not essentially described. Kroksmark did not describe any techniques that are associated with Authentic Authority, which was one of the main findings of my study.

Common (1991), on the other hand, describes the elements of Authentic Authority explicitly. She uses the term "expert pedagogue," and explains that it includes establishing a

quality relation to the students. Every one of Common's methods finds a match in the methods of my study.

Table 17 also shows the number of matched findings on teaching methods and techniques between the Fawcett et al. (2005) study and my study. Fawcett et al. present a detailed set of teaching methods and techniques. They have three techniques that match the Authentic Authority prerequisite found in my study. They are:

1. Teacher is enthusiastic and communicates that student are valued.

2. The teacher comes to class with exceptional knowledge on the subject matter. Students' close attention and rigorous analysis are needed.

3. Students' active contribution to class discussion is expected. The other methods and techniques of Fawcett et al. (2005) find their matching counterpart in methods identified in my study, and thus confirm and support the three main teaching methods of Jesus identified in my study as well as the six other categories from the open coding.

The last studies to be compared to my study are the Haokip (2004) and Mangum (2004) studies. Both Haokip and Mangum have stated their teaching methods as just headwords. Their rather taciturn descriptions give little away as to what the content of the respective methods is. I, as researcher, compare these methods to the methods of my study after educated guesses. Three findings in my study have no matches with the Haokip and Mangum studies: Authentic Authority, Positive Exemplifying, and Dread Mixed With Delight. If one looks strictly and technically at it, the concept of Authentic Authority does not belong among the teaching methods. This may be a reason why there is no match for AA in the two studies referred to here. In my study, however, AA pressed itself forward until it no longer could be ignored, and turned out to be the "heartbeat" of all the teaching methods. Dread Mixed With Delight and Positive Exemplifying are two of the small categories of my study. No match with the headwords of

Table 17

Comparison of Findings of Teaching Methods in the Common, Fawcett et al., Haokip, Kroksmark, Mangum, and Fønnebø Studies

Authentic Authority	Demonstration of Authority	Individual Instruction & Coaching	Intellectual Challenges	Meta-morphosis	Problem Solving	Straight Talk	Dread Mixed With Delight	Exemplifying Good Behavior	Positive Exemplifying
				Common (1991) Methods					
1	0	1	0	3	0	1	0	1	1
				Fawcett et al. (2005) Methods					
3	4	4	2	3	0	6	2	1	1
				Haokip (2004) Methods					
0	2	1	1	3	2	2	0	0	0
				Kroksmark (1996) Methods					
0	4	2	3	3	2	6	0	0	0
				Mangum (2004) Methods					
0	4	1	3	4	1	5	0	0	0
				Totals					
4	**14**	**9**	**9**	**16**	**5**	**20**	**2**	**2**	**2**

Note. Shaded columns represent the three main methods of the Fønnebø model.

Haokip and Magnum would be expected. What the comparisons of teaching methods from Kroksmark (1996), Common (1991), Fawcett et al. (2005), Haokip (2004), and the Mangum (2004) studies all show in Table 17 is a pattern of higher number of matches to the three main methods in my study: Metamorphosis, Straight Talk, and Demonstration of Authority. The studies referred to above have not ranked the teaching methods of Jesus according to frequency of use or ease of identification as my study has done. Given this background it is interesting to notice that the three teaching methods ranked as the top ones in my study also are the ones that had the most matches to the teaching methods identified in the studies comparable to my study. This support was not totally unexpected, but it does seem to confirm the centrality of the three methods ranked to be the main ones in my study.

Implications of My Study

The implications of my study are closely connected to its findings: the central concept of Authentic Authority, the flexibility of mind-set and teaching methods, and the need-based form of teaching.

The propositions given above are theory at this stage, and have not been tested. The first implication of my study is therefore that these theoretical propositions should be tested. Research methodology offers a variety of designs that could be helpful in indicating the effect of the propositions. There are case-control, ecological, and cohort designs that could measure the association between learning success and application of the operationalized propositions. A more definite knowledge support could subsequently be generated by experimental research.

The data that formed and supported these propositions are, in a way, experience-based. The reality is that 2.1 billion Christians exist in the world today as a result of the teaching of Jesus over a period of 3 years ("Major Religions of the World," 2011). Experience may be viewed as a form of research. Even if it is not done in a systematic way with protocol and controls, it still summarizes the accumulation of knowledge. Authentic Authority, flexibility, need-based

instruction—the three main methods of teaching—as well as the input from the six other categories gleaned from the teaching stories of Jesus, are presumably not harmful even if implemented without a massive support from research. They are experience-based methods and conditions, and well corroborated in existing pedagogical, andragogical, and sociological literature (chapters 5, 6, and 7). I will therefore humbly suggest some implications of my study: A school based on a Jesus Model and teacher training based on a Jesus Model.

A School Based on a Jesus Model

The results from my study may inspire educators to rethink some of the current practices in education. I would assume that schools that claim to be Christian be the first in line to implement a model of instruction developed from the teaching of Jesus. The following paragraphs are hypothetical thinking about how schools might implement the basic ideas from this study.

Schools which base their program on a Jesus Model like the one presented in this study would hire only teachers who currently have the realistic potential of teaching with Authentic Authority. Schools which base their program on the Jesus Model of this study would operationalize the flexibility mind-set—making evident to all parties involved how flexibility in attitude and thinking are materialized into teaching practices. Furthermore, schools which base their program on the Jesus Model would tailor their educational services to the learning needs of the students. Their instruction would be need-based (Tucker & Tucker, 1994; Tucker, 2002). They would make these qualities the capital hallmark of the school and the pride of every teacher. The schools would design a system to make sure that every teacher already has or is actively developing the teaching methods and instructional skills that are associated with flexibility and need-based instruction, make sure that every teacher applies them, and that all students receive this kind of inclusive education.

When general education accommodates students' learning needs, whatever those needs may be, so that effective learning takes place with every student, the system that currently goes

under the name "Special Education" would be outdated. The competencies now associated with special education would be accessible in every school in order to meet the needs of students, but delivered within the framework of general education. Processes which currently take place in connection with checking eligibility for special education, and which are experienced as stigmatizing at times, could be avoided (Hruz, 2002; Snell, 2004). There is only one education—the education that takes care of the students' needs, similar to the education Jesus seems to have offered.

When Christian schools can demonstrate good results after implementing the Jesus Model, there is a chance of such practices becoming contagious. Growing awareness about a Jesus Model in schools could inspire school systems, schools, and teachers anew, as it shows an alternative—a simple, but progressive alternative to the way we have traditionally been thinking and teaching in our schools.

The purpose of special education has been to improve the instruction of children with particular needs. When overrepresentation of certain students in special education is documented, for instance, students from minority background, or males, the suspicion is raised that factors other than those within the students themselves are contributing to the decision of referring students to special education (Heller, Holtzman, & Messick, 1982). One other factor could be the lapse of general education to accommodate particular student needs—or, in other words, instruction marked by adhering to conventions rather than flexibility (Hruz, 2002; Snell, 2004; Tucker, 2002).

Education in Western countries has tried to avoid exclusionary practices by including students with special needs in the general education classroom. No matter how humane and good the intentions of such attempts are, the inclusion remains merely organizational, and the students who receive special education are unintentionally pointed out by the "extras" and "specials" (equipment, tools, time, and personnel) that surround them. In addition, procedures and

bureaucratic processes associated with referral to special education run the risk of stigmatizing students (Heller et al., 1982; Hruz, 2002; Snell, 2004). In summary, we are still some distance from the goal of making the needs of our students the simple, natural, and obvious starting point for instruction.

A Jesus Model of Teacher Training

Teacher-training institutions should look at the aptitude for Authentic Authority when admitting students to teacher-training courses and should certify only teachers who are capable of having Authentic Authority. This implies that teachers have solid people skills, that they can handle discipline situations with composure and confidence, and that they can lead the direction in which the class is going, as well as administer the learning activities. They have a genuine commitment to their respective subject area. Teacher-training institutions would train teachers-to-be in flexible teaching methods and make sure they are competent in a vast repertoire of didactics and teaching techniques before they set off to teach in schools.

In my country (Norway) there has been and still is a growing realization that the current teacher-training programs need updating. A consequence of this realization has been to extend the basic teacher education by 1 year, from 3 to 4 years, and remodel and reemphasize the content modules of which it is composed. Areas like classroom management and preventing and handling of discipline problems are areas where teachers have experienced shortcomings in their teacher training (Solhjell & Aasland, 2009). In the spring of 2009 a motion called *Gnist* (*Spark* in English) was presented on behalf of the Norwegian National Department of Education (2009). The essence of *Gnist* is a new emphasis on teaching as a profession and on the teacher as one of the important professionals in the country. The essence of this motion has manifested itself in a proposal for a new framework plan for teacher training. Teacher competencies emphasized in the proposal are skills in facilitating and leading learning environments, combined with deepened knowledge of students' variances in needs. The proposal also speaks to the importance of the

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teacher having "knowledge of a broad repertoire of working methods, learning resources, and about the connection between subject content, methods of learning, and the student's prerequisites" (Norwegian National Department of Education, 2009). To me as a pedagogue of 35 years, the ideas from the Norwegian National Department of Education are good news. They indicate awareness and purpose. If these national initiatives should come into actual being (the revised teacher training program was planned to become operative in the fall of 2010), they will align with the major findings of my study: the Authentic Authority concept, a repertoire of many methods of working and learning, and an instruction tailored to the actual needs of the students. Similar nice words have, however, been heard before. Whether the proposal cited above belongs to the category of wishful thinking, or, if it manifests itself in real changes remains to be seen.

The Jesus Model of Teaching was implemented by its founder over a period of about 3 years, a long time ago, and in a far-away country. Even so, there is evidence that these principles and methods have survived the wear and tear of 2,000 years. It is fairly easy to see that the teaching methods of the Jesus Model presented in my study are, if not superior, at least equal in quality to the teaching models and theories proposed over the past 150 years. More so, the Jesus Model of this study is validated and confirmed by the most effective aspects and features of those theories, indicating their practical usefulness. When national education documents of 2009 propose ideas, features, and methods that closely align and harmonize with the principles and methods identified in the Jesus Model, I believe it is an indication of the substance, timeliness, and universality of this model.

Recommendations for Further Research

The research in my thesis has generated a theoretical model grounded in the available data on Jesus' teaching methods. The subsequent successful dissemination of his ideas and principles strongly indicate that his model of teaching is effective. The theory generated in this

study should however be put to the test in our modern society. I would propose the following steps in a systematic research plan of the Jesus Model of Teaching:

1. *Generation of a Jesus Model of Teaching grounded in the available data of Jesus as a teacher.* By the completion of my study, this is considered done.

2. *Testing of the degree to which Christian schools adhere to the Jesus Model of Teaching.* Such a study should ideally take place across a variety of Christian denominations, nationalities, cultures, and social strata. Validated instruments need to be developed that measure key aspects of the Jesus Model of Teaching.

3. *Testing of the degree to which non-Christian schools adhere to the Jesus Model of Teaching.* This study should ideally take place across a variety of religions, nationalities, cultures, and social strata. Validated instruments need to be developed that measure key aspects of the Jesus Model of Teaching.

4. *Testing of whether schools with a high adherence level relative to the Jesus Model of Teaching achieve academic and personal results differ from* (and are preferably superior to) *schools with a low adherence*.

5. *Development and validation of an implementation plan for a Jesus Model of Teaching in schools at every level of education, allowing for non-influenceable local settings and environments*.

As can be seen from the suggestions outlined above, considerable research work remains before the Jesus Model of Teaching can and should be strongly advocated. As with all groundbreaking theoretical models, validation through research is absolutely necessary to confirm and refine the model.

APPENDIX

APPENDIX A

LETTER OF INVITATION TO REVIEWERS

WITH INSTRUCTIONS

Andrews ♦ University

Dear NN,

You have been asked to participate in the Dissertation Study of Liv Fønnebø, a Ph.D. student at Andrews University, Berrien Springs, Michigan. Your willingness to contribute is highly appreciated.

The aim of this study is to establish a model of teaching based on the major methods of instruction that Jesus of Nazareth applied in his work. The materials are teaching accounts from the four Gospels of the Bible.

You are kindly asked to study about 70 accounts from the four Gospels – all of which display Jesus in some teaching situation, and place each of them in one of the categories appearing in the attached document. It may occur that you think one story/account contains more than one teaching method. In such a case, you should decide which teaching method is the dominant or major one, and distribute it to that category accordingly. It may also occur that you think a story does not fit any of the given categories. In such a case you should place the story in a miscellaneous category.

The teaching categories were formed by a group of five professional educators. They used a method for doing content analysis called TABA, after the social science teacher, Hilde Taba, who developed the method. The nine teaching categories attached is the result of their content analysis of the same seventy Gospel accounts that you are about to study. Your re-categorization of the seventy accounts is a way of triangulating the research process.

The labels given to the categories by the five professionals should not be considered scientific names of recognized teaching methods. The labels might, however, be of help to you in your understanding of the categories. The attributes that adhere to each category should be paid attention to, as these describe why this category became a category. Together, the "working" names and the attributes belonging to each category

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Andrews University

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Andrews ◆ University
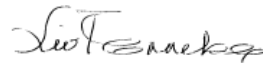
should give you the information you need to distribute each teaching account into a category.

To summarize the task you have been asked to do, the steps can be described as follows:

1) Familiarize yourself with each of the nine categories and their particular attributes.
2) Read the seventy Bible accounts that describe Jesus in a teaching situation.
3) Distribute each account into one of the nine categories, based on the main teaching method you find going on in the story. Please write the title of the story, along with its chapter and verse below the heading of the category where you think it belongs.
4) If one story does not fit any of the categories, place it in a miscellaneous category.
5) Please e-mail the results back to Liv Fønnebø as soon as the work is completed.

Tromsø, March 13, 2008   Sincerely Liv Fønnebø

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APPENDIX B

THE RESULTS FROM THE OPEN CODING: TABA –

THE TEACHING METHODS OF JESUS

THE RESULTS FROM THE OPEN CODING: TABA – THE
TEACHING METHODS OF JESUS

Categorized by: Nina, Jostein, Adelinn, Sverre, and Bill

Categories and their Attributes:
The name of the categories and especially the bulleted explanations, are names we decided on because they described the content. This of course should not be confused with a teaching method.

1. *Individualized Instruction and Coaching*
    - Dialogue between teacher and student
    - The teacher poses the questions that trigger constructive thinking process within the student(s)
    - 2 or 3 people involved
    - Texts:
        1. The road to Emmaus   Luke 24:14–34
        2. Born from above   John 3:2–21
        3. The woman at the well   John 4:2–30
        4. To throw the stone   John 8:2–11
        5. Do you love me?   John 21:16–25

2. *Positive Exemplifying*
    - Turned every random occasion into a learning opportunity.
    - Lifted up and gave attention to strengths of people who was generally regarded as low class or weak or sinful. Gave compliments and commended the weak in positive words, publicly.
    - Texts:
        1. Healing the servant of the Roman Captain   Matt 8:6–13
        2. In need of a doctor   Matt 9:2–13
        3. Just a touch   Matt 9:21–26
        4. A place of holy mystery   Luke 7:2–4
        5. Anointing his feet   Luke 7:37–50
        6. Martha and Mary   Luke 10:39–42
        7. Jesus and Zaccheus   Luke 19:2–10

3. *Demonstration of Authority.*
    - Performed miracles - showed that he is a superior, almighty
    - Created trust towards himself as authority
    - Facilitates and creates a good learning environment
    - Texts:
        1. Supper for five thousand   Matt 14:14–21
        2. Walking on water   Matt 14:23–36

3. The withered tree	Matt 21:19–22
4. A paraplegic	Mark 2:2–12
5. The storm	Luke 8:23–25
6. Even on the Sabbath	John 5:2–18
7. Bread and fish	John 6:2–21
8. To believe	John 20:20–30
9. Fishing	John 21:2–14

4. *Exemplifying Good Behavior:*
   - Performs behavior that breaks established norms
   - Does something to be copied, something he also wants the students to do
   - Turns the focus on himself as God.
   - Texts:

1. In charge of the Sabbath	Matt 12:1–15
2. He kicked over the tables	Matt 21:13–17
3. Washing his disciples feet	John 13:2–17

5. *Straight Talk:*
   - Points out the right way, clearly and exactly.
   - Gives advice for a good life
   - Does not go into any dialogue or discussion
   - Texts:

1. Salt and light	Matt 5:13–16
2. Adultery and divorce	Matt 5:28–32
3. The 12 harvest hands	Matt 10:2–28
4. Forget about yourself	Matt 10:33–42
5. Equipping the 12	Mark 6:8–13
6. So you want the first place	Mark 9:31–37
7. Divorce	Mark 10:2–12
8. The story of the greedy farmer	Luke 12:14–21
9. The vine and the branches	John 15:2–17

6. *Problem Solving*
   - Uses a problem or a question as the angle of incidence
   - Gives no exact answers
   - Leaves students to draw the conclusion
   - Texts:

1. True authority	Matt 21:24–27
2. The story of the two sons	Matt 21:29–32
3. Who am I?	Mark 8:28–37
4. Credentials	Mark 11:28–33

7. *Metamorphosis*
   - Uses metaphors as angle of incidence
   - Draws parallels to real life
   - Draws conclusions for the students and conveys his message clearly
   - Change in thinking or behavior directly asked for or implied

- Texts:
  1. Whoever becomes simple again   Matt 18:2–10
  2. Jesus mother and brothers   Mark 3:32–35
  3. The story of the scattered seed   Mark 4:4–34
  4. The children   Mark 10:14–16
  5. To enter Gods kingdom   Mark 10:18–31
  6. Your business of life   Luke 9:44–48
  7. The Samaritan   Luke 10:25–37
  8. The way to God   Luke 13:19–30
  9. Socializing   Luke 15:1–7
  10. The lost coin   Luke 15:9–10
  11. Figure the cost   Luke 15:16–31
  12. The persistent widow   Luke 18:2–8

8. *Dread Mixed With Delight*
   - Puts the actions of today in a future perspective.
   - Shows the consequences, the positive ones and the negative ones
   - Gives exact advice
   - Texts:
     1. You are blessed   Matt 5:2–12
     2. Drink from the cup   Matt 20:18–28
     3. The high place of honor   Mark 10:36–45
     4. The most important commandment   Mark 12:29–34
     5. A question for religion scholars   Mark 12:38–44
     6. Get ready for trouble   Luke 22:25–38
     7. The spirit of truth   John 14:15–31

9. *Intellectual Challenges*
   - Facilitates for "higher order thinking" skills (Blooms taxonomy)
   - Addresses a group
   - Inference is asked for or called for
   - Texts:
     1. Telling John the baptizer   Matt 11:2–19
     2. Why tell stories   Matt 13:2–17
     3. Paying taxes   Matt 22:16–22
     4. Is this what you were expecting   Luke 7:19–32
     5. If the son sets you free   John 8:32–47
     6. The sheep know their shepherd   John 10:23–42
     7. The Road   John 14:2–14

The rest of the texts:

Become what you believe   Matt 9:28–37
David's son and the master   Matt 22:41–46
The source of pollution   Mark 7:2–23
Our intimacies will be with God   Mark 12:19–27
Unless you turn to God   Luke 13:2–9
The rich man and Lazarus   Luke 16:20–30
It's harvest time   John 4:32–42

APPENDIX C

IDENTIFICATION OF AUTHENTIC AUTHORITY IN THE

SIX MINOR CATEGORIES FROM OPEN CODING

Individualized Instruction and Coaching (IIC) Exemplifying Good Behavior (EGB) Dread Mixed with Delight (DMD)			Positive Exemplifying (PE) Problem Solving (PS) Intellectual Challenges (IC)		
R = Referent Power/ Authority E= Expert Power/Authority					
IIC stories	**Identified components of Authentic Authority**		**PS stories**	**Identified components of Authentic Authority**	
The Road to Emmaus Luke 24:14–34	Personal walk and talk with Simeon and Cleopas. Shares a meal. Teaches as one who has knowledge and insight.	R E	True Authority Matt 21:24–27	Turns a challenging situation by posing a trapping counter-question. Gains control. Refuses to give a direct answer Pharisees concede this round to Jesus	E
Born From Above John 3:2–21	Receives Nicodemus late at night, facilitates and meets his needs. Jesus greeted with reverence, and teaches to Nicodemus' level	R E	The Story of the Two Sons Matt 21:29–32	Uses a story to discipline high priest and religious leaders. Uses a question which traps the responders	E
The Woman at the Well John 4:2–30	Personal contact with a disreputable Samaritan-asks favor Samaritans commit themselves Coaches with insight.	R E	Who Am I? Mark 8:28–37	Personal contact and concern—check of understanding of an abstract concept Direct teaching, direct order and profound questioning	R E
To Throw the Stone John 8:2–11	Makes personal contact, does not condemn, but saves her life. Gives good advice Jesus addressed with reverence, his judgment asked for	R E	Credentials Mark 11:28–33	Turns a challenging situation by posing a trapping counter-question. Gains control. Refuses to give a direct answer Pharisees concedes this round to Jesus	E
Do You Love Me? John 21:16–25	Personal, repeatedly and intensely questioning Peter Coaches Peter with use of questions and telling an anecdote	E	Mark: The True Authority and Credentials stories overlap.		

Individualized Instruction and Coaching (IIC) **Positive Exemplifying (PE)**
Exemplifying Good Behavior (EGB) **Problem Solving (PS)**
Dread Mixed with Delight (DMD) **Intellectual Challenges (IC)**

R = Referent Power/ Authority E= Expert Power/Authority

DMD stories	Identified components of Authentic Authority		PE stories	Identified components of Authentic Authority	
You are Blessed Matt 5:2–12	Facilitation of the physical environment; hillside, quiet place, sitting down	R	Healing the Servant of a Roman Captain Matt 8:6–13	Jesus confirms captain and heals servant as requested Roman captain assumes the authority of Jesus. Shows simple trust	
	Eloquent, poetic teaching	E			
To Drink From the Cup Matt 20:18–29 (overlap with "The high place of honor")	Takes a social problem seriously. Settles it among the involved Given power by mother of Zebedee s.	R	In Need of a Doctor Matt 9:2–13	Makes personal contact, forgives sins	
	Profound lesson on servantship	E		Heals	
The High Place of Honor Mark 10:36–45	Settles a social problem among the disciples	R	Just a Touch Matt 9:21–26	Approached reverently. Faith expressed in J. Personal touch Brings back to life	
	Profound lesson on servantship	E			
The Most Important Commandment Mark 12:29–34	Answers a sincere question, confirming the rel. scholar of his insight.	R	A Place of Holy Mystery Luke 7:2–4	Shows empathy with a widow. Gives life back to her son	
	Is approached as a sharp, respected teacher	E			
A Question for the Religious Scholars/ The Widows Coin Mark 12:38–44	Commending those who are wholehearted. Warning against faking. Poses higher order thinking question	R	Anointing His Feet Luke 7:37–50	Peace greeting. Soothes and confirms forgiveness of sins. Overrules Jewish laws Corrective teaching	
		E			

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Individualized Instruction and Coaching (IIC)   Positive Exemplifying (PE)
Exemplifying Good Behavior (EGB)   Problem Solving (PS)
Dread Mixed with Delight (DMD)   Intellectual Challenges (IC)

R = Referent Power/ Authority E= Expert Power/Authority

DMD stories	Identified components of Authentic Authority		PE stories	Identified components of Authentic Authority	
Get Ready for Trouble Luke 22:25–38	Settling a bickering, mental preparation of the disciples, positive expectations and care for especially Peter	R	Martha and Mary Luke 10:39–42	Mary sucks in every word— wants to be close to Jesus Jesus teaches Martha to make wise priorities	
The Spirit of Truth John 14:15–31	Comforting disciples; promise of continuous relationship, love and peace.	R	Jesus and Zacchaeus Luke 19:2–10	A burning desire to see (and hear?) Jesus	
	Explaining of how holy relationship work, foreseeing things	E		Jesus confirms his value by making a personal visit	

IC stories	Identified components of Authentic Authority		EGB stories	Identified components of Authentic Authority	
Telling John the Baptizer Matt 11:2–19	Confirms and speaks of John's work and mission favorably	R	In Charge of the Sabbath Matt 12:1–14	Stands up for his friends, defends them Handles accusations with control and superior knowledge	
	Points to his performed acts of miracles	E			
Why Tell Stories? Matt 13:2–17	Confirms favorably the spiritual insight and openness of disciples	R	He Kicked Over the Tables Matt 21:13–17	Makes room for the blind and cripples Disciplines those who have exceeded the limits of appropriate behavior in the temple	
	Meets their learning needs	E			
Paying Taxes Matt 22:16–22	Jesus is approached with praise for his skills of teaching and for his integrity	R	Washing His Disciple's Feet John 13:2–17	Modeling servantship, love and care. Peter wants to be part of Jesus	
	Handles a setup "trap" with logic and control	E		Powerful modeling	

IC stories	Identified components of Authentic Authority		EGB stories	Identified components of Authentic Authority	
Is This What You Were Expecting? Luke 7:19–32 (overlap with Telling John the baptizer)	Confirms and speaks of John's work and mission favorably Points to his performed acts of miracles	R E			
If the Son Sets You Free John 8:32–47	Audaciously confronts the Jews about their inheritance. Handles a difficult situation with "mirroring" their provocations	E			
The Sheep Know Their Shepherd John 10:23–42	Collects believers as result of teaching Gives articulate teaching: Gives reasons, is logical, confronts	R E			
The Road John 14:2–14	Explains the order of things that are going to happen, so disciples can be prepared. Prepares a place where he will take his friends	R			

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